



John Willcox

Everlast

870



SCC
1820

1820



LEVI.

SIMEON. CRUBEN

PETER. ANDREW

JAMES.

IYDAH.



JOHN.

DAN.

PHILIP.

ONEPHTHALI

BARTHOLO.

GAD.

MATHEWE

ASHER.



THOMAS.

ISACAR.

JAMES.

IOSEPH. BENIAMIN. MATTHIAS. IVDE.

ZABVLON.

SIMON.

THE NEW TESTAMENT

ment of our Lord IESVS

CHRIST, Translated out of

Greeke by Theobald Beza :

With briefe Summaries and expositions vpon the
hard places by the said Authour, Isaac Camer,

and P. Losley, Villertus

Englified by L. TOMSON:
*Together with the Annotations of Fr. Iustus upon
the Revelation of S. IOHN.*

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Printer to the Queens most

Excellent Majestie.

1599.



THE PRINTER to the diligent Reader.



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

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

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

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



The places specified in the Mapped, with their situa-
tion by the observation of the deg rees concer-
ning their length and breadth.

Afcalon	65.24.31.32.	Corafim	66.53.32.29.	Ior, the other fountaine whence	Jordan springeth	67.31.33.7.
Azor	65.35.32.	Dan, one of the Fountaines	whence Iordan springeth.	Magdalon, called also Dalma-	nutha	66.48.32.28.
Rechlehem	65.55.31.51.	Ennon	66.40.32.18.	Naim	66.35.32.33.	
Bethphage	66.31.58.	Emmaus	65.34.31.59.	Nazareth	66.56.32.42.	
Bethaida	66.51.32.29.	Ephen	66.8.32.	Ptolemais	66.50.32.58.	
Bethabara	66.34.32.1.	Galara or Garaza	66.48.32.29.	Samaria the city	66.22.32.58.	
Bethania	66.31.58.	Gaza	65.10.31.40.	Sidon	67.15.33.30.	
Cana of Galile	65.52.32.48.	Jericho	66.10.32.1.	Silo	66.27.32.19.	
Capernaum	66.53.32.39.	Ierusalem	66.31.55.	Tyrus	67.33.20.	
Carmel mount	66.31.32.50.	Loppe	65.40.32.5.	Tiberias	66.44.32.26.	
Cefarea Straton	66.16.32.25.					
Cefarea Philippi	67.39.33.5.					

* Deut. 16, 13.
 * 10 10 20.
 * Marke 11, 13.
 Luke 4, 12.
 * Mar. 11, 14. Luke
 4, 14. John 4, 43.
 a When the He-
 raulds mouth is
 stopped, the Lord
 revealeth himselfe,
 and strength fall
 light into the
 darkness of this
 world, preaching
 free forgiveness
 of finnes to them
 that repent.
 4 Luke 11, 14
 a Tempe a great deale
 more famous then
 Nazareth was.
 * Elij. 9, 1.
 e Of Tiberias, or
 because that countrey
 is called beyond
 Tyres, which standeth
 forth upon the sea
 that cutteth the
 middle of the world.
 f So called, because
 it bordered upon
 Tyris and Sidon,
 and because Sal-
 mon gave the King
 of Tyris twenty
 cities in that quar-
 ters. 1 King 9, 11.
 * Marke 13, 5.
 3 It cometh to you.
 3 Chis thinking by
 the way, that he
 should at length
 depart from us,
 even at the be-
 ginning of his pre-
 aching, getteth him
 disciples after an
 heavenly sort, men
 indeed pure, and
 vnterly vnderstand-
 ed, and the more such
 as might be best
 sufficed, as of test-
 imony of the truth of
 those things which
 they heard and saw.
 * Marke 8, 16.
 1. cor. 1, 27.
 4 Christ affiseth
 the hearts of the
 believers of a spi-
 ritual and firi-
 gine vertue, by
 healing the disca-
 ses of the body.
 h Their, that is,
 the Galileans.
 i Synagogues
 Churches. k Of Mesita, i. e. of all kinds, but not every one; thus that we say,
 some of every one. m The word Synagoge, properly the taken for the Synagogue; but
 here it is taken for those disciples who had made men faint, and were away, that have
 the m. n The word Synagoge properly the house in her, which is a trial; and by a her-
 one kind of speech is applied to all kinde of examination by torture, whereby they
 dealing, and torment, were used to see what was the truth of men, who were in
 and to confess, and in this place is taken for the disciples, which put such men to
 great work, o Which at every full Moone, or other change of the Moone, are severally
 in which d' disciples. p Weak, or feeble men, who have the parts of their body lesse
 so weakened, that they are neither able to gather themselves together, nor put them out as
 they would.

8 Again the devill tooke him up into an ex-
 ceeding high mountaine, and shewed him all the
 kingdomes of the world, and the glory of them,
 9 And said to him, All these will I give thee,
 if thou wilt fall downe, and worship me.
 10 Then said Iesus unto him, Avoid Satan : for
 it is written, 4 Thou shalt worship the Lord thy
 God, and him onely shalt thou serve.
 11 ¶ Then the devill left him : and behold, the
 Angels came, and ministred unto him.
 12 ¶ * And when Iesus had heard that Iohn
 was committed to prison, he returned into Galile,
 13 And leaving Nazareth, and dwelt in
 d Capernaum, which is neere the sea in the borders
 of Zabulon, and Nephthaim,
 14 That it might be fulfilled which was spoken
 by Elias the Prophet, saying,
 15 ¶ * The lande of Zabulon, and the land of
 Nephthaim by the way of the sea, beyond Ior-
 dan, f Galile of the Gentiles ;
 16 The people which sat in darkenesse, saw
 great light : and to them which sat in the region
 and shadow of death, light is risen up.
 17 ¶ From that time Iesus began to preach, and
 to say, Amend your lives : for the Kingdome of
 heaven is at hand.
 18 ¶ 3 And Iesus walking by the sea of Galile,
 saw two brethren, Simon, which was called Peter,
 and Andrew his brother, casting a net into the sea
 (for they were fishers).
 19 ¶ * And he said unto them, Follow me, and I
 will make you fishers of men.
 20 And they straightway leaving the nets, fol-
 lowed him.
 21 And when he was gone forth from thence, he
 saw other two brethren, James s. s. ofme of Ze-
 bedeeus, and Iohn his brother in a ship with Ze-
 bedeeus their father, mending their nets, & he called
 them.
 22 And they without taryng, leaving the ship
 and their father, followed him.
 23 So 4 Iesus went about all Galile, teaching in
 the Synagogues, and preaching, he Gospel of
 the Kingdome, and healing every sicknesse, and
 every m disease among the people.
 24 And his fame spread abroad thorow all Sy-
 ria : and they brought unto him all sicke people,
 that were taken with divers diseases, & torments,
 and them that were possessed with devils, and those
 which were o lunaticke, and those that had the
 p pallie : and he healed them.
 25 And there followed him great multitudes
 out of Galile, and Decapolis, and Hierusalem,
 and Iudea, and from beyond Iordan.

CHAP. V.

1 Who are blessed, 2 The whp they are the salt and light of the
 world. 14 The fulfilling of Christs commment, as what
 morice. 23 Reconciliation to be before sacrifice. 27 a dollar.
 28 The plucking out of the eye. 30 Cutting off of the hand.
 31 The bill of divorcement. 33 Not to swear. 35 To love
 our enemies. 43 Perfection.

And when he saw the multitude, he went up into
 a mountaine : and when he was set, his disciples
 came to him.
 2 ¶ And he opened his mouth, & taught them,
 saying,
 3 ¶ Blessed are the poore in b spirit, for theirs
 is the Kingdome of heaven.
 4 ¶ Blessed are they that morne : for they
 shall be comforted.
 5 ¶ Blessed are the meeke : for they shall in-
 herite the earth.
 6 ¶ Blessed are they which hunger and thirst
 for righteousness : for they shall be filled.
 7 Blessed are the mercifull : for they shall ob-
 taine mercie.
 8 Blessed are the s c pure in heart : for they
 shall see God.
 9 Blessed are the peace makers : for they shall
 be called the children of God.
 10 Blessed are they * which suffer persecucion
 for righteousness sake, for theirs is the kingdome
 of heaven.
 11 ¶ Blessed shall yee be when men revile you,
 and persecute you, and say all manner of evil against
 you for my sake, fally.
 12 Reioyce and be glad, for great is your re-
 ward in heaven : for so persecuted they the Pro-
 phets were before you.
 13 ¶ Ye are the salt of the d earth : but if the
 salt have lost his savour, wherewith shall it be e salt-
 ed : it is thenceforth good for nothing, but to be
 cast out, and to be troden vnder foot of men.
 14 Ye are the l light of the world. A citie that
 is set on an hill, cannot be hid
 15 ¶ Neither doe men light a candle, and put it
 vnder a bushel, but on a candle sticke, and it giveth
 light unto all that are in the house.
 16 ¶ Let your light so shine before men, that
 they may see your good workes, and glorifie your
 father which is in heaven.
 17 ¶ Think not that I am come to destroy the
 Law, or the Prophets. I am not come to destroy
 them, but to fulfil them.
 18 ¶ For truly I say unto you, Till heaven and
 earth perish, one ioure or one title of the Law shall
 not escape, till all things be fulfilled.
 19 ¶ * Whosoever therefore shall breake one
 of these least commandments, and teach men so,
 he shall be called the b lest in the kingdome
 of heaven : but whosoever shall observe and teach
 them, the same shall be called great in the kingdome
 of heaven.
 20 For I say unto you, except your righteous-
 nesse s exceede the righteousness of the Scribes
 and Pharisees, ye shall not enter into the kingdome
 of heaven.
 21 ¶ Yee have heard that it was said unto them
 of the old time, ¶ Thou shalt not kill : for who-
 soever killeth shall be culpable of judgement.

e What shall you have to fall withal ? And so are soles in the Laine tongue called
 salt. 14 as you would say, men that have no salt, or favour or taste in them. f You
 8, 16. and 11, 33. g Pet 1, 12. 3 Christ came out to bring any new way of righte-
 ousnes & salvation into the world, but to fulfill that in deed which was shadowed by
 the figures of the Law, by delivering men through grace from the curse of the Law : and
 moreover to teach the true use of obedience which the Law appointed, and to stave
 in our hearts the force of obedience. h That the prophetic may be accomplished
 Law, and teach it againe the old (but yet false) glores of the Scribes : as farre as
 from abolishing the least commandment of his Father. b H shall have no place in
 the Church. 4 Luke 11, 39. f The true meaning of the first commandment. g 100.
 20, 13. deut. 5, 17.

Christ teacheth
 the greatest
 joy which is
 not in riches
 and pleasures
 of his life, but
 in heaven
 for them that
 will.
 11ly rest the
 force of God,
 and
 endeavour to
 profie all men,
 although they
 be cruelly
 vexed, and
 troubled of the
 worldlings, be-
 cause they will
 not
 fashion themselves
 to their manner.
 4 Luke 6, 20.
 a Under the name
 of poverty are all
 things which
 mean, as being
 loved by pov-
 erties
 b Whose miodes
 and spirits are
 brought vnder,
 and tamed, and
 obey God.
 * Elij. 51. 2.
 Luke 6, 21.
 * Psa. 37, 11.
 * Elij. 6, 13.
 * Psa. 24, 4.
 e Filly in this word
 1000, 10000, be-
 cause they will
 a bright and shining
 resemblance or
 image may be
 seen
 plainly in a
 cleare and
 pure looking
 glass, even to
 death
 the face as it were
 of the everlasting
 God, shine forth
 and cleare ap-
 pear in a
 pure heart.
 * 1. cor. 14, 33.
 1. Pet 3, 14.
 * Act. 7, 41.
 1. Pet 1, 14.
 * Marke 9, 50.
 Luke 14, 34.
 a The ministers
 of the word, es-
 pecially
 (whose life
 will be the most
 cristes office) must
 needlesse other
 both by word
 and deed to his
 greatest joy
 and felicity.
 d Your doctrine
 must be very found
 and good, for it
 be not so, it shall
 be no good, for it
 shall be as
 salt
 which
 is
 of
 no
 use.
 e You
 shall
 have
 no
 place
 in
 the
 Church.
 f The
 true
 meaning
 of
 the
 first
 commandment.
 g 1000.
 20, 13. deut. 5, 17.

the health of
everd sinout of
God vns of his
fence of ff, me
his fore apitch
his trodd to the
feme of ch
judgements, which
revertin vifid.
G
judg-
ment which was
raile to three mony,
who had the
tying and deciding
of mony matters,
and fufetor
small caufes.
I y that iudgement
was ftood of a 3
Iudges who had
the hearing and decid-
ing of weightie ad-
faifand matters
of life and deatht
the bigger Iudges
of the other 3
had the hearing of
moft vaine mat-
ter, as the mafter of
a whole tub or of
a half tub, or of
a half picher,
or a whole picher,
wherof we
reade here, He li-
in the text is feil,
Gebena, which is
no Hebrew word
made of two, and is
almoft to fay, into
the valley of thimou,
which otherwife
the Brethren call
Tobber: it was a
place where the If-
raelites were wrot
unlawfully to con-
fifne their children
to fale gods,
wherupon it was
taken for a place
appointed to tor-
ment the reprobat
in Rom. 7.31
The Iewes did
fourer kindes of pu-
nifment, before
their government
was taken away by
Herode, hange,
blow, flouting,
and burning: that
is that Chrift
that is that
burning was
the greateft punifment,
therefore in this
he maketh mention
of a iudgement,
a council, and a fire,
he fignifieth that
foone as hee were
written therein, and
all the which were
committes faught
that God was
aggrieved by the
facrifices appointed
in the Law,
which they them-
felves destroyed.
But Chrift on the
contrary fide denieth
that God accepteth
any mans offering,
unleffe hee maketh
fatisfaction to his
brother whom
hee hath offended
and favech moreo-
ver, that thee fub-
stante and life
seeked of theirs
of their brethren,
shall never efcape
the wrath and
curfe of God,
before they
have made full
fatisfaction to
their brether.
H
aspireth all his
fpeech in the
pate
of his time,
where as there
was an altar
handing in
the Law, that
was the facri-
fices: but they
were none fales,
which deave that
to propiate,
which is
fpeken of make
making and ad-
justment on
with another.
* Luke 12.58.
* Cut
off all caufe of
reiviege
7 Hee is taken
for an adulterer
before God,
whatsoever hee
be, that
coveiteth a
woman: and
therefore we
mull keepe our
eyes chafe,
and all the
members we
have, yea and
wee mull fave
our honour,
and our
commandment
againft the
fowre of fwea-
ring, which
is enacted
by our
law, which
is
Deut. 5.11.

22 But I say unto you, whosoever is angry with his brother unadvifedly, shall be culpable k of judgement. And whosoever finish unto his brother, Reca, shall be worthy to be punished by the I Council. And whosoever shall fy, Fools, shall be worthy to be punished with hell fire.

23 ¶ If then thou bring thy gift to the altar, and there remember that thy brother hath ought against thee.

24 Leave there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 ¶ Agree with thine adverfary quickly, whiles thou art in the way with him, lest thine adverfary deliver thee to the Iudge, and the Iudge deliver thee to the fergeant, and thou be caft into prifon.

26 Verely I say unto thee, thou shalt not come out thence, till thou haft 9 payed the vnoft farthing.

27 ¶ Ye have heard that it was faid to them of old time, ¶ Thou shalt not commit adulterie.

28 But I say unto you, that whosoever looketh on a woman to luft after her, hath committed adulterie with her already in his heart.

29 * Wherefore if thy r right eye canfe thee to offend, plucke it out, and caft it from thee: for better it is for thee, that one of thy members perifh, then that thy whole body fhould be caft into hell.

30 Also if thy right hand make thee to offend, cut it off, and caft it from thee: for better it is for thee, that one of thy members perifh, then that thy whole body fhould be caft into hell.

31 It hath bene faid alfo, * Whofoever fhall put away his wife, let him give her a bill of divorcement.

32 But I say unto you, whofoever fhall put away his wife (except it be for fornication) caufeth her to commit adulterie: and whofoever fhall marie her that is divorced, commeth adulterie.

33 ¶ Againe, ye have heard that it was faid to them of old time, * Thou shalt not forfwere thy felfe, but thart performe thine oathes to the Lord.

34 But I say unto you, I Swear not at all, neither by heaven, for it is the throne of God:

35 Nor yer by the earth, for it is his footfoole: neither by Hierufalem: for it is the citie of the great King.

36 Neither fhalt thou fwere by thine head,

because thou canst not make one haire white or blacke.

37 * But let your communication be: Yea, yea: Nay, ny. For whatsoever is more then thefe, cometh of evill.

38 ¶ Ye have heard that it hath bene faid, An eye eye for an eye, and a tooth for a tooth.

39 But I say unto you, * Refift not evill: but whofoever fhall fmite thee on thy right cheeke, turne to him the other alfo.

40 And if any man will fue thee at the Law, and take away thy coate, let him have thy cloake alfo.

41 And whofoever will compell thee to goe a mile, goe with him twaine.

42 * Give to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye have heard that it hath bin faid, ¶ Thou fhalt love thy neighbour, and hate thine enemye.

44 But I say unto you, * Love your enemies: bleffe them that curfe you: doe good to them that hate you, and pray for them which hurt you, and perfecute you.

45 ¶ That yee may be the children of your father that is in heaven: for hee maketh his funne to arife on the evill and the good, and fendeth raine on the iuft and uniuft.

46 For if ye love them, which love you, what reward fhall you have? Doe not the Publicanes even the fame?

47 And if ye be friendly to your brethren onely, what fingular thing doe yee doe not: even the Publicanes likewise?

48 Ye fhall therefore be perfet, as your Father which is in heaven, is perfet.

* Iames 5.13.
1 Whatfoever you
weech, weech it
harshly, and wha-
tever you denie,
denie it barely
without any mot
ment.
u From an evil
confefion, or from
the depl.
9 Hee fheweth
cleane contrary to
the doctrine of the
Scribes, that the
fonne of the se-
cond table mull
be understood, so
we may in no wife
render evill for
evill, but rather
fuffer double in-
iurie, and doe well
to them that are
our deadly enemies.
* Ecod. 21.24.
Eccl. 21.20,26.
19,21.
* Luke 6.27,28.
12,17. 1. cor. 6.7.
* Deut. 15.8.
* Levit. 19.18.
* Luke 6.27.
* Luke 13.34.
* Mat. 7.60.
1. cor. 4.13.
12,17. 1. cor. 6.7.
* Deut. 15.8.
* Levit. 19.18.
* Luke 6.27.
* Luke 13.34.
* Mat. 7.60.
1. cor. 4.13.

the other is taken
of comparifon.
The children of
God mull be better
then the children
of this world.
* Luke 6.35. *
The 15 it were
the mull maffers,
and had the
benefite of
tribunes and
collefors a
kind of
death, both
because they
ferved the
Romans in
thele offices,
to whofe
foolifh
bondage they
could hardly
away withall,
and alfo
because the
le maffers
are for the
moft part
given to
corrupt iuft.

the other is taken
of comparifon.
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away withall,
and alfo
because the
le maffers
are for the
moft part
given to
corrupt iuft.

CHAP. VI.

¶ Almes, & Prayer. 14 Forging our brether, 16 Relyng
on our brether, 20 Wee mull fuccour the poore, 24 God
and riches, 25 Carefull feeking for meate and drinke, and
apparell, for forbidden, 33 Be kingdome of God and his
righteous iuffe.

TAKE heed that ye give not your ¶ almes before
me to be feene of them, or elfe ye fhall have
no reward of your Father which is in heaven.

2 Therefore when thou givest thine almes,
thou fhalt not make a trumpet to be blown before
thee, as the b hypocrites doe in the Synagogues
and in the ftreets, to be praifed of men. Verely I
say unto you, they have their reward.

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

4 That thine almes may be in fecret, and thy
Father that feeth in fecret, hee will reward thee
openly.

5 And when thou prayeft, be not as the hypo-
crites: for they love to ftand and pray in the
Synagogues, and in the corners of the ftreets, be-
caufe they would be feene of men. Verely I say
unto you, they have their reward.

6 But when thou prayest, enter into thy cham-
ber: and when thou haft fhut thy doore, pray unto
thy Father, which is in fecret, & thy Father which
feeth in fecret, fhall reward thee openly.

7 Also when ye pray, use no vain repetitions
as the Heathen: for they thinke to be heard
for their much babling.

8 Be ye not like them therefore: for your
Father

ambition maketh
almes vaine.
A Thow word,
Reward, is
alwayes taken
in the Scrip-
tures for a free
recompence,
and therefore
thele phrafes
doe fignifie
that it is to be
unprofitable to a
deafen, which
is call merit.
* Rom. 8.3.
6 Commenfiffes,
for hypocrites
were
players that
played
apart in a play.
8 Hee reprehendeth
two faultes faul
in prayer, ambition,
and vaine babling.

ambition maketh
almes vaine.
A Thow word,
Reward, is
alwayes taken
in the Scrip-
tures for a free
recompence,
and therefore
thele phrafes
doe fignifie
that it is to be
unprofitable to a
deafen, which
is call merit.
* Rom. 8.3.
6 Commenfiffes,
for hypocrites
were
players that
played
apart in a play.
8 Hee reprehendeth
two faultes faul
in prayer, ambition,
and vaine babling.

long prayers are
not counted, but
what is needfull,
with perfettion.

3 A *versumme* and forme of all Christian prayers, st Luke 11.2. 4 That, that is meet for our nature for our daily food, or such as may suffice our nature and complexion. Chap. 13.19. 5 From all Devill, or from all afflictive. 6 *Markes 11.25.* 7 They that forgive wronge, to them finnes are forgiven, but revenge is prepared for them that revenge. 8 Against finnes as burnt after a name of holinesse, by fasting. 9 They suffer not their flesh to be fene, that is to say, they marre the naturall colour of their faces, that they may seeme leane and pale faced. 10 Those mens labours are flower, to be vaine which passe not for the assured treasure of everlasting life, but spend their lives in scrapping together fraile and vaine riches. 11 Luke 12.33. 12 Tim. 6.19. 13 Luke 11.34. 14 Men doe maliciously and wickedly pour out even the little light of nature that is in them. 15 The judgement of the mind: that as the body is with the eyes, so our whole life may be ruled with right reason, that is to say, with the spirit of God wherewith we are lightened. 16 Luke 6.17. 17 God will be worshipped of the whole man. 18 Which be at ease together, for if we agree, they are one. 19 This word is a Syrian word, and signifieh all things that belong to money. st Luke 12.22. philip. 4.6. 20 Tim. 6.8. 21 1st. 3.10. psal. 55.23. 22 The froward carking carefulnes for things of this life is corrected in the children of God by an earnest thinking upon the providence of God. k Of the myr. 23 or that live in the ayre: for in all tongues almost this word heaven is used for the ayre. l He speaketh of care which is toyed with thought of mind, and hath for the most part diltour yokes with it, m By labour.

Father knoweth whereof ye have need, before ye aske of him.
 9 After this manner therefore pray ye. 10 Our father which art in heaven, hallowed be thy name.
 10 Thy kingdom come. Thy will be done even in earth as it is in heaven.
 11 Give us this day our dailie bread.
 12 And forgive us our debts, as we also forgive our debtors.
 13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory for ever. Amen.
 14 * 4 For if ye doe forgive men their trespasses, your heavenly Father will also forgive you.
 15 But if ye doe not forgive men their trespasses, no more will your father forgive you your trespasses.
 16 * Moreover, when ye fast, looke not fowre as the hypocrites: for they disguise their faces, that they might seeme unto men to fast. Verely I say unto you that they have their reward.
 17 But when thou fastest, anoint thine head, and wash thy face,
 18 That thou seeme not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, will reward thee openly.
 19 * 6 Lay not up treasures for thy selves upon the earth, where the mothe and canker corrupt, and where theeves digge through and steale.
 20 * 4 But lay up treasures for thy selves in heaven, where neither the mothe nor canker corrupteth, and where theeves neither digge through nor steale.
 21 For where your treasure is, there will your heart be also.
 22 * 7 The light of the body is the eye: if then thine eye be single, thy whole body shall be light.
 23 But if thine eye be wicked, then all thy body shall be darke. Wherefore if the light that is in thee, be darkened, how great is that darkenesse!
 24 * 8 No man can serve two masters: for either he shall love the one, and love the other, or els he shall love to the one, and despise the other. Yeecannot serve God and riches.
 25 * 9 Therefore I say unto you, be not careful for your life, what ye shall eat, or what ye shall drinke: not yet for your bodie, what ye shall put on. Is not the life more worth than meat? and the bodie then raiment?
 26 Behold the fowles of the heave: for they sowe not, neither reape, nor cary in the barnes, yet your heavenly Father feedeth them. Are ye not much better then they?
 27 Which of you by taking care is able to add one cubite unto his stature?
 28 And why care ye for raiment? Learne how the Lilies of the field doe grow: they are not wearied, neither spin:
 29 Yet I say unto you, that even Salomon in all his glory was not arrayed like one of these.
 30 Wherefore if God so cloatheth the grass of the field which is to day, and to morrow is cast into the oven, shall he not doe much more unto you, O ye of little faith?
 31 Therefore take no thought, saying, What shall we eat? or what shall we drinke? or where-

with shall we be clothed?
 32 (For after all these things seeke the Gentiles) for your heavenly Father knoweth that ye have need of all these things.
 33 But seeke ye first the kingdom of God and his righteousnesse, and all these things shall be ministred unto you.
 34 Care not then for the morrow: for the morrow shall care for it selfe: the day hath enough with his owne griefe.
CHAP. VII.
 1 We may not give judgement of our neighbours. 2 *See cast that which is help unto degges.* 3 The bread and frate way. 4 *Falfe prophets.* 5 The tree and fruit. 6 *The bestf hit is an acke,* 26 and on the sand.
 1 **U**dge: not, that ye be not judged.
 2 For with what judgement ye iudge, ye shall be judged, and with what measure ye meeete, it shall be measured unto you againe.
 3 And why seekest thou the mote, that is in thy brothers eye, and perceivest not the beam that is in thine owne eye?
 4 * 8 Or how sleepest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beam is in thine owne eye?
 5 Hypocrite, first cast out that beam out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.
 6 * 2 Give ye not that which is holy to dogges, neither cast ye your pearles before swine, lest they tread them under their feet, and turning againe, all to rent you.
 7 * 3 Aske, and it shall be given you: seeke, and ye shall find: knocke, and it shall be opened unto you.
 8 For whosoever asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.
 9 For what man is there among you, which if his sonne aske him bread, would he give him a stone?
 10 Or if he aske fish, will he give him a serpent?
 11 If ye then, which are evill, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that aske him?
 12 * 4 Therefore whatsoever ye would that men should doe to you: even so doe ye to them: for this is the Law and the Prophets.
 13 * 5 Enter in the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.
 14 Because the gate is strait, and the way narrow, that leadeth unto life, and few there be that finde it.
 15 * 6 Beware of false prophets, which come to you in sheepes cloathing, but inwardly they are ravening wolves.
 16 Ye shall know them by their fruits. * Doe men gather grapes of thornes? or figs of thistles?
 17 So every good tree bringeth forth good fruit, and a corrupt tree bringeth fourth evill fruit.
 18 A good tree cannot bring fourth evill fruit, neither can a corrupt tree bring fourth good fruit.
 19 * 7 Every tree that bringeth not fourth good fruit, is hewen downe, and cast into the fire.
 20 Therefore by their fruits ye shall know them.

I We ought to find fault one with another, but we must beware we doe it not without cause, or to seeme holier then they, or in hatred of them.
 2 Luke 6.37.38. rom. 14.1.
 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
 1 The stiffnecked and stubborne enemies of the Gospell are unresistible to have it preached unto them. a A pebble hath his name among the Grecians, for the ancient heathenists that is in it: and a pebble was in ancient time in great estimation among the Latines: for a pebble that Cleopatra had, was valued above hundred and fiftie thousand crownes, and the word is now borrowed from thence, to figure the most precious heavenly doctrine. f Chap. 11.22. make 11.24. Luke 11.9. iohs 24.13. and 36.13. times 11.32. 3 Prayers are varied into hundred and fiftie thousand varieties. l Luke 6.32. ioh 4.16. 4 A rehearsal of the meaning of the word a table. b That is to say, the doctrine of the Lawe and the ptophets. i Luke 13.16. 5 Example of life shall not be taken from a mast-tinde. 6 The way is strait and narrow: we must walk through thisough way, and suffer and may be taken thence. l Luke 6.35.

7 Even the bell
 8 are, are
 9 anshing without
 10 godlike.
 11 Rom 2. 13.
 12 * James 1. 22.
 13 d by Name here is
 14 meant that only by
 15 Gods power is
 16 God, which everie
 17 man winneth that
 18 callth upon him.
 19 e Properly poverie:
 20 Now this excellent
 21 poverie we ought ac-
 22 cept poverie by
 23 reason of these
 24 things which they
 25 bring to passe for by
 26 them we under-
 27 stand, how mightie
 28 the power of God is.
 29 * Luke 2. 27.
 30 That it is not igno-
 31 rance, but because
 32 he will call them
 33 away.
 34 * Iſa. 6. 8.
 35 g You that are
 36 given to all kind
 37 of wickednes, and
 38 seeme to make an
 39 arte of sinne.
 40 h True godlikeſſe
 41 reflecteth onely upon
 42 Christ, and there-
 43 fore always remaineth
 44 invincible.
 45 i Luke 6. 47. 48.
 46 * Mat 4. 2.
 47 Luke 4. 31.

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

CHAP. VIII.

2 The Leper cleansed. 5 The Centurions faith. 11 The calling of the Gentiles. 12 and casting out of the Iewes. 14 Peters mother in law healed. 19 A scribe desirous to follow Christ. 23 The tempest on the sea. 28 I was possessed with devils cured. 32 The devils goe into swine.

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

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

b Which are with-
 out the kingdom.
 For in the kingdom
 is light, and with-
 out the kingdom
 darkenesse.
 * Chap 24. 13.
 * Mat 13. 29.
 Luke 4. 38.
 3 Christ in healing
 divers diseases,
 sheweth that hee
 was sent of his Fa-
 ther, that in him
 only we should
 seeke remedie in
 all our miseries.
 * Marke 1. 32.
 Luke 4. 40.
 c Of all sorts,
 * Eia. 53. 4.
 * Pet. 2. 24.
 * Mat 13. 27. 28.
 d For Capernaum
 was situate upon the
 lake of Tiberias.
 e The true disci-
 ples of Christ must
 prepare themselves
 for all kind of mi-
 series.
 * Word for word,
 shades made with
 boughes.
 f When God re-
 quirets our labour,
 we must leave off
 all duece to men.
 * Marke 4. 37.
 Luke 8. 23.
 g Although Christ
 seemeth atten-
 tive to neglect
 his even to most
 extreme danger,
 yet in time conve-
 nient hee awakens
 all tempests, and
 bringeth them to
 the heaven.
 * Marke 5. 12.
 Luke 26. 27.
 h Christ came to
 deliver me from
 the miserable
 straddles of Satan:
 but the world
 had rather lacke
 Christ than the
 visit an least of
 his commodities.
 i Of an hill, as
 Marke and Luke
 witness: Now
 Galilea as Ioseph
 recordeth oooke 17.
 comp. 23 lived after
 the death of the
 Grecians; and there-
 fore we may not
 marvelle: there
 were Galilee.
 k Where men live
 as Ioves, they doth
 not Christ: they
 but devils.

C H A P. IX.

- 1 One sicke of the palfie, is heale. 5 A rasifion of sinners. 9 Mathew called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman heale of a bloody issue. 23 Two blind men by faith receive sight. 31 A dumbe man possided is heale. 37 The herbes and weatens.

1 Sinnes are the cruises of our afflictions, and Christ our forgiuer, whom we beleueve. a Inno Capernaum, for as Theoph. fai b, Behelien brought him fourth, Nizza-reh brought him up and Capernaum was his dwelling place.

† Marke 3. luke 5. 18. b Knowing by a mans self signe. c To blasphem signifieth amongst the diuines to speake wickedly: and amount the more eloquent Grecians, to flander.

‡ Marke 2. 14.

Luke 5. 27. c Christ calleth the humble finnes unto him, but he conuenieth the proud hypocrites. d At the customers table, whete it was received.

e The customer selfe flouyer which were pleased by the Romans after that Iudea was brought into the forme of a province, to gather the customers, and therefore of the rest of the Iewes, they were called sinners, that is to say very vilenem.

† Hofea 6. 6. Chap. 12. 7.

* Tim. 1. 15. * Mar. 1. 15.

Luke 9. 23. 3 Against naughty enuinit in matters indifferent.

f An Hebrew kind of speech, for they that are admitted into a marriage chamber, are as the needfull about the bridle gate.

g Rave, which was ouer put to the fillet.

¶ Mar. 5. 23. Luke 8. 43.

4 There is no euill to find in innocencie, which Christ calleth come and be touched with, if he be touched with true faith, but lightly as it were with the hand.

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

2 And a loc, they brought to him a man sicke of the palfie layed on a bed. And Iesus b seeing their faith, said to the sicke of the palfie, Sonne, be of good comfort: thy finnes are forgiven thee.

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

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts? 5 For whether is it easier to say, Thy finnes are forgiven thee, or to say, Arise, and walke?

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

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

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

9 ¶ 1. 2 And as Iesus passed fourth from thence, he saw a man sitting at the d custome, named Matthew, and said to him, Follow me, And he arose, and followed him.

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

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

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

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

14 ¶ 1. 3 Then came the disciples of Iohn to him, saying, Why doe we and the Pharisees fast oft, and thy disciples fast not?

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

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

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

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

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased

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

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

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

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

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

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

26 And this bruit went throughout all that land.

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

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

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

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

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

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

33 And when the deuil was cast out, the dumbe spake: then the multitude marueiled, saying, The like was neuer seen in Israel.

34 But the Pharisees said, ¶ He casteth out devils, through the prince of deuilis.

35 ¶ And * Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sicknesse and every discafe among the people.

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

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

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

C H A P. X.

- 1 The gift of healing giuen to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking of the dust. 18 A siffition. 23 Continue mee unto the end. 23 Flying from persecution. 23 Feare. 29 Two parables. 30 Heir of four heid. 32 To acknowledge Christ. 34 A d sent the sword. 35 Parance. 37 Let of parents. 38 The cross. 39 To loathe the life. 40 To receiue a Precher.

And * he called is twelve disciples unto him, and gaue them power against vnleane spirits, to cast them out, and to heale every sickenesse, and every discafe.

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

5 Euen death it selfe giueh place to the power of Christ.

b It appeareth that they were minfrels at their mourning.

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

7 Luke 11. 14. An example of that power that Christ hath ouer the deuil.

† Chap. 11. 24. Marke 3. 22. Luke 11. 15. * Marke 6. c. Luke 13. 22.

8 Although the ordinary pallorie cease, yet Christ hath not casten the cure of his Church.

¶ Marke 6. 34. * Luke 10. a. Iob 4. 3. 36.

1 Word for sword, call them out: for men are very flow in fo holy a worke.

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

¶ Mar 3. 13. 14. 15. Luke 9. 12.

2 Theophilus said that Peter and Andrew are called thus, because they were fitted.

b A man of Ke- rich. Now Ke- rich was as in the tribe of Judah, Iohn 15:21.

13 Adh 13:46.

14 Luke 10:9, 11.

15 The summe of the Gospell: or preaching of Ihesu Christ.

16 Miracles are de- prodigious or the wonder.

17 Mar. 6:8, 9. Luke 9:3, 4. and 21:35.

18 The ministers of the word must call away all cares that might hinder them the least wife that might be.

19 For his journey, to win, both that nothing might hinder them, and also that they might be able to minister the word of Gods providence: for as their returne backe, the Lord askeeth of them, whether they lacked any thing by the way.

20 Tim 1:14.

21 God will provide you meate.

22 Happy are they that receive the preaching of the Gospell, and obey it, and use it, rather to life, than to death.

23 Luke 10:8.

24 It is a manner of speech taken from the Hebrewes, whereby they meant a kind of happiness.

25 Marke 6:11. Luke 9:5.

26 Actes 13:12.

27 Luk 10:4.

28 Christ himselfe must beate themselves under the crosse.

29 If you thinke in great daunger.

30 If you thinke not so much as revenge an iniurie, and by the mixing of these befalls assure to- gether, he will not have our wifehood to be his ioyous, nor our affliction made but a certain forme of good nature as exulting: if strained of both them, as may be.

31 If it is the cause of religion, we are wolvcs one to another.

32 Marke 13:11.

33 Luke 22:11.

34 Luke 21:16.

35 Actes 13:13.

36 If bringe to an end, that is, you shall not have gone thowth all the cities of Israel, and preached in them.

37 Luke 6:9. Iohn 13:16. and 15:20. Chapp. 22, 14.

38 It was the idol of the Acronites, which we call the god of silver,

3 Philip and Bartemew: Thomas, and Mat- thew that Publicane: James the sonne of Alphcus, and Lebbanus whose surname was Thaddens:

4 Simon the Cananite, and Iudas b Ifcarior, who also betrayed him.

5 These twelve did Iesus send forth, and com- manded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye in no: for

6 But goe rather to the lost sheepe of the house of Israel.

7 And as ye go preach, saying, The King- dome of heaven is at hand.

8 Heale the sicke: cleanse the lepers: raise up the dead: cast out the devils. Freely ye have received, freely give.

9 Neither shall ye take golde, nor silver, nor mo- ney in your girdles.

10 Nor a scrippe for the journey, neither two coats, neither shoes, nor a staffe: for the work- man is worthy of his meate.

11 And into whatsoever citie or towne ye shall come, enquire who is worthy in it, and there abide till 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 upon it: but if it be not worthy, let your peace returne to you.

14 And whosoever shall not receive you, nor heare your wordes, when ye depart out of that house, or that citie, shake off the dust of your feete.

15 Truly I say unto you, it shall be easier for them of the land of Sodom and Gomorra in the day of iudgement, than for that citie.

16 Behold, I send you as sheepe in the middes of the wolves: be ye therefore wile as ser- pents, and innocēt as doves.

17 But beware of men, for they will deliver you up to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the governors and kings for my sake, in witness to them, and to the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speake: for it shall be given you in that hour, what ye shall say.

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

21 And the brother shall betray the brother to death, and the father the sonne, and the chil- dren shall rise against their parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: but he that endureth to the end, he shall be saved.

23 And when they persecute you in this citie, flee into another: for verely I lay unto you, ye shall not goe over all the cities of Israel, till the Sonne of man be come.

24 The discipule is not above his master, nor the servant above his Lord.

25 It is enough for the discipule to be as his master is, and the servant as his Lord: if they have called the master of the house Beel zebub, how much more them of his household!

26 I feare them not therefore: for there is nothing covered, that shall not be disclosed, nor hid, that shall not be known.

27 What I tell you in darknesse, that speke ye in light: and what ye heare in the eare, that preach ye on the mountains.

28 And feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrows sold for a farthing, and one of them shall not fall on the ground with- out your Father?

30 Yea, and all the haire of your head are numbered.

31 Feare ye not therefore, ye are of more va- lue then many sparrows.

32 Whosoever therefore shall confesse me before men, him will I confesse also before my Fa- ther which is in heaven.

33 But whosoever shall denie me before men, him will I also denie before my Father which is in heaven.

34 Thinke not that I am come to sende peace into the earth, but the sword.

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

36 And a mans enemies shall be they of his owne household.

37 Hee that loveth father or mother more then me, is not worthy of me. And he that loveth sonne, or daughter more then me, is not worthy of me.

38 And he that taketh not his crosse, and fol- loweth after me, is not worthy of me.

39 Hee that will find p his life, shall loose it: and he that looseth his life for my sake, shall finde it.

40 Hee that receiveth you, receiveth mee: and hee that receiveth mee receiveth him that sent me.

41 Hee that receiveth a Prophet in the name of a Prophet, shall receive all prophets reward: and he that receiveth a righteous man, in the name of a righteous man, shall receive the reward of a righteous man.

42 And whosoever shall give unto one of these little ones to drinke a cuppe of colde water only, in the name of a discipule, verely I lay unto you, he shall not lose his reward.

CHAPTER XI.

1 Iohn sendeth his disciples to Christ. 2 Christes testimonie of Iohn. 3 The Law and the Prophets. 4 Christ and Iohn. 5 Christyng, Bethsaida. 6 The Gospell revealed to children. 7 They that are weari and laden.

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

2 And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and sayd unto him,

3 Art thou hee that should come, or shall we looke for another?

4 And Iesus answering sayd unto them, Goe, and Iohn, what things ye heare and see.

5 The blinde receive sight, and the halte doe walke: the lepers are cleansed, and the deafe heare,

1 Truth shall not always be hid.

2 Marke 4:22. Luk 8:17. and 12:17.

3 Though some be in the high places, For the topes of their boules were fo made, that they might walke upon them. Act 10:9.

4 Though tyrants be never so raging and cruel, yet we may not feare them. The fourth part of an ounce.

5 7 Sam. 14:45. 2 Sim. 14:11.

6 Act 27:31.

7 The necessitie And reward of open confessing Christ.

8 Marke 8:38. Luk 12:16 and 12:8.

9 Luk 12:11.

10 Luk 12:11.

11 Civill dissentions follow the preach- ing of the Gospell.

12 Mich 7:6.

13 Luk 14:26.

14 Nothing with- out exception is to be preferred before our dutie to God.

15 Chap 16:24. mar. 8:33. Luk 9:15 and 14:27.

16 Iohn 12:45.

17 They are faine to find their life, which delivers it out of danger: and this is spoken after the opinion of the people which thinke them cleane, loth that die, because they thinke not of the life to come.

18 God is both our our and re- venger of sin: holy minister.

19 Luk 10:16. Iohn 13:20.

20 We shall lose nothing that we bestow upon Christ.

21 A Prophet. 22 Mat 9:41.

23 Which in the sight of the world are vile and abiect.

24 Christ sheweth by his workes, that he is the promised Messias.

25 Of instructing them with precept.

26 The disciples ci- ties, that is to say, in Galile, where many of them were born. Act 2:7.

27 Luk 7:18.

¶ The dead are raised up, & the poore receive the Gospel.

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

7 & And as they departed, Iesus beganne to speake vnto the multitude of Iohn, What went ye out into the wilderness to see? a reede shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Behold they that were soft clothing, are in kings houes.

9 But what went ye out to see? A Prophet? Yes, I say vnto you, and more then a Prophet, 10 For this is he of whom it is written, & Behold, I send my messenger before thy face which shall prepare thy way before thee.

11 Verely I say vnto you, Among them which are begotten of women, arose there not a greater then Iohn Baptist, notwithstanding, he that is the least in & c kingdom of heaven, is greater then he, 12 And from * the time of Iohn Baptist hitherto, the kingdom of God suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law d prophesied vnto Iohn.

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

15 ¶ He that hath eares to heare let him heare. 16 ¶ & But wherevnto shall I like this generation? & c It is like vnto little children which sit in the markets, and call vnto their fellows.

17 And I say, We have piped vnto you, and ye have not daunced, we have mourned vnto you, and ye have not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuil.

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

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

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

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

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

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

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

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

27 ¶ All things are given vnto mee of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reueale him.

28 Come vnto mee, all ye that are weary and laden, and I will ease you,

29 Take my yoke on you, and Ieane of mee, & ye shall find a mecke and lowly in heart: and ye shall haue & rest vnto your soules.

30 ¶ For my yoke is k easie, & my burden light.

C H A P. X I I

The disciples plucke the eares of corn. 6 Mercie, sacrifice, to the richer hand is heald. 12 He would die, because hee had god on the Sabbath. 22 The puffed up helpe. 25 A world. 3 Iohn 5:4. Kingdome diuided. 31 Simeon. 32 Iherosolome. 33 The good euerillence. 34 Piper. 38 The Nineties. 42 The Queene of Saba. 48 The true mother and bretheren of Christ.

A T * that time Iesus went on a Sabbath day through the corne, and his disciples were hungered, and began to plucke the eares of corne, and to eate.

2 And when the Pharises sawe it, they sayd vnto him, Behold; thy disciples doe & that which is not lawfull to doe vpon the Sabbath.

3 But he said vnto them, * Have ye not read what David did when he was an hungered, and they that were with him?

4 How he went into the house of God, and call to bread of factitious, and did eat: and hee also gave to them, before the Lord: wherby the wrote upon the golden table pointed to that Prince, Leuit. 24.6.

5 Or have ye not read in the Law, how that on the Sabbath dayes the Priefes in the Temple * breake the Sabbath, and are blamelesse?

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

7 Wherefore if ye knew what this is, & I will have mercie and not sacrifice, ye would not have condemned the innocents.

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

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

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

11 And he said vnto them, What man shall there be among you, & hath a sheep, & if it fall on & c Sabbath day into a pit, doth not rike it & lift it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

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

14 3 Then the Pharises went out, and consulted against him, how they might destroy him.

15 But wher Iesus knew it, he departed thence, & c great multitudes followed him, & he healed them.

16 And charged them in threatening wise, that they should not make him known.

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

18 * Behold my servant whom I have chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and hee shall shew iudgement to the Gentiles.

19 He shall not strue, nor cry, neither shall any man heare his voyce in the strettes.

20 A bruised reede shall hee not breake, and a smoking flaxe shall hee not quench, till hee bring forth iudgement vnto victorie.

21 And in his Name shall the Genties trust.

¶ A what agreement, and what difference betweene the ministerie of the Prophets, and the preaching of Iohn, and the full light of the Gospel, which Christ hath brought. ¶ Mat. 3: 12. Luk. 7: 28. ¶ In the new state of the Church where the true glory of the Gospel is not compared together, but the kind of difference, the preaching of Iohn with the Law & c the Prophets, and against, the more cleare preaching of the Gospel with Iohn. ¶ Luk. 16: 16. ¶ They prophesied of things to come which are now present and clearly & plainly sent. ¶ Mat. 4: 5. Luk. 4: 31. ¶ There are none more stout & stubborn enemies of the Gospel, then they to whom it ought to be most acceptable. ¶ He blameth the few aged, by a prudence, in that they could not be moved neither with rough nor gentle dealing. ¶ That which the most part refuse, the elect and chouse embrace. ¶ Whome doe acknowledge the wisdom of the Gospel, when they receive. ¶ The proud reject the Gospel offered vnto them, to their great hurt and inuaid which turoeth to the fall and ruin of the soule. ¶ Luk. 10: 13. ¶ Luk. 10: 21. ¶ Through the ministerie of Christ, who only sheweth the truth of all things pertaining to God. ¶ His word sheweth, that hee contenteth himselfe in his fathers counsell. ¶ Gods will is the only rule of life. ¶ Luk. 11: 29. ¶ There is no true knowledge of God, nor quierne of mind, but only in Christ alone. ¶ Iohn 6: 45.

¶ Of the true finishing of the Sabbath, and the abrogating of it. ¶ Mat. 23: 23. Luk. 6: 1. ¶ Dnt. 22: 5. ¶ 1. Sam. 26: 4. ¶ The Hebrewes call it bread of factitious, and it is found before the Lord: wherby the wrote upon the golden table pointed to that Prince, Leuit. 24.6. ¶ Exod. 30: 33. ¶ Luk. 5: 31. and 24: 9. ¶ Num. 28: 4. ¶ When the Priefes doe Gods service vpon the Sabbath day, they breake not the Law: which is left to the Law of the Sabbath. ¶ He. 9: 6, 7. chap. 9: 13. ¶ Mat. 23: 23. ¶ The ceremonies of the Law are not against the love of our neighbour. ¶ How faste and in what respect we may give place to the vniuersal iudgement of the wicked. ¶ Mat. 23: 1. ¶ Hee ind. emere is ment a fe. hee. because Christ was so pulled true religion among the few aged, and hee is the best which is in the world. ¶ Hee is sent to reign and judge the world, as Iesus, and Iesus and Iesus. ¶ Hee shall preiudice the world and Iesus, and Iesus himselfe. ¶ Iesus shall never be manifest, it is hid to the wicked, yet notwithstanding it ought to be avowed and obeyed. ¶ Luk. 11: 14. ¶ A truth be it never to manifest, it is hid to the wicked, yet notwithstanding it ought to be avowed and obeyed.

13 And all the people were amazed, and sayd, Is not this that sonne of David?

14 But when the Pharisees heard it, they sayd, 4 This man casteth the devils no otherwise out but through Beelzebub the prince of devils.

15 But Iesus knew their thoughts, and sayd to them, Every kingdome diuided against it selfe, is brought to bougnt, and every citie or house diuided against it selfe shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

17 Also if I through Beelzebub cast out devils, by whom doe your children cast them out? Therefore they shall be your iudges.

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

29 Els how can a man enter into a strong mans house and spoyle his goods, except he first bind the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathered not with me, scattereth.

31 ¶ Wherefore I say vnto you, Every sinne and blasphemy shall be forgiven vnto men: but the blasphemie against the holy Ghost shall not be forgiven vnto men.

32 And whoeuer shall speake a word against the sonne of man, it shall be forgiven him: but whoeuer shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree evill, & his fruite evill: for the tree is known by his fruit.

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

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

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

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

38 ¶ Then answered certain of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

39 But he answered and said vnto them, An evill and adulterous generation seeketh a signe, but no signe shall be giuen vnto it, save that signe of the Prophet Ionas.

40 ¶ For as Ionas was three dayes and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

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

42 ¶ The Queene of the South shall rise in iudgement with this generation, and shall condemne it: for she came from the remotest parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

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

44 Then hee sayth, I will returne into mine house from whence I came: and when hee is come, hee findeth it empty, swept and garnished,

45 ¶ Then hee goeth, and taketh vnto him seven other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. Even so shall it be with this wicked generation.

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

47 Then one sayd vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

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

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

50 For whosoever shall doe my Fathers will which is in heaven, the same is my brother and sister and mother.

CHAP. XIII.

1 The parable of the Sower, 11 and 34 Why Iesus speake in parables, 18 The exposition of the parable. 24 The parable of the tares, 31 Of the mustard seed. 33 Of the leaven. 44 Of the hidden treasure. 45 Of the parable, 47 of the drachm call vnto the feare. 53 Christ is the recedent of his country men the Nazarenes.

¶ He ¶ same day went Iesus out of the house, and late by the sea side.

1 ¶ And great multitudes resorted vnto him, so that he went into a ship, and late downe: and the whole multitude stood on the shore.

3 Then hee speake many things to them in parables, saying, Behold, a sower went forth to low.

4 And as hee lowed, some fell by the way side, and the fowles came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

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

7 And some fell among thornes, and the thornes sprung vp, and chocked them.

8 And some againe fell in good ground, and brought forth fruit, one came an hundred fold, some sixtie fold, and another thirtie fold.

9 ¶ He that hath eares to heare, let him heare.

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

11 ¶ And he answered and sayd vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heaven, but to the it is not giuen.

12 ¶ For whosoever hath, to him shall be given, and hee shall have abundance: but whosoever hath not, from him shall be take away even that he hath not.

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

14 So in them is fulfilled the prophetic of Esaias, which prophetic saith, ¶ By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceiue.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, least they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

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

17 ¶ For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which yee see, and haue not seene them, and to heare those things which yee heare, and haue not heard them.

¶ Heb. 6.4.5. and 4.16. 2. per 2.20. 10 Christ teacheth by his owne example how that all things ought to be set apart in respect of Gods glory. ¶ Marke 3.32. Luke 9.20.

¶ None are more neere vnto vs, then they that are of the household of faith.

¶ Marke 4.11. Luke 8.4.5.

¶ Christ Ieweth in putting forth this parable of the Sower, that the feare of life which is gotten in the world, cometh not on so well in one as in another, and his reason is, for that men for the most part either doe not receiue of suster it not so ripen.

¶ The gift of vnderstanding of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.

¶ Chap. 23. 19.

¶ Esai. 6.9. 10. Luke 8.10. Iohn 12.40. Act. 13.26. Rom. 11.25.

¶ The condition of the Church, vnder a d since Christs better, then it was in the time of the Pharisees, vnder the Law. ¶ Luke 10.24.

¶ Luke 9.24. Marke 3.22. Luke 11.15. ¶ The kingdome of Christ and the kingdome of the deuill cannot coeist.

¶ Marke 13.12. Luke 12.10. 2. Iohn 5.10.

6 Of blasphemie against the holy Ghost.

7 Hypocrites at the length betray themselves: even by their owne mouth. ¶ Luke 6.4. ¶ A mine and vnder the rock, which is the seed that is hid in the heart. ¶ Against forward desires of miracles. ¶ Chap. 16.1. Luke 11.29. 1. cor. 13.2. ¶ B. which fill from of reason faith, or forsake the true worship of god. ¶ Iohn 1.17. ¶ Christ teacheth by the example of the fig tree, that there are non more miserable then they which put out the light of G. ¶ Iohn which vnto himselfe in them. ¶ Iohn 3.5. ¶ 1. King 21.1. 2. Iohn 9.1. ¶ He that heareth the voice of a shep, he shall follow him, for he knoweth the voice of his shep, and he knoweth the voice of the stranger.

¶ I. King 21.1. 2. Iohn 9.1. ¶ He that heareth the voice of a shep, he shall follow him, for he knoweth the voice of his shep, and he knoweth the voice of the stranger. ¶ Luke 11.24.

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

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

a Though there be mention made of the hearts, yet this fowling is referred to hearing without understanding. For whether the feede be receiued in the heart or no yet he that foweth soweth to the heart.

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

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

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

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

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

¶ Christ sheweth in another parable of the euill feede mixt with y good, that the Church shall neuer be free and quit from offences, both to doctrine and maner, vntill the day appointed for the reposing of all things to come, and therefore shall full haue to tame themselves with patience and conliancy.

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

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

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

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

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

29 But he sayd, Nay, leaue while ye goe about to gather the tares, ye plucke up also with them the wheate.

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

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

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

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

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

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

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

37 ¶ Then answered he, and sayd to them, Hee that soweth the good feede, is the sonne of man.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XIII.

1 Herods iudgement of Christ. 3 Wherefore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 18 Of the five leaues. 23 Christ prayeth. 24 The Apostles tested with the waves. 27 Faith. 30 Peter in insupport. 36 The beneme of Christs garment.

A T ¶ that time Herod the Tetrarch heard of the fame of Iesus,

an example of an inuincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous vauity, pride and cruelty: and to the flout, of a courtly conuicience, and of their miserable flauery, which haue once giuen themselves ouer to pleasure: in Herodias and her daughter, an example of vborstall wantonnesse, and womanlike crueltie.

7 Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be persecutor of them, but he that redemeth them with the losse of all his goods. 8 They are many in the Church, which not withstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be deligent, which haue not onely to be wise for themselves, but to discern the wisdom of God to others. 10 Men doe not onely lose of ignorance, but also vnto ioyfully lay stumbling blockes in their owne wayes, that when God calleth them they may not obey, and so most plausibly destroy and cast away themselves, 11 Iohn 6. 42. * Marke 6. 29. Luke 4. 24. Iohn 4. 24.

¶ He expounded to the former part of the good and euill seed.

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

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

4 For Iohn sayd unto him, It is not lawfull for thee to have her.

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

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

7 Wherefore hee promised with an oath, that he would give her whatsoever she would aske.

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

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

10 And sent, and beheaded Iohn in the prison.

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

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

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

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

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

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

17 Then sayd they unto him, Wee have here but five loaves, and two fishes.

18 And he sayd, Bring them hither to me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

34 ¶ * And when they were come over, they came into the land of Genesareth.

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

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

CHAP. XV.

3 The commandments and traditions of men. 11 Offering of the blind. 13 The childrens bread: woe! 15 Faith. 32 4000 men fedde. 36 Thankes giving.

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

2 ¶ Why doe thy disciples transgresse the tradition of the Elders: for they eat with out their hands when they eat bread.

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

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

5 ¶ But ye say, e Whosoever shall say to father or mother, By the gift that is offered by me, thou mayest have profitt,

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

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

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

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

10 ¶ Then hee called the multitude unto him, and said to them, Heare and understand.

¶ Temple vs tothy profitt, for it is as good as if I gave thee, for, as the Pharisee of our time say, it shall be meritorious for thee, for with this colour of religion, they ragd all to vntersfers, as though that hee that had profitt anything to the Temple, had done the due tie of a child. ¶ Ten made it of paper and anthracite as much as lay in way: for otherwise the commandments of God, had fall into the Church of God, in despite of the world and Satan.

3 The same men are condemned for hypocrite and superstition, because they made the kingdom of God to stand in outward things. ¶ Efa. 29. 13. 4 Christ teacheth us that hypocrite of false teachers which deceive our soules, is not to be borne withall, no nor in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise we are like to perill with them.

4 By faith we tread under our feet even the tempests themselves, but yet by the vertue of Christ, which helpeth that vertue, which hee of his mercy hath given. ¶ Mark 6. 49. ¶ This Commendment was a large right to Capernaum, which is also called the sea of Galilee and Tiberias, that the contrary is false, except to be called by that name. ¶ In that that Christ healeth the sicke, we are iust to understand that we must seeke remedy for spiritual diseases in a right hand: and that we are bound so only to sin our selves, but also to bring others to him.

1 None commonly a more bald countenances of God, then they whom God appointeth keepers of his lawe. ¶ Mark 7. 1. ¶ Which they receiued from mans encessors from hand to hand, or their elders alioyrd which were the gouernours of the Church. ¶ Toe which wicked boldness, in corrupting the commandment of God, and the vpon presence of godliness, and usurping authority to make lawes, is here reprooued. ¶ Exod. 20. 12. Deut. 5. 16. Eph. 6. 2. ¶ By heareer is meant all kinde of deuetie which children owe to their parents. ¶ Exod. 21. 17. Lev. 20. 9. ¶ The meaning is this: whosoever is blasphemous in Temple vs tothy profitt, for it is as good as if I gave thee, for, as the Pharisee of our time say, it shall be meritorious for thee, for with this colour of religion, they ragd all to vntersfers, as though that hee that had profitt anything to the Temple, had done the due tie of a child. ¶ Ten made it of paper and anthracite as much as lay in way: for otherwise the commandments of God, had fall into the Church of God, in despite of the world and Satan. ¶ The same men are condemned for hypocrite and superstition, because they made the kingdom of God to stand in outward things. ¶ Efa. 29. 13. 4 Christ teacheth us that hypocrite of false teachers which deceive our soules, is not to be borne withall, no nor in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise we are like to perill with them.

¶ Mark 7, 18.

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

12 ¶ Then came his disciples, and sayd unto him, I perceiue thou not, that the Pharises are offended in hearing *this* saying ?

¶ John 11, 8.

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

¶ Luke 6, 39.

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

¶ Marke 7, 17.
¶ Gene. 4, 5. and 8, 11. mar 7, 11. 2.
¶ Mat. 7, 14.
¶ Coastes which were sete to Tyre and Sidon, that is, in the quarter where Palestina breadth toward Phenice, and the sea of Syria.

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

16 Then said Iesus, Are ye yet without vnderstanding ?

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

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

19 For out of the heart * come euil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

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

21 ¶ And Iesus went thence, and departed into the c coastes of Tyrus and Sidon.

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

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

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

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

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

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

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

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

30 ¶ And great multitudes came unto him, ¶ having with them, halt, blinde, dumme, b meimed, and many other, and cast them downe nee Iesus feet, and he healed them.

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

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

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

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

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

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

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

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

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

C H A P. X V I.

¶ The first of Ionas. 6 The leaven of the Pharises, 12 for their doctrine. 13 The people opinion of Christ. 17 Faith cometh of God. 18 The rock. 19 The boye. 21 Christ forsweareth his death. 22 The forsaking of our selfe, and the crosse. 23 To lese the life.

¶ Then ¶ hee came the Pharises and Sadduces, and did a tempt him, desiring him to shew them a signe from heauen.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

17 ¶ And Iesus answered, and sayd to him, ¶ question ioined with admiration. ¶ Said, for commaunded.

¶ There are diuers iudgements and opinions of Christ. ¶ not without handling here is knowne of his alone. ¶ b There were two Cesareas, the one called Stratonias upon the sea Mediterranean, which Herod built sumptuously in the honour of Octavia, his lib. 15: the other was Cesarea Philippi, which Herod the great, Terentius sonne by Cleopatra built in the honour of Tibertius at the foote of Lebanon. ¶ Ios. 11. 5. As Herod thought. ¶ Ios. 6. 29. ¶ Faith is of grace, not of nature.

k Word for word, to lie downe backward : as sauen doe when in moving they drawe it them oores to them.

l A kinde of self wrought with twigs.

m The wicked which otherwise are at defiance one with another, agree to get together against Christ, but doe what they can. Christ beareth away their votes, and triumpheth ouer them.

n Chay 3, 28. Marke 8, 11. a Torrey whether he could doe that which they desired, but their purpose was sought, for they thought to fode some thing in him by that measure, whereupon they might haue iust occasion to reprehend him : as for difficult and curious answered them so to doe, for by such means also is God sayd to be tempted, that is to say, provoked to anger, and though he would strive with him.

¶ Luke 12, 54. b The outward shew and countenance as it were of all things, is called to the Hebrewes torrey, a face.

c Chay 12, 39. c The article, through the nullatenesse of the deede.

¶ Ionas 1, 17. d Palse teachers

¶ Marke 8, 14. e Luke 21, 1.

f Not by others, but by vertue of his diuinitie.

g Chay 14, 17. Iohn 6, 9.

¶ Chay 15, 34. f A demand of

¶ Mat 5, 7. Ioh 8, 12.

K By this kinde of speech is meant mans naturall precreation upon the earth, the creature was first created male, but deformed through sinne: So then this is the meaning: this was not revealed to thee by an understanding of man, but discovered it thee from heaven. That is true faith, which confesseth Christ, the verie word of God, is invisible.

¶ Iob 1. 4 **¶** Christ spake in the Syrian tongues and therefore did not this speaking Hebrew, Perai, which is Persian, Greek, and Perian, which is Arabicke, and also in other places did this men: **¶** Chaph: but his mind is greater than the world, by the diverse translation to make a distinction between Iohn Baptist, Peter, and Christ the rocke and foundation: and he gave him his name Peter, because of the confession of his faith, which he made in the Churches, as well as at the side Barthes. **¶** For his faith Theoph. That confession which thou hast made shall be the foundation of the beleeveres.

Blessed art thou, Simon, the sonne of Iones: for k flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 ¶ And I say also unto thee, that thou art **¶** 1 Peter, and upon this rocke will I build my Church: & the gates of hell shall not overcome it.

19 ¶ And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 ¶ Then he charged his disciples, that they should tell no man that he was Iesus that Christ.

21 ¶ From that time forth Iesus began to shew unto his disciples, that he must go unto Hierusalem, and suffer many things of the **¶** Elders, and of the high Priests, and Scribes, and be slain and be raised againe the third day.

22 ¶ Then Peter **¶** took him aside, and began to rebuke him, saying, Master, pittie thy selfe: this shall not be unto thee.

23 ¶ Then he turned backe, and sayd unto Peter, Get thee behinde me, **¶** Satan: thou art an offence unto me, because thou understandest not the things that are of God, but the things that are of men.

24 ¶ Iesus then sayd to his disciples, * If any man will follow me, let him forsake himself: and take up his croffe, and follow me.

25 ¶ For **¶** whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it.

26 ¶ For what shall it profite a man though he should winne the whole world, if he lose his owne soule: or what shall a man give for recompence of his soule?

27 ¶ For the sonne of man shall come in the glory of his Father with his Angells, & then shall he give to every man according to his deeds.

28 ¶ Verely I say unto you, there be some of them that stand here, which shall not taste of death till they have seene the Sonne of man come in his **¶** kingdom.

¶ The enemies of the Church are compared to a **¶** Brog Kingdom, & therefore by **¶** Gates are meant cities which are made strong as a castle, and for this, and thus the meaning, whosoever can doe by counsel or strength, so doeth Paul, 1. Cor. 10. 4. call them strong hold. **¶** The true rite of the Church is from God. **¶** Iob 10. 21. **¶** A **¶** Men-chorak is the words which carry the keys: and there is left forth the power of the ministers of the word, as Iob 1. 21. and that power is common to all ministers. **¶** Chap. 18. **¶** And therefore the minister of the Gospel may rightly be called the key of the kingdom of heaven. **¶** They are bound whose finnes are forgiven, heaven is thus against them: but those which embrace Christ, and are delivered by him, and receive forgiveness, whosoever will receive me and these teach. **¶** The ministers of men are in time to be prepared and made ready against the stumbling block of perfection. **¶** I was a name of dignitie and of age, and it is put for them which was the King, which the Hebrewes called Sandrinus, **¶** I took to him by the hand and led him aside, at which he stood, which meant to walke familiarly with me. **¶** I againt a preposterous saying. **¶** The disciples call him sonne of man, but not only so, but also that, which the Grecians call discipules, that is to say, handerer, or temper; but it is spoken of them, but either of wisdom, as Iudas 1. In 6. 70. or of lightness and pride, as Iudas 1. By this word we may saie, that Peter sinned through a false persuasion of himselfe. **¶** No man provide wisdom for themselves, they that love themselves more than God.

¶ Chap. 10. 38. mark. 8. 34. Iuke 9. 23. and 14. 27. **¶** Chap. 10. 39. mat. 8. 35. Iuke 9. 24. 15. 26. and 17. 33. **¶** Small game himselfe: And this is in meaning, I desire to have the benefit, but do not only so, but also that, which the Grecians call discipules, that is to say, handerer, or temper; but it is spoken of them, but either of wisdom, as Iudas 1. In 6. 70. or of lightness and pride, as Iudas 1. By this word we may saie, that Peter sinned through a false persuasion of himselfe. **¶** No man provide wisdom for themselves, they that love themselves more than God.

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¶ Then Peter took him aside, and began to rebuke him, saying, Master, pittie thy selfe: this shall not be unto thee.

¶ Then he turned backe, and sayd unto Peter, Get thee behinde me, Satan: thou art an offence unto me, because thou understandest not the things that are of God, but the things that are of men.

¶ Iesus then sayd to his disciples, * If any man will follow me, let him forsake himself: and take up his croffe, and follow me.

¶ For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it.

¶ For what shall it profite a man though he should winne the whole world, if he lose his owne soule: or what shall a man give for recompence of his soule?

¶ For the sonne of man shall come in the glory of his Father with his Angells, & then shall he give to every man according to his deeds.

¶ Verely I say unto you, there be some of them that stand here, which shall not taste of death till they have seene the Sonne of man come in his kingdom.

¶ Then Iesus answered, and sayd, O generation faithlesse, and crooked, how long now shall I be with you? how long now shall I suffer you? bring him hither to me.

¶ And Iesus rebuked the devil, and he went out of him: and the child was healed at that hour.

¶ Then came the disciples to Iesus apart, and said, Why could we not cast him out?

¶ And Iesus sayd unto them, Because of your unbelief: for verely I say unto you, if ye see faith as much as a graine of mustard seede, ye shall say unto this mountaine, Removee thence to yonder place, and it shall remove: and nothing shall be impossible unto you.

¶ Howbeit this kinde goeth not out, but by prayer and fasting.

¶ And they being in Gallie, Iesus sayd unto them, The Sonne of man shall be delivered into the hands of men.

¶ And they shall kill him, but the third day shall he rise againe: and they were very sore.

¶ Marke 9. a. **¶** Luke 9. 28. **¶** Christ is such forr humble in the meane of fasting, as the Lord both of heaven and earth.

¶ Luke reckenth eight dayes, continuing in that under the first of the day, and Matthew speaketh but of them that were bewixt them, b Changed into another due.

¶ Chap 3. 17. **¶** Iob 1. 21. **¶** The are of the word that feareth Christ from other children For hee is Gods naturall Sonne, we by adoption, therefore hee is called the first begotten among brethren, because that although hee use of righte only Sonne, yet he is chiefe among many in that he is the fountaine and head of the adoption.

¶ fell downe flat on their faces and worshipped him, as Chap 9. 11.

¶ Which they sawe other times, used in this case is properly spoken of the, which is seeme in Iudas.

¶ Marke 9. 22. **¶** Mat. 6. 16. **¶** Mat. 17. 19. **¶** Mar. 9. 14. **¶** Luke 9. 38.

¶ A **¶** Men are unworthy of Christ his goodwilke, yet notwithstanding hee regardeth them.

¶ As men make supplications vnto doe.

¶ They that at certaine times of the moone are troubled with the falling sicknes, or any other kinde of disease, but in his place, we must not take it, that hee believeth in the meane of fasting.

¶ Incredulitie and distrust make and breake the course of Gods benediction.

¶ Luke 17. 6. **¶** The remedie against falling sicknes.

¶ To give us to understand the watchfulness and diligence of eternall prayer, which cannot be without fasten.

¶ Our minde must be prepared more and more against the suffer of the croffe.

¶ Chap. 20. 17. **¶** Mar. 9. 3. **¶** Luke 9. 43. and 24

CHAP. XVII.

¶ The transfiguration of Christ. **¶** Christ ought to be heard. **¶** Elias. **¶** Iohn Baptist. **¶** The publishing of the messie.

5 In that that
Christ doeth will-
ingly offer Golars
ethics, he thought
that will pulice
is not taken away
by the Gospel.
I Herodius note
but he asketh.
k Ought he not to
pay?
l They that were
from twenty years
of age to fifty, sayed
halfe a shekel of the
Sanctuary, Exod.
10. 13. This was an
Attick didra, hime
which the Remous
washeth after they
had fubbed Iudaa.
m By children, we
must not under-
stand subjects which
pay tribute, but na-
tural children.
n The more here
refid; i. fluter, which
is in value 4 dir-
dracmes, every
diracme is about
five pence.

24 ¶ And when they were come to Caperna-
um, they that received polle money, came to
Peter, and said, Doest i not your Master k pay
i polle money?
25 He said, Yes. And when he was come into
the house, Iesus prevented him, saying, What thin-
kest thou, Simon? Of whom doe the kings of the
earth take tribute, or polle money? of their children,
or of strangers?
26 Peter said, unto him, Of strangers. Then said
Iesus unto him, Then are the children free.
27 Nevertheless, leaft we should offend thee:
goe to the sea, and cast in an angel, and take the
first fish that cometh up, and when thou hast
opened his mouth, thou shalt finde a piece of
twentie pence: that take, and give it unto them
for me and thee.

CHAP. XVIII.

1 The greatest in the kingdom of God. 5 To receive a little
childe. 6 To goe to offence. 7 Offence. 9 The pulling out of
the eye. 10 The Angell. 11 The lost sheepe. 12 The telling
of one his fault. 13 Excommunication. 14 Wee must al-
ways pardon the brother that repenteth. 15 The parable
of the king that taketh an account of his servants.

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

2 ¶ And Iesus called a little childe unto him,
and set him in the mids of them,
3 And said, Verely I say unto you, except yee
be converted, and become as little children, ye
shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himselfe
as this little childe, the same is the greatest in the
kingdome of heaven.

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

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

7 ¶ Woe be unto the world because of offend-
ces, for it must needs be that offences shall come,
but woe be to that man by whom the offence com-
meth.

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

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

10 ¶ Seest thou eye despire not one of these little
ones: for I say unto you that in heaven their
Angels always beholde the face of my Father which
is in heaven.

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

12 How thinke ye? ¶ If a man have an hun-
dredth sheep, and one of them be gone astray, doeth
hee not leave ninetie and nine, and goe into the
mountaines, and seeke that which is gone astray?
13 And if so hee that he finde it, verely I say
unto you, hee joyeth more of that, thesee, then
of the ninetie and nine which went not astray:

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

heaven, that one of these little ones should perish.
15 ¶ Moreover, if thy brother trespass
against thee, goe and tell him his fault betweene
thee and him alone: if he heare thee, thou hast
wonne thy brother.
16 But if hee heare thee not, take yet with thee
one or two, that by the mouth of two or three
witnesses, every word may be confirmed.
17 ¶ And if hee refuse to heere them, tell it
unto the church: and if hee refuse to heare the
church also, let him be unto thee as an heathen
man, and a Publicane.

18 Verely I say unto you, ¶ whatsoever yee
binde on earth, shall be bound in heaven: and
¶ whatsoever yee loose on earth, shall be loosed in
heaven.

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

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

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

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

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

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

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

26 The servant therefore fell downe, and a wor-
shipped him, saying, Lord, o please thine anger
toward me, and I will pay thee all.

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

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

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

30 Yet he would not, but went and cast him in-
to prison, till he should pay the deyr.

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

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

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

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

35 So likewise shall mine heavenly Father doe

4. Levit. 19. 7.
Ier. 17. 23.
James 5. 19.
5. Wemul la-
bour for concord,
not to reveage
iniuries.
6. If his offence be
great, and hee will not
leave off his bro-
thers offence.
7. Deut. 19. 15.
John 5. 17. 2. cor. 13. 5.
1. Hebr. 10. 28.
8. That is by the
word of the mouth is some-
time taken for the
word of speech.
Num. 13. 16. and
also for a still wit-
ness, to wit, when
the many speakers
of it give, as be-
neath, chap. 23. 16.
9. Sure and cer-
taine.
10. He that con-
temneth the iudge-
ment of the
Church, contem-
neth God.
11. Word for word,
doe not vouchsafe
to heare, or make
as though he had
not heard.
12. He speaketh not
of any kinde of po-
pular, but of an Ec-
clesiasticall assem-
bly, for he spea-
keth of the
power of loosing
the sinnes, which
belonged to the
Church, and he
hath regard to the
order used in those
dayes, as hee hat
time the Elders
were the iudges
of Church mat-
ters in their band,
John 9. 22. and
12. 42. and 16. 2.
and calling out
of the Syna-
gogue for a punish-
ment, as we doe
now excommuni-
cate.
13. Prophane, and
vnyd of religion:
such men, the
Iewes called Gen-
tilis: whose com-
pany they shunned
as they did the
Publicanes.
14. 1. Cor 5. 4.
2. Thir. 3. 14.
15. Ier. 17. 24.
16. This word is
translated from the
body to the minde,
for it belongeth
properly to long,
2. They shall finde
it hard to see, and not
to have bene dively
and givenly sinde of them. * Luke 17. 4. m Here is set downe a very great
summe of sinnes hee doeth thousand crosses, and a small summe of sinnes crosses, that
the difference may be the greater, for there is no proportion betwene them. I this soe as
a civil rebuke which hee may very justly in the Bible. o Telle not too much to thine
anger, as if thou hadst called in the Scripture, shew to anger, that is to forgive me, and
one that refraineth the burning of his minde, I shall be patient and of great meere.

unto you, except ye forgive from your hearts, each one to his brother their trespasses.

CHAP. XIX.

1 The sicke are healed. **2** and **7** A bill of divorcement. **12** Exorcise. **13** Children bringt to Christ. **17** God only god. The Commandements must be kept. **21** A perfect man. **23** A rich man. **26** Salvation cometh of God. **27** The least and follow to Christ.

AND **4** it came to passe, that when Iesus had finished these sayings, he departed from Galilee, and came into the coasts of Iudea beyond Iordan.

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

3 ¶ Then came unto him the Pharisees tempting him, and saying to him, Is it lawful for a man to put away his wife upon every occasion?

4 And he answered and said unto them, Have ye not read, & that he which made them at the beginning, made them male and female,

5 And saide, * For this cause, if all a man leave father and mother, and cleave unto his wife, and they which were **2** two, shall be one flesh?

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

7 ¶ They said to him, Why did then **4** Moses command to give a bill of divorcement, and to put her away?

8 He sayd unto them, Moses because of the hardnesse of your heart, suffered you to put away your wives: but from the beginning it was not so.

9 I say therefore unto you, **1** that whosoever shall put away his wife, except it be for whoredome, and marry another, committeth adulterie: and whosoever marieth her, which is divorced, doeth commit adulterie.

10 Then said his disciples to him, If the matter be so between man & wife, it is not good to marry.

11 ¶ But he said unto them, All men cannot receive this thing, save they to whom it is given.

12 For there are some eunuches, which were so borne of their mothers belly: and there be some eunuches, which be gelded by men: and there be some eunuches, which have gelded themselves for the kingdome of heaven. He that is able to receive this, let him receive it.

13 ¶ **4** * Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer little children, and forbid them not to come to mee: for of such is the kingdome of heaven.

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

16 ¶ **8** * And beholde, one came and said unto him, Good Master, what good thing shall I doe, that I may have eternall life?

17 And he said unto him, Why calledst thou me good? there is none good but one, even God: but if thou wilt enter into life, keepe the Commandements.

18 ¶ He said unto him, Which? And Iesus said, ¶ These. Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness.

19 Honour thy father, and mother: and, Thou shalt love thy neighbour as thy selfe.

20 The yong man said unto him, I have observed all these things from my youth: What lacke I yet?

21 Iesus said unto him, If thou wilt be perfect, goe, sell that thou hast, and give it to the poore, and thou shalt have treasure in heaven, and come, and follow me.

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

23 ¶ Then Iesus said unto his disciples, Verely I say unto you, that a rich man shall hardly enter into the kingdome of heaven.

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

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

26 And Iesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, we have forsaken all, and followed thee: what therefore shall we have?

28 ¶ And Iesus said unto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Majestie, ye which followed mee in the **4** regeneration, shall sit also upon twelve thrones, and iudge the twelve tribes of Israel.

29 And whosoever shall forsake houles, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receive an hundred fold more, and shall inherit everlasting life.

30 * But many that are first, shall be last, and the last shall be first.

31 ¶ Luke **22. 29.** **8** * To have begun well and not to continue unto the end, doeth not only not profit, but also hurteth very much. * Chap. **26. 16** mar. **10. 31** luke **13. 30.**

CHAP. XX.

1 Labourers hired into the vineyard. **19** The evil eye. **17** Her Jerusalem his passion. **20** Zebedeus sons. **28** The cup. **33** Christ is our minister. **30** They should not.

FOR the kingdome of heaven is like unto a certaine husband, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penny a day, and sent them into his vineyard.

3 And he went out about the third hour, and saw other standing idle in the market place,

4 And said unto them, Goe ye also into my vineyard, and whatsoever is right, I will give you: and they went their way.

5 Againe he went out about the sixth and ninth hour, and did likewise.

6 And hee went about the eleventh hour, and found other standing idle, and said unto them, Why stand ye here all the day idle?

7 They said unto him, Because no man hath hired us. Hee said to them, Goe ye also into my vineyard, and whatsoever is right, that shall ye receive.

8 ¶ And when even was come, the master of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning at the last till thou come to the first.

9 And they which were hired about the eleventh hour,

and the last hour: for the day was twelve hours long, and the full boord beinge, at the eleventh hour,

and the last hour: for the day was twelve hours long, and the full boord beinge, at the eleventh hour,

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2 Mar. 30. 1. a Field of water out of Galilee into the borders of Iudea. The hand of marriage ought not to be broken, unless it be for fornication. b To find her a booke of divorcement, above, cap. 1. 39. c Gen. 1. 27. d Gen. 2. 24. 1. cor. 6. 16. Epe. 5. 31. e The Greeke word imported to be glowed unto, whet by is signified him their foot, which is betweene man and wife, as though they were glowed together. f They which were two becom as it were one, and this word flesh is by a figure taken for the whole man, or the body after the manner of the Hebrewes. g He had made them yoke fellows, as the usage is in life, if by a divorced kinde of offence called a yoke. h Because pollicke Lawes are constrained to have with some things, it followeth not by, and that God alloweth them. i Deut. 32. 15. j Being occasioned by reason of the hardnesse of your hearts. k By a pollicke Law, not by the usuall Law: for this Law is a speciall Justice, above the law, and hence at the corruptest level. * Chap. 5. 33. mar. 10. 11. luke 16. 18. m cor. 7. 11. n There fore in these doctres the Lawes that were made againe in adulterers were not required: for they should have needed no divorcement of marriage had bene asunder with punishment by death. i If the matter stand betweene man and wife, it is in marriage. 3 The gift of continencie is peculiar, and therefore no man can for a Law to himselfe of perpetual continencie. k Receive and admit, as by translation we say, that a fruit and narrow place is not able to receive many things. l The word Eunuch is a general word, and hath divers kinds under it as of men and burles men. m Which absteine from marriage and live continently through the gift of God. n Infants and little children are contained in the seven commandments of God. * Mar 10. 13. luke 18. 15. chap. 18. 2. f They neither knowe themselves nor the Law, therefore to be saved by the Law. * Mar. 10. 17, luke 18. 18. * Exod. 20. 13. deut. 5. 16. rom. 13. 9.

and the last hour: for the day was twelve hours long, and the full boord beinge, at the eleventh hour,

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e Naught, that is to say, deef thow soue at my goodwilf thoue to them for the Helowes by an evill eye, meane evnie, because such diffusions appeare th lefty in the eyes, as above chap. 6. 23. It is fit to answer the word, finge, and is taken there for corrupt; for whereas he sayd there afore, Deu. 32. If thine eye be single, he addeth in the 23. The finge of th eye, or corrupt, the word being the same in that place as it is here.

¶ Chap. 19. 30 and 28. 14. mar. 10. 31. Luke 23. 30.

¶ 23. Christ goeth to the crosse necessarily, but yet willingly.

¶ 24. They that least ought ite of great persecution of Cæsar.

¶ 25. The signomie of the crosse, is the sure waye to the glory of everlasting life.

¶ 1. Iohn 18. 32.

¶ Marke 10. 31.

¶ 26. The maner of the heavenly kingdome is quite contrary to the earthly kingdome.

¶ 27. This is spoken by a figure, takinge care for thit which is contented in the esp. And againe the Helowes wander by this word, Cup sometime the maner of punishment which is rendered to some, as Eial. 2. 16. or the joy that is given to the faithful, as Ps. 23. 5. and sometime a lot or sort. Iohn. 6. 46.

¶ 28. This is applied to afflictions, as David commonly useth.

¶ 29. The almightie of Chr: his divinitie is not doubting.

¶ 30. This is not flattery, but the bestowing of himselfe by takinge mans nature upon him.

¶ 28. Marke 10. 41. Luke 22. 28.

¶ 31. This is not flattery, but the bestowing of himselfe by takinge mans nature upon him.

¶ 32. Marke 10. 46. Iohn 18. 33.

hour, came and received every man a penie,
 10 Now when the first came, they supposed that they should receive more, but they likewise received every man a penie.
 11 And when he had received it, they murmured against the matter of the houfe.
 12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
 13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a peny?
 14 Take that which is thine owne, and goe thy way: I will give unto this last, as much as to thee.
 15 Is it not lawful for me to do as I will with mine owne? thine eye is evil, because I am good?
 16 ¶ So the last shall be first, and the first last: for many are called, but few chosen.
 17 ¶ And Iesus went up to Hierusalem, and tookke the twelve disciples apart in the way, and sayd unto them,
 18 Behold, we goe up to Hierusalem, and the Sonne of man shall be delivered unto the chiefe Priests, and unto the Scribes, and they shall condemne him to death.
 19 ¶ And he shall deliver him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.
 20 ¶ Then came to him the mother of Zebedee children with her sonnes, worshipping him, and desiring a certaine thing of him.
 21 And he said unto her, What wouldest thou? Shee sayd to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.
 22 And Iesus answered, and sayd, Ye know not what ye aske. Aie ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? they sayd to him, We are able.
 23 And he sayd unto them, Ye shall drinke indeede of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to give, but it shall be given to them for whom it is prepared of my Father.
 24 ¶ And when the other ten heard this, they murmured against the two brethren.
 25 Therefore Iesus called them unto him, and sayd, Ye know that the lords of the Gentiles have dominion over them, and they that are great, exercise autoritie over them.
 26 Butt it shall not be so among you, but who soever will be great among you, let him be your servant.
 27 And whosoever will be chiefe among you, let him be your servant.
 28 ¶ Even as the Sonne of man came not to be served, but to serve, and to give his life for the ransom of many.
 29 ¶ And as they departed from Iericho, a great multitude followed him.
 30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of David, have mercie on us.
 31 And the multitude rebuke them, because they should hold their peace; but they cried the more, saying, O Lord, the Sonne of David, have mercie on us.

32 Then Iesus stood still, and called them, and said, What wilt ye that I should doe to you?
 33 They sayd to him, Lord, that our eyes may be opened.
 34 And Iesus moved with compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

C H A P. XXII.

1 Christ rideth on an asse unto Hierusalem. 2 Hee casteth out the sellers. 3 The house of prayer. 19 The wicked figure. 25 Johns baptisme. 28 Whode the will of God. 30 Pharisians, Harlots. 33 Gods vineyard. The Twelve. 38 The fong killed of the husbandman. 42 The cernestine.

And when they drew nere to Hierusalem, and were come to Bethpappe, unto the mount of the Olives, then sent Iesus two disciples,
 2 Saying to them, Goe into the towne that is over against you, and anon yee shall find an asse bound, and a colt wkh her: loose them, and bring them unto me.
 3 And if any man say ought unto you, say ye, that the Lord hath need of them, and straightway he will let them goe.
 4 All this was done that it might be fulfilled, which was spoken by the Prophets, saying,
 5 ¶ Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meeke and sitting upon an asse, and a colt, the foale of an asse viced to the yoke.
 6 So the disciples went, and did as Iesus had commanded them.
 7 And brought the asse and the colt, and put on them their cloathes, and set him thereon.
 8 And a great multitude spread their garments in the way: and other cut downe branches from the trees, and strawed them in the way.
 9 Moreover, the people that went before, and they also that followed, crying, saying, Hosanna to the Sonne of David, Blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the highest heavens.
 10 ¶ And when he was come into Hierusalem, all the citie was moved, saying, Who is this?
 11 And the people sayd, This is Iesus that Prophet of Nazareth in Galilee.
 12 ¶ And Iesus went unto the Temple of God, and cast out all them that sold, and bought in the Temple, and overthrowed the tables of the money changers, and the seats of them that sold doves.
 13 And said to them, It is written, My house shall be called the house of prayer: but ye have made it a denne of heeves.
 14 Then the blind, and the halt came to him, in the Temple, and he healed them.
 15 ¶ But when the chiefe Priests and Scribes heard the marvelles that hee did, and the children crying in the Temple, and saying, Hosanna to the Sonne of David, they disdained,
 16 And sayd unto him, Hearst thou what these say? And Iesus sayd unto them, Yea: read yee never, that by the mouth of babes and sucklings thou hast made perfect the praise?
 17 ¶ So hee left them, and went out of the citie unto Bethania, and lodged there.
 18 ¶ And as he was in the morning, as he returned into the citie, hee was hungry.

b Himselfe, not by the envie in envie.

¶ Marke 11. 17. Luke 19. 30.

¶ 1. Christ by his benignity triumphant over the pride of this world, ascendeth to true glory by ignominie of the crosse.

¶ 2. He that shall say any thing to you, shall let them goe, to wit, the asse and the colt.

¶ Eia. 62. 11. 24. Iohn 12. 17.

¶ 3. His that shall be milly triumphant over the pride of this world, ascendeth to true glory by ignominie of the crosse.

¶ 4. He that shall say any thing to you, shall let them goe, to wit, the asse and the colt.

¶ Eia. 62. 11. 24. Iohn 12. 17.

¶ 5. The house of God, which is Hierusalem full of feates, common in the lamentation of Ieremie.

¶ 6. Their superfluous payments.

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

¶ 8. His was an ancient kind of crying which he used in the feast of Tabernacles, when they carried boughs according as God commanded in Levitic. 23. 40. And the word is corruptly used of us, for we should say, Hosanna magna, which is as much to say, as God I pray thee.

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

¶ 10. Mar. 1. 15. Luke 29. 45. Iohn 2. 23.

¶ 11. He that is the master of Hierusalem never murthered.

¶ 12. Iohn. 8. 12. Eia. 56. 6.

¶ 13. Ier. 7. 1. Mar. 11. 17. Luke 19. 46.

¶ 14. Such as should be master of Hierusalem, see they that doemst enure the glory of Cæsar: but in vaine.

¶ 15. Plal. 52.

¶ 16. Thus Iust made my perfie. We relate to David.

Thou hast established or grounded and if the matter be considered well, it is in one that the Evangelist sayd, that is stable and sure, which is most perfect. A Christ doeth so for hee which that yet be hath a condemnation and regard of his Church.

4 Hypocrites shall at length have their maskes discovered, and their vizardes plucked from their faces. ¶ Marke 11. 19.

How great the force of faith is.
 * Chap. 17. ad. 1. The Greek word signifies a striking or smiting of mind, so that we cannot see which way we take.
 * Cris. 7. 216. 15. 7. 1. 10. 5. 14.
 * Mar. 11. 27. 13. Luke 20. 17.
 * Against them which overstep the doctrine, hide the calling, a vocation to an ordinance, especially on going about by that false pretext, to flout Christ's maub. b. Or, by what power.
 I One word, that I use, as I call you in one world. m. In his teaching is called by a figure, Baptisme, because he preached the baptisme of repentance.
 * Mar. 4. 28. 19. 3. From God, and so it is plainly seen how these are not one against another.
 o. Beat their beads about hand and foot, as if they beat together.
 * Chap. 14. f. marke 6. 20.
 7. It is no new thing to see them of all men, which might to have the way of godliness to others.
 P. They make haste to the king's house of God, and you think that they shall win; you should have followed their example. Marketh that this word goe before it is improper, is taken in this place, we hear no man followeth.
 q. Living uprightly, being of a good and honest conversation: For the Hebrewes use this word, War, for life and man.
 a. Those men of great times are the cruellest enemies of the Church, so whose fidelity is committed. But the reason of G. d. is, is whereby tied to time, place, nor person.
 * Efa. 71. intertext. 2. 13. mar. ke 12. 11.
 Luke 10. 9. * Made the place strong: For a tower is the strongest place of a wall.
 * Chap. 16. 3. 4. and 23. 13. 13. 5. * Word for word, let us hold it fast.

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

20 And when his disciples saw it, they marvelled, saying, How soone is the figtree withered?

21 f Arg^s Iesus answered, and sayd unto them, Verely I say unto you, if ye have faith, & it doubt not, ye shall not onely doe that, which I have said to the figtree, but also if ye see into this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 § And whatsoever ye shall aske in prayer, if ye belevee, ye shall receive it.

23 § 6 And when he was come into the Temple, the chief Priests, and the Elders of the people came unto him, as he was teaching, and sayd, By what authority doest thou these things; and who gave thee this authority?

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

25 The m^o baptisme of Iohn, whence was it? from heaven, or of men? Then they reasoned among themselves, saying, If we shall say, From heaven, hee will say unto us, Why did ye not then belevee him?

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

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

28 § 7 But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe and worke to day in my vineyard.

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

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

31 Whether of them twaine did the will of the father? They sayd unto him, The first. Iesus sayd unto them, Verely I say unto you, that the Publicanes and the harlots shall goe before you into the kingdome of God.

32 For Iohn came unto you in the way of all rightconnesse, and yee beleved him not: but the Publicanes and the harlots beleved him, and yet though ye saw it, were not moved with repentance afterward, that ye might belevee him.

33 § 8 Heare another parable. There was a certaine houtholder, * which planted a vineyard, and hedged it round about, and made a winepresse therein, and build a tower, & let it out to husbandmen, and went into a strange country.

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

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

36 Again he sent other servants, more then the first: and they did the like unto them.

37 But last of all he sent out to them his owne sonne, saying, They will reverence my sonne.

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

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

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

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

42 Iesus sayd unto them, Reade ye never in the Scriptures, * The stone which the builders refused, the same is * made the y head of the corner; * This was the Lords doing, and it is marvellous in our eyes.

43 Therefore I say unto you, The kingdome of God shall be taken from you, and shall be given to a nation, which shall bring forth the 4 fruits thereof.

44 § And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will be dash him in pieces.

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

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

§ Efa 5. 14. b At chaffe usef to be scattered with the wind, for he use: a Word which signifieth properly to separate the chaffe from the corne with winnowing, so sciteth it abroad. 8 The wicked can doe nothing, but what God will.

CHAP XXII.

1 The parable of the marriage. 9 The calling of the Gentiles. 11 The wedding garments, faith. 16 Of Cesars tribute. 23 They question with Christ touching the resurrection. 31 Gods is of the living. 36 The greatest commandment. 37 To love God. 39 To love our neighbour. 42 Iesus reprehend with the Pharisees touching the Messias.

T Hen * 1 Iesus answered and spake unto them againe in parables, saying,

2 The kingdome of heaven is like unto a certaine king which married his sonne.

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

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: mine oxen and my fatlings are a killed, and all things are ready: come unto the marriage.

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

6 And the remnant tooke his servants, and intreated them sharply, and slew them.

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

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

9 So goe ye therefore out into the bie wayes, and as many as ye find, bid them to the marriage.

10 So those servants went out into the high wayes, and gathered together all that ever they found, both good and bad: for the wedding was furnished with guests.

11 4 Then the king came in, to see the guests,

3 God doth first call us, when we thinke nothing of it. c The general calling, o ferech the Gospell to all men: but their life is examined after it. 4 Is the small number, which come as calling, there are some cast away which do not confirme their faith with obedience of life.

a A kind of proverb, showing what end the wicked are wor by of.
 * Pal. 118. 22. ad. 4. 11. rom. 9. 33. n Malters builders, which are called build, is of the house, that is, of the Church.
 b Begon to be.
 y The chisell stone in the corner is called the head of the corner, which beareth up the corners, or joints of the whole building.
 z That matter in that the stone which was cast away, it made the head is the stone doing, which we behold and greatly marvel at.
 d They bring forth the fruits of the kingdome of God, which bring forth the fruit of the spirit, and not of the flesh. Gal. 5.
 * Luke 14. 16.
 n All the whole company of them that are called by the voyce of the Gospelle the true Church before God: for the most part of them had rather followe the commode of this life: and some doe most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.
 a The word here used is commonly used in sacrifices, and is by translation used for other feasts also: for feasts and banquettes were wont to be beguone with sacrifices.
 b A bread full decorated with other convene Christ.
 b The marriage feast.
 c The general calling, o ferech the Gospell to all men: but their life is examined after it. 4 Is the small number, which come as calling, there are some cast away which do not confirme their faith with obedience of life.

d Word for word, battered, that is to say, he held his peace, as though he had had a bridle on a halter about his neck.

e To them that served the gabels.

* Chap. 3. 12 and 13 and 24 and 25-30.

* Chap. 20. 6.

* Marke 12. 13.

l Luke 20. 10.

g Scare him in his words or talk.

The Greeke word is derived of *saio*, which business lay, g They which with Herode made a new religion pacted together of the death and of the Irish religion. h Truly and sincerely.

1 Thou art not moveable in any appearance and outward shew.

3 The Christians multiply other their Magistrates, although they be Luke and exortors, but so fare forth as the authority that God hath over us they remaine false unto him, and his honour be not diminished.

k The word that is used here, signifies a palming and eating of mens substance, according to the proposition which they used tribute in these provinces, which were subject to him, and to his rulers.

14 Before Chap. 17. 24, there is mention made of a didrachme, and here, of a penny, whereas a didrachme is more by the seventh part than a penny, so that the Jews seemeth to be a little more than a penny, but they were easily recorded thus. The penny was paid to the Romans for tribute according to the proportion that they were taxed at, the didrachme was paid of every one to the Temple, which also the Romans took to themselves when they had subdued Iudea.

* Marke 12. 17. Luke 20. 25. tom. 13. 7. 6 Christ voucheth the resurrection of the flesh against the Sadduces.

* Marke 12. 18. Luke 20. 27. Acts 23. 8.

* Deut. 2. 15. m Vnder which name are daughters also comprehended, but yet as touching the family and name of a man, because he that left daughters was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood.

n He saith not that they shall be withoutchewes, for they they should not be men any more, but they shall be 23 Angels, for they shall neither marrie nor be married.

* Exod. 2. 6. Marke 12. 27. * Marke 12. 28. 7 The Gospel doeth not abolish the precepts of the Law; but doeth rather confirme them.

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

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

13 Then said the king to the servants, Bind him hand and foote: take him away, and cast him into vter darkness: for there shall be weeping and gnashing of teethe.

14 * For many are called, but few chosen.

15 * Then went the Pharises and tooke counsell how they might fangle him in talke.

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

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

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

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

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

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

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

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

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

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

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

27 And last of all the woman died also.

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

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

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

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

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

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

34 * But when the Pharises had heard, that

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

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

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

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

38 This is the first and the great commandment.

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

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

41 * While the Pharises were gathered together, Iesus asked them,

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

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

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

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

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

CHAP. XXIII.

1 How the Scribes teaching the people the Law of Moses, I behate themselves. 2 Their Phylacteries, and Fringes. 3 Greetings. 4 Ye are brethren. 5 The Father. 6 The Spirit. 7 The King, &c. 8 Some of the Jews. 9 The Jews. 10 The Jews. 11 The Jews. 12 The Jews. 13 The Jews. 14 The Jews. 15 The Jews. 16 The Jews. 17 The Jews. 18 The Jews. 19 The Jews. 20 The Jews. 21 The Jews. 22 The Jews. 23 The Jews. 24 The Jews. 25 The Jews. 26 The Jews. 27 The Jews. 28 The Jews. 29 The Jews. 30 The Jews. 31 The Jews. 32 The Jews. 33 The Jews. 34 The Jews. 35 The Jews. 36 The Jews. 37 The Jews. 38 The Jews. 39 The Jews. 40 The Jews. 41 The Jews. 42 The Jews. 43 The Jews. 44 The Jews. 45 The Jews. 46 The Jews. 47 The Jews. 48 The Jews. 49 The Jews. 50 The Jews. 51 The Jews. 52 The Jews. 53 The Jews. 54 The Jews. 55 The Jews. 56 The Jews. 57 The Jews. 58 The Jews. 59 The Jews. 60 The Jews. 61 The Jews. 62 The Jews. 63 The Jews. 64 The Jews. 65 The Jews. 66 The Jews. 67 The Jews. 68 The Jews. 69 The Jews. 70 The Jews. 71 The Jews. 72 The Jews. 73 The Jews. 74 The Jews. 75 The Jews. 76 The Jews. 77 The Jews. 78 The Jews. 79 The Jews. 80 The Jews. 81 The Jews. 82 The Jews. 83 The Jews. 84 The Jews. 85 The Jews. 86 The Jews. 87 The Jews. 88 The Jews. 89 The Jews. 90 The Jews. 91 The Jews. 92 The Jews. 93 The Jews. 94 The Jews. 95 The Jews. 96 The Jews. 97 The Jews. 98 The Jews. 99 The Jews. 100 The Jews.

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

1 Saying, The Scribes and the Pharises sit in Moses seate.

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

3 For they binde heauey burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not moove them with one of their fingers.

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

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

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

7 Whereof the saine Iesus, which they occupied as teachers of Moses his leuitiung.

* Luke 11. 46. acts 15. 10. 1 Hypocrites for the most part are most feareless.

2 By phylacteries are ambitious.

c It was a bread, or riband of leake like in the fringe of cornes, the beholding whereof made them to remember the lawes and ordinances of God; and therefore it was called a Phylacterie, as yet would say a keeper. Num. 15. 38. deut. 6. 8. which order the lawes afterward abused, as they doe now a dayes, which hang 3. Iobns Gospells about their neckes: a thing continued many yeares agoe in the Council of Antiochia.

d Word for word, Twined tangles of thread which hangd at the subermost hemmes of their garments.

* Num. 15. 38. deut. 22. 12. Marke 12. 28. * Luke 11. 43. and 20. 46. e Where assemblies and Councils are gathered together.

f This word Rabbi, signifies one that is his fellowes, and is as good as a number of them: and yet may signify the repeating of it, how proud a rite it was. Now they were called Rabbi, which by laying on of hands were vntured and declared to the world in be witness.

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

8 4 + But be not ye called, Rabbi, for one is your doctour, or *vvvii*, Christ, and all ye are brethren.

9 And 4 call no man thy father upon the earth: for there is but one, your father which is in heaven.

10 Be not called k doctours: for one is your doctour even Christ.

11 But he that is greatest among you, let him be your father.

12 ¶ For whosoever will exalt himselfe, shall be brought lowe: and whosoever will humble himselfe, shall be exalted.

13 ¶ Woe therefore be unto you, Scribes and Pharises, w^o hypocrites, because ye shut up the kingdom of heaven before men: for ye your selves goe not in, neither suffer ye them that would enter, to come in.

14 ¶ Woe be unto you, Scribes and Pharises, hypocrites: for ye devour widowers houses, even so vnder a colour of long prayers: wherefore ye shall receive the greater damnation.

15 Woe be unto you Scribes and Pharises, hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, ye make him two fold more the childe of hell, then you your selves.

16 Woe be unto you blinde guides, which say, Whosoever sweareth by the Temple it is nothing: but whosoever sweareth by the gold of the Temple, he is offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever sweareth by the altar, it is nothing, but whosoever sweareth by the offering that is upon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 ¶ And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 ¶ And hee that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ Woe be to you, Scribes and Pharises, hypocrites: for ye thine nynt, and anynye, and cumnynt, and leave the weightier matters of the law, & judgement, and mercy and fidelitie. These ought ye to have done, and not to have left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camel.

25 ¶ Woe be to you, Scribes and Pharises, hypocrites: for ye make cleane the vter side of the cup, and of the platter: but within they are full of briberie and exccesse.

26 Thon blinde Pharise, cleane se the inside of the chynpe and platter, that the outside of them may be cleane also.

27 Woe be to you, Scribes and Pharises, hypocrites: for ye are like unto whited tombes, which appeare beautiful outward, but are within full of dead mens bones, and all filthinesse.

28 ¶ And it is certein that Christ spake in the Syrian tongue, 7 Catechise the golde to be covered by gold, which is dedicate to an holy use. ¶ **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

28 So are yee also: for outward ye appeare righteous unto men, but within ye are full of hypocricie and iniquitie.

29 ¶ Woe be unto you, Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we would not have beene partners with them in the blood of the Prophets.

31 So then ye be witnesses unto your selves, that yee are the children of them that murdered the Prophets.

32 ¶ Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of x hell!

34 Wherefore behold, I send unto you Prophets, and wisemen, and Scribes, and of them yee shall kill, and crucifie, and of them shall ye scourge in your Synagogues, and persecute from cite to cite.

35 ¶ That upon you may come all the righteous blood that was shed upon the earth, & from the blood of Abel the righteous, unto the blood of Zacharias the sonne of y Barachias, & whom y slew betweene the Temple and the altar.

36 Verely I say unto you, all these things shall come upon this generation.

37 ¶ Hierusalem, Hierusalem, which killest the Prophets, and fonest them which are sent to thee, how often would I have gathered thy children together, as the henne gathered her chickens vnder her wings, and ye would not!

38 Beholde, your habitation shall be left unto you desolate.

39 For I say unto you, ye shall not see mee henceforth till that ye say, Blessed is he that cometh in the Name of the Lord,

C H A P. XXIV.

1 The destruction of the Temple. 2 The signes of Christs coming. 3 Iniquitie. 4 False Christs. 5 The signes of the end of the world. 6 The Angell. 7 The figure. 8 The dayes of Noe. 9 We must watch. 10 The servant.

¶ And 4 Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 ¶ And Iesus said unto them, See ye not all these things? Verely I say unto you, there shall not be here left a stone upon a stone, that shall not be cast downe.

3 And as he fate upon the mount of Olives, his disciples came unto him apart, saying, Tell us when these things shall be, and what signe shall be of thy coming, and of the end of the world?

4 ¶ And Iesus answered, and said unto them, Take heede that no man deceive you.

5 For many shall come in my Name, saying, I am Christ, and shall deceive many.

6 And ye shall heere of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be famine, and pestilence, and earthquakes in divers places.

8 All these are but the beginning of sorrowes.

9 ¶ Then shall they deliver you up to be afflicted,

¶ Hypocrites
 when they goe
 much about to
 their wicked
 oede, then do they
 by the iust judgement
 of God,
 shame themselves,
 v a proverbe
 and of the iustice
 which hath this
 meaning, Goe ye on
 also & follow your
 ancelters, that at
 length your wicked
 dolefull may come
 to the fall.
 ¶ Luke Chap. 9.
 verse 32.
 ¶ Hypocrites be
 cruel.
 ¶ The end of
 them which perse-
 cuted the Gospell,
 vnder the pres-
 ence of God.
 ¶ Gen. 4.1.
 ¶ Of Iudas, who
 was also called Be-
 rach-iah, & that is
 blessed of the Lord.
 ¶ Chron. 24. 22.
 ¶ Where the
 mercy of God was
 great, there was
 great wicked-
 nesse and rebellion,
 and at length the
 most sharpe iudgement
 of God.
 ¶ Luke 13. 34.
 ¶ He spakech
 of the outward mis-
 stetic, and as he
 was promised for
 the saving of this
 people, so he was
 also careful for his
 even from the time
 that the promise was
 made to Abraham.

ſiſted, and ſhall kill you, and ye ſhall be hated of all nations for my Names ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall ariſe, and ſhall deceive many.

12 And because iniquity ſhall be increaſed, the love of many ſhall be cold.

13 4 But he that endureth to the end, he ſhall be ſaved.

14 And this 4 Gofpel of the kingdom ſhall be preached through the whole 5 world for a witneſſe unto all nations, 6 and then ſhall the end come.

15 4 When ye 4 therefore ſhall fee the 4 ſignification of deſolation ſpoken of by * David the Prophet, ſet in the holy place (let him that readeth conſider it.)

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is in the houſe top, not come downe to fetch any thing out of his houſe.

18 And hee that is in the field, let him not re- turne backe to fetch his 6 cloathes.

19 And woe ſhall be to them that are with child, and to them that give ſucke in thoſe dayes.

20 But pray that your fight be not in the winter, neither on the 4 Sabbath day.

21 For then ſhall be great tribulation, ſuch as was not from the beginning of the worlde to this time, nor ſhall be.

22 And except thoſe dayes ſhould be ſhortened, there ſhould no 6 ſleth be ſaved; but for the elects ſake thoſe dayes ſhall be ſhortened.

23 Then if any man ſhall ſay unto you, Loe, here is Chriſt, or there, believe it not.

24 For there ſhall ariſe falſe Chriſt, & falſe prophets, & ſhall ſhow great ſignes & wonders, ſo 5 yf it were poſſible, they ſhould deceive 5 yery elect.

25 Behold, I have told you before.

26 Wherefore if they ſhall ſay unto you, Behold, he is in the deſert, goe not forth: Behold, he is in the ſecret places, believe it not.

27 For as the lightening cometh out of the Eaſt, and is ſcene into the Weſt, ſo ſhall alſo the coming of the Sonne of man be.

28 5 For whereſoever a dead 6 carkeſe is, thither will the Eagles be gathered together.

29 6 And immediately after the tribulations of thoſe dayes ſhall the ſunne be darkened, and the moone ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of heaven ſhall be ſhaken.

30 And then ſhall appear the 6 ſigne of the Sonne of man in heaven: and then ſhall all the kindreds of the earth 6 mourne, 6 and they ſhall ſee the Sonne of man come in the clouds of heaven with power and great glory.

31 * And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect, from the 5 ſoure windes, and from the

one end of the heavens unto the other.

32 7 Now learne the parable of the figge tree: when her bough is yet tender, & it putteth forth leaves, ye know that ſommer is neere.

33 So likewise ye, when ye ſee all theſe things, know that the kingdom of God is neere, even at the doores.

34 Verely I ſay unto you, this 4 generation ſhall not paſſe, till all theſe things be done.

35 6 2 Heaven and earth ſhall paſſe away: but my wordes ſhall not paſſe away.

36 9 But of that day & hour knoweth no man, no not the Angels of heaven, but my father onely.

37 But as the dayes of Noe were, ſo likewise ſhall the coming of the Sonne of man be.

38 8 For as in the dayes before the flood, they did eat and drinke, marrie, and give in marriage, unto the day that Noe entered into the Arke,

39 And knew nothing till the flood came, and tooke them all away, ſo ſhall alſo the coming of the Sonne of man be.

40 10 * Then ſhall be in the fields, the one ſhall be received, and the other ſhall be reſuſed.

41 11 2 Two women ſhall be grinding at 5 mill: the one ſhall be received, and the other reſuſed.

42 11 3 Watch therefore: for ye knowe not what hour your maſter will come.

43 4 * Of this before, that if the good man of the houſe knewe at what watch the thiefe would come, hee would ſurely watch, and not ſuffer his houſe to be digged through.

44 Therefore be ye alſo ready: for in the hour that ye thinke not, will the Sonne of man come.

45 * Who then is a faithful ſervant and wife, whom his Maſter hath made ruler over his houſe- hold, to give them meat in ſeaſon?

46 Bleſſed is that ſervant, whom his maſter when he cometh, ſhall find ſo doing.

47 Verely I ſay unto you, he ſhall make him ruler over all his goods.

48 But if that evil ſervant ſhall ſlay in his heart, My maſter dothe deſerre his coming,

49 And begin to ſmite his fellows, and to eat, and to drinke with the drunken,

50 That ſervants maſter will come in a day, when hee looketh not for him, and in an hour that he is not ware of,

51 And will 7 cut him off, and give him his portion with hypocrites, 8 there ſhall be weeping and gnaſhing of teeth.

10 Agon they that perſwade themſelves that God will be mercifull to all men, and die by that mean give over themſelves to ſinne, that they may in the mean while live in pleaſure void of all care. **Plut. booke Proble. 11** As ex- ample of the horrible careleſſneſſe of men in thoſe things wherunto they ought to be moſt carefull. * Mar. 13.33. * Luke 12.39. **1. the. 2. a. revela. 1. 6. 15.** * Luke 12.42. 7 To win, from the treit, or will cut him into two parts, which was a moſt cruel kind of puniſhment, wherewith alſo Juſtine Martyr winced. * Eſay 5. the Prophet was executed by the Jews: the like kind of puniſhment was used of * Sam. 27.33. and Dan. 3.25. * Chap. 13.4. and 15.30.

CHAP. XXV.

1 The virgins looking for the Bridegome. 13 We will watch. 14 The talents delivered unto the ſervants. 23 The oil ſer- vant. 26 After what ſort the laſt judgement ſhall be.

Then the kingdom of heaven ſhall be likened unto ten virgins, which tooke their lampes and went forth to meet the bridegome.

2 And five of them were wife, and five fooliſh,

and knewe not, to bring us unto deſired due: otherwise if we become ſlothfull and negligent as weſſe of our paines and travel, we ſhall be thruſt out of the dome. The pompe of bride-ales was wont to be kept in the night, ſaies that by Juſtine.

7 If God hath pre- ſcribed a certain order unto nature, much more hath hee care to ſee his reſtall judgement, but the wicked underſtand it not, or rather make a moke of it: but the godly doe into the contrary. **1. and 1. wait. for.** 8 When his tendereſſe ſhoweth that the ſaype which is the life of the tree: it cometh from the root into the bark. This age: this word generation or Age, being vfed for the men of this age. * Mark. 13.31. 9 The Lord ſaid ſh now begin the judgement, which he will make end of in the lateſt day. 10 It is ſufficient to ſee that God hath pointed a latter day for the reſtor- ing of all things; but when it ſhall be hid- den from us all for our profit, that we may be ſo much the more watchful, that we be not taken eye weat in old time in the ſtreet. Luke 17.15. Gen. 7. 1. pt. 3. 10. 11 The word which the Evangelist v. ſeith expreſſeth the matter more fully then our doke: for it is a word which is proper to bruiſe beaſt; and his mean- ing is, that in thoſe dayes miſhall be given to their bellies like unto bruiſe beaſt: for otherwise it is no fault to eat and drinke.

* 1. Theſſ. 3.13. 2. Tim. 2.1. 3 The Goſpel ſhall be ſpread abroad, rage the devil never fo much, and they which doe conſtantly believe, ſhall be ſaved. 4 Layfull tidings of the kingdom of heaven. 5 To ſeek all that which doth is deſt in 6. 4 The Kingdom of Chriſt ſhall not be aboliſhed when the ſitte of Jeru- ſalem is utterly deſtroyed, but ſhall be freſhed out even to the end of the world. 8 Mark. 13.14. Luke 21.30. 9 The ſignification of deſolation, that is to ſay, which all men death and cannot abide, by reaſon of the foule and ſhamfull ſubject: and he ſpreath of the iſdles that were ſet up in the Temple, or as other thinke, he meant the marning of the doctrine in the Church. 10 Gen. 27. 3. This beneſmth the great feare ſhall ſhall be. * Act. 17.12. he was not igne- full to be a teury on the Sabbath day, Joſeph booke. 12. 1. Thoſe things which beſell the people of the Jewes, in the 34. yeeres, when all the whole Jewd was waſted, and as length the cite of Jeruſalem taken, and both it and their Temple deſtroyed, are mixed with thoſe ſhall come no paſſe before the laſt coming of our Lord. 2 The whole nation ſhall utterly be deſtroyed: and this word ſleth by a figure taken for man, and the be- comes vye to ſpeak. * Marke 13.11. Luke 17.33. 1 I Shall openly lay thoſe great ſignes for men to behold. * Luke 17.37. 2 The earth ſheweth againſt the furious rage of the world, to be gathered and moyred to Chriſt. 3 On Chriſt, who will come with ſpeed in his preſence will be with a multitude to whom all ſhall ſtroke even as Eagles. * Mar. 13.14. Luk 17. 37. 13. 10. 12. 3. 2. 21. 4 Everlaſting damnation ſhall be the end of the ſcurtie of the wicked, and evallaſting bliſſe of the miſerics of the godly. 5 On the exceeding glory and maſtie, which ſhall beare witneſſe, that Chriſt the Lord of heaven and earth draweth neere to judge the worlde. 6 All nations, and the blud- deſts to the diſperſion which we read of Gen. 20. and 11. 10. to the dividing of the people of Iſrael. 7 They ſhall be in ſuch ſort, that they ſhall thinke themſelves, and it is ſpreatd to the mourning. * Revel. 7. 2. dan. 7. 13. 8 Sitting upon the clouds, he waſtaken up into hearen. * 1. Cor. 15.51. 1. the. 4. 16. 9 From the four quartes of the world.

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

4 But the wife tooke oyle in the vessels with their lampes.

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

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

7 Then all those virgines arose and trimmed their lampes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

28 Take therefore the talent from him, and

give it unto him which hath ten talents.

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

30 Call therefore that unprofitable servant into viter & darke nelle: there shall be weeping and gnashing of teeth.

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

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

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

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

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

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

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

38 And when saw wee thee a stranger, and tooke thee in unto us? or naked, and clothed thee?

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

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

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

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

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

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

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

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

CHAP. XXVI.

3 The consultation of the Priests against Christ, 6 His feet are anointed, 15 Judas selleth him.

26 The institution of the supper, 31 and 36 Peters deniall, Christ is beauey.

47 He is betrayed with a kisse, 57 He is led to Caiaphas.

64 He confesseth himselfe to be Christ, 67 They spit at him.

And 4; it came to passe, when Iesus had finished all these sayings, hee saide unto his disciples,

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

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

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

* Chap. 13, 22. Marke 4, 15. Luke 8, 15. and 19, 26. * Chap. 8, 12. and 22, 13. 3 A lively setting forth of the evill thing judgement which is so come.

f Blessed and happy upon whom my Father hath most abundantly bestowed his benedictions. * Eia. 18, 7. czech. 1, 17.

* Eclai. 7, 25.

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

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

* Marke 14, 7. Luke 22, 1.

c Christ unworthy by his voluntary going to death, that he will make full satisfaction for the sinne of Adam, by his obedience.

c God himselfe and not men, appointed the time that Christ should be crucified in.

* Iohn 11, 47. 4 And

b Their eyes being heavy with sleep.

* Chap. 24, 41. Marke 13, 35.

* Luke 19, 11, 13. c Christ unworthy

because that there shall be a long time betweene his departure to his fathers, and his coming againe to us, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obstinate, how they have believed that which they received of him, but also of his household servants, which have not through slothfulness employed those gifts which he bestowed upon them.

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

c Come, and receive the fruit of goodnesse, now the Lords joy is doubled, Iohn 15, 11.

c that my joy may remaine in you, and your joy be fulfilled.

a Table makes which have their shop bulke or tables far abroad, where they lay out money to buye.

a By this meede
First, to meate the
 whole of all un-
 leavened breade the
 first and eight day
 whereof were fo
 hily, that they
 might be in manner
 of a table, that
 though the whole
 company of the
 Sanhedrin detest
 another wofe:
 And yet it came
 to passe through
 Gods providence,
 that Christ suffered
 at that time, to the
 end that all the
 people of Israhel
 might be winners
 of this everlasting
 life.

b Marke 14. 3.
 ioh 13. 2.

c By this sudden
 worke of a sinful
 woman, Christ gi-
 veth the benefits
 to us, which he
 purchaseth by his
 death, and burial
 which was a sign:
 the favour where-
 of shall bring life
 to all sinners
 which live into
 him. Because Iudas
 taketh an occasi-
 on hereby to accom-
 plish his wicked
 purpose and counsell.

d Of these things
 were done before
 Christ was cruci-
 fied.

e Hierusalem, and
 yet some thinke
 that the Euan-
 gelist reciteth
 this
 historie.

f These boxes were
 of alabastrer, which
 in old time men
 made hollow to
 put in ointments:
 for some sayt, that
 alabastrer keepeth
 ointment in like
 corruption, so that
 it maye laste 40.
 yeres.

g This is a figure
 called Synecdoche:
 for it is said but of
 Iudas that he was
 meane thereat.

4 And consulted together that they might take Iesus by subtilty, and kill him.

5 But they said, Nor on a the feast day, least any uproare be among the people.

6 ¶ 3 And when Iesus was in Bethania, in the house of Simon the leper,

7 b There came unto him a woman, which had a boxe of very colly ointment, and powred it on his head as he sat at the table.

8 And when his disciples sawe it, they had indignation, saying, What needeth this waste? ¶ 9 For this ointment might have bene sold for much, and bene given to the poore.

10 ¶ 4 And Iesus knowing it, sayd unto them, Why trouble ye the woman? for she hath wrought a good worke upon me.

11 ¶ 5 For ye have the poore alwayes with you, but me shall ye not have alwayes.

12 For in that she powred his ointment on my body, she did it to bury me.

13 Verely I say unto you, wheresoever this Gospel shall be preached thorough all the world, there shall also to this that she hath done, be spoken of for a memoriall of her.

14 ¶ 7 Then one of the twelve, called Iudas Iscariot, went unto the chiefe Priests,

15 And sayd, What will ye give me, and I will deliver him unto you, and they appointed unto him thirtie pieces of silver.

16 And from that time, he sought opportunity to betray him.

17 ¶ 8 Now g on the first day of the feast of unleavened bread, the disciples came to Iesus, saying unto him, Where wilt thou that we prepare for thee to eate the Passover?

18 And he sayd, Go ye into the citie to such a man, and say on him, The master saith, My time is at hand: I will keepe the Passover at thine house with my disciples.

19 And the disciples did as Iesus had given them charge, and made ready the Passover.

20 ¶ 8 So when the even was come, hee h late downe with the twelve.

21 And as they did eate, he sayd, ¶ Verely, I say unto you, that one of you shall betray me.

22 And they were exceeding forrowfull, and began every one of them to say unto him, Is it I, Master?

23 And he answered and sayde, ¶ Hee that dipper his hand with mee in the dish, hee shall betray mee.

24 Surely the Sonne of man goeth his way,

as it is written of him: but wo be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had never bene borne.

25 Then Iudas k which betrayed him, answered, and sayd, Is it I, Master? Hee saide unto him, Thou hast said it.

26 ¶ 4 And as they did eate, Iesus toke the bread, and when he had blessed it, he brake it, and gave it to the disciples, and said, Take, eate: ¶ this is my body.

27 Also he tooke the cup, and when he had given thanks, he gave it to them, saying, Drink ye ¶ all of it.

28 ¶ For this is my blood of the newe Testa- ment that is shed for many, for the remission of sinnes.

29 I say unto you, that I will not drinke henceforth of this fruit of the vine untill that day, when I shall drinke it new with you in my Fathers king- dome.

30 And when they had sung a Psalme, they went out into the mount of Olives.

31 ¶ 8 Then said Iesus unto them, ¶ I ye shall be offended by me this night: for it is written, I ¶ will smite the shepheard, and the sheepe of the flocke shall be scatterd.

32 ¶ But after I am risen againe, I will go before you into Galilee.

33 But Peter answered, and saide unto him, Though that all men should be offended by thee, yet will I never be offended.

34 ¶ Iesus saide unto him, Verely I say unto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

35 Peter saide unto him, Though I should die with thee, I will in no case deny thee. Likewise also saide all the disciples.

36 ¶ 9 Then went Iesus with them into a place which is called Gethsemane, and said unto his disciples, Sit ye here, while I goe, and pray yonder.

37 And he tooke unto him Peter, and the two sonnes of Zebedee, and began to waxe sorrowfull, and grievously troubled.

38 ¶ Then said Iesus unto them, My soule is verie heavie, even unto the death: tary ye here, and watch with me.

39 So he went a litle further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this s cup passe from me: nevertheless, not as I will, but as thou wilt.

40 ¶ After, hee came unto the disciples, and found them asleepe, and said to Peter, What? could ye not watch with me one houre?

k Whose head was
 about washing then
 to be washed.

l Christ minding
 forthwith to fulfill
 the promise of the
 old covenant,
 instituted a new
 covenant with
 his disciples.

m 1 Cor. 11. 24.
 ¶ I take this, and
 give thanks: and
 therefore blessing is
 not a consecrating,
 with a consecrating
 being the consecrating
 and force of
 words: and yet the
 bread and the wine
 are changed, not in
 nature, but in qua-
 lity, for they be-
 come another
 token of the body
 and blood of Christ,
 not of their owne
 nature or force of
 words, but by Christ
 his institution.

n Though many recit-
 ed and said for-
 ward, that faith may
 bring us to hold on
 both in the word
 and in the elements.

o This is a figura-
 tive speech, which
 is called Synecdo-
 che: that is to say,
 the putting of one
 name for another
 so calling the bread
 his body, which is
 the signe and fac-
 tement of his body
 and blood: where-
 by hee is making
 standing, it is a
 figurative and chos-
 en kind of speech, be-
 cause the faithful do
 receive Christ indeed
 with all his gifts:
 though many by a
 spiritual mean: and
 because one with
 another which tooke
 away the cup from
 the people, did speake
 of Christ his institu-
 tion.

p To wit, this cup
 or wine, is my blood
 Sacramentally, as
 Luke 22. 20.

John 12. 4. ¶ Inappreciable spending. ¶ We ought not rashly to condemn that which
 is done in order thereto. ¶ Deut. 5. 11. ¶ Christ, who was once anointed in his own
 person, must be anointed in the people. ¶ It is that first power of the Kingdom
 upon my body, he did it to burie me. ¶ Mar. 14. 10. ¶ Mar. 14. 12. Luke 22. 7.
 ¶ Christ verely purposed to bring us into our country out of hand, and so to abrogate
 the figure of the Law, fulfill the Law, neglect the contrary tradition and custome of
 the Levites, and thereinwith sheweth that all things shall come to passe by the
 multitude of men, that the secret counsell of God shall governeth them. ¶ This was
 the fourteenth day of the first month: and the first of unleavened bread should have bene
 the first of the day, which is the day of evening, which after the power of the Kingdom
 as a reference to the day before) did bring by the force of mine to the day following, there-
 fore it is called the first day of unleavened bread. ¶ Luke 22. 14. ¶ Because the Law
 appointed them to be shed, and have their hands in their hands, as though they were in
 battles, thereby it is gathered that they late not done when they did eate the Pass-
 over, but stood for otherwise when they went to meate, they put off their shoes: there-
 fore hee is gathered here in this place, not of the Passover, but of the Supper, which was
 celebrated after that the Passover was solemnly done. ¶ Marke 14. 18. 19. 20. 21.
 ¶ Iudas had a part in the supper, which hee had bought to come to his table, according
 to the place. ¶ Eyal. 4. 10. which is not to be understood, as though at the same time
 in that the Lord sayeth these words, Iudas had had his hand in the dish (for that had
 been an unwaded taken) but it is meant of his sitting and eating with them.

¶ Or, covenant, that is to say, whereby the new league and covenant is made for man-
 king of lives, the first pouring of wine, and feedings of blood.

¶ The words which hee saide, which were
 the 12. to the 117.

¶ Christ being more careful of his disciples, then of himselfe,
 forewarneth them of their fight, and putteth them in better comfort. ¶ Marke 14.
 27. ioh 16. 32. and 18. 8. ¶ Zich. 13. 7. ¶ Marke 14. 28. and 16. 7. ¶ Ioh 13. 38.
 marke 14. 30. ¶ Luke 22. 39. ¶ Christ having regard to the weaknesse of his
 disciples, leaving all the rest in studie, takeh with him but three to be witness of his
 anguish and vex of purpose it to the place appointed betwixt him in ¶ 9 The word
 which is used, significth great Grief, and marvellous and deadly griefe, which being
 at its best, keth the reach of mans nature, which flourisheth dear as a thing, but being of
 horrible nature for to sheweth that though Christ were void of sinne, yet hee felt that
 horrible punishment, because he felt the wrath of God kindled against us for sinnes, which
 he reveiged and punished in his person. ¶ Ioh 13. 18. ¶ Christ is true man going about to suffer the
 punishment which was due unto us, for forsaking of God, is foote kin of his owne: first
 hee was each terrible conflict with the horror and feare of the curse of God: out of which
 hee was rescued, and so came here: Then it which is at hand, and is desired and prepared for
 us, is a kinde of speech which the Hebrews use, for the words of G. G. and the punish-
 ment be signeth: apoc. Chap. 20. 22. ¶ An example of the carterlike of mans

12 Christ offereth himself willingly to be taken, he is to be obeying willingly, he might make satisfaction for the willfull fall of man.

13 Mark 14.41. Luke 22.37. 1 John 2.18.

14 Sent from the die Priests.

15 Christ is taken that we might be delivered.

16 The Jews representing Iudas betraying, & rebuketh him sharply, for he knew well enough for what cause he came.

17 Convictione result be the rule of our zeale.

18 Gen. 6. 6. Gen. 3. 10.

19 They take the sword to whom the Lord hath not given it, that is to say, they which use the sword, and are not called to it.

20 Christ is taken, because he was willing to be taken.

21 By this questioning, he answereth the objection, for they might have asked him, why he did not in this his great emergency of day, utter a call to his Father for aide; but to this he answereth by a question.

22 Isa 55. 10.

23 Verse 33.

24 Mark 14. 53. Luke 22. 54. John 8. 14.

25 Christ being innocer is condemned of the high Priest for that we knowe we be sure of we are guilty.

26 From Annas to Caiaphas, before we about the multitude was assembled.

27 Verse 13. John 18. 13. The word here used, signifies properly an open large room, or bostean house, as we see in Kings palaces, and noble mens houses: we call it a court, for it is open to the wynde, and by a figure Synecdoche is taken for the house it self.

28 Mark 14. 55. John 18. 19.

29 How cometh it to passe that when we witness against thee?

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

42 Again he went away the second time, and prayed, saying, O my Father, if this cuppe cannot passe away from me, but that I must drinke it, why willst thou be done?

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

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

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

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

47 And while he yet spake, loke, Iudas one of the twelve came, and with him a great multitude with swords and staves, from the hie Priests and Elders of the people.

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

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

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

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

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

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

54 Now then shouldest thou be fulfilled, which sayest, that it must be so?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

69 Peter bate without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galile:

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

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

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

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

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

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

76 And againe he denyed in his owne incredulitie, where the Bible saie, but not without the bove's, afterward into the porch. 1 He wote and curst himselfe.

CHAP. XXVII.

1 He is delivered to Pilate. 2 Iudas hangeth himselfe. 3 Pilate wifft. 4 Barabbas asked. 5 Pilate wifft his lands. 6 Christ is crowned with thornes. 7 He is crucified. 8 He is buried. 9 The earth quaketh. 10 He is buried. 11 The first watch him.

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

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

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

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

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

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

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

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

9 (Then was fulfilled that which was spoken by

4 Chap. 16. 27. rom. 14. 10. 1. thell. 4. 14. d This worde signifies both his suffering from the letters.

e Sitting with God in like and equal honour at the right hand of his power, that is, in great power: for the right hand signifies among the Hebrewes, that is, might, and of great power.

f Clowes of heaven. Luke aftere Chap. 34. 30.

g There is an unjust matter among the Jewes: for they were they bound to do, when they heard any Ispacite to blaspheme God, and to be a tradition of their fathers in the loske of the Magistrates, in the title, of the foure kindes of death.

h Efti. 30. 6.

i Mark 4. 65. Luke 21. 51. iobn 18. 29.

k Peter by the wonderful providence of God appointed to be a witness of all those things, it prepared to the example of singular constancie, by the experience of his owne incredulitie.

l That is, without the place where the Bible saie, but not without the bove's, afterward into the porch. 1 He wote and curst himselfe.

4 Mar. 15. 2. Luke 22. 6. iobn 18. 28.

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

a Out of mens fight.

b Acts 1. 18. b The treasure of the Temple.

c Of life and death.

d Strangers and guests, whom the Jewes could not abide to be ioynd unto, so not after they were dead.

e Acts 1. 19.

Seeing this propheticis read to Zach. 3. 3. it can not be denied, that Jesus was not crucified at the cross, either through his cruelties, fault, or since that ignorance it may be alle that is came out of the margin; but the administation of the letters, the one being ion, & the other X. which are not much unlike; but in the syrian text the Preface name is not set downe at all. See Zach. 11. 2. The Evangelist hath not follow the Prophets words, but his meaning, which is to be understood full.

Christ holdeth his place when he is accused, that we may not be accused acknowledging our guilt, before we have withall his owne innocency.

Mark. 15. 2. Luk. 23. 3. ioh. 18. 33. Christ is first quiete out of the same Iudge, before he is concerned; that we might see howe the iudged for the venult.

Mark. 15. 21. Iuke 23. 18. ioha. 18. 40. ad. 3. 14.

Christ being quiet by the testimony of the Iudge himselfe, is convicted standing condemned by the same to quit in praise of God.

It was a manner to aske time, when any man was there, and in other slaughter, to wether their hands in waters, to declare themselves free of blood.

Of the morrow, an Hebrew kinde of speech.

If there be any offence committed in slaying him, let us not offer sacrifice for it.

Marq. 15. 26. ioh. 19. 2.

Christ suffere that he should be crucified, which was due to one sinne, nor understanding in the meane time by the secret purpose of God, being instituted King by them which did him that reproach.

K They cast cloaks about him, and wrapped it about him, as if it had beene. I. Ioh. and Marke make mention of a purple robe, which is also a very pleasant red. But the epistofane and malaica's way soldiers clad Iesus in this way, to mocke him withall, who was indeede a true King.

by Jeremias the Prophet, saying, * And they tooke thirty silver pieces, the price of him that was valued, who they of the children of Israel valued.

10 And they gave them for the potters field, as the Lord appointed me.)

11 * And Iesus stood before the governour, and the governour asked him, saying, Art thou that King of the Iewes? Iesus sayd unto him, Thou sayest it.

12 And when hee was accused of the chiefe Priests, and Elders, he answered nothing.

13 Then sayd Pilate unto him, Hearest thou not how many things they lay against thee?

14 But he answered him not a word, in so much that the governour marvelled greatly.

15 Now at the feast the governour was wont to deliver unto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said unto them, Whether will ye that I let loose unto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for envie they had delivered him.)

19 Also when hee was set downe upon the judgement seat, his wife sent to him, saying, Have thou nothing to doe with that iust man: for I have suffered many things this day in a dreame by reason of him. *)

20 * But the chiefe Priests and the elders had perswaded the people that they should aske Barabbas, and should detest Iesus.

21 Then the governour answered, and sayd unto them, Whether of the twaine will ye that I let loose unto you? And they sayd, Barabbas.

22 Pilate sayd unto them, What shall I do then with Iesus, which is called Christ? They sayd to him, Let him be crucified.

23 Then sayd the governour, But what evil hath he done? Then they cried the more, saying, Let him be crucified.

24 When Pilate saw that he availed nothing, but that more tumult was made, hee took water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it.

25 Then answered all the people, and said, I His blood be on us, and on our children.

26 Thus let he Barabbas loose unto them, and scourged Iesus, and delivered him to be crucified.

27 * Then the souldiers of the governour tooke Iesus into the common hall, and gathered about him the whole band,

28 * And they stripped him, and put about him a skarlet robe,

29 And platted a crowne of thornes, and put it upon his head, and a reed in his right hand, and bowing their knees before him, and mocked him, saying, G. od save thee, King of the Iewes,

30 And spitured upon him, and tooke a reed, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man

of Cyrene, named Simon: him they compelled to beare his crosse,

33 4 And when they came unto the place called Golgotha (ÿ is to say, the place of dead mens skulls)

34 * They gave him vinegar to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.

35 * And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet,

¶ They divided my garments among them, and upon my velture did cast lots.

36 And they fate and watched him there,

37 * They set up also over his head his cause written, THIS IS IESUS THE KING OF THE IEWES.

38 ¶ 10 And there were two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ 11 And they that passed by, reviled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, save thy selfe: if thou be of God, come downe from the crosse,

41 Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharises, sayd,

42 He saved others, but he cannot save himselfe: if he be the king of Israel, let him now come downe from the crosse, and we will believe in him.

43 * Hee trusted in God, let him deliver him now, if hee will have him: for hee sayd, I am the Sonne of God.

44 The feile same thing also the thieves which were crucified with him, cast in his teeth.

45 ¶ 22 Now from the sixth houre was there darkness over all the land, unto the ninth houre,

46 And about the ninth houre Iesus cried with a loud voyce, saying, * Eli, Eli, lamafabachthani? that is, My God, my God, why halt thou forsaken mee?

47 And some of them that stood there, when they heard it, sayd, This man calleth for Elias.

48 And straightway one of them ran, and tooke a sponge and filled it with vinegar, and put it on a reed, and gave him to drinke.

49 Otner said, Let be: let us see if Elias will come and save him.

50 ¶ 19 Then Iesus cried againe with a loud voyce, and yeeleed up the ghost.

51 ¶ 14 And behold, a quaille of the Temple was rent in twaine, from the toppe to the botome, and the earth did quake, & the stones were cloven.

52 And the graves did open themselves, and many bodies of the Saints, which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy citie, and appeared unto many.

54 When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 ¶ 1 And many women were there, beholding him afarre off, which had followed Iesus from Galilee, misintending unto him.

56 Among whom was Marie Magdalen, and

in they compelled Simon to beare his crosse, some sayd, where it appeared, that Iesus was before hand, hee sayd, that hee was favored by the way, as Marke was not able to bear his crosse thore: for Ioh. writeth that hee had beare the crosse, for ioh. 11. 11. Marke 15. 22. Ioh. 19. 21. ¶ He is led our of the citie, that wee may be brought into the heavenly Kingdome.

Christ found no comfortury where, that in him wee might be filled with all comfort.

¶ Hee made a curse, that to him wee may be blessed, hee is spoiled of his garments, that wee might be enriched by his nakedness.

¶ Pil. 23. 8. Marke 15. 24.

¶ Hee is pronounced to be a King of the Jewes, as ever arib of him of who he is sealed, to be crucified.

¶ Christ being there to iudge the world, when after his judgement hee hung betwixt two thieves.

¶ To make full satisfaction to our Christ, suffereth and overcometh, not only the torments of the body, but all the most horrible torments of the minde.

¶ Ioh. 23. 9. ¶ Pil. 23. 9.

¶ This is spoken by the figure Synochet, to the Jews, but one of them that did revile him.

¶ Heaven is very darkned for his bestour, and Iesus crieth out from his deep hole of hell, and in the meane while he is mocked.

¶ Pil. 23. 1.

¶ To wit, that this misery: and this crying out is prophecie of the mans misery, which hee were suffering, but as that of the wrath of god, which is due to our sinnes.

¶ They allude to F. lica name, but for want of understanding the tongue, but a profane understanding as if saucius, and hee repeated of these words, to the end that this be a crying out in the same might be understood. ¶ Pil. 59. 23

Christ after hee had overcome one enemy, at length provoked & set on himselfe himselfe.

¶ Christ when he is dead, thrusteth himselfe to be God almighty, even by themselves coming faine. ¶ Ioh. 3. 31. ¶ Ioh. which abide in the hearts of all. ¶ I. That is, to say, the Jewes clepe the fathers. ¶ The words are open themselves, to show by this token, that death was overcome: ¶ The resurrection of the dead followed the resurrection of Christ, as appeared by the new birth succeeding.

Christ buried not privately or secretly by the grave, but by the countour of the countour by a famous man, in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death.

The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

Marie the mother of James, and Iosef, and the mother of Zebeleus sonnes. 57 ¶ And when the even was come, there came a rich man of Arimathea, named Ioseph, who had calme himselfe betwixt Iesus discipule.

58 He went to Pilate, & asked the body of Iesus. Then Pilate commanded the body to be delivered. 59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth.

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie, sitting over against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharisees assembled to Pilate,

63 And sayd, Sir, we remember that that deceiver said, while hee was yet alive, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure untill the third day, lest his Disciples come by night, and steale him away, and say unto the people, He is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate sayd unto them, Yee have a watch: go, and make it sure, as ye know.

66 And they went, and made the sepulchre sure, with the watch, and sealed the stone.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 3 The women see Christ. 4 He sendeth his Apostles to preach.

Now in the end of the Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary, came to see the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heaven, and came and rolled backe the stone from the doore, and laye upon it.

3 And his countenance was like lightning, and his raiment white as snow.

4 And for feare of him, the keepers were astonished to the next rising: and not as the Hebrewes, which began from evening to evening.

5 When the morning after the first day of the Sabbath began to dawne; and their first day is the same, which we now call Sunday or the Lords day. c The frames of his eyes, and by the figure Synecdoche, for the countenance.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 John baptizeth. 6 His apparill and meate. 9 Iesus baptizeth. 12 Heir impud. 14 Hee preachers the Gospell. 21 and 29 hee teaches in the Synagogue. 32 Hee healeth one that had a devill. 39 Peters imho in law. 43 Many disciples professe. 40 The heape.

The beginning of the Gospel of Iesus Christ, the Sonne of God: 2 As it is writtē in 52 Prophets, ¶ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of him that crieth in the wilderness: ¶ Prepare the way of the Lord: make his paths straight.

4 ¶ John did baptize in the wilderness, and preach the bapptisme of amendment of life, for

remission of finnes.

5 But the Angel answered, and sayd to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as he sayd: come, see the place where the Lord was layd.

7 And go quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galilee: there ye shall see him: loe, I have tolde you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Iesus also met them, saying, God save you. And they came, and tooke him by the feete, and worshipped him.

10 Then sayd Iesus unto them, Be not afraid. Go, and tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the city, and shewed unto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gave large money unto the soldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter come before the governour to be heard, wee will perswade him, and so will the matter that you shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes unto this day.

16 ¶ Then the eleven disciples went into Galilee, into a mountaine, where Iesus had appointed them.

17 And when they law him, they worshipped him: but some doubted.

18 And Iesus came, and spake unto them, saying, ¶ All power is give unto me, in heaven, & in earth.

19 ¶ Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, untill the end of the world, Amen.

¶ Meth. 3. 4. ¶ Levit. 1. 12. ¶ Meth. 23. 1. Luke 3. 16. iob. 15. 25. 26. 1. 2. and 3. 4. and 11. 16. and 17. 1. 2. ¶ Iohn and all innocents cast their eyes upon Christ the Lord

¶ The Evangelist his meaning was to shew the condition of the basest servant.

¶ He sheweth that all the force of baptisme proceedeth from Christ, who baptizeth within.

¶ Meth. 3. 1. Luke 3. 16. iob. 15. 25. 26. 1. 2. and 3. 4. and 11. 16. and 17. 1. 2. ¶ Christ did not condescend to be baptized by Iohn, but Iohn did condescend to baptize him.

¶ The vocation of Christ from heaven, as beareth witness the Church.

¶ Iohn that went downe into the water with Christ.

¶ Iohn that went downe into the water with Christ.

d The word, Te is spokē with force to count mee women, now that the foolishness of sayd: ¶ Christ appearing himselfe after his resurrection, & sendeth the women to his disciples, sheweth that hee had not forgotten them. ¶ The more hee seemed himselfe, the more are the wicked blinded. ¶ For it was to be feared, that it would be brought to the governours eare.

¶ Christ appeareth also to his Disciples, whom he maketh Apostles.

¶ Heb. 1. 1. chap. 11. 17. iob. 17. 2. ¶ Meth. 16. 17. ¶ The sum of the Apostleship, the publishing of the doctrine received of Christ throughout all the world, and the ministering of the Sacraments: the efficacy of which things bringe about the millenium, but of the Lord.

¶ Calling upon the name of the Father, the Sonne, and the holy Ghost

¶ Iob. 24. 16. ¶ For ever: and the place is measure of the manner of the presence of his spirit, by means whereof hee maketh us partakers both of himselfe and of all his benefits, but he abideth from us nobody

f The soldiers of the garison, which were appointed to keepe the Temple.

¶ Marke 16. 5. iob. 20. 11. ¶ Christ having put death to flight in the sepulchre, riseth by his owne power, as he might with the Angel witnesses.

¶ At the going out of the Sabbath, that is, about day brake after the Romanes count, which reckons the manner all daye from the first rising to the next rising: and not as the Hebrewes, which began from evening to evening.

¶ When the morning after the first day of the Sabbath began to dawne; and their first day is the same, which we now call Sunday or the Lords day. c The frames of his eyes, and by the figure Synecdoche, for the countenance.

1 Iohn goeth before Christ, as it was foretold by the Prophets.

¶ This is the figure Metonymia, whereby it is meant the booke of the Prophets, Maiachi, and Esay.

¶ Meth. 3. 1. ¶ The Prophet with the present sense, when hee speaketh of a thing to come, being as sure of it, as if hee saw it.

¶ A metaphor taken from the visage of kings, which was to have vnto us before them. ¶ Meth. 3. 1. Luke 3. 4. iob. 23. 4. ¶ The summe of Iohns doctrine, or rather Christ, is remission of finnes, amendment of life. ¶ Meth. 3. 1. ¶ The Jewes had many kinde of a things; but here is spoken of a peculiar kinde of washing, which hath all the parts of true baptisme; amendment of life, and forgiveness of finnes.



11 Then there was a voyce from heaven, saying, Thou art my beloved Sonne, in whom I am well pleased.

12 & Immediately the Spirit driveth him into the wilderness.

13 And hee was there in the wilderness foure dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred unto him.

14 & Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospell of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent and beleve the Gospell.

16 & As he walked by the sea of Galilee, he saw Simon and Andrew his brother, calling a net into the sea (for they were fishers.)

17 Then Iesus sayd unto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 & And when hee had gone a little further thence, he saw James the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ship with his hired servants, and went their way after him.

21 So & they entred into Capernaum: and straightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were amazed at his doctrine, because hee taught them as one that had authoritie, and not as the Scribes.

23 & And there was in their Synagogue a man in whom was an unclean spirit, and hee cried out,

24 Saying, Ah, what have we to doe with thee, O Iesus of Nazareth? Art thou come to destroy us? I know thee what thou art, even thou holy one of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the unclean spirit: rared him, and cried with a loud voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? What new doctrine is this? for hee commandeth even the foule spirits with authoritie, & they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galilee.

29 & As hee was come out of the Synagogue, they entred into the house of Simon and Andrew, with James and Iohn.

30 And Simons wives mother lay sicke of a fever, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her up, and the fever forsooke her by and by, and the ministred unto them.

32 And when even was come, at what time the Synagogs, they brought to him all that were diseased, and them that were possessed with devils.

33 And the whole cite was gathered together at the doore.

34 And hee healed many that were sicke of divers diseases: and hee cast out many devils, and fastured: or the devils to say that they knew him.

35 And in the morning very early he rose up,

Jesus arose and went out into a solitary place, and there he prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they said unto him, All men seeke for thee.

38 Then he said unto them, Let us go into the next towne, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galilee, and called the devils out.

40 & And there came a leper to him, beseeching him, and kneeled downe unto him, saying, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will be thou cleane.

42 And as soone as hee had spoken, immediately the leprosie departed from him, and hee was made cleane.

43 And after hee had given him a straight commandment, he sent him away forthwith.

44 & He said unto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the priests, and offer for thy cleansing those things which Moyses commanded, for a testimoniall unto them.

45 But when he was departed, hee beganne to tell many things, and to publish the matter: so that Iesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

3 and 4 One sicke of the palsey, having his finnes forgiven him, is healed. 14 Matthew healed. 19 Falling, and afflictions are foretold. 23 The Disciples plucke the eares of corn. 26 The shewbread.

AFTER & a few dayes, he entred into Capernaum againe, and it was noised that hee was in the shoule.

2 And anon many gathered together, insomuch, that the b places about the doore could not receive any more: and hee preached the word unto them.

3 And there came unto him, that brought one sicke of the palsey, borne of foure men.

4 And because they could not come neere unto him for the multitude, they uncovered the rooffe of the house where hee was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsey lay.

5 Now when Iesus saw their faith, hee sayd to the sicke of the palsey, Sonne, thy finnes are forgiven thee.

6 And there were certaine of the Scribes sitting there, and reasoning in their hearts,

7 Why doth this man speak such blasphemies? for who can forgive finnes, but God onely?

8 And immediately, when Iesus perceived in his spirit, that thus they reasoned with themselves, he sayd unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsey, Thy finnes are forgiven thee? or to say, Arise, take up thy bed, and walke?

10 But that ye may know, that the Sonne of man hath authoritie in earth to forgive finnes, hee sayd unto the sicke of the palsey:

11 I say unto thee, Arise, and take up thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, and tooke up his bed,

Philippus which was a citizen.

35 Mat. 9. 1.

36 By beseeching I-proves, he sheweth that hee could for wipe out the finnes of the world with but touching.

38 Hee witnessed that he was not moved with ambition: or with the onely desire of his Fathers glory and love toward poore sinners.

39 with the suffering of Iesus might be judge of all things.

40 Levit. 14. 9.

41 Luke 11. 9.

42 Mat. 9. 1. 13. 1.

43 Christ is worthy by healing this man which was sicke of the palsey, that men recover in him through faith onely, all their strength which they have lost.

44 In the house where hee lived to exanitate, for hee chose Capernaum to dwell in, and left Nazareth.

45 Neither the house nor the service were able to hold them.

46 They brake up the upper part of the house, which was as plaine, and let down the man that was sicke of the palsey into the lower part where Christ preached, for hee could not otherwise come into his house.

47 The word of Iesus is the word of life, whereupon men themselves lay down themselves at noon tides, and such other times, to refresh themselves: we call this the word of life, which is the word of life, whereupon men themselves lay down themselves at noon tides, and such other times, to refresh themselves: we call this the word of life, which is the word of life, whereupon men themselves lay down themselves at noon tides, and such other times, to refresh themselves.

48 Job 14. 9.

49 Mat. 4. 23.

b Luke Mat. 3. 17.

4 Mat 9. 1. Luke 4. 1.

5 Mat. 2. 18.

6 C. It being tempted overt commed.

7 Here is no violence and force, only by the will of the power of God.

8 Christ (who had lived until this time as a private man) writes a new prophet, and prepares him to the combat that was at hand, and to his ministry.

9 Mat. 4. 12. Luke 4. 14. John 4. 13.

10 After that Iohn is taken, Christ himselfe is Christ fully.

11 Mat. 4. 18.

12 Luke 9. 2.

13 The calling of Simon and Andrew.

14 The calling of James and Iohn.

15 Mat. 4. 13.

16 Luke 4. 32.

17 From the citie Nazareth.

18 Mat. 9. 10.

19 Luke 4. 32.

20 Hee profebeth the doctrine, by which alone Satan is driven out of the world, which also hee confirmeth by a miracle.

21 Word for word, a man in an unclean spirit, that was crying out with an evil spirit, in the name of Iesus of Nazareth, but through the revile of the people, he was called an accursed man, because hee was brought up in Nazareth.

22 Hee alleudeth to that name that was written in the golden plate which the high priests wore.

23 Exod. 28. 36.

24 Luke hee heareth, chap. 9. 20.

25 I am amazed, by his owne authoritie, or as I read.

26 Not onely into Galilee, but also into the countries bordering upon it.

27 Mat. 3. 14.

28 Luke 9. 38.

29 By the healing of divers diseases, hee sheweth that hee hath brought true life into the world.

30 For hee healeth not the devils, to prick the Conscience of the Devils.

31 Mat. 12. 28.

F Word for word, out themselves, or out of their wisd.
2 The Gospel of friends the proud, and speech the humble.
Mark 9. Luke 7. Matthew 23. other came.

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

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

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

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

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

17 Now when Iesus heard it, hee saide unto them, The whole have no neede of the Physician, but the sicke. ¶ I came not to call the righteous, but the sinners to repentance.

18 ¶ And the disciples of Iohn, and the Pharises said, why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

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

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

21 Also no man seweth a piece of new cloath in an olde garment: for els the newe piece that filled it up, taketh away some what from the olde, and the breach is worse.

22 Like wise, no man putteth new wine into olde vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost; but new wine must be put into new vessels.

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

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

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

26 How hee went into the house of God, in the dayes of Abiathar the hie Priest, and did eate the Shewbread, which were not lawfull to eat, but for the Priestes, and gave also to them which were with him?

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

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

CHAP. III.

1 The withered hand is healed. 6 The Pharisee enuieat with the Herodians. 30 Many are healed by teaching Christ.

¶ And as he entered againe into Synagogue, and there was a man which had a withered hand.

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

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

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

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

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

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

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

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

10 For hee had healed many, inforch that they pressed upon him to touch him, as many as had blagues.

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

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

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

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

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

16 And the first was Simon, and hee named Si- mon, Peter,

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

18 And Andrew, and Philip, and Bartemew, and Matthew, and Thomas, and James the sonne of Alphaeus, and Thaddeus, and Simon the Cana- zite.

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

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

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

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

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

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

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

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

f Figurative speech by the figure of speech. This kinde of saying, To save the life, is as much, as to save the man.

c Men, when they have wrong done to them are angry, but not without vice, but Christ is angry w^o without vice, neither is hee fery so much for the injury that is done to one person, as for their wickednesse: and therefore hee had pity upon them, and for that cause hee is said to have mourned.

d As though their hear had bene so closed up w^o Scrogrow together, that wholsome doctrine could private no mote with them.

e The more the treuch is kept under, the more it cometh out.

f Which Iohannes calleth fionne or rocky ground, w^o eyes are ready for him.

h Discafe wicere with God scourgeth men as it were with whips.

i To them which had not heard him, or by the signes called Mattheus, for them which were healed with uncleane spirits.

¶ Chap. 6. 7. mat. 10. 1. Luke 9. 2.

¶ The twelve Ap- stles are set apart to be trained up to the office of the Apottlehip.

¶ His wife and appoin- ted out to be called familiar & converse with him.

¶ Iohn Luke alleth iudas: and for difference sake, the other iudas is called Iscariot.

¶ The disciples who were had taken so of of strice and to like with him, come home to his house, to be with him alwayes after.

¶ None are worse enemies of the Gospel, then they that hee loue.

¶ Word for word, that twice of him, that is his kindefolke: for they thus were made, w^o were divided to their kindefolke.

¶ Mat. 9. 34. and 12. 24. Luke 11. 17.

¶ Satan impo- or bad.

¶ Tim. 1. 23. 1. Mar. 9. 14.
¶ The superstitious and hypocrites doe rashly put the summe of godlines in things indiffer- ent, and are bere for three causes: first, for that not con- sidering what every mans strength is able to beare, they rashly make all manner of lawes concerning such things, without all discretion.

¶ Mat. 12. 1. Luke 6. 7.
¶ Secondly, for that they make no difference be- tweene All that which God made con- cerning the same things, and lawes that are made of things which are utterly unawfull.

¶ Word for word, on the Sabbath, that is, on the holy dayes.

¶ Sam. 21. 6. 1. Sam. 21. 1. He is called Achimelech and his soune Ahimelech, by conference of other places it is plain that both of them had two names.

¶ Chro. 24. 6. 2. Sam. 21. 7. 2. 1. 1. King. 21. 6. 1. 2. King. 21. 18. 2. Ecod. 29. 13. levit. 8. 31. and 24. 9.

¶ Heb the Sabbath day is his power, and may sale as him libeth.

¶ Math 12. 9. Luke 6. 6.
¶ A Thirdly, for that they preferred the ceremonial Law (which was but an appendat to the morall Law) before the morall Law: whereas contrary wise they should have learned out of this, that the use of the ceremonial Law is not profitable and dead.

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

28 ¶ 3 Verely I lay unto you, all finnes shall be forgiven unto the children of men, and blasphemies, wherewith they blaspheme :

29 But hee that blasphemeth against the holy Ghost, shall never have forgiveness, but is culpable of eternall damnation.

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

31 ¶ 4 Then came his brethren and mother and stood without, and sent unto him, and called him.

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

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

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

35 For whoe soe doth the will of God, he is my brother, my sister, and my mother,

CHAP. V.

¶ The parable of the sower. 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that soweth, and then sleepeth. 31 The graine of mustard seed. 38 Christ sleepeth in the sepulchre.

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

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

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

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

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

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

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

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

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

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

11 And hee sayd unto them, To you it is given to know the mystery of the kingdom of God: but unto them that are without, all things be done in parables,

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

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

14 The sower sowed the word.

15 And these are they that receive the seede by the wayes side, in whom the seede is lowen; but

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

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

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

18 Also they that receive the seede among the thornes, are such as heare the word:

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

20 But they that have received seede in good ground, are they that heare the word, and receive it, and bring forth fruit: one corn thirtie, an other fixtie, and some an hundred.

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

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

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

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

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

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

27 And he should sleepe, and rise up night and day, and the seed should spring and grow up, hee not knowing how.

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

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

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

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

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

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

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

35 ¶ Nowe the same day when even was, he sayd unto them, Let vs passe over unto the other side.

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

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

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

f Which pertaine to this life.

¶ 1. Tim. 4. 17. 2 Although the light of the Gospel be reuealed to all men, yet it isought to be lighted, if it were for no other cause then this, that the wickednesse of the world might be made manifest.

¶ Mar. 5. 15. Luke 8. 16, and 17. 33. Mat. 10. 26. Luke 8. 17, and 18.

3 The more liberally that we communicate with gifts of God, the more we will our brethren be rewarded.

¶ Mat. 7. 22. Luke 6. 38.

¶ Mat. 13. 17. Luke 8. 18, and 20. 45.

¶ The Lord soweth, and teacheth after a manner vnknewen to men.

¶ That is, when he hath done soweing, should pacifie the time both day and night, nothing doubting, but that the seede would spring which groweth both day and night.

¶ It is the part of the ministers, to labour the ground with all diligence, and commend the successe to God: for

that mightie word is the King wherby the seede commeth to blade and care, increase and onely known by the fruit.

By a certaine power which moueth it selfe.

¶ Mat. 8. 31. Luke 13. 19.

5 God saeth otherwise than men, beginneth with the least, and endeth with the greatest.

¶ Mar. 8. 13. 34.

¶ According to the capacitee of the hearers.

1 Word for word, Loosed, as you would say, read the hard riddle.

¶ Mat. 8. 23. Luke 8. 22.

6 They that saile with Christ, although he seeme to sleepe neuer so soundly, when they are in danger, yet they are preserved of him in time convenient, being awaked.

¶ Mat. 8. 23. Luke 8. 22.

¶ Mat. 8. 23. Luke 8. 22.

¶ Mat. 8. 23. Luke 8. 22.

¶ Mat. 8. 23. Luke 8. 22.

¶ Mat. 8. 23. Luke 8. 22.

¶ Mat. 8. 23. Luke 8. 22.

¶ Mat. 8. 23. Luke 8. 22.

¶ Mat. 8. 23. Luke 8. 22.

¶ Math. 13. 9. Luke 9. 45. a Sea side of Iherusalem. b In a ship which was launched into the sea. c The selfe same of the Gospel it is sown every where, but it hath not like successe in euery place through the fault of man, but yet by the iudgement of God.

e Word for word, solitari. d They that followed him at the beede. e That is to say, to strangers, and such as are none of our.

¶ Elai. 6. 9. mat. 23. 14. Luke 8. 10. Iohn 12. 40. Act. 28. 26, 27. Rom. 11. 8.

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

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

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

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

CHAP. V.

a One poffeffed is healed. 7 The devill acknowledged Chrift. 9 A Legion of devils 13 entred into fwine. 22 Jairus daughter. 25 A woman is healed of a bloody iffue. 28 Phylifians. 34 Faith. 39 Sleepe.

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

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

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

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

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

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

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

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

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

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

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

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

13 And incontinently Iefus gave them leave, Then the uncleane fpirits went out and entred into the fwine, and the heard ranne headlong from the high bank into the f fea, and there were about two thoufand fwine) and they were choked up in the fea.

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

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

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

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

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

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

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

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

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

23 And befoing him inflantly, faying My little daughter lieth at point of death : I pray thee that thou wouldeft come and lay thine hands on her, that fhe may be healed, and live.

24 Then he went with him, and a great multitude followed him and thronged him.

25 (¶ And there was a certaine woman, which was difeafed with an iffue of blood twelve yeeres,

26 And had fuffred many things of many phylifians, and had fpend all that fhee had, and it availled her nothing, but fhe became much worfe.

27 When fhee had heard of Iefus, fhe came in the preffe behind, and touched his garment.

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

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

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

31 And his difciples fatd unto him, Thou feeft the multitude thronged thee, and fayeft thou, Who did touch me ?

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

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

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

35 While hee yet fpake, there came from the fame ruler of the Synagogues houle certaine which fayd, Thy daughter is dead : why difealeft thou the matter any further ?

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

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

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

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

40 ¶ And they laugh him to fcorne : but hee put them all out, and tooke the father, and the mother of the child, and them b that were with him, and entred in where the child lay.

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

42 And ftraightway the maiden arofe, and walked : for the was of the age of twelve yeeres, and they were aftonied out of wifefure.

m Howe cometh it to paff that you have no faith ?

¶ Math 8. 18. Luke 8. 16.

a Many have the vertue of Chrift in admiffion, and yet they will not redreffe with the lode of the leaft thing they have.

b Look Mat. 8. 30. b Word for word.

c In an uncleane fpirit : now they are faid to be in be- fift : becaufe the fpirit holdeth them faft locked up, and as it were bound.

e That is, assure thy by oath, that thou wilt not vexe me.

d That devill that played the moffage for his fellows.

e This whole country is for the greater part of it very hilly, for the mountaines of Galiland rife through it.

f Strabo in the fixteenth booke ffaith that in Galatia there is a flanding pool of very deepe water, which if healls aile of they tread their bare, naked, on haves and horres.

¶ Math 9. 18. Luke 8. 41.

g The whole com- pany affembled too- diforderly, but in every Synagogue there were certain men which go- verned the people.

h Iefus being touch- ed with true faith although it be but weak, doth heale us by his vertue.

i Fathers apper- tend by faith the promiffes of life given for their children.

k Such as mocke and fcorae Chrift are unworthy to be witneffes of his goodneffe.

l The three difciple.

43 And hee charged them straitly that no man should knowe of it, and commanded to give her meate.

CHAP. VI.

1 Christ preaching in his country, his owne contented him, 2 The multitude of the people. 3 They cast out devils: they anyent the sicke with oyle. 4 Herodes opinion of Christ. 5 The cause of Iohns imprisonment. 6 Dauncing. 7 Iohn beheaded, 29 buried. 30 The Apostles returne from preaching. 31 Christ teaches in the desert. 37 Hee feedeth the people with five loaves. 43 The Apostles are troubled on the sea. 50 The sicke that touch Christes garments, are healed.

And he departed thence, and came into his owne country, and his disciples followed him. 2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonished, and saide, From whence hath this man these things? and what wisdom is this that is given unto him, that even such great workes are done by his hands?

3 Is not this that carpenter Marius sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with us? And they were offended in him.

4 And Iesus saide unto them, A Prophet is not without a honour, but in his owne country, and among his owne kined, and in his owne house.

5 And he could there doe no great workes, save that he laid his hands upon a few sicke folke, and healed them.

6 And hee marvelled at their unbelief, and went about by the townes on every side, teaching. 7 ¶ And hee called unto him the twelve, and began to send them fourth two and two, and gave them power over uncleane spirits.

8 ¶ And commanded them that they should take nothing for their journey, save a flasse onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with sandals, and that they should not put on two coates.

10 And hee laid unto them, Wherever ye shall enter into an house, let there abide till ye depart thence.

11 ¶ And whosoever shall not receive you, nor heare you, when ye depart thence, shake off the dust that is under your feete, for a witnesse as to them. Verely I say unto you, It shall be easier for Sodom, or for Gomorra than at the day of Iudgement, then for that Citie.

12 ¶ And they went out, and preached, that many would amend their lives.

13 And they cast out many devils: and they annoyed many that were sicke, with oyle, and healed them.

14 ¶ Then King Herod heard of him (for his Name was made manifest) and saide, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of those Prophets,

¶ So when Herod heard it, he said, It is Iohn whom I beheaded; he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn saide unto Herod, This is not lawful for thee to have thy brothers wife.

19 Therefore Herodias laid wait against him: and would have killed him, but the count nor:

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and revered him, and when he heard him, hee did many things, and heard him gladly.

21 But the time being convenient, when Herod on his birth-day made a banquet to his princes and captaines, and chiefe estates of Galilee:

22 And the daughter of the same Herodias came in, and danced, and pleased Herod, and them that sat at table together, the King laide unto the maide, Aske of me what thou wilt, and I will give it thee.

23 And hee sware unto her, Whatsoever thou shalt aske of mee, I will give it thee, even unto the halfe of my kingdome.

24 ¶ So she went forth, and saide to her mother, What shall I aske? And she saide, Iohn Baptists head. 25 Then she came in straightway with haste unto the King, and asked, saying, I would that thou shouldst give mee even now in a charger the head of Iohn Baptist.

26 Then the King was very sorry: yet for his oathes sake, and for their sakes which sat at table with him, he would not refuse her.

27 And immediatly the King sent the hangman, and gave charge that his head should be brought in. So hee went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the maide, and the maide gave it to her mother.

29 And when his disciples heard it, they came and tooke up his body, and put it in a tombe.

30 ¶ And the Apostles gathered themselves together to Iesus, and tolke him all things, both what they had done, and what they had taught.

31 ¶ And hee saide unto them, Come ye apart into the wilderness, and rest a while: for there were many commers and goers, that they had not leasure to eate.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran a foote thither out of all cities, and came thither before them, and assembled unto him.

34 ¶ Then Iesus went out and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: and he began to teach them many things.

35 ¶ And when the day was now farre spent, his disciples came unto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may goe into the country and townes about, and buy them bread: for they have nothing to eate.

37 But hee answered, and saide unto them, Give ye them to eate. And they saide unto them, ¶ Shall we goe, and buy two hundred peny worth of bread, and give them to eate?

¶ Luke 3. 19. 1. Commanded to be beheaded.

¶ Luke 18. 16; and 20. 1. ¶ In script all means to see him here.

¶ The tyrant would see every word to beare sentence pronounced against him, but hee fled upon a stony place. ¶ Which the same Herodias had by heres Antipaters but by Philips and Iosephs rather her Salome.

¶ Mat. 14. 8. ¶ Per women used not to sit at table with men.

¶ The word significeth out that with a dart, and the Kings dart was his call, because it they did beare death.

¶ Such as followe Christ shall want nothing, no not in the wilderness, but shall have abundance. And how wicked a thing it is, not to looke for this transfigure life as his bandes, who give us everlasting life.

¶ Mat. 14. 23. Luke 9. 10. ¶ Mat. 9. 36. and 14. 14. ¶ Luke 9. 11. ¶ Mat. 14. 15. ¶ This is a kinde of demand and wondering, not without a public mouche, which men doe committ unto, which beginning to be in a fumes, they deny to doe any thing. ¶ Which is above every crowne which is five pound.

¶ Mat. 13. 14. Luke 4. 16. ¶ The fable shee would death on what all diminish the verue of Christ, but writing and villogy depriveh it selfe of the efficacy of it, being offered unto them. ¶ The word signifies power, or vertue, whereby are meant those wonderful works that Christ did, which shewed and set forth the vertue and power of his Godhead to all the world, Mat. 7. 12. ¶ After the manner of the Hebrewes, who by brethren and sisters understand all their kinsfolkes. ¶ Mat. 13. 57. Luke 4. 24. ¶ Mat. 9. 44. ¶ Not onely that both the one which sight is due to him taken from him, but also evil spoken of and respected. ¶ That is, he would not for me much needs have faith: for we will receive the workes of God. ¶ Mat. 4. 43. Luke 13. 11. ¶ Chap. 5. 14. Mat. 10. 4. Luke 9. 1. ¶ The disciples are prepared to that general Apostleship by a peculiar sending forth. ¶ Faithfull Passours ought not to have their mindes set, no not on things that are necessary for this life, if they may be a hinderance unto them, be it never so little. ¶ After 11. 8. ¶ The word significeth properly womens shoes. ¶ That is, they should take no charge of garments with them, that they might be light for this journey, and make more gettinge. ¶ That is, change not your Innt in this hieer journey. ¶ Mat. 10. 14. Luke 9. 5. ¶ The Lord is a most veyle reveger of his servants. ¶ After 13. 51. and 18. 6. ¶ James 1. 14. ¶ Both oyle was a token and a signe of his marvelous vertue: and seeing that the gift of healing is caused a good while since the ceremony which is retained some, is no purpose. ¶ Mat. 14. 1. Luke 9. 7. ¶ The Gospel containeth the goodly, and veyle the wicked. ¶ This word significeth Jewes, whereby it means the power of working miracles. ¶ Of the old Testaments.

38 *Matth. 14. 17. In vs. 23. John 6. 9. 1 Verse for words, by baskets, after the manner of the Hebrews who have no plurals, as Chapter 7. Now he calleth this name of the fishes, baskets, u The word signifieth the beds in a garden, as vs 12 word for words by beds and beds, mounting directly that this late dining in words, one by another, as beds in a garden.*

38 4 Then he said unto them, How many loaves have ye? and they answered, Five and two fishes.

39 So he commanded them to make them all sit down by companies upon the Greene graffe.

40 Then they fate down by rows, by hundreds, and by fifties.

41 And he tooke the five loaves, and the two fishes, and looked up to heaven, and gave thanks, and brake the loaves, and gave them to his disciples to set before them, and the two fishes he divided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke up twelve basketsfull of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ And straightway he caused his disciples to goe into the shippe, and to goe before unto the other side unto Bethsaida, while hee went away the people.

46 Then afoons as he had sent x them away, he departed unto a mountaine to pray.

47 ¶ And when even was come, the shippe was in the mids of the sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the winde was contrary unto them) and about the fourth watch of the night, hee came unto them, walking upon the sea, and they were pafsed by them.

49 And when they sawe him walking upon the sea, they supposed it hath bene a spirit, and cried out.

50 For they all sawe him, and were fore afraid: but anon he talked with them, and said unto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went up unto them into the ship, and the winde ceased, and they were y much more amazed in themselves, and marvelled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came over, and went into the land of Gennethareth, and arrived.

54 ¶ So when they were come out of the ship, straightway they knew him.

55 And tannoe about throughout all that region round about, and began to cary hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoever hee entred into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched x him, were made whole.

¶ Marke 14. 34. 3 Christ being reiecting in his owne country, and arriving upon a sudder amongst them of whom he was not looked for, is received to their profite. a Or, the lemma of the garment.

CHAP. VII.

3 The Apostles are found fault with, for eating with unwashen hands. 4 The Pharises traditions about washings, Hypocrites. 5 Mens traditions more for then Gods. 6 Parents must be honoured. 7 The things that doe not defile a man. 8 The woman of Canaan. 9a The deaf dumme man is healed.

¶ Then x gathered unto him the Pharises, and certain of the Scribes which came from Hierusalem.

¶ Then x gathered unto him the Pharises, and certain of the Scribes which came from Hierusalem. ¶ Then x gathered unto him the Pharises, and certain of the Scribes which came from Hierusalem. ¶ Then x gathered unto him the Pharises, and certain of the Scribes which came from Hierusalem.

2 And when they sawe some of his disciples eate meate with common hands, (that is to say, unwashen) they complained.

3 (For the Pharises, and all the Iewes, except they wash their hands oft, eate not, holding the traditions of the Elders.

4 And when they came from the market, except they wash, they eate not: and many other things there be, which they have taken upon them and observe, as the washing of cups, and of pots, and of brazen vessels, and of beds.)

5 Then asked him the Pharises and Scribes, Why x walke not thy disciples according to the tradition of the Elders, but eate meate with unwashen hands?

6 ¶ Then hee answered and saide unto them, Surely x Esay hath prophced well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farr away from me.

7 ¶ But they worship me in vaine, teaching for doctrines the commandments of men.

8 ¶ For ye lay the Commandments of God apart, and observe the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 ¶ And he said unto them, Will ye receive the commandment of God, that ye may observe your owne tradition.

10 For Moses said, Honour thy father and thy mother: and x Whosoever shall speake evil of father or mother, let him die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by mee, thou mayest have profite, he x allowes free.

12 So ye suffer him no more to doe any thing for his father or his mother.

13 Making the word of God of none authority, by your tradition which ye have ordeined: and ye doe many such like things.

14 ¶ Then hee calleth the whole multitude unto him, and said unto them, Hearken you all unto mee, and understand.

15 There is nothing without a man, that can defile him, when it entred into him: but the things which proceed out of him, are they which defile the man.

16 If any have eares to heare, let him heare.

17 And when he came into an house, as way from the people, his disciples asked him concerning the parable.

18 And he said unto them, What are ye without understanding also? Doe yee not knowe that whatsoever thing from without entred into a man, cannot defile him,

19 Because it entred not into his heart, but in to the belly, and goeth out into the draught which is the b purging of all meates?

20 Then hee saide, That which cometh out of man, that defleth man.

21 ¶ For from within, even out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousnesse, wickednesse, deceit, uncleanness, a wicked eye, backbiting, pride, foolishnesse,

23 All these evil things come from within, and defile a man.

¶ Gen. 6. 5. and 8. 21. 3 All kind of craftinesse, whereby man prooveth himselfe by other mens losses, & Cankered malice.

a Word for words, eate bread: a kinde of porch which the Hebrews use, taking bread for all kinde of food. b For the Pharises would not eate their meate with unwashen hands, because they thought that their hands were defiled with common handling of things. Matth. 15. 2. 3. 2. c Observing diligently. d That is to say, from evil affaires and worldly things, yee are not to meate, yee are they which wash themselves, yee are they which are understood all kinde of washings, which are appointed for our daily use. e Why live they not? a kinde of speech taken from the Hebrews: for amongst them, the way is taken for made of life. f Hypocrite is always joyed with superstition. x Isa. 29. 14. 3 The more earnest the superstitious are, the more they are made sin promising themselves Gods favour by their devices. 4 The devices of the superstitious men doe not only not fulfill the Lawe of God (as they blasphemously perswade themselves) but also doe utterly take it away. 5 True Religion which is cleane contrary to superstition, consisteth in spiritual worship: and all enemies of true Religion, although they seeme to have taken deepe roote, shall be pluckt up. 6 Exod. 10. 22. deuter. 5. 16. ephel. 6. 2. 7 Exod. 33. 17. Levit. 19. 9. prov. 10. 40. 8 Without hope of pardon, hee shall be put to death. 9 Matth. 15. 14. b For that that goeth into the draught, purgeth all manner.

¶ Matth. 15. 2. a None do more resist the willdome of God, then they that should be wisest, and that upon a zeale of their owne traditions: for men doe not please themselves more in any thing then in superstition, that is to say, in a worship of God fundly devised of themselves.

* Matt. 17. 31.
 6 That which the
 1 round do reade
 when it is fired
 unto them, that
 some doe the mo-
 dell and humble
 finers as it were
 violently weing out
 1 Into the utter-
 most towne of Pa-
 lestina, which were
 next to Tyrus and
 Sidon.
 m By profession,
 prophace.
 n Neighbour or
 next to Damascus.
 o Here is this
 word Word; as ra-
 ther then the word
 Dog, that hee may
 seeme to speake
 more continu-
 ouly
 y And if he sayd, it
 is as thou sayest
 Lord, for it is
 enough for the
 whelpes, if they can
 but gather up the
 crummes that are
 under the table:
 therefore I crave the
 crummes, and not
 the childrens bread.
 7 As the Father
 created us to this
 life in the begin-
 ning in his only
 Sonne, so doth he
 also in him alone
 renew us unto
 everlasting life.
 q It was a little
 country, and so
 called often cities,
 which hee saue go-
 vernments doe ut-
 berweene and con-
 spire. Plinie, booke
 3. chap 8.
 r Gen. 1. 31.
 eocle. 39. 24.

24 ¶ 4 And from thence he arose, and went into the 1 borders of Tyrus and Sidon, and entered into an house, and would that no man should have known: but he could not be hid.

25 For a certaine woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a Greeke, a 20 Syrophenissian by nation) and shee besought him that he would cast out the devill out of her daughter.

27 But Iesus sayd unto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it unto 2 whelpes.

28 Then hee answered, and sayd unto him, P Truth, Lord: Yee indeede the whelpes eate under the table of the childrens crummes.

29 Then he sayd unto her, For this saying goe thy way: for the devill is gone out of thy daughter.

30 And when she was come home to her house, she found the devill departed, and her daughter lying on the bed.

31 ¶ 7 And he departed againe from the coasts of Tyrus and Sidon, and came unto the sea of Galilee, through the middes of the coasts of 3 Decapolis.

32 And they brought unto him one that was deafe and stumbed in his speech, and prayed him to put his hand upon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them that they should tell no man: yet how much soever hee forbade them, the more a great deale they published it.

37 And were beyond measure afooned, saying, ¶ He hath done all things well: he maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

1 The miracles of the seven leavenes. 12 The Jewes takee sinner. 15 To beware of the leaven of the Pharisee. 22 A blinde man heald. 27 The peoples joyndy opinion of Christ. 29 The apostles acknowledge Christ. 31 Hee feedeth his death. 33 Peter, Sathan. 35 To seeke and looke the life. 38 To be ashamed of Christ.

* Math. 17. 32.

IN * those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd unto them,

2 I have compassion on the multitude, because they have now continued with mee three dayes, and have nothing to eate.

3 And if I send them away fasting to their owne houses, they would be faint by the way: for some of them came from farr.

4 Then his disciples answered him, Whence can a man satise these with bread here in the wilderness?

5 And hee asked them, How many loaves have ye? And they sayd, Seven.

6 Then hee commanded the multitude to sit downe on the ground; and hee tooke the seven loaves, and gave thanks, brake them, and gave to his disciples to set before them; and they did set them before the people.

7 They had also a few small fishes: and when he had given thanks, he commanded them also to be set before them,

8 So they did eat; and were sufficed, and they tooke up of the broken meate that was left, seven baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away,

10 ¶ And anon he entered into a ship with his disciples, and came into the parts of Bithanutha.

11 ¶ And the Pharisee b came fourth, and began to dispute with him, seeking of him a signe from heaven, and tempting him.

12 Then hee sighed deeply in his spirit, and sayd, Why doest this generation seeke a signe? Verely I say unto you, a signe shall not be given unto this generation.

13 ¶ So he left them, and went into the ship againe, and departing to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 ¶ And he charged them, saying, Take heede and beware of the leaven of the Pharisee, and of the leaven of Herod.

16 ¶ And they reasoned among themselves, saying, It is, because we have no bread.

17 And when Iesus knew it, he sayd unto them, Why reason ye thus, because ye have no bread? perceive ye not yet, neither understand; have ye your hearts yet hardened?

18 Have ye eyes, and see not? and have yee eares, and heare not? and doe ye not remember?

19 ¶ When I brake the five loaves among five thousand: how many baskets full of broken meate tooke ye up? They said unto him, Twelve.

20 And when I brake seven among foure thousand, how many baskets full of leavings of broken meate, tooke ye up? And they sayd, Seven.

21 Then hee sayd unto them, ¶ How is it that ye understand not?

22 ¶ And hee came to Bethsaida, and they brought a blind man unto him, and desired him to touch him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and spat in his eyes, and put his hands upon him, and asked him, if he saw ought.

24 And hee looked up, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe upon his eyes, and made him to looke againe. And hee was restored to his sight, and saw every man as farr off clearly.

26 ¶ And he sent him home to his house, saying, Neither goe into the towne, nor tell to any in the towne.

27 ¶ And Iesus went out, and his disciples into the towne of Cesarea Philippi. And by the way he asked his disciples, saying unto them, Whom doe men say that I am?

28 And they answered, Some say, Iohn Baptiste: and some, Elias: and some, one of the Prophets.

29 And he sayd unto them, But whom say ye that I am? Then Peter answered, and sayd unto him, Thou art that Christ.

30 ¶ And he sharply charged them, that concerning him they should tell no man.

31 ¶ He commanded him againe to trie indeede, whether he could see well or no. ¶ Christ will not have his name so to be feared. It is his Fathers will. 32. Luke 9. 18. ¶ Many people Christ, which yet never if I should seeke him of his praise. ¶ Christ hath appointed his time to the preaching of his Gospel, and therefore hee desireth it to a more commodious time, least he should have to doe rather hindre then further the myserie of his coming.

* Matt. 17. 39.
 6 MTC 1. 2.
 1 The substance
 enemies of the do-
 ctine of the Gos-
 pel, giving socre-
 dit to the mirac-
 les already done
 therein: as they
 require new: but
 Christ being agayn
 w^t them, doeth
 utterly forsake
 them.
 d A common kind
 of speech which the
 Hebrews use,
 whereby it meant
 that the Pharisee
 went from their
 houses of purpose,
 to encounter with
 him.
 e These fight came
 even from the heere
 root: for the Lord
 was very much
 moovd with these
 mens great in-
 delicite.
 d Word for word,
 if a signe be given:
 it is the same kind
 of speech very com-
 mon among the He-
 brewes: wherein
 some such words as
 these must be un-
 derstood. Let me
 see for a tryal, or
 some such like. And
 when they speake
 unto the whole, they
 say, The Lord doe
 thus and thus by me.
 * Matt. 16. 2.
 ¶ We must espe-
 cially take the me-
 aning of them which
 corrupt the word
 of God, what de-
 greee they see they
 be of, either in the
 Church, or in civil
 life.
 ¶ They that have
 their minds fixed
 on earthly things,
 are usually blind
 to heavenly things,
 although they be
 never so plainly
 set forth unto
 them.
 * Iob. 6. 11.
 e How cometh
 to passe that they
 understood not
 these things which
 hee saide to them
 and evident?
 f A true image of
 our regeneration,
 which Christ sepa-
 rating us from the
 world, seareth
 and accomplisheth
 by trial, and it de-
 us.
 ¶ If perceived
 some moving of
 men, when he
 could not discern
 their bodies.

Christ suffered all that he suffered for us, not unwillingly neither unawares, but foreknowing it, and willingly.

None are more true than they that are wise before the word of God. b This is not godly, but worldly wisdom.

The disciples of Christ must beare stoutly what burden soever the Lord layeth upon them, and subdue themselves to the flesh.

Mat. 10. 25. and 15. 14. Luke 9. 23. and 12. 27. Mat. 10. 39. and 19. 24. Luke 9. 14. and 17. 33.

They are the most foolish of all men which purchase the enjoying of this life with the loss of everlasting life.

Mat. 10. 33. Luke 8. 26. and 12. 29.

31 And hee began to teach them that the soune of man must suffer many things, and should be reprooved of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned back and looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou understandest not the things that are of God, but the things that are of men.

34 And hee called the people unto him with his disciples, and sayd unto them, Whosoever will follow me, let him forsake himselfe, and take up his crosse, and follow me.

35 For whosoever will save his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, he shall have it.

36 For what shall it profit a man, though he should win the whole world, if he lose his soule?

37 Or what exchange shall a man give for his soule?

38 For whomsoever shall be ashamed of mee, and of my wordes among this adulterous and sinful generation, of him shall the Sonne of man be ashamed also, when hee cometh in the glory of his Father with the holy Angels.

CHAP. IX.

Christ's transfiguration. 7 Christ must be heard. 8 of Elias and Iohn Baptist. 14 The possessed healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who receiveth among the Apostles. 36 Christ taketh a child in his armes. 42 Transferrid. 50 Sal. Peace.

And hee said unto them, Verely I say unto you, that there be some of them that stand here, which shall not taste of death till they have seene the kingdom of God come with power.

And sixe dayes after, Iesus taketh unto him Peter, and James, and Iohn, and carrieth them up into an hie mountaine out of the way alone, and his shape was changed before them.

And his raiment did shine, and was very white as snow, so white as no fuller can make upon the earth.

And there appeared unto them Elias with Moses, and they were talking with Iesus.

Then Peter answered, and sayd to Iesus, Master, it is good for us to be here: let us make also three tabernacles, one for thee, and one for Moses, and one for Elias.

Yet hee knew not what they sayd: for they were afraid.

And there was a cloud that shadowed them, and a voice came out of the cloude, saying, This is my beloved Sonne: heare him.

And suddenly they looked round about, and saw no more any man save Iesus only with them.

And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, save when the Sonne of man were risen from the dead againe.

So they kept that matter to themselves, and demanded one of another, what the rising from the dead againe should meane.

Also they asked him, saying, Why say the Scribes, that Elias must first come?

They questioned not together touching the generall resurrection which Iesus had said, but they understood not what hee meant by that which he spake of his owne peculiar resurrection. The foolish opinion of the Rabbines is here revealed, touching Elias coming, which was thus either Elias should rise againe from the dead, or that his soule should come into some other body.

And he answered, and said unto them, Elias verely shall first come, and restore all things: and as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

But I say unto you, that Elias is come, (and they have done unto him whatsoever they would) as it is written of him.

And when he came to his disciples, hee saw a great multitude about them, and the Scribes disputing with them.

And straightway all the people, when they beheld him, were amazed, and came to him, and saluted him.

Then hee asked the Scribes, What dispute you among your selves?

And one of the companie answered, and sayd, Master, I have brought my sonne unto thee, which hath a dumbe spirit:

And whereforever hee taketh him, hee tearereth him, and hee cometh, and gnaweth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

Then he answered him, and said, O faithlesse generation, how long now shall I be with you! how long now shall I suffer you! Bring him unto me.

So they brought him unto him: and as soone as the spirit saw him, hee tare him, and hee fell downe on the ground wallowing and foming.

Then he asked his father, How long time is it since it hath bene thus? And he said, Of a child.

And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe us, and have compassion upon us.

And Iesus sayd unto him, If thou canst believe it, all things are possible to him.

And straightway the father of the child crying with teares, sayd, Lord, I believe: helpe my unbeliefe.

When Iesus sawe that the people came running together, he rebuked the unclean spirit, saying unto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him.

Then the spirit cried: and rent him fore, and came out, and hee was as one dead, in so much that many sayd, He is dead.

But Iesus tooke his hand, and lift him up, and hee arose.

And when hee was come into the house, his disciples asked him secretly, Why could not wee cast him out?

And he said unto them, This kind can by no other meanes come forth, but by prayer and fasting.

And they departed thence, and I went together through Galilee, and hee would not that any should have knowen it.

For hee taught his disciples, and said unto them, The Sonne of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

But they understood not that saying, and were afraid to aske him.

After, hee came to Capernaum: and when hee was in the house, he asked them, What was it that ye disputed among you by the way?

And they held their peace: for by the way they reasoned among themselves, who should be the chiefest.

And hee satte downe and called the twelve, and sayd to them, If any man desire to be first, the

Mat. 17. 14. Luke 9. 38. Christ therewith by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

He vexed him inwardly, as the colike useth to doe.

So soone as Iesus had looked upon the body that was brought unto him, the devill began to rage as a beast in manes.

There is nothing but Christ can will doe us, for them that believe in him.

The nearer they be to the virtue of Christ is, the more outwardly doth Satan rage.

We have need of faith, and therefore of prayer and fasting, to cast Satan out of his hold possession.

Mat. 17. 12. Luke 9. 22. He and his disciples together.

Christ forewarns us with great diligence, to the end we should not be offended with sudden calamities, but the stoutness of man is wonderful.

Mat. 18. 1. Luke 9. 46. Oerly humility doth exalt.

Where hee went to make his abode.

same shall be left of all, and servant unto all,

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said unto them,

37 Whosoever shall receive one of such little children in my Name, receiveth me: and whosoever receiveth mee, receiveth not I mee, but him that sent mee,

38 ¶ 3 Then Iohn answered him, saying, Master, we fawe one casting out devils by thy Name, which followeth not us, and we forbade him, because he followeth us not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, but can lightly speake evill of me.

40 For whosoever is not against us, is on our part.

41 * And whosoever shall give you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say unto you, hee shall not lose his reward.

42 * 10 And whosoever shall offende one of these little ones, that beleeve in mee, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 § Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then having two hands, to goe into hell, into the fire that never shall be quenched,

44 * Where their worme dieth not, and the fire never goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then having two feete, to be cast into hell, into the fire that never shall be quenched,

46 Where their worme dieth not, and the fire never goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then having two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire never goeth out.

49 ¶ For every man shalbe salted with fire: and every sacrifice shall be salted with salt.

50 § Salt is good: but if the salt be unsavory, wherewith shall it be seasoned? have salt in you selves, and have peace one with another.

CHAP. X.

9 The wife, onely for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus, how he may possesse eternall life. 28 The Apostles request all things, sfor Christes sake. 33 Christ saith hereb his disciples. 35 Zebedeus his former request. 46 Binde Bartimeus heald.

¶ And he aroose from thence, and went into the coastes of Iudea by the farr side of Iordan, and the people resorted unto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and said unto them, What did * Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 Then Iesus answered, and said unto them, For the hardnesse of your heart hee wrote this precept unto you.

6 But at the beginning of the creation * God made them male and female:

7 § For this cause shall man leave his father and mother, and cleave unto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath conynged together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said unto them, * Whosoever shall put away his wife and marry another, committeth adulterie & against her.

12 And if a woman put away her husband, and be married to another, the committeth adulterie.

13 ¶ 2 Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus sawe it, hee was displeas'd, and said to them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say unto you, Whosoever shall not receive the kingdome of God, as a little child, he shall not enter therein.

16 And he tooke them up in his armes, and put his hand upon them, and blessed them.

17 ¶ 4 And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus said to him, why callest thou mee good? there is none good but one, even God.

19 Thou knowest the commandements, * Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not feare. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things have I observed from my youth.

21 And Iesus looked upon him, and loved him, and saide unto him, One thing is lacking unto thee, Goe and sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, and follow mee, and take up the crosse.

22 But he was sad at that saying, and went away sorrowfull: for he had great possessions,

23 And Iesus looked round about, and said unto his disciples, How hardly do they that have riches, enter into the kingdome of God!

24 And his disciples were afraid at his words, But Iesus answered againe, and said unto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God?

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselves, Who then can be saved?

27 But Iesus looked upon them, and said, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ 3 Then Peter began to say unto him, Lo, we have forsaken all, and have followed thee.

29 Iesus answered, and sayd, Verely I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receive an hundred fold, and everlastingly life.

¶ He had not onely receive mee, but also him that sent mee.
 ¶ Luke 9:49
 ¶ God who is the author of an ordinarie vocacion, woeke also extraordinary y for all pleisur y him. But no extraordinary vocacion was tried by the doctrine and the effects.
 ¶ 1. Cor. 12. 3.
 ¶ Matt. 11:46.
 ¶ Math. 11:46.
 ¶ Luke 7:11.
 ¶ 10 God is to be feared a revenger of offences, that it is better to suffer any loss, then to be an occasion of offence unto any.
 ¶ Math. 11:29.
 ¶ and 13.
 ¶ Efa. 66. 24.
 ¶ In their worme which shall becaut gain that flame.
 ¶ We must be freed and powered by God, both that we may be acceptable sacrifices unto him: and also that we bring together may season one another.
 ¶ That is the consecrate to God, bring freed with the incurable word.
 ¶ Levit. 2. 23.
 ¶ Matt. 11:3.
 ¶ Luke 14:34.

¶ Gen. 1. 27.
 ¶ Math. 5. 4.
 ¶ Gen. 2. 24.
 ¶ 1. Cor. 6. 16.
 ¶ Eph. 5. 32.
 ¶ 1. Cor. 7:19.
 ¶ Math. 5. 32.
 ¶ and 19. 9.
 ¶ Luke 16. 18.
 ¶ Whom he putteth away, for he is an adulterer by keeping company with another.
 ¶ Matt. 19. 13.
 ¶ Luke 13. 17.
 ¶ A God of his goodness comprehendeth in the case venant not onely the fathers, but the children also: and therefore he blest them.
 ¶ We must in malice become children, if we will enter into the kingdome of Heaven.
 ¶ Two things are chiefly to be observed of them which earnestly seeke eternall life: that is to say, an opinion of their own merits or desertings, which it not onely understood, but condemned by the due consideration of the Law: and the love of riches, which turneth each side man, from that race where-in they ran with a good courage.
 ¶ Math. 19. 16.
 ¶ Luke 13. 15.
 ¶ Exod. 20. 33.
 ¶ Neither by force nor deceite, nor any other means, whatsoeever.
 ¶ Math. 19. 24.
 ¶ Luke 18. 25.
 ¶ To neglect all things in comparison of Christ, is a sure way unto eternall life, for that we may be well by the way.
 ¶ An hundred fold as much, if we looke to the true use and enjoyment of this life, for that we receive more after the will of God, and no at all he wealke it self, and our greedy desire.

at this present, houses, and brethren, and sisters, and mothers, and children, and landes f with persecutions, and in the world to come, eternal life.

31 ¶ But, many that are first, shall be last, and the last, first.

32 ¶ And they were in the way going up to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelve againe, and began to tell them what things should come unto him,

33 Saying, Beholde, we goe up to Ierusalem, and the Sonne of man shall be delivered unto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliver him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit upon him, and kill him: but the third day he shall rise againe.

35 ¶ Then Iames and Iohn the sonne of Zebedeus came unto him, saying, Master, we would that thou shouldst doe for us that we desire.

36 And he said unto them, What would ye I should doe for you?

37 And they said to him, Graunt unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus saide unto them, Ye know not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said unto him, We can. But Iesus said unto them, Ye shall drinke indeede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to give, but it shall be given to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 ¶ But Iesus called them unto him, and said to them, ¶ Ye know that they which are princes among the Gentiles, have domination over them, and they that be great among them, exercise authoritic over them.

43 But it shall not be so among you: but who-soever will be great among you, shall be your servant.

44 And who-soever will be chiefe of you, shall be the servant of all.

45 For even the Sonne of man came not to be served, but to serve, and to give his life for the ransom of many.

46 ¶ ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, fate by the way side, begging.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of David, have mercie on me.

48 And many rebaked him, because he should hold his peace: but he cried much more, O Sonne of David, have mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying unto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloake, and rose, and came to Iesus.

51 And Iesus answered, and said unto him, What wilt thou that I doe unto thee? And the blinde

said unto him, Lord, that I may receive sight.

52 Then Iesus said unto him, Go thy way: thy faith hath saved thee. And by and by he received his sight, and followed Iesus in the way.

CHAP. XI.

¶ Christ went into Hierusalem riding on an asse. The fig-treee figge-treee scanted. The figs and figs, are cast out of the Temple. The figs of faith. Faith to pray. The braches offences must be pardoned. The Tribes aide by what authority he seought those things that he did. Whence Iohns baptisme was.

¶ And 4: when they came neere to Hierusalem, to Bethphage and Bethania unto the mount of Olives, he sent forth two of his disciples,

2 And said unto them, Goe your wayes into that towne that is over against you, and assoone as ye shall enter into it, ye shall finde a colt tied, whereon never man fate: loose him, and bring him.

3 And if any man say unto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt, tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them, that stood there, said unto them, What doe ye loosing the colt?

6 And they said unto them, as Iesus had commanded them: So they let them goe.

7 ¶ And they brought the colt to Iesus, and cast their garments on him, and he late upon him.

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: a blessed be he that cometh in the Name of the Lord.

10 ¶ Blessed be the kingdome that cometh in the Name of the Lord of our father David: Hosanna, O thou which art in the highest heavens.

11 ¶ So Iesus entered into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was evening, he went forth unto Bethania with the twelve.

12 ¶ And on the morrow when they were come out from Bethania, he was hungry,

13 And seeing a figge-treee a farte off, that had leaves he went to see if he might finde any thing thereon: but when hee came unto it, hee found nothing but leaves: for the time of figges was not yet.

14 Then Iesus answered and said to it, Never man eate fruite of thee hereafter while the world standeth, and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and overthrowe the tables of the money-changers, and the seates of them that solde doves.

16 Neither would hee suffer that any man should carry a vessel through the Temple.

17 And he taught, saying unto them, Is it not written, Mine house shall be called the house of prayer unto all nations? but you have made it a den of theeves.

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was attoned at his doctrine.

19 But when even was come, Iesus went out of the citie.

¶ Matt 21:7, 10
A lively image of the spiritual kingdome of Christ on earth.

¶ Well he is him that cometh to us from God, or that is first of God.
¶ Happy and prosperous.
¶ Matt 21:10, Luke 19:45.

¶ An example of that vengeance which hangeth over the heads of hypocrites.

¶ Christ sheweth indeed, that he is the true King and he is Christ, and therefore the reveger of the divine service of the Temple.

¶ This is any prophane instrument, of which those fellows had a number, that made the court of the Temple a market place.

¶ Luke 18:35
¶ Shall openly be so accounted and taken.

¶ Luke 7:11.

¶ Christ in the midst of persecutions.

¶ Math. 19:30, Luke 13:30.

¶ Matt 20:17, Luke 18:31.

¶ The disciples are againe prepared to patients, not to be overcome by the re-telling unto them of his death, which was at hand, and thereof will of life which should not certainly follow.

¶ Matt. 20.10. We will first know, before we triumph.

¶ We pray thee.

¶ The Magistrates according to Gods appointment, rule over their subjects: but the Pastors are not called to rule, but to serve, according to the example of the Sonne of God himselfe, who went before them, for so much as he is was a Minister of his Fathers will.

¶ Luke 22.13. b They to whom it is directed and appointed.

¶ Matt. 20.19, Luke 18.35

¶ Christonely being called upon by faith, healeth our blindness.

♣ Matt. 21. 19. 4 The force of faith is exceeding great, and charity is even joyed with it.

20 ¶ 4 And in the morning as they journeyed together, they saw the figge-tree dried up from the roots,

21 Then Peter remembered, and said unto him, Master, behold, the figge-tree which thou curstest, is withered.

22 And Iesus answered, and saide unto them, Have e the faith of God.

23 For verely I say unto you, that whosoever shall say unto this mountaine, Be thou taken away, and cast into the sea, and shall not waver in his heart, but shall beleve that those things which he saith, shall come to passe, whatsoever he saith, shall be done to him.

24 ¶ Therefore I say unto you, Whatsoever yee desire when yee pray, belevee that it yee shall have it, and it shall be done unto you.

25 * But when ye shall stand, and pray, forgive, if ye have any thing against any man, that your Father also which is in heaven, may forgive you your trespasses.

26 For if you will not forgive your Father which is in heaven, will not pardon you your trespasses.

27 ¶ 4 Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders,

28 And said unto him, By what authoritie doest thou these things: and who gave thee this authoritie, that thou shouldst doe these things?

29 Then Iesus answered, & said unto them, I will also aske you a certain thing, & answer ye me, and I will tell you by what authoritie I do these things.

30 The baptisme of Iohn, was it from heaven, or of men? answer me.

31 And they thought with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not belevee him?

32 * But if we say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeed.

33 Then they answered, and saide unto Iesus, We cannot tell. And Iesus answered, and said unto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyard. 2 Christ the stone refused of the Jewes. 3 Spirituall to be given to Cesar. 4 The Sadduces denying the resurrection. 5 The first commandment. 6 To love God, and the neighbour is better then sacrifices. 7 Christ Dabbi Melech. 8 To be beware of the Scribes and Pharisee. 9 The peere soweth.

And hee began to speake unto them in a parables, ¶ A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, and let it out to husband-men, and went into a strange country,

2 b And at the time, hee sent to the husband-men a servant, that hee might receive of the husband-men of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent him away emptye.

4 And againe hee sent unto them another servant, and at him they cast stones, and brake his head, and sent him away shamefull handled.

5 And againe hee sent another, and him they slew, and many other, beating some, & killing some.

6 Yet had hee one sonne, his deare beloved: him also hee sent the last unto them, saying, They will reverence my sonne.

7 But the husband-men said among themselves, This is the heire: come, let us kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husband-men, and give the vineyard to others.

10 Have ye not read so much as this Scripture, 4 The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marvelous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ 4 And they sent unto him certaine of the Pharises, and of the Herodians, that they might take him in his talke.

14 And when they came, they saide unto him, Master, we know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly, Is it lawful to give tribute to Cesar, or not?

15 Should we give it, or should we not give it? but he knew their hypocrisie, and said unto them, Why tempt yee me? Bring me a penie, that I may seee it.

16 So they brought it, and hee said unto them, Whose is this image and superscription? and they said unto him, Cefars.

17 Then Iesus answered, and said unto them, * Give to Cesar the things that are Cefars, and to God, those that are Gods: and they marvelled at him.

18 ¶ 3 % Then came the Sadduces unto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, Moses wrote unto us, If any mans brother die, and leave his wife, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 There were seven brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died, neither did he yet leave issue, and the third likewise:

22 So also the seventh had her, and left no issue: last of all these died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seven had her to wife.

24 Then Iesus answered and said unto them, Are ye not therefore deceived, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wives are married, but are as the Angels which are in heaven.

26 And as touching the dead, that they shall rise againe, have ye not read in the booke of Moses how in the bulsh God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iakob?

27 God is not the God of the dead, but of the living. Ye are therefore greatly deceived.

28 ¶ 4 % Then came one of the scribes that had heard him disputing together, and perceiving that hee had answered them well, hee asked him, Which is the first commandment of all?

29 Iesus answered him, The first of all the commandments is, % Hearre, Israel, The Lord our God is the onely Lord.

4 Psal. 118. 22; Iesai. 28. 16. mat. 21. 42. Mat. 23. 19. rom. 9. 33. 1. Pet. 2. 8.

4 They were greivous and rancidous persons.

4 Mat. 23. 15. Luke 20. 20.

4 The Gospell joyntly the authenticke of the Magistrate with the service of God.

4 Thou dost not finde any outward appearance, that the truth is thereby darkened any whit at all.

4 The way therefore, by we come to God.

* Rom. 13. 12

3 The resurrection of the bodie is avouched against the foolish ignorance and malice of the Sadduces.

3 Mat. 23. 3. Luke 20. 27.

3 Deut. 10. 5. Ex. matt. 24. 24.

3 The calling of God is not tyed either to places, persons, or time.

3 To love God & our Neighbour, which the Evangelists use, doth not onely signifie a comparing of things together, but also darke speeches and allegories.

* 1 Cor. 5. 22. Iren. 2. 3.

mat. 21. 33. Luke 20. 9.

b When the fruits of the ground w^{ch} to be gathered.

4 Exod. 3. 6; matt. 23. 32.

4 Mat. 23. 37. Sacrifices and outward worshipps never pleased God, unless such necessarie duties

23 We owe to God and our neighbours were before, 4 Deut. 6. 4.

† *Levit. 19. 18.*
mat. 23. 39.
rom. 13. 9.
galat. 5. 4.
rom. 2. 8.
 † *Math. 22. 41.*
Luc. 24. 41.
 † *Christ* pooreth his Godhead even out of David him selfe, of whome he became according to the flesh.

† *Word for word,* in the holy Ghost, and there is a great force in this kind of speech, whereby it is meant that it was not so much David as the holy Ghost himselfe, who did in a manner possess David.

† *Psalm. 110. 4.*
 † *Mark. 23. 6.*
Luc. 11. 43.
 and 20. 43.

† The manners of mistifiers are not rarely to be followed as an example. While he taught them.

† The word is a flesh, which is a kind of wrong judgement, in which the heart is blinded, and it is then generally for any judgement made for conscience, but in this place it seems to signify that former judgement.

† *Mat. 23. 34.*
Luc. 20. 47.

† The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward effects of the heart.

† *Math. 23. 10.*
Luc. 21. 5.

† *1. Pet. 2. 2.*

30 Thou shalt therefore love the Lord thy God with all thine heart, and with all thy soule, and with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, that is, † Thou shalt love thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then that Scribe said unto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to love him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to love his neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he said unto him, Thou art not farre from the kingdom of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered and saide teaching in the Temple, How say the Scribes that Christ is the sonne of David?

36 For David himselfe said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then David himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ¶ Moreover he said unto them in his doctrine, Beware of the Scribes which love to goe in long robes, and to be saluted in the markets.

39 And the chiefe leuts in the Synagogues, and the first rooms at feasts,

40 Which * devoute widows houses, even under a colour of long prayers. These shall receive the greater damnation.

41 ¶ And as Iesus fate over against the treasure, he beheld how the people cast i money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadrin.

43 Then he called unto him his disciples, and said unto them, Verely I say unto you, that this poore widow hath cast more in, then all they which have cast into the treasure.

44 For they all did cast in of their superfluritie; but she of her povertie did cast in that she had, even all her living.

¶ *Luc. 21. 2.* I Monev of any kind of metall, as the Romanes use, which is stamped or coyned bras, and used w^{ch} for current money.

3 Of the destruction of Ierusalem. 9 Persecutions for the Gospell. 10 The spirituall must be preached to all nations. 11 Of Christs coming to iudgement. 13 We must watch and pray.

ANd as he went out of the Temple, one of his disciples saide unto him, Master, see what maner houses, and what maner buildings, are here.

2 Then Iesus answered, and saide unto him, Seest thou these great buildings? there shall not be left one stone upon a stone, that shall not be thrown downe.

3 And as he sat on the mount of Olives, over against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly,

4 Tell us, when shall these things be? and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, ¶ Take heed lest any man deceive you, ¶ For every shall come in my Name, saying, I

am Christ, and shall deceive many. ¶ Furthermore when ye shall heare of warres, and rumors of warres, be ye not troubled, for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in divers quarters, and there shall be famine and troubles: these are the beginnings of sorowes,

6 But take ye heede to your selves: for they shall deliver you to the Councillis, and to the Synagogues: yee shall be beaten, and brought before rulers and kings for my sake, for a testimoniall unto them.

10 And the Gospell must be published among all nations.

11 ¶ But when they lead you, and deliver you up, be not careful before hand, neither studie what ye shall say. but what is given you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother shall deliver the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And yee shall be hated of all men for my Names sake: but whosoever shall endure unto the end, he shall be saved.

14 ¶ Moreover, when yee shall see the abomination of desolation (spoken of by Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Iudaea, flee into the mountains.

15 And let him that is upon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe to take his garment.

17 Then who shall be to them that are with child, and to them that give sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For those dayes shall be such tribulation, as was not from the beginning of the creation which God created unto this time, neither shall be.

10 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

11 Then * if any man say to you, Loe, here is Christ, or loe, he is here, be ye to it not.

12 For false Christs shall rise, and false prophets, and shall shewe signes and wonders, to deceive if it were possible the very elect.

13 But take ye heede: behold, I have shewed you all things before.

14 ¶ Blueveer in those dayes, after that tribulation, * the sunne shall waxe darke, and the moone shall not give her light,

15 And the starres of heaven shall fall: and the powers which are in heaven, shall shake.

16 And then shall they see the Sonne of man, coming in the clouds, w^{ch} great power and glorie,

17 * And he shall send his Angels, and shall gather together his elect from the fourre winds, and from the utmost part of the earth to the utmost part of heaven.

18 Nowe learne a parable of the figge tree, When her bough is yet tender, and it bringeth forth leaves, ye know that sommer is neere.

19 So in like manner, when ye see these things come

† The hearing of you preaching, shall be a most entente w^{ch} ye will against them, so that they shall not be able to prevent you. *Mat. 23. 39.*

† We are not forbidden to shake before hand, but to be careful in the presence of our enemies, whereby men discourage themselves to which proceedeth from distress, and want of confidence, and a sure hope of Gods assistance. *Mat. 23. 39.*

† By any kind of artificiall and cunning kind of tale which he saith. *Mat. 23. 39.*

† *Mat. 24. 15.*
Luc. 21. 20.
 † *Dan. 9. 27.*

† When the heaven and prophane people shall not enter into the Temple, and defile it, and he city, he also cleane despoyle it. *Mat. 24. 15.*

† This is a kind of speech which the Hebrewes use, and it hath a great force in it, for it giveth by to understand the in all cleave time one miserie shall follow upon another, as if our time it selfe were very miserie. *Mat. 24. 15.*

† *1. Pet. 3. 10.*
 † *1. Pet. 3. 10.*
 † *1. Pet. 3. 10.*
 † *1. Pet. 3. 10.*
 † *1. Pet. 3. 10.*
 † *1. Pet. 3. 10.*

come to passe, knowe that the kingdom of God is neere, even at the doores.

30 Verely I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heaven, neither the Sonne himselfe, but the Father.

33 Take heede: watch, and pray: for yee know not when the time is.

34 For the Sonne of man as a man going into a strange countrey, and leaveth his house, and giveth authority to his servants, and to every man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for yee know not when the master of the house will come, at even, or at midnight, at the cocke crowing, or in y^e dawning.)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 2 The women passing oyle on Christ's head. 3 The preparing of the Passover. 4 The institution of the Supper. 5 Christ delivered into the hands of men. 6 Judas betrayeth him with a kisse. 7 Christ is before Caiaphas. 66 Peters denial.

1 And 2: two dayes after followeth the feast of the Passover, and of unleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper as he sat at y^e table, there came a woman having a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powdered it on his head.

4 Therefore some distained among themselves, and sayd, To what end is this wast of ointment?

5 For it might have bene sold for more then a three hundred pence, and bene given unto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 For ye have the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not have alwayes.

8 She hath done that shee could: shee came aforehand to anoint my body to the burying.

9 Verely I say unto you, whersoever this Gospel shall be preached throughout the whole world, this also that shee hath done, shall be spoken of in remembrance of her.

10 3 + 5 Then Iudas Iscariot, one of the twelve, went away unto the hie Priests, to betray him unto them.

11 And when they heard it, they were glad, and promised that they would give him money: therefore he sought how he might conveniently betray him.

12 1 * 6 Nowe the first day of unleavened bread, when e they sacrificed the d Passover,

his disciples sayd unto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passover?

13 Then he sent forth two of his disciples, and sayd unto them, Goe ye into the cite, and there shall a man meeete you bearing a pitcher of water: follow him.

14 And whithersoever he goeth in, say ye to the good man of the house, The master saith, Where is the lodging where I shall eate the Passover with my disciples?

15 And he will shew you an e upper chamber which is large, and trimmed and prepared: there make it ready for us.

16 So his disciples went forth, and came to the cite, and found as hee had said unto them, and made ready the Passover.

17 3 And at even he came with the twelve.

18 4 + 7 And as they fate at table and did eate, Iesus said, Verely I say unto you, that one of you shall betray me, which eatech with me.

19 Then they began to be forowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said unto them, It is I of the twelve that I dippech with mee in the platter.

21 Truly the Sonne of man goeth his way, as it is written of him: 2: but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if hee had never bene borne.

22 * And as they did eate, Iesus tooke the bread, and when hee had given thanks, hee brake it and gave it them, and said, Take, eat, this is my bodie.

23 Also hee tooke the cup, and when hee had given thanks, gave it to them: and they all dranke of it.

24 And he said unto them, This is my blood of that new Testament which is shed for many.

25 Verely I say unto you, I will drinke no more of the fruit of the vine until that day, that I drinke it new in the kingdom of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 4 + 8 Then Iesus said unto them, All ye shall be offended by this night: for it is written, 2 I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will go into * Galilee before you.

29 9 And Peter said unto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said unto him, Verely I say unto thee, this day, even in this night before the cocke crow twice, thou shalt denie me thrise.

31 But he said 2 more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 1 * 10 After, they came into a place named Gethsemane: then hee said to his disciples, Sit ye here, till I have prayed.

33 And hee rooke with him Peter, and James, and Iohn, and hee beganne to be troubled, and in great heavinesse,

34 And said unto them, My soule is verie heavie, even unto the death: rarie here, and watch.

35 So he went forward a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

the Greke word signifieh that part of the house that is high from the ground, to wher vfe heere it is put, but because they used to suppe in that part of the house, they called it a supping chamber. * Mat. 26. 17. Luke 22. 14. Iohn 13. 1. 2. 3. 7 The figure of the law, which is fulfilled, as brought in, and is place thereof are put figures of the newe covenant answered ble unto them, which shall continue unto the worlds end. f That which is estimated with mee. * Acts 2. 16. * Mat. 26. 26. 1. cor. 11. 24.

1 The latest day is not curiously to be searched for which the Father alone knoweth: but let us rather take heed: that it come not upon us unawares. * Mat. 24. 13.

* Mat. 16. 8. Iuke 22. 3. 1 By the will of God, against the counsel of men, it came to passe that Christ should be put to death upon the solemne day of the Passover, that in all respects the truth might agree to the figure. * Math. 26. 6. Iohn 13. 2. 3 Rabbis arguments are fruitless before God. 4 Which is about six pounds English. 5 Christ suffered himselfe to be anointed on his forehead for certain consideration: but his will is to be daily anointed in the poore. 6 This woman by the secret instinct of the Spirit, anointed Christ with a precious ointment: but her eyes his death and buriall which were at hand. * Mat. 26. 14. Iuke 22. 4. 7 Christ being made subject to the Law for us, doeth celebrate the Passover according to the Law: and therewithall by a miracle sheweth that notwithstanding being the flesh still straightway suffer, yet that he is God. 8 That is, upon which day, and at the evening of the same day, which was the beginning of the sabbath. Looke Mathe. 6. 17. c They used to facifice. d This is spoken thus, by the figure Metonymy, which is usual in Sacraments, and by the Passover is meant the Paschal Lamb.

This doubling of the word was used in those dayes, when their languages were so mixed together for this word. Abba, is a Sytian word.

21 An horrible example of the flagitiousness of men, even in the disciples whom Christ had chosen.

41 Matt. 26. 47. Luke 22. 47. John 18. 3.

22 As men did willingly spite God their Creator of his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this ruint, is forsaken of his owne, and betrayed by one of his familiars as a thiefe, that the punishment might be agreeable to the sinne, and yet who are very traitours, forsakers, and faciliers might be delivered out of the devils force.

23 So suddenly that he scarce not out of your hands. k Thats Peter, 1 All his disciples, 23 Vnder pretence of godlines, all bringe lay violence against Christ.

24 In which he cast about him, when he hearing what Burce in the night suddenly raine foorth, whereby we may understand with how great inclination onefie they set upon him.

25 Matt. 26. 57. Luke 22. 54.

26 The chiefest council was assembled, because Christ was accused as a blasphemor and a false prophet: as for the other crime of treason, it was at first the Priests, because Pilate by that meanes to condemn him.

27 Christ, who was so innocent that he could not be accused, no nor by false witness.

28 For confounding Cal to his father, condemned of impiety before the bea.

29 He denied God and were indeede wicked, might be deliver before the bea.

30 Matt. 26. 59. John 18. 23.

36 And he sayd, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not that I will, but that thou wilt, be done.

37 Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thus watch one hour?

38 Watch ye, and pray, that ye enter not into temptation: the spirit indeede is ready, but the flesh is weak.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heave: neither knewe they what they should answer him.

41 And he came the third time, and said unto them, Sleepe henceforth, and take your rest: it is ynough: the hour is come, behold, the Sonne of man is delivered into the hands of sinners.

42 Rise up: let us goe: loe, he that betrayeth me, is at hand.

43 And immediatly while hee yet spake, came Iudas that was one of the twelve, and with him a great multitude with swords and staves from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, he it is: take him and leade him away safely.

45 And as soone as hee was come, hee went straightway to him, and sayd, Haile Master, and kiled him.

46 Then they layd their hands on him, and tooke him.

47 And one of them that stood by, drewe out a sword, and smote a servant of the hie Priest, and cutt off his eare.

48 And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staves, to take me.

49 I was daily with you, teaching in the Temple, and ye tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they all forooke him, and fled.

51 And then followed him a certaine yong man, cloathed in a linnen upon his bare lody, and the yong men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 So they led Iesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a faine off, even unto the hall of the hie Priest, and sate with the servants, and warmed himselfe at the fire.

55 And the * hie Priests, and all the Councill sought for witness against Iesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certaine, and bare false witness against him, saying,

58 Wee heard him say, * I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witness yet agreed not together.

60 Then the hie Priest stood up amongst them, and asked Iesus, saying, Answerst thou

nothing? what is the matter that these beare witness against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayd unto him, Art thou that Christ the sonne of the blessed?

62 And Iesus sayd, I am he, and yet shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heaven.

63 Then the hie Priest rent his clothes, and said, What have we any more neede of witnesses?

64 Ye have heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some began to spit at him, and to cover his face, and to beat him with fillis, and to say unto him, Prophecie. And the sergeants smote him with their rods.

66 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when the saw Ieter warming himselfe, shee looked on him, and sayd, Thou walte with Iesus of Nazareth.

68 But he denied it, saying, I know him not: neither wor I what thou sayst. Then he went out into the porch, and the cocke crew.

69 Then saw a maid faw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anon after, they that stood by, saide againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speech is like.

71 And hee began to curse, and swear, saying, I know not this man of whom ye speake.

72 Then the second time the cocke crew, and Peter remembered the word that Iesus had said unto him, Before the cocke crow twice, thou shalt denie me thrife, and weighing that with himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered under Pilate. 11 Barabbas was preferred before Iesus Christ. 15 Pilate delivereth Christ to be crucified. 17 He is crowned with thorns. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified betwene two theeves. 28 Herod raised it. 37 He giveth up the ghost. 38 Ioseph buriah him.

And * anon in the dayning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and d delivered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd unto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answered thou nothing? behold how many things they witness against thee.

5 But Iesus answered no more at all, so that Pilate marvelled.

6 Now at the feast, Pilate did deliver a prisoner unto them, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloude, and began to

o Of God, who is most worchful of all praise? 4 Matt. 24. 39.

15 Christ suffering all king of respect for our sakes, getteth everlasting glory to him that believe in him. 6 Matt. 20. 69. Luke 21. 55. iohn 13. 25.

16 An heaverly temple, and the temple of man together, yet hee most comfortable example of the mercie of God, who give us the spirit of repentance and faith to him each. 6 Matt. 16. 77. Luke 23. 38.

17 If we compare the Euaioeills diligently together, we shall perceive that Peter was known of many through the maidens report: yea, and in Luke, when the second denial is spoken of, there is a manifestation mentioned, and not a maid. 6 Matt. 25. 75. iohn 19. 38.

21 Matt. 27. 12. Luke 22. 66. iohn 18. 19.

22 Christ being bound before the iudgement seat of earthly iudges, in open assembly is condemned as guilty unto the death of the crosse, not for his owne finnes, (as appeareth by the Iudges owne words) but for all ours, that we most guilty creatures being delivered from the maligneness of our finnes, may be purified before the iudgement seat of God, even in the open assembly of the Angels.

23 He was not lawfull for them to put him to death: but Herodoteus greawd afterward by the Romans about foure yeeres before the destruction of the Temple, and therefore they deliver Iesus to Pilate.

27 Matt. 27. 12. Luke 22. 66. iohn 18. 19.

28 Matt. 27. 12. Luke 22. 66. iohn 18. 19.

29 Matt. 27. 12. Luke 22. 66. iohn 18. 19.

30 Matt. 27. 12. Luke 22. 66. iohn 18. 19.

31 Matt. 27. 12. Luke 22. 66. iohn 18. 19.

32 Matt. 27. 12. Luke 22. 66. iohn 18. 19.

any man to death, for all causes of life and death were taken away from them: first by Herodoteus greawd afterward by the Romans about foure yeeres before the destruction of the Temple, and therefore they deliver Iesus to Pilate. 6 Matt. 27. 12. Luke 23. 3. iohn 18. 25. b Vied Pilate to deliver.

desire that he would doe as he had ever done unto them.

9 Then Pilate answered them, and sayd, Will ye that I let loose unto you the King of the Iewes?

10 For he knew that the hie Priests had delivered him of envie.

11 But the high Priests had mooved the people to desire that he would rather deliver Barabbas unto them.

12 And Pilate answered, and said againe unto them, What will ye then that I do with him, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate layd unto them, But what evil hath he done? And they cried the more fervently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and delivered Iesus, when he had scourged him, that he might be crucified.

16 Then the soldiers led him away into the hall, which is the common hall, and called together the whole band.

17 And clad him with purple, and platted a crowne of thornes, and put it about his head.

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reed, and feat upon him, and bowed the knees, and did him reverence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 And they 3 compelled one that passed by, called Symon of Syrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his croffe.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gave him to drinke wine mingled with myrrhe: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what every man should have.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written above, THAT KING OF THE IEWES.

27 They crucified also with him two theeves, the one on the right hand, and the other on his left.

28 Thus the scripture was fulfilled, which sayth, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, Hei, thou that destroyest the Temple, and buildest it in three dayes,

30 Save thy selfe, and come downe from the croffe.

31 Likewise also even the hie Priests mocking, sayd among themselves with the Scribes, He saved other men, himselfe he cannot save.

32 Let Christ the king of Israel now come downe from the croffe, that we may see, and beleeve. They also that were crucified with him, reviled him.

33 Now when the sixth houre was come, darkness arose over all the land untill the ninth houre. as at the feast of Passover, and in the full moon, when the Sunne shined over all the world and at midday the eater of the world, wherein so wicked an act was committed, was overcovered with most grosse darkness.

34 And at the ninth houre Iesus cried with a loud voice, saying, Eloi, Eloi, lamna-sabach-thani: which is by interpretation, My God, my God, why hast thou forsake me?

35 And of some of them that stood by, when they heard it, sayd, Beholde, he calleth Elias.

36 And one ranne, and filled a sponge full of vineger, and put it on a reed, & gave him to drinke, saying, Let him alone, let us see if Elias will come, and take him downe.

37 And Iesus cried with a loud voice, and gave up the ghost.

38 And the vail of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood over against him, saw that he thus crying gave up the ghost, he sayd, Truly this man was the Sonne of God.

40 There were also women which beheld afaire off, among whom was Marie Magdalene, and Marie the mother of Iames the lesse, and of Iofes, and Salome,

41 Which also when he was in Galile, followed him, and ministered unto him, and many other women which came up with him unto Ierusalem.

42 And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 Ioseph of Arimathea, an honourable counsellour, which also looked for the kingdom of God, came, and went in boldly unto Pilate, and asked the body of Iesus.

44 And Pilate marvelled, if he were already dead, and called unto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knew the truth of the Centurion, he gave the body to Ioseph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layed him in a tombe that was hewen out of a rocke, and rolled a stone unto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Iofes mothers, beheld where he should be layed.

into countell by Pilate. If we consider what danger Ioseph had in his life, into view shall perceive how bold he was.

CHAP. XVI.

1 Of Christs resurrection. 9 He appeareth to Marie Magdalene and others. 15 He seeth his Apostles to preach. 19 His ascension.

And when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames and Salome, bought sweet oymntents, that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came unto the sepulchre, when the Sunne was now risen.

3 And they sayd one to another, Who shall roll us away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one)

5 So they went into the sepulchre, and saw a yong man sitting at the right side, clothed in a long white robe: and they were fore troubled. 6 But he sayd unto them, Be not so troubled: yee seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here; behold the place where they put him.

Christ rising mightily with Sunne, with fine and with death, all three armed with the horrible cuefe of God, grievously tormented in body hanging upon the croffe, and to forse plunged in the depth of hell, yet he riddeth himselfe, crying with a mighty voice, and now with standing the wound which he received of death in that that he died, yet by finging both things above and things beneath, by entering of the vail of the Temple, and by the testimonie wrought out of them which murdered him, hee sheweth evidently unto the

eye of his enemies which are at yet obfusinate, and mocke at him, that he shall be knownen out of hand to be conquerour and Lord of all.

¶ Psal. 113. mat. 22. 46. ¶ Psal. 69. a. 2.

Christ to the great shame of men which forsooke the Lord, chose women for his witness, which beheld all this whole action.

¶ Luke 8. 2. ¶ Math. 27. 57. ¶ Luke 23. 55. iohn 19. 35.

A man of great authority of the counsell of the Saubdrin or elg ten, see

When they cast their eyes into the sepulchre

¶ Math. 28. 7. iohn 20. 12.

¶ Into the cave where the sepulchre was cut out.

† Chap. 21. 18. march. 16. 23.
† Christ himself appeared to Marie Magdalene to upbraid the disciples incredulitie.
† Iohn 20. 16. Luke 8. 1.
† Luke 24. 32.
† Christ appeared to two other disciples, and to Cleopha and to the eleven.
† Luke 24. 36. iohn 20. 19.
† The Evangelist considered not the order of the times but the order of his historie, which hee divided into three parts: The first sheweth how hee appeared to the women the second, to his disciples, the third, to his Apostles, and therefore hee saith, Finally.

7 But goe your way, and tell his disciples, and Peter, that he will go before you into Galilee: there shall ye see him as he said unto you.
8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither said they any thing to any man: for they were afraid.
9 ¶ And when Iesus was risen againe, early the first day of the weeke, hee appeared first to Marie Magdalen, & out of whom he had cast seven devils:
10 And she went and tolde them that had bene with him, which mourned and wept.
11 And when they heard that he was alive, and had appeared to her, they beleieve it not.
12 ¶ * 2 After that, he appeared unto two of them in another forme, as they walked and went into the country.
13 And they went and tolde it to the remnant, neither beleieve they them.
14 ¶ * 3 Finally, he appeared unto the eleven as they sate together, and reproached them for their unbelief and hardnes of heart, because they beleevd not them which had seene him, being risen up againe.

11 ¶ And he sayd unto them, ¶ Goe ye into all the world, & preach the Gospel to every creature.
16 He that shall beleve and be baptized, shall be saved: ¶ but hee that will not beleve, shall be damned.
17 And these tokens shall follow them that beleve, ¶ in my Name they shall cast out devils, and ¶ shall speake with new tongues,
18 ¶ And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: ¶ they shall lay their hands on the sicke, and they shall recover.
19 ¶ 4 So after the Lord had spoken unto them, he was received into heaven, and sate at the right hand of God.
20 And they went fourth, and preached every where. And the Lord wrought with them, and confirmed the word with signes that followed.
such as they knew not before. * Act. 28. 5. * Act. 28. 8.
† Christ having accomplished his office on earth, ascended into heaven, from whence (by the doctrine of his Apostles being confirmed with signes) he will govern his Church, unto the worlds end. † Heb. 2. 4. † To wit, the doctrine: therefore doctrine must go before, and signes must follow after.
3 The Apostles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to minister the Sacrament, which Corinthus instituted, having besides power to do miracles.
† Act. 23. 19.
† Not to the Jews only, nor in Iudaea only, but to all men, and every where: and so must all the Apostles do.
† Iohn 24. 27.
† Act. 16. 8.
† Act. 14. 4. and 10. 46.
† Strange tongues, † Luke 24. 37.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO LVKE.

CHAP. I.

1 Luke Preface. † Zacharias and Elisabeth. 15 What an one Iohn should be. 20 Zacharias foretold him, for his incredulitie. 26 The Angel saluted Mary, and foretold Christes nativitie. 39 Mary visited Elisabeth. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.

7 And they had no childre, because that Elisabeth was barren, and both were well stricken in age.
8 And it came to passe, as hee executed the Priests office before God, as his course came in order.

† Luke commended the messengers that say this history.
† A Maye thing is in him, but did not performe: Luke wrote his Gospel before Matthew and Marke.
† Luke was not an eye witness, and therefore it was not hee who saw the Lord appeared when Cleopas saw him: and he was caught not only by Iohn, but by others of the Apostles also.
† It is most likely, and therefore thereupon he was a very honourable man, and in place of great dignity.
† Luke began his Gospel a great deale further off than the other did.
† Hee hath knowledge of those things, which before that were hid mainly. Iohn who was another Elias, and appointed to be herald of Christ, coming of the stocke of Aaroe, and of two famous and blameless parents, which shewed in his conception, which was against the course of nature, a double miracle, so that hee man should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophets.
† Word for word, in the dayes: so speake the Hebrewes, giving us to understand how fast and firme is the power of principall. ¶ H. the great. 28. ¶ Chron. 21. ¶ For the posteritie of Aaroe was divided into twelve. ¶ The twelve made of right conscience, to be lifted and allowed of in the judgement of God. ¶ Liked so speake the Hebrewes, for our life is as a way, wherein we must walke, untill we come to the mark. ¶ In all the moral and ceremonial law. ¶ Whom no man could justly reproove: now so it is, that the fruits of iustification are set forth here, and not the cause, which is faith only, and nothing else.

Oras much as, many have taken in hand to set forth the storie of those things, whereof we are fully persuaded,
2 As they have delivered them unto us, which from the beginning saw them their selves, and were ministers of the word,
3 It seemed good also to mee (a most noble Theophilus) as soone as I had searched out perfectly all things from the beginning, to write unto thee thereof from point to point,
4 That thou mightest acknowledge the certaintie of those things whereof thou hast bene instructed,
5 IN the time of Herod king of Iudea, there was a certaine Priest named Zacharias, of the tribe of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.
6 Both were iust before God, and walked in all the commandments and ordinances of the Lord, without reprove.

9 ¶ According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord.
10 And the whole multitude of the people were without in prayer, while the incense was burning.
11 Then appeared unto him an Angel of the Lord, standing at the right side of the Altar of incense.
12 And when Zacharias saw him, he was troubled, and feare fell upon him.
13 But the Angel sayd unto him, Feare not Zacharias: for thy prayer is heard, and thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name Iohn.
14 And thou shalt have ioy and gladnesse, and many shall reioyce at his birth.
15 For hee shall be great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and hee shall be filled with the holy Ghost, even from his mothers wombe.
16 ¶ And many of the children of Israel shall hee turne to their Lord God.
17 ¶ For hee shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lord.
18 Then Zacharias said unto the Angel, Where-

1 That appears for the Hebrewes which is dumbe (to stand) meaning that they are ready to do his commandment.

2 The Angel serving the Lord which would be borne, is first to the virgin Marie, in whom the Sonne of the most high promised to David, is conceived by the virtue of the holy Ghost.

3 Mat. 1. 18. y As much isto be said of Marie, otherwise Christ had not bene of the flesh nor of the loane of David.

4 It might be rendered words for word full of favour and grace and hee sheweth straight after by saying out plainly unto us, what that avout is, in that he saith, the Lord is with thee.

5 A Moved, as b. Of God, as the first seed of the matter.

6 So speak the Hebrewes, saying, that men have found favour, which are in favour.

7 Gen. 1. 24.

8 Chap. 2. 1.

9 matt. 1. 21.

10 He should declared to be for he was the Sonne of God from everlastig, but was made manifest in the flesh in his time.

11 Dan. 7. 14.

12 Mich. 4. 7.

13 The greatness of the man to conceive the virgin to be the question, nor that the child wisth any what at all, for askeaske only of the matter of the conceiving, for he is the one who believed at the first.

14 So speak the Hebrewes signifying by this modest kind of speech the company of man and wife together, and that the meaning fit: how shall this be, for seeing, I shall be Christ his mother, I am very sure, I shall not know any man: for the guld virgin had learned by the Prophets, that the Messias should be borne of a virgin.

15 That is, the holy Ghost shall cause thee to conceive by his mighty power.

16 That pertubing and voyd of all spot of vncleanesse: for he that was to take away sin, mult needs be void of sinne.

17 Deciaed and led to the world, so he the Sonne of God.

18 Though Elisabete were of the tribe of Levi, she might be Maries cousin: for whereas it was forbidden by the Law, for a maid to be married to men of other tribes, this could not be, but that the Levites might take them wives out of any tribe: for the Levites had no portion shord them, nor to the land was divid among the people.

19 That is now the sixth month from the time when she conceived,

by shall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angell answered, and sayd unto him, I am Gabriel x that stand in the presence of God, and am fent to speake unto thee, and to lew thee these good tidings.

20 And behold, thou shalt be dumme, and not be able to speake, vntill the day that these things be done, because thou believest not my wordes, which shall be fulfilled in thy fealon.

21 Now the people waited for Zacharias, and marvelled that he taried so long in the Temple.

22 And when hee came out, hee could not speake unto them; then they perceived that hee had seene a vision in the Temple: for hee made signes unto them, and remained dumme,

23 And it came to passe, when the daies of his office were fulfilled, that he departed to his owne houle,

24 And after those dayes, his wife Elisabete conceived, and hid her selfe hue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein hee looked on mee, to take from mee my rebuke among men.

26 g 3 And in the sixth month the Angel Gabriel was sent from God unto a cite of Galilee, named Nazareth,

27 * To a virgin affianced to a man whose name was ioseph, of the y house of David, and the virgins name was Marie.

28 And the Angel went in unto her, and sayd, Haile thou that art a freely beloved: the Lord is with thee: a blessed art thou among women.

29 And when she saw him, there was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said unto her, Feare not, Marie: for thou hast found favour with God.

31 * For loe thou shalt conceive in thy wombe, and beare a sonne, * and thus call his name Iefus.

32 He shall be great, and shall be called the Sonne of the most High and the Lord God shall give unto him the throne of his father David.

33 * And hee shall reigne over the houle of Iacob for ever, and of his kingdome shall be none ende.

34 Then said Marie unto the Angel, a How shall this be, seeing I know not man?

35 And the Angell answered, and said unto her, The holy Ghost g shall come upon thee, and the power of the most High shall overshadow thee: therefore also that h Holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy k cousin, Elisabete, she hath also conceived a sonne in her old age: and this is her l sixth month, which was called barren.

37 For with God shall nothing be impossible.

38 Then Marie said, Beholde the servant of the Lord: be it unto mee according to thy word. So the Angel departed from her.

39 And the meaning fit: how shall this be, for seeing, I shall be Christ his mother, I am very sure, I shall not know any man: for the guld virgin had learned by the Prophets, that the Messias should be borne of a virgin.

40 That is, the holy Ghost shall cause thee to conceive by his mighty power.

41 That pertubing and voyd of all spot of vncleanesse: for he that was to take away sin, mult needs be void of sinne.

42 Deciaed and led to the world, so he the Sonne of God.

43 Though Elisabete were of the tribe of Levi, she might be Maries cousin: for whereas it was forbidden by the Law, for a maid to be married to men of other tribes, this could not be, but that the Levites might take them wives out of any tribe: for the Levites had no portion shord them, nor to the land was divid among the people.

44 That is now the sixth month from the time when she conceived,

39 ¶ 4 And Marie arose in those dayes, and went into the m hill country with haste to a cite of Iuda,

40 And entered into the houle of Zacharias, and saluted Elisabete.

41 And it came to passe, as Elisabete heard the salutation of Marie, the babe sprang in her bellie, and Elisabete was filled with the holy Ghost.

42 And she cried with a loud voyce, and said, Blessed art thou among women, because f the fruit of thy wombe is blessed.

43 And whence cometh this to mee, that the mother of my Lord should come to me?

44 For loe, alioone as the voyce of thy salutation founded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that believed: for those things shall be performed, which were told her in the Lord.

46 f Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Saviour,

48 For hee hath g looked on the r poore decreet of his servant: for beholde, from henceforth shall all ages call me blessed,

49 Because he that is mighty hath done for mee great things, and holy is his Name.

50 And his mercy is from generation to generation on them f that feare him

51 ¶ He hath shewed strength with his arm: e he hath w scattered the proud in the * imagination of their hearts.

52 ¶ Hee hath y put downe the mighty from their seats, and exalted them of z low degree.

53 ¶ Hee hath filled the a hungrie with good things, and sent away the rich empty.

54 b ¶ He hath upholden I Israel his servant to be mindful of his mercy.

55 ¶ * As hee hath e spoken to our fathers, to v our, to Abraham and his seed) for ever.

56 ¶ 1 And Marie abode with her about three moneths: after, she returned to her owne houle.

57 ¶ 1 Now Elisabete time was fulfilled, that she should be delivered, and she brought forth a sonne.

58 And her neighbours and cousins heard tell how the Lord had shewed his great mercie upon her, and they z reioyced with her.

59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but hee shall be called Iohn.

61 And they sayd unto her, There is none of thy kindred that is named with this name.

62 Then they made signes to his father, how he would have him called.

63 So hee asked for writing-tables, and wrote, saying, His name is Iohn, and they marvelled all.

64 And his mouth was opened immediately, and his tongue, i and he spake and praised God.

65 Then feare came on all them that dwelt neere unto them, and all these words were noised abroad thoroughout all the h country of Iuda,

4 Elisabete being great with child of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, due reioyce each for other.

m Which is one of the Sonnes of Hierusalem.

n That is to say, Hebron: which was in times past called Cariathaber, which was one of the towne, that were given to the Levites in the tribe of Iuda, and it said to be in the mountains of Iuda, 1. 10. 14. 15. and 21. 11. 0. This was not counted among the towne, which were given to the Levites: for Christ is blessed in respect of his humaneitie.

¶ Corinthee the destroyer of the feidels, and temer of the proud, of long time promised to the fathers, is now at length exhibited indeed.

¶ He hath feely and fully loved.

¶ Word for words, My benefite, that is, my benefite, for that the Virgin vauenteeth not her desert, but the grace of God.

¶ Hee them that live gently and religiously, so speake the Hebrewes.

¶ Elai. 31. 9. psal. 33. 10.

¶ That is an heap up of words of more then neede, which the Hebrewes vfe very much, and the same is taken for strength.

¶ Elai. 39. 15. y Euen as the words of the chiefe.

¶ He hath scattered them, and the imagination of their hearts: for that they wicked counsell wrought to their owne destruction.

¶ 2 Sam. 2. 6.

¶ Such as now recount is made of.

¶ As vile in mens eyes, which are iudged the poore in spirit, that is, such a challenge nothing to themselves in the sight of God. ¶ Psal. 21. 10. a Them that are brought to extreme poverty.

b Hee hath holpen up I Israel with his arme, being calle to call downe.

¶ Elai. 30. 18. and 41. 5. and 44. 5. see. 31. 5. 20. ¶ Gen. 17. 19. and 22. 12. psal. 23. 11. c Promised. 6 Iohns uerity is like out with new miracles. ¶ Veni. 14. 9. ¶ I was reflected to it former flate, it reade in some copies.

d All this that was sayd and done,

⊕ Though upon them diligently and earnestly, and as it were, printed them in their hearts.

66 And all they that heard them, laid them up in their hearts, saying, What manner child shall this bee! and the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because he hath visited & redeemed his people,

69 & hath raised up the horn of salvation unto us, in the house of his servant David.

70 As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send us deliverance from our enemies, and from the hands of all that hate us.

72 That he might show mercy towards our fathers; and remember his holy covenant,

73 & And the oath, which he sware to our father Abraham,

74 Which was, that he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without fear,

75 All the dayes of our life, in & holiness and righteousness before him.

76 And thou, o babe, shalt be called the Prophet of the most High; for thou shalt goe before the face of the Lord to prepare his wayes.

77 And to give knowledge of salvation unto his people, by the remission of their finnes,

78 Through the tender mercy of our God, whereby he the day-spring from an high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, and to guide our feete unto the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should be himselfe unto Israel.

81 And the child grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should be himselfe unto Israel.

82 And the child grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should be himselfe unto Israel.

83 And the child grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should be himselfe unto Israel.

84 And the child grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should be himselfe unto Israel.

85 And the child grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should be himselfe unto Israel.

CHAP. II.

1 Augustus Cesar teacht all the world. 2 Christ is borne.

3 The Angels song. 4 Christ is circumcised. 5 Marie purified. 6 Simeon taketh Christ in his armes. 7 His song. 8 Anna the Prophetesse. 9 The child Christ.

10 Jesus disputeth with the doctors.

11 And it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the world should be taxed.

12 (This first taxing was made when Cyrenius was governour of Syria.)

13 Therefore went all to be taxed, every man to his owne citie.

14 And Ioseph also went up from Gellile out of a citie called Nazareth, into Iudea, unto the citie of David, which is called Beth-leem (because he was of the house and lineage of David.)

15 To be taxed with Mary that was given him to wife, which was with child.

16 And so it was, that while they were there, the dayes were accomplished that shee should be delivered.

17 And shee brought forth her first begotten sonne, and wrapped him in swaddling clothes, and laid him in a cratch, because there was no room for them in the Inne.

8 And there were in the same country shepherds, abiding in the fields, and keeping watch by night over their flocke.

9 And loe, the Angel of the Lord came upon them, and the glory of the Lord shone about them, and they were awe afraid.

10 Then the Angel saide unto them, Be not afraid; for that shall be unto you the people,

11 That is, that unto you is borne this day in the citie of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe unto you, You shall finde the babe swaddled, and laid in a cratch.

13 And straightway there was with the Angel a multitude of heavenly iouldiers, praising God, and saying,

14 Glory be to God in the high heavens, and peace in earth, and towards men good will.

15 And it came to passe when the Angels were gone away from them into heaven, that the shepherds laide one to another, Let us goe then unto Beth-leem, and see this thing that is come to passe, which the Lord hath shewed unto us.

16 So they came with haste, and found both Mary and Ioseph and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing that was tolde them of that child.

18 And all that heard it, wondered at the things which were tolde them of the shepherds,

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepherds returned glorifying and praising God, for all that they had heard and seene, as it was spoken unto them.

21 ¶ And when the eight dayes were accomplished, that they should circumcise the child, his name was then called & Iesus, which was named of the Angel, before he was conceived in the wombe,

22 And when the dayes of his her purification, after the Law of Moyses, were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, Every man child that first openeth the wombe, shall be called holy to the Lord.)

24 And to give an oblation, as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.

25 And beholde, there was a man in Hierusalem, whose name was Simeon; this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before he had seene that Anointed of the Lord.

27 And he came by the motion of the Spirit into the Temple, and when the parents brought in the babe Iesus, to doe for him after the custome of the Law,

28 Then he tooke him in his armes, and praised God, and sayd,

29 Lord, now I letteth thou thy servant depart in peace, according to thy word,

30 For mine eyes have seene thy salvation,

a The Angels themselves declare to these shepherds (noble regarding the pride of the high office of the child lying in the crib.)
b Lodging without doores, and open in the aire.
c Came suddenly upon them, when they thought of no such matter.
d Whole armies of Angels, which compelle the multitude of God round about, as it were soldiers.
e God ready, good, infinite, and gracious, famous towards men.

¶ Gen. 17. 12. leuit. 12. 3. iohn 7. 22. ¶ Christ the head of the Church, made visible to the Law, to deliver us from the curse of the Law, (as the Name of Iesus doth well declare) being circumcised, doth ratifie and seal in us, by the circumcision of the faith.

¶ Chap. 13. math. 12. ¶ Levit. 12. 6. ¶ Christ upon whom all our sins were layd, being offered to God, according to the Law, doth purifie both Mary and us all in himselfe.

b This is meant, for the fulfilling of the Law; for otherwise the virgin was not defiled, yet pure, by the birth of this child.
¶ Exod. 13. 2. num. 8. 16. ¶ Levit. 12. 6. ¶ Simeon doth openly in the Temple foretell the death, of the coming of Messias, of the calling out of the great part of Israel, and of the calling of the Gentiles.

i He was induced with the gift of the holy Ghost, and this is spoken by the figure Metonymy.
k Ioseph and Marie, and the Temple.

a Christ the Sonne of God, taking upon him the forme of a servant, and making himselfe of no reputation, is poorly borne in a stable; & by the means of Augustus the mightiest prince in the world (thinking nothing lesse) hath his cradle prepared in Beth-leem, as the Prophets foretold.
b So farre as the Empire of the Romanes did stretch.
c That is, she inhabitants of every citie should have their names taken, and their goods taxed at a certaine rate, that the Emperour might understand, how rich every country, citie, family, and kinde was.

c Which David was borne, and brought up in. ¶ Iohn 7. 42.

speakeh as it was commonly taken, d Letteth me depart out of this life, to be joynted with my fathers. m As thou promisedst me. n That is, for I have seene with my very eyes: for he saw before in mine, as it said of Abraham. He saw my day, and rejoiced. o That, wherein thy salvation is contained.

As a sign for you
in an his place, for
all men to look
upon.

31 Which thou hast prepared, before the face of all people,

32 A light to be revealed to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marvelled at those things, which were spoken touching him.

34 And Simeon blessed them, and sayde unto Mary his mother, behold, this child is appointed for a signe, and for a signe which shall be spoken against,

35 (Yea and a sword shall pierce through thy soule) that the thoughts of many heartes may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had lived with an husband seven yeeres from her virginity :

37 And she was widow about fourescore, and foure yeeres, and went not out of the Temple, but served God with fastings and prayers night and day :

38 She then comming at the same instant upon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

41 Now his parents went to Hierusalem, every yeere, at the feast of the Paschever.

42 And when hee was twelve yeere olde, and they were come up to Hierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had bene in the company, went a dayes journey, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the midst of the doctours, both hearing them, and asking them questions :

47 And all that heard him, were astonished at his understanding and answers.

48 So when they saw him, they were amazed, and his mother sayd unto him, Sonne, why hast thou thus dealt with us ? behold, thy father and I have sought thee with very heavie hearts.

49 Then sayd hee unto them, How is it that ye sought me ? knew ye not that I must goe about my Fathers busines ?

50 But they understood not the word that hee spake to them.

51 Then hee went downe with them, and came to Nazareth, and was subject to them : and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature, and in favour with God and men.

CHAP. III.

John exhorteth to repentance. His testimony of Christ.

Herod putteth him in prison. Christ is baptised.

His pedigree.

Now in the sixteenth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being gover-

nor of Iudea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lyfianias the Tetrarch of Abilene.

nour of Iudea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lyfianias the Tetrarch of Abilene.

2 ¶ And when Annas and Calaphas were the hie Priests, the word of God came to Iohn, the sonne of Zacharias in the wilderness.

3 ¶ And he came into all the coastes about Jordan, preaching the baptisme of repentance for the remission of finnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, * The voyce of him that crieth in the wilderness, ¶ Prepare ye the way of the Lord : make his paths straight.

5 Every valley shall be filled, and every mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And all flesh shall see the salvation of God.

7 Then sayd he to the people that were come out to be baptised of him, ¶ O generations of vipers, who hath forewarned you to flee from the wrath to come ?

8 Bring forth therefore fruites worthy amendment of life, and beginne not to say with your selves, We have Abraham to our Father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 Now also is the axe layde unto the roote of the trees : therefore every tree which bringeth not fourth good fruit, shall be hewen downe, and cast into the fire.

10 Then the people asked him, saying, What shall we do then ?

11 And he answered, and sayd unto them, ¶ He that hath two coats, let him part with him that hath none : And he that hath meat, let him doe likewise.

12 Then came there Publicanes also to be baptizd, and sayd unto him, Master, what shall we doe ?

13 And he sayd unto them, Require no more than that which is appointed unto you.

14 The soldiours likewise demanded of him, saying, And what shall we doe ? And he sayd unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if he were not that Christ.

16 Iohn answered, and sayd to them all, ¶ Indeed I baptize you with water, but one stronger than I, cometh, whose shoos I latche I am not worthy to unloose : hee will baptize you with the holy Ghost, and with fire.

17 ¶ Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheat into his garner, but the chaffe will hee burne up with fire that never shall be quenched.

18 Thus then exhorting with many other things, hee preached unto the people.

19 ¶ And but when Herod the Tetrarch was rebuked of him, for Herodias his brother Philipys wife, and for all the evils which Herod had done,

20 He addeth yet this above all, that hee shut up Iohn in prison.

21 ¶ Now it came to passe, as all the people were baptizd, and that Iesus was baptizd and did pray, that the heaven was opened :

22 And the holy Ghost came downe in a bodily shape like a dove upon him, and there was a

¶ Mathe 23. 34
¶ Iosephs collect him in Nazareth.

¶ Mathe 3. 12
Mathe 3. 12

¶ Esl. 40. 3
Iohn 1. 23.

¶ Mathe 3. 23

¶ Mathe 3. 23

¶ Mathe 3. 23

¶ Iames 2. 17
I. Iohn 3. 17.

¶ Require no more than that which is appointed for the tribune money, and partly in conscience.

¶ I. If we will rightly live, and fruitfully receive the sacraments, we must neither rest in him, neither in his signes, neither in him that ministereth the signes, but lift up our eyes to Christ, who is the author of the sacraments, and the giver of that which is signified by the sacraments.

¶ Mathe 3. 17
Mathe 3. 17
Mathe 3. 17
Mathe 3. 17

¶ The Gospel is the fance of the world.

¶ Mathe 14. 3
Mathe 6. 7.

¶ Iohns preaching is confirmed with his death.

¶ Mathe 3. 13
Mathe 3. 13
Mathe 3. 13

¶ The baptism is the head of the Church, and Christ also is pronounced by the voyce of the Father, to be our everlasting King, Priest, and Dece.

¶ Mathe 3. 13
Mathe 3. 13
Mathe 3. 13

¶ Mathe 3. 13
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Mathe 3. 13

¶ Mathe 3. 13
Mathe 3. 13
Mathe 3. 13

All duties which we owe to men as they were not to be neglected, so are they according to our vocation, not to be neglected before the glory of God.

Christ very man is made like unto us in all things, except sinne.

voyce from heauen, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Levi, the sonne of Mechi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Matthatias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge,

26 The sonne of Maah, the sonne of Matthatias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesi, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Colam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Elicizer, the sonne of Iorim, the sonne of Matthat, the sonne of Levi,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacin,

31 The sonne of Melea, the sonne of Mainan, the sonne of Matthata, the sonne of Nathan, the sonne of David,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salomon, the sonne of Naalioon,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Ekron, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Iahara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noc, the sonne of Lamech,

37 The sonne of Mathulefa, the sonne of Enoch, the sonne of Iared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IV.

¶ Of Christes temptation, and fasting. 16 Hee teacheth in Nazareth in the great admiration of all. 26 A Prophet that teacheth in his owne country is contemned. 33 One possessed of the deuyll is healed. 38 Petrus mention in layes he healed. 40 and diuers sicke persons are restored to health, 41 The deuyll asketh knowledge of Christ.

¶ And Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wilderness.

1 ¶ And was there fourtie dayes tempted of the deuyll, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

2 ¶ Then the deuyll sayd unto him, If thou be the sonne of God, command this stone, that it be made bread.

3 ¶ But Iesus answered him, saying, It is written, & that man shall not live by bread only, but by every word of God.

4 ¶ Then the deuyll tooke him up into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

5 ¶ Then the deuyll tooke him up into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

6 And the deuyll sayde unto him, All this a power will I give thee, and the glory of these kingdomes: for that is b delivered to me: and to whomsoever I will, I give it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and sayd, Hence from me, Satan: for it is written, ¶ Thou shalt worship the Lord thy God, and him alone thou shalt serve.

9 Then he brougth him to Hierusalem, and set him on a pinacle of the Temple, and sayd unto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, & that hee will give his Angels charge over thee to keepe thee:

11 And with their handes they shall lift thee up, leaſt at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd unto him, It is sayd, ¶ Thou shalt not tempt the Lord thy God.

13 And when the deuyll had ended all the tentations, he departed from him for a litle season.

14 ¶ And Iesus returned by the power of the spirit into Galilee: and there went a fame of him throughout all the region round about:

15 For hee taught in their Synagogues: and was honoured of all men.

16 ¶ And hee came to Nazareth where hee had bene brought up, and (as his custome was) went into the Synagogue on the Sabbath day, and stood up to reade.

17 And there was delivered unto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place, where it was written,

18 ¶ The Spirit of the Lord is upon mee, because he hath anoynted mee, that I should preach the Gospell to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blinde: that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gave it againe to the minister, and fate downe: and the eyes of all that were in the Synyogue were fastened on him.

21 Then hee began to say unto them, This day is this Scripture fulfilled in your eares.

22 ¶ And all at a bare him wimnes, and f wondered at the gracious wordes, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd unto them, Ye will surely say unto me this Proverbe, Physician, heale thy selfe: whatsoever we have heard done in Capernaum, doe it here likewise in thine owne country.

24 And hee sayd, Verely I say unto you, ¶ No Prophet is accepted in his owne country.

25 But I tell you of a truth, many widowes were in Israel in the dayes of ¶ Elias, when he was shur three yeeres and sixe moneths, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save into Sarepta, a civie of Sidon, unto a certaine widowe.

27 Also many lepers were in Israel, in the time

By this word power, are the King James themselves meant, which have the power: and Ioh spoken by the figure of transmissio. ¶ That is surety, for he is prince of the world, yet not absolutely, and as the severall ages is, but by justice, and way of interest, as hee fore hee hath no true, that he can give it to whom hee will. ¶ Out of an high place which is a goodly champion country underneath it, he sheweth him the situation of all countries. ¶ Deut. 6. 13, and 10. 20. ¶ Psal. 9. 11, 2. ¶ Deut. 6. 16. ¶ March. 13. 14, marke 6. 2. Iohn 4. 43. ¶ Who Christ is, and wherefore he came, hee sheweth out of the Prophet Esai. ¶ Their lookes in these dayes were veiled up as scales upon a ruler: and ¶ Christ himselfe, or unfolded it, which is here called ¶ Esai. 61. 2. ¶ Familiaritie causeth Christ to be contemned, and therefore hee often times goeth to strangers. ¶ A word which hee spake, with common consent and voice: for the word, wimnes, signifieth in this place and many other places, to approve a thing with open confidence. ¶ Not only the doctors, but also the common people were present at this conference of the Scriptures: and hee saith that their earres began to be opened, for hee would the people have wondered ¶ Paul approved the same order in the Church at Corinth. 2. Cor. 14. ¶ World, full of the mightie power of God, which appeared to all his disciples as well as to the people of the figure. ¶ Iob. 9. 14. ¶ 2. King. 1. 7. James 5. 17. h Lord of Israel, Luke. Mark. 13. 34.

¶ The stocke of Christ according to the flesh, is brought by order first to Adam, and then to God, that it might appeare, that hee is only it was, whom God promised to Abraham and David, and appointed from everlasting to his Church, which is gathered together of all sort of men.

¶ Christ being crucified, was set out of the world, into the desert, where he fasted fourtie dayes, and the overcoming of Satans thirfe, coming as it were suddenly from heaven, beginneth his office. ¶ Mat. 4. 2. marke 1. 2. ¶ A Cl. in being first, and up of Sat. 2, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, overcome him thirfe by the word of God. ¶ Deut. 8. 3. marke. 4. 4.

2 King. 1. 14.

9 The more sharply the world rebuked, the more it rageth openly: but the life of the godly is not simply subject to the pleasure of the wicked. 2 Pet. 2. 14. Marke 1. 22.

11 Math. 7. 19. Marke 1. 22. 12 Marke 1. 23.

13 Christ rebuketh not only men, but they never lo block him, even the devils also, whether they will or no.

14 Math. 8. 14. Marke 1. 25. 15 In this, that Christ healeth the diseases of the body with his word only, he proveth that he is God Almighty, sent for mans salvation.

16 Marke 1. 35. 17 Satan, who is a carniall enemy ought to be heard, so not then, when he speaketh the truth. 18 No colour of zeal ought to hinder us in the race of our vocation.

of 4 Eliens the Prophet: yet none of them was made cleane, saving Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose up, and thrust him out of the cite, and led him unto the edge of the hill, whereon their cite was built, ro cast him downe headlong.

30 But he passed through the mids of them, and went his way,

31 ¶ And came downe into Capernaum a cite of Galile, and there taught them on the Sabbath dayes,

32 * And they were astonied at his doctrine; for his word was with authoritie.

33 * And in the Synagogue there was a man which had a spirit of an unclean devill, which cried with a loud voyce,

34 * Saying, Oh, what have we to doe with thee, thou Iesus of Nazareth: art thou come to destroy us? I know who thou art, even the Holy one of God,

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the devill throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselves, saying, What thing is this: for with authoritie and power hee commandeth the foule spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 ¶ And he rose up, and came out of the Synagogue, and entred into Simons house. And Simons wives mother was taken with a great fever, and they required him for her,

39 Then hee stood over her, and rebuked the fever, and it left her, and immediately shee arose, and ministred unto them.

40 Now at the Sunne setting, all they that had sicke fevers of divers diseases, brought them unto him, and he layd his hands on every one of them, and healed them.

41 * And devils also came out of many, crying, and saying, Thou art that Christ Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 ¶ And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said unto them, Surely I must also preach the kingdom of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 2 Of the draught of fishes. 3 The Lappe. 4 Christ preacheth in the desert. 5 One sicke of the palfie. 6 Levi the Publicane. 7 The fishing and afflictions of the Apostles after Christs ascension. 8 Faint hearted and weakly disciples are likened to old hettels and worn garments.

¶ Then ¶ it came to passe, as the people ¶ preacht upon him to heare the word of God, that hee stood by the lake of Geneferaret,

2 And sawe two ships stand by the lakes side, but the fishemen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which was a galley, and sate downe, and desired that they would let him sit with them, and hee sat downe with them.

4 ¶ And hee said unto them, Sit downe with me, and I will teach you of the kingdom of God, which ye must take.

and required him that he would thrust off a little from the land; and hee sat downe, and taught the people out of the ship.

4 ¶ Now when hee had left speaking, hee saide unto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said unto him, Master, we have travelled for all night, and have taken nothing: nevertheless at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship: that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 ¶ Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinful man.

9 For hee was utterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said unto Simon, Feare not: for from henceforth thou shalt catch men.

11 ¶ And when they had brought the ships to land, they forsooke all, and followed him.

12 ¶ ¶ Now it came to passe, as hee was in a certaine cite, beholde, there was a man full of leprosie, and when hee saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So hee stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him.

14 And hee commanded him that he should tell it no man: but, hee, saith he, and shew thy selfe to the Priest, and offer for thy cleansing, as ¶ Moses hath commanded, for a witness unto them.

15 ¶ But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of his of their infirmities.

16 But he kept himselfe apart in the wilderness, and prayed.

17 ¶ ¶ And it came to passe, on a certaine day, as hee was teaching, that the Pharises and doctours of the Lawe fate by, which were come out of every towne of Galile, and Iudea, and Hierusalem, and the power of the Lord was in him, to heale them.

18 ¶ ¶ Then beholde, a man brought a man lying in a bed, which was taken with a palfie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the people, they went up on the houfe, and let him downe through the ryling, bed and all, in the mids before Iesus.

20 And when he saw their faith, hee said unto him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies: Who can forgive finnes, but God only?

22 But when Iesus perceived their reasoning, hee answered, and said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy finnes are forgiven thee, or to say, Rise and walke?

The word speake fish him that hath rule over any thing.

14 Math. 9. 22. Marke 1. 40. A Christ by heeling the leper with his oonly touch, and sending him to the Priest, witnesseth that it is he, through whom by whom, and by whom apprehended by faith, all which are unclean, according to the Lawe, by the witness of God himselfe, are pronounced to be pure and cleane.

15 Levit. 14. 4. Christ had rather to be famous by his doctores, then by miracles, and therefore hee departs from them that seeke him, as a physician of the body, and not at the suburbs of salvation.

16 Christ, in healing him that was sicke of the palfie, sheweth the cause of all diseases, and the remedy.

17 The mighty power of Christs Godhead, shewed in himselfe him, at that time.

18 Math. 9. 24. Marke 2. 3. Christ had rather to be famous by his doctores, then by miracles, and therefore hee departs from them that seeke him, as a physician of the body, and not at the suburbs of salvation.

19 Christ, in healing him that was sicke of the palfie, sheweth the cause of all diseases, and the remedy.

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22 Christ, in healing him that was sicke of the palfie, sheweth the cause of all diseases, and the remedy.

24 But that yee may knowe that the Sonne of man hath authoritie to forgive finnes in earth, (he said unto the sicke of the palse) I say to thee, Arise: take up thy bed, and goe into thine house.

25 And immediately hee rose up before them, and tooke up his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse we have seene strange things to day.

27 ¶ And after that, he went forth and saw a Publicane named Levi, sitting at the receipt of custome, and said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 Then Levi made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sat at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and saide unto them, They that are whole, neede not the Physician, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said unto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 ¶ And he sayd unto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, even when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again hee spake also unto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the new renteth it, and the piece taken out of the newe, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

38 But new wine must be powred into new vessels: for both are preferred.

39 Also no man that drinketh olde wine, straightway desireth new: for hee saith, The olde is more profitable.

CHAP. VI.

1 The disciples pluck the eares of corne on the Sabbath. 6 Of him that had a withered hand. 13 The election of the Apostles. 20 The blessing and curse. 47 Wee must love our enemies. 48 With what fruit the word of God is to be heard.

¶ And ¶ it came to passe on a second solemne Sabbath, that he went through the cornefields, and his disciples ¶ plucked the eares of corne, and did eate, and rub them in their hands.

2 And certaine of the Pharises said unto them, Why doe yee that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and said, ¶ Have yee not read this, that David did when he himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and

tooke, and ate the shewbread, and gave also to them which were with him, which was not lawfull to eate, but for the Priests only?

5 And he said unto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ¶ It came to passe also on another Sabbath, that hee entered into the Synagogue, and taught, and there was a man, whose right hand was dried up.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and saide to the man which had the withered hand, Arise, and stande up in the middes. And hee arose, and stood up.

9 Then said Iesus unto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do evil: to save life, or to destroy?

10 And hee behelde them all in compasse, and said unto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, ¶ hee called his disciples, and of them hee chose twelve which also hee called Apostles:

14 (Simon whom hee named also Peter, and Andrew his brother, James and John, Philip and Bartlemew,

15 Mathew and Thomas: James the sonne of Alphaeus, and Simon called Zelous,

16 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then hee came down with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude fought to touch him: for there went vertue out of him, and healed them all:

20 ¶ ¶ And hee lifted up his eyes upon his disciples, and saide, Blessed be yee poore: for yours is the kingdom of God.

21 ¶ Blessed are yee that hunger now: for yee shall be satysfied: ¶ blessed are yee that weepe now: for yee shall laugh.

22 ¶ Blessed are yee when men hate you, and when they separate you, and revile you, and put out your name as evil, for the Sonne of man sake.

23 Reioyce ye in that day, and be glad: for beholde, your reward is great in heaven: for after this manner their fathers did to the Prophets:

24 ¶ ¶ But woe be to you that are rich: for yee have received your consolation,

25 ¶ Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall weile and weepe.

26 ¶ Woe be to you when all men speak well of you: for so did their fathers to the false prophets.

¶ Exod. 16. 22. Levit. 24. 10. ¶ Matt. 22. 7. ¶ Mark. 2. 27. ¶ A Charitie is the rule of all christianitie.

b Who he helpeth in his neighbour when he can, he killeth him. 3 In that, that Corinthe exhorted long prayers in choosing twelve of his own company, to the office of the Apostles. 4 Hee is the best how religiously we ought to behave our selves in the choice of Ecclesiasticall persons.

¶ Chap. 9. 1. math. 10. 1. mark. 13. 3. and 6. 7. c From all the seas east, which is called Syrophoenicia.

¶ Math. 5. 3. d Christ teacheth against all Philosophers, and especially the Epicures, that the chiefest felicitie of man is laid up in no place here in earth, but in heaven: and that perfection for righteousnesse like, is the right way unto it.

¶ Esai. 65. 13. ¶ Eia. 65. 3. ¶ Math. 5. 16. d Cast your net of the Sea Synagoga. e Iohn expounding it, 2. 2. a, which is the charge point of the Church hath, if so be the Elders iudge rightly, and by the word of God.

¶ Leaps (as cattell do, which are provoked) for exceeding joy.

¶ Amos 6. 1. f That is, you receive more of your riches, all the commodities and blessings: you are thereby to have, and therefore you have not to

look for any other reward. Math. 6. 2. ¶ Esai. 65. 13.

¶ Math. 9. 9. make a 14. ¶ The Church is a company of Elects through the grace of Christ reported, which banquet with him, to the great of feate of the proud and envious worldlings.

¶ 1. Tim. 1. 13.

¶ Math. 9. 14. make a 18. ¶ It is the point of hypocrites and ignorant men to goe so holinesse in falling, and in things indifferent. ¶ Lowest generally made without any consideration of circumstances, for fasting and other things of like sort, are not only tyannous, but very hurtfull in the Church.

¶ Math. 13. 20. make a 33.

¶ Christ streth against the superstitious, who observe in every rite, that the Law of the very Sabbath, was not given to be kept without exception: much lesse that the salvation of man should consist in the observance keep. Top of it.

¶ A phariseus watcheth upon his treatise, where hee consulteth Elion, that the time, when the disciples plucked the eares of corne, was in the feast of unleavened bread: Nowe, therefore to these feastes which were kept many dayes together, as the feast of Tabernacles, and the Feast of Weeks, this day, and there left mere of like felicitie, Levit. 23. Ende they catch the last day the second Sabbath, though the pharisee understandeth it of any other of them that followeth the feast. ¶ 1. Sam. 21. 26.

¶ Math. 5.44.
 ¶ Christs charitie, which directeth much from the world, doth not onely us to revenge iniurie, but comprehended even our most grievous enemies, and that for our Fathers sake, which is in heaven to be fame it is, from seeking it woe profit in doing well.

¶ Math. 5.39.
 ¶ 1. Corin. 6.7.
 ¶ Math. 7.12.
 ¶ Math. 5.46.
 ¶ What is there in this your works, that is to be accounted of for if you looke to have commodity by loving, seeke those commodities which are commodities indeede: love your enemies, and so you shall shewe to the world that you looke for those commodities, which come from God.

¶ Math. 5.45.
 ¶ Math. 7.1.
 ¶ Brotherye, reprehension maketh a proceed of civillitie, not churlichesse, nor malice, but they must be just, moderate, and loving.

¶ He speaketh not here of civill judgments, and therefore by the words, for ye, it meant that good nature, which the Christians use in suffering and forgiving wrongs.

27. ¶ But I say unto you which heare, Love your enemies: doe well to them which hate you.

28. Blesseth them that curse you, and pray for them which hurt you.

29. ¶ And unto him that smiteth thee on the one cheeke, offer also the other, * and him that taketh away thy cloake, forbid not to take thy coate also.

30. Give to every man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.

31. ¶ And as ye would that men should doe to you, so doe ye to them likewise.

32. ¶ For if ye love them which love you, what thanke shall ye have: for even the sinners love those that love them.

33. And if ye doe good to them which doe good for you, what thanke shall ye have: for even the sinners doe the same.

34. ¶ And if ye lend to them of whom ye hope to receive, what thanke shall ye have: for even the sinners lend to sinners, to receive the like.

35. Wherefore love ye your enemies, and doe good, and lend, & looking for nothing againe, and your reward shall be great, and ye shall be the children of ¶ the most high: for he is kind unto the unkind, and to the evill.

36. Be ye therefore mercifull, as your Father also is mercifull.

37. ¶ Judge not, and ye shall not be judged: condemne not, and ye shall not be condemned: if forgive, and ye shall be forgiven.

38. Give, and it shall be given unto you: ¶ a good measure, & pressed downe, & shaken together and running over shall men give into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39. ¶ And he spake a parable unto them, ¶ Can the blind leade the blind? shall they not both fall into the ditch?

40. ¶ The discipule is not above the master: but whosoever will be a perfect discipule, shall be as his master.

41. ¶ And why seekest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42. Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seekest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43. ¶ For it is not a good tree that bringeth forth evill fruit: neither an evill tree, that bringeth forth good fruit.

44. ¶ For every tree is known by his owne fruit: ¶ for neither of thornes gather men figges, nor of bushes gather they grapes.

45. A good man out of the good treasure of his heart bringeth forth good, and an evill man out of the evill treasure of his heart bringeth forth evill: for of the abundance of the heart his mouth speaketh.

46. ¶ But why call ye me Lord, Lord, and doe not the things that I speake?

47. ¶ Whosoever cometh to mee, and heareth my words, and doth the same, I will shew you to whom he is like:

48. He is like a man which built an house, and digged deepe, and layd the foundation on a rocke: and when the waters arose, the flood beat upon that house, and could not shake it: for it was grounded upon a rocke.

49. But hee that heareth and doeth not, is like a man that built an house upon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1. Of the Centurions servant. 2. The Centurions faith. 3. The widowes sonne raised from death at Nain. 4. Iohn sendeth his disciples to Christ. 5. His peculiar kind of living. 6. The sinful woman washeth Iesus feete.

¶ When ¶ he had ended all his sayings in the audience of the people, hee entred into Capernaum.

2. And a certaine Centurions servant was sicke and ready to die, which was deare unto him.

3. And when he heard of Iesus, he sent unto him the Elders of the Iewes, beseeching him that he would come, and heale his servant.

4. So they came to Iesus, and besought him intently, saying that he was worthy that he should doe this for him:

5. For he loveth, sayd they, our nation, and he hath built us a Synagogue.

6. Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter under my roofe:

7. Wherefore I thought not my selfe worthy to come unto thee: but lay the word, and my servant shall be whole:

8. For I likewise am a man set under authority, and have under mee souldiers, and I say unto one, Goe, and hee goeth: and to another, Come, and he cometh: and to my servant, Doe this, and hee doeth it.

9. When Iesus heard these things, he marvelled at him, and turned him, and sayd to the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

10. And when they that were sent, turned backe to the house, they found the servant that was sicke, whole.

11. ¶ And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12. Now when hee came neere to the gate of the citie, behold, there was a dead man carried out, whose daughter was the onely begotten sonne of his mother, which was a widow, and many people of the citie was with her.

13. And when the Lord saw her, hee had compassion on her, and sayd unto her, Weepe not:

14. And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Young man, I say unto thee, Arise.

15. And he that was dead, sat up, and began to speake, and he delivered him to his mother.

16. Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among us, and God hath visited his people.

17. And this rumour of him went forth throughout

10 Affliction doth at the length overcome true godlines from faile and fauted.

¶ Math. 8. 1. Christ admonisheth the Iewes, by sitting before them the example of the Centurion, that for their obstinate and rebellion, he will goe to the Gentiles.

¶ Christ avoucheth his power Over death. ¶ Nain is the name of a towne in Galilee, which was situate on the other side of Kifon, which falleth into the sea of Galilee.

rowout all Iudea, and throwout all the region round about.

18 And the disciples of Iohn shewed him of all these things.

19 So Iohn called unto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come unto him, they sayd, Iohn Baptist hath sent us unto thee, saying, Art thou he that should come, or shall wee wait for another?

21 And b at that time, he cured many of their sicknesses, and plagues, and of euill spirits, and unto many blind men he gaue sight freely.

22 And Iesus answered, and sayd unto them, Goe your wayes and shew Iohn, what things yee haue seene and heard, that the blind see, the halt goe, the lepers are cleafened, the deafe heare, the dead are rised, and the poore receive the Gospel.

23 And bleiseth is he, that shall not be offended in mee.

24 And when the messengers of Iohn were departed, hee begn to speake unto the people of Iohn, What went ye out into the wilderness to see? A reede shaken with the wind?

25 But what went yee out to see? A man cloathed in soft raiment? behold, they which are gorgeously appareled, and liue delicately, are in kings courts.

26 But what went ye fourth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, & Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, there is no greater Prophet then Iohn, among them that are begotten of women; nevertheless, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes, confessed God, being baptized with the baptesime of Iohn.

30 But the Pharises and the expounders of the Law despise the counsell of God against themselves, and were not baptized of him.

31 ¶ And the Lord sayd, Whereunto shall I liken the men of this generation? and what thing are they like unto?

32 They are like unto little children sitting in the market place, and crying one to another, and saying, We haue piped unto you, and yee haue not danced; we haue mourned to you, and yee haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine; and ye say, He hath the devill.

34 The Sonne of man is come, and eateth, and drinketh; and yee say, Behold, a man which is a glutton; and a drinker of wine, a friend of Publicanes and sinners:

35 But wisedom is iustificd of all her children.

36 ¶ And one of the Pharises desired him that he would eate with him; and he went into the Pharises house, and sate downe at table.

37 And behold, a woman in the citie, which was a sinner, when she knew that Iesus sate at table in the Pharises house, shee brought a boxe of ointment.

38 And shee stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haire of her head,

and kissed his feete, and anointed them with the ointment.

39 ¶ Now when the Pharises which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowne who, and what manner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered and sayd unto him, Simon, I haue somewhat to say unto thee. And hee said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me will love him most?

43 Simon answered, and said, I suppose that hee to whom hee forgave most. And he said unto him, Thou hast truly iudged.

44 Then he turned to the woman, and said unto Simon, Seest thou this woman? I entered into this house, and thou gavest me no water to my feet: but shee hath washed my feete with teares, and wiped them with the haire of her head.

45 Thou gavest me no kisse: but she, since the time I came in, hath not ceaseth to kisse my feet.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say unto thee, many finnes are forgiven her: for for the loved much. To whom a little is forgiven, hee doth love a little.

48 And hee sayd unto her, Thy finnes are forgiven thee.

49 And they that sate at table with him, began to say within themselves, Who is this that even forgiveth finnes?

50 And hee sayd to the woman, Thy faith hath saved thee: goe in peace.

¶ For Christ sayeth as the Pharises did, that she was a sinner, but heareth her saying, that the finnes of her life past are forgiven her. ¶ Hee confirmeth the benefit which hee had bestowed with a blessing.

CHAP. VIII.

1 Women that minister unto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christ visiteth and breethes. 23 Hee rebuketh the winds. 26 Of Legion. 37 The Gadarenes reject Christ. 41 A man dauntles healed. 43 The woman delivered from the spirit of blood. 52 Weeping for the dead.

¶ And it came to passe afterward, that he himselfe went through every citie and towne preaching and publishing the kingdome of God, and the twelve were with him.

2 And certaine women, which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven devils,

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other, which ministered unto him of their substance.

4 ¶ Now when much people were gathered together, and were come unto him out of all cities, he spake by a parable.

5 A sower went out to sow his seede, and as he sowed, some fell by the way side, and it was troden under feete, and the fowles of heaven devoured it up.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thornes, and the thornes sprang up with it, and choaked it.

8 And some fell on good ground, and sprang up.

John sendeth from the prison his unbelieving disciples, to be christ himselfe, to be crucified.

When Iohns disciples came to Iesus.

That which the Prophet foretold Iohn shewed at hand: and Certayne benefites do present it daily unto us, to the Gospel but for them that are in vaine for that many seeketh nothing else, but foolish glory.

Math. 3. 1.

Said that he was Gods, say I will, and mercies.

Math. 23. 16. ¶ What say you? God followeth in offering up the Gospel, the most part of men procure offences unto themselves, yet without hearing some Church is gathered together.

Proud men desire themselves of the presence of Christ, even then who he is at home with them in their houses, which the humble and base do enjoy.

Mathe 15. 14. Iohn 29. 11.

Rabbinelle is the fellow of a pride. ¶ The Pharisees fulfill the Lawe, which had them desired, but each the desired. ¶ To love Christ, is to love and persecute him with a constant remission of sinne. ¶ That is, faith triumpheth, the faith abundantly: and Paul in his first epistle, he saith, He that loveth me, hath much more: and therefore Christ saith, I goe to plant the cross, that it is a wonder to see the enemies of the truth draw and make this place so fondly to establish their meritorious works: for the greater sinners are, the more he loveth him: and this you may see through the similitude. ¶ I see, how great the benefit was to see hee received: and therefore the change that is here spoken off, is not to be aspen for the evil, but as a signe.

Mark 16. 9.

Math. 13. 9. mathe 4. 1. ¶ The lesse fame Gospel is lower every where, but not with like fruit: and that through the onely fault of ones benefit.

up, and bare fruit, an hundred folde, And as he said these things, he cried, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he sayd, Upro you it is given to know the secrets of the kingdom of God, but to other in parables, that when they see, they should not see, and when they heare, they should not understand.

11 ¶ The parable is this, The feede is the word of God.

12 And they that are beside the way, are they that heare: afterward cometh the devill, and taketh away the word out of their hearts, leaff they should beleefe, and be saved.

13 But they that are on the stones, are they which when they have heard, receive the word with ioy: but they have no rootes: which for a while beleefe, but in the time of tentation go away.

14 And that which fell among thornes, are they which have heard, and after their departure are choked with cares and with riches, and voluptuous living, and beeing forth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare the word, and keep it, and bring forth fruit with patience.

16 ¶ 2 No man when he hath lighted a candle, covereth it under a vessel, neither putteth it under the bed, but setteth it on a candlestick, that they that enter in, may see the light.

17 ¶ For nothing is secret, that shall not be evident: neither any thing hidde, that shall not be known, and come to light.

18 ¶ Take heed therefore how ye heare: for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that which it seemeth that he hath.

19 ¶ 4 Then came to him his mother and his brethren, and could not come neere to him for the press.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said unto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ 5 And it came to passe on a certaine day, that he went into a ship with his disciples, and he said unto them, Let us goe over unto the other side of the lake. And they launched forth.

23 And as they sailed, he fell a sleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in iopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arofe, and rebuked the winde, and the waves of water: and they ceased, and it was calme.

25 Then he saide unto them, Where is your faith? and they feared, and wondered among themselves, saying, Who is this that commandeth both

the windes and water, and they obey him?

26 ¶ 6 So they sailed unto the region of the Gadarenes, which is over against Galile.

27 ¶ 6 And as hee went out to land, there met him a certaine man out of the cite, which had devils long time, and he wore no garment, neither abode in house, but in graves.

28 And when he saw Iesus, hee cried out, and fell downe before him, and with a loud voyce said, What have I to doe with thee, Iesus the sonne of God the most high? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, & was carried of the devill into wilderness.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many devils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was therein an heerd of many swine feeding on an hill: and the devill besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the heerd was carried with violence from a sleepe downe place into the lake, and was choaked.

34 When the herdman saw what was done, they fled: and when they were departed, they told it in the cite and in the country.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the devils were departed, sitting at the feete of Iesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, tolde them by what meanes he that was possessed with the devill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the devils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shew what great things God hath done to thee. So hee went his way, and preached I throughout all the cite, what great things Iesus had done unto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people received him: for they all waited for him.

41 ¶ 7 And beholde, there came a man named Iairus, and hee was the ruler of the Synagoge, who fell downe at Iesus feete, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelve yeeres of age, and she lay a dying (and as he went, the people thronged him.)

43 And a woman having an issue of blood, twelve yeeres long, which had spent all her substance upon physicians, and could not be healed of any:

44 When she came behinde him, she touched the hemme of his garment, and immediately he

Math. 8. 28.
marke 5. 1.
6 Christ theweth by calling out a Legion of devils by his word onely that his heavenly vertue was appertue unto him
will not to deliver men from the slavery of the devill but foolish men will not for the most part determine this for excellent grace freely offered unto them with the least loss of their pelting pelle

8. 28 force and violence, as a chaffe thin he is, pured.

I To wit, the cite of the Gadarenes, and though I make no such pretence, they do not report for Plinck receive death, lib. 5. chap. 28. that Cicarus is a term of the scapulis, for that hee lay sicke for many, and in the synagoge in the synagoge.

I The multitude was glad he was come againe, and received greatly.

8. 28. marke 9. 18. marke 5. 22.

7 Christ theweth by a double miracle, that he is Lord both of life and death

8. 28. marke 9. 18. marke 5. 22.

8. 28. marke 9. 18. marke 5. 22.

8. 28. marke 9. 18. marke 5. 22.

8. 28. marke 9. 18. marke 5. 22.

8. 28. marke 9. 18. marke 5. 22.

8. 28. marke 9. 18. marke 5. 22.

8. 28. marke 9. 18. marke 5. 22.

8. 28. marke 9. 18. marke 5. 22.

8. 28. marke 9. 18. marke 5. 22.

a These things are called figs, which may not be used: for the word used here, is as much as to say, in our tongue, to hold a mans peace.
¶ Matt. 13. 12. 23. 19. mat. 4. 11. 1. John 1. 24. 10. act. 28. 16. rom. 11. 8.
¶ Matt. 13. 13. marke 4. 11.
¶ Matt. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Not the disciples, but the ship.

issue of blood stanch'd.

45 Then Iesus said, Who is it that hath touch'd me? When every man denied, Peter said and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touch'd me?

46 And Iesus said, Some one hath touch'd me: for I perceive that vertue is gone out of me.

47 When the woman sawe that hee was not hid, she came trembling, and fell downe before him, and tolde him before all the people: for what cause she had touch'd him, and how she was healed immediatly.

48 And he said unto her, Daughter, be of good comfort: thy faith hath saved thee: goe in peace.)

49 While hee yet spake, there came one from the ruler of the synagogues house, which saide to him, Thy daughter is dead: discafe not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeve onely, and shee shall be saved.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and James, and Iohn, and the father and mother of the maide.

52 And all wept, and is sorow'd for her: but he said, Weepe not: for she is not dead, but sleepech.

53 And they laugh't him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maide, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to give her meat.

56 Then her parents were astonish'd: but hee commanded them that they should tell no man what was done.

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The apostles confession. 24 To lift the life. 31 We must leave Christ. 37 The possibility of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out devils in Christs Name. 52 The Samaritanes will not receive Christ. 55 Revenge forbidden. 57, 59. 61 Of three that would follow Christ, but in divers conditions.

Then he called hee his twelve disciples together, and gave them power and authoritie over all devils, and to heale diseases.

2 And hee sent them forth to preach the kingdome of God, and to cure the sick.

3 And hee saide to them, Take nothing to your journey, neither shaves, nor scrippe, neither bread, nor silver, neither have two coats a peece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many soever will not receive you, when ye goe out of that citie, shake off the verie dust from your feete for a testimonie against them.

6 And they went out, and went through every towne preaching the Gospel, and healing every where.

7 ¶ A Nowe Herod the Tetrarch heard of all that was done by him: and hee doubted, because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod saide, Iohn have I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ And when the Apostles returned, they tolde him what great things they had done. ¶ Then hee tooke them to him, and went aside into a solitary place, neere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and received them, and spake unto them of the kingdome of God, and healed them that had neede to be healed.

12 ¶ And when the day began to wear away, the twelve came, and said unto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But hee said unto them, Give ye them to eate. And they saide, Wee have no more but five loaves and two fishes, except we should goe and buy meate for all this people.

14 For they were about five thousand men. Then hee saide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the five loaves, and the two fishes, and looked up to heaven, and blessed them, and brake, and gave to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken up of that remained to them, twelve baskets full of broken meate.

18 ¶ And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And hee said unto them, But whom say ye that I am? Peter answered, and saide: That Christ of God.

21 And hee warned and commanded them, that they should tell that to no man.

22 Saying, The sonne of man must suffer many things, and be reproov'd of the Elders, and of the hie Priestes and Scribes, and beaine, and the third day rise againe.

23 ¶ And hee said to them all, If any man will come after mee, let him denie himselfe, and take up his crosse dayly, and follow me.

24 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall save it.

25 ¶ For what advantageth it a man, if he win the whole world, and destroy himselfe, or lose himselfe?

26 ¶ For whosoever shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and in the glorie of the Father, and of the holy Angels.

27 ¶ And I tell you of a suretie, there is some standing here, which shall not taste of death, till they have seen the kingdome of God.

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27 ¶ And I tell you of a suretie, there is some standing here, which shall not taste of death, till they have seen the kingdome of God.

¶ Marke 6.30.

¶ This is the same Iesus which was called the lowly Christ, no not in the wilderness.

¶ Math. 14. 13. Marke 6. 30.

¶ The word signifies a defective one: that was not to be rowe Bethsaida, but part of the fields belonging to the towne.

¶ Math. 14. 15. mar. 6. 35. Ioh. 6. 7.

¶ This is undoubtedly spoken by the apostles: we must understand something, as this, we cannot give them to eate, unless we goe and buy.

¶ Iesus gave God thanks for these loaves and fishes, and wished pray'd him to feede this great multitude with so small a quantity, and to be stored with this whole basket might be to the glory of God.

¶ Math. 16. 13. Marke 8. 27.

¶ Although the people were to be fed up and downe, betwixt divers errors, yet we ought not to contemne the truth, but be desirous to know it and be more constant to knowe it.

¶ Alone from the people.

¶ Christ himselfe attained to the heavenly glory by the crosse and invincible patience.

¶ Math. 17. 22. Marke 8. 31.

¶ Chap. 14. 27. mat. 10. 38. and 16. 24. mar. 8. 34.

¶ Every day follows another, in doth one crosse follow another, and the crosse is by the figure Metonymie, taken for the misery of his life; hee to be hanged was the foret and cruel punishment that was amongst the Iewes.

¶ Chap. 17. 33. mat. 16. 39 and 16. 25. mar. 13. 27.

¶ Math. 16. 26. Marke 8. 36.

¶ Chap. 12. 9. mat. 10. 33. mar. 10. 28. act. 21. 12.

¶ Math. 16. 28. Marke 9. 1.

¶ The word signifies to beare and strike, and is transferred to the mourning and lamentations, that are at buriall, as at times men use such kind of behaviour. The corymb was laid out, and the wench received life, and rose out of the bed, that all the world might see, she was not onely restored to life, but also void of all sickness.

¶ Math. 10. 7. mar. 3. 13. and 6. 7. The twelve Apostles are sent forth as the onely commandment of Christ, and furnished with the power of the holy Ghost: both that none of the Heretikes might pretend ignorance, and also that they might be better prepared to their generall ambassage.

¶ Math. 10. 9. Marke 6. 8. ¶ When ye depart out of any citie, depart from thence where you first tooke up your lodging: so that to fewe words the Lord forbidde them to change their lodgings: for this publishing of the Gospell, was as it were a shorow passage, that none of Iudens might pretend ignorance, as though he had not heard that Christ was come. ¶ Chap. 10. 23. mat. 10. 14. marke 6. 11. act. 13. 51. ¶ Math. 14. 1. mar. 6. 14. So Iooke as the world heareth tidings of the Gospell, it is divided into divers opinions, and the tyrants especially are a Scandal.

¶ Hee lucks as it were fall in the myre.

† Mat. 17. 2.
marke 9. 2.
6 Leath the disci-
ples of Christ
should be offered
at the rebelling
himselfe in his
flith: he teacheth
them that it is vo-
luntarie, shewing
therein: all for a
space the bright-
nesse of his glorie.
b What death he
should die in Hier-
usalem.

28 ¶ 6 And it came to passe about an eight
dayes after those wordes, that he tooke Peter and
Iohn, and James, and went up into a mountaine to
pray.

29 And as he prayed, the fashion of his con-
tenance was changed, and his garment was white
and glistered.

30 And beholde, two men talked with him,
which were Moses and Elias:

31 Which appeared in glorie, and tolde of his
departing, which hee should accomplish at Hier-
usalem.

32 But Peter and they that were with him, were
heavie with sleepe, and when they awoke, they saw
his glorie, and the two men standing with him.

33 And it came to passe, as they departed from
him, Peter said unto Iesus, Master, it is good for us
to be here: let us therefore make three tabernacles,
one for thee, and one for Moses, and one for
Elias, and wist not what he said.

34 Whiles hee thus spake, there came a cloud
and overshadowed them, and they feared when
they were entering into the cloud.

35 ¶ And there came a voice out of the cloud,
saying, This is that my beloved Sonne, heare him.

36 And when the voice was past, Iesus was
found alone: and they kept it close, and tolde no
man in those dayes any of those things which
they had seene.

37 ¶ 7 And it came to passe on the next day, as
they came downe from the mountaine, much peo-
ple met him.

38 ¶ And beholde, a man of the companie cryed
out, saying, Master, I beseech thee, behold my
sonne: for he is all that I have.

39 And loe, a spirit taketh him, and suddenly he
crieth, and he teareth him, that hee cometh, and
hardly departeth from him, when hee hath be-
trayed him.

40 Nowe I have besought thy discipules to cast
him out, but they could not.

41 Then Iesus answered and said, O generation
faithlesse, and crooked, how long now shall I be
with you, and suffer you to bring thy sonne hither.

42 And whiles hee was yet comming, the devill
rent him, and tare him: and Iesus rebuked the un-
cleane spirite, and healed the childe, and delivered
him to his father.

43 ¶ 8 And they were all amazed at the mightie
power of God: and while they all wondered at
all things which Iesus did, hee said unto his disciples,

44 ¶ 1 Marke these wordes diligently: for it
shall come to passe, that the sonne of man shall be
delivered into the hands of men.

45 But they understood not that word: for it
was hid from them, so that they could not perceive
it: and they feared to aske him of that word.

46 ¶ 9 Then there arose a disputacion among
them, which of them should be the greatest.

47 When Iesus saw the thoughts of their hearts,
he tooke a little child, and set him by him,

48 And saide unto them, Who ever receiveth
this little child in my Name, receiveth mee: and
whosoever shall receive me, receiveth him that sent
me: for he that is least among you all, hee shall be
great.

49 ¶ 10 And Iohn answered and sayde, Mas-
ter, we saw one calling out devils in thy Name,
and we forbad him, because hee followeth thee not
with us.

50 Then Iesus saide unto him, Forbid yee him
not: for he that is not against us, is with us.

51 ¶ 11 And it came to passe, when the dayes
were accomplished, that hee should be received up
he himselfe: himselfe fully to goe to Hierusalem,

52 ¶ And fent messengers before him, and they
went and entred into a towne of the Samaritanes:
to prepare him lodging.

53 But they would not receive him, because
his behavoure was as though he would goe to Hier-
usalem.

54 ¶ 12 And when his discipules, James and Iohn
saw it, they said, Lord, wilt thou that we commaund,
that fire come downe from heaven, and consume
them, even as Elias did?

55 But Iesus turned about, and rebuked them,
and said, Ye know not of what spirit ye are.

56 For the Sonne of man is not come to de-
stroy mens lives, but to save them. Then they went
to another towne.

57 ¶ 13 And it came to passe that as they went
in the way, a certaine man saide unto him, I will
follow thee, Lord, whithersoever thou goest.

58 And Iesus saide unto him, The Foxes have
holes, and the birdes of the heaven nestes, but the
Sonne of man hath not whereon to lay his head,

59 ¶ 14 But hee said unto another, Follow mee.
And the same said, Lord, suffer me first to goe and
burie my father.

60 And Iesus said unto him, Let the dead burie
their dead: but goe thou, and preach the kingdom
of God.

61 ¶ 15 Then another said, I will follow thee,
Lord: but let me first go bid them farewell, which
are at mine house.

62 And Iesus saide unto him, No man that put-
teth his hand to the plough, and looketh backe, is
apt to the kingdome of God.

¶ 16 The calling of God ought to be preferred without all controver-
sie before of duties that we owe to men. o Who notwithstanding that they live in this
frail life of man, yet are strangers from the true life which is everlasting and heavenly.

¶ 17 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 The twelve disciples. 10 The unworthy full civill charges
with impietie. 17 The disciples returning home, are war-
ned to be humble. 30 Who issue neighbour. 38 Of Mar-
tha and her sister Marie.

AFTER these things, the Lord appointed other
seventie also, and sent them, two and two be-
fore him into every citie and place, whither hee
himselfe should come.

2 And hee saide unto them, The harvest is
great, but the labourers are fewe: pray therefore
the Lord of the harvest to sent forth labourers into
his harvest.

3 ¶ 1 Goe your wayes: beholde, I sende you
forth as lambes among wolves.

4 Bearer no bagge, neither scrippe, nor shoes,
and salute a no man by the way.

5 ¶ 2 And into whatsoever house yee enter, first
say, Peace be to this house.

6 And if the sonne of peace be there, your them.
peace shall rest upon him, if not, it shall turne to
you againe.

¶ 3 A figure, which may
vse, when they put downe more is wordes, there is mean: vsfall among the Hebrews
when they commaund a thing to be done speedily without delay. as a King, 4. 29. for
o here live courteous and gentle salutations, are points of Christian duty: as for the
calling it was but for a season. ¶ Math. 10. 12. marke 6. 10. So speake the
Hebrewes: that is, hee that favoureth the doctrine of peace and imbracteth it.

11 Christ goeth
willingly to death.
12 Word for word:
he hardened his
face, that is, he re-
solved with him-
selfe to die, and
the Hebrewes wanted
upon his journey,
and cast away all
his care of death, and
went on.
13 We must take
heed of the im-
moderate use of
zeale, and fonde
imitation, even in
good causes: that
whatsoever we
doe, we doe it to
Gods glory, and
the profit of our
neighbour.
¶ Kings, 10.
12. 13.
14 So speake the
Hebrewes, that is,
you know not what
will, make and
comfess you are of
fo the gifts of God
are called the spir-
ite, because they
are given of Gods
Spirit, and so are
they, that are con-
sistent to them
which proceed of
the wicked spirite
as the fruits of cov-
etousnes, of pride,
and madnesse.
15 Such as follow
me, must pre-
pare themselves
to suffer all dis-
commodities

† 1. Peter 1. 17.

i Vnill Christ was
risen againe from
the dead.
7 Christ is offend-
ed with oobing
so much as with
incredulitie, al-
though hee heare
with it for a time.
¶ Mat. 17. 14.
marke 9. 17.

k As it fresh in
the falling
of keffe.

¶ We have no
cause to promise
ourselves rest and
quietnes in this
world, seeing that
they themselves
which seemed to
fawne upon Christ,
are shortly after
crosse him.
I Give diligent
care unto them,
and when you have
once heard them,
see that you keepe
them.
¶ Mat. 17. 23.
marke 9. 22.
¶ Mat. 18. 1.
marke 9. 35.
9 The eode of
ambition is igno-
minie, but the
end of modestie
is glorie.
¶ Markes 9. 38.

10 Extraneous
things are either
truly to be allow-
ed, or condem-
ed.

¶ 2 Kings, 10.
12. 13.
14 So speake the
Hebrewes, that is,
you know not what
will, make and
comfess you are of
fo the gifts of God
are called the spir-
ite, because they
are given of Gods
Spirit, and so are
they, that are con-
sistent to them
which proceed of
the wicked spirite
as the fruits of cov-
etousnes, of pride,
and madnesse.
15 Such as follow
me, must pre-
pare themselves
to suffer all dis-
commodities

c Take up your
 burden, in that
 he which ye
 shall enter into, that
 it be not careful
 for commo- dities
 Lading, as men doe
 which purpoe to
 carry long in a place?
 First he not suffi-
 cient that slemme
 the greifeth of the
 Gophet, which was
 rised afterward,
 when the Churches
 were filled: but
 these are not suffi-
 cient to all the
 castles of Iudea, to
 give them to under-
 stand, that the last
 Iudicia is at hand.
 2. Dent. 29. 12.
 3. Math. 10. 40.
 4. Job. 24. 20.
 5. Mar. 1. 20. 12.
 6. Consent your
 selves with that
 man that is set be-
 fore you.
 7. God is a molt
 severe revenger
 of the iniquities
 of the Gospell.
 * Chap. 9. 5.
 8. 23. 31.
 9. 13. 6.
 10. Math. 1. 12.
 11. Math. 10. 40.
 12. Job. 24. 20.
 13. Neither the
 gift of miracles,
 neither what els
 forever excellent
 gifts, but onely
 our election giv-
 en us occasion
 of true joy: and
 the onely publi-
 shing of the Gos-
 pell in the destruc-
 tion of Sazan.
 14. For Christs dis-
 ciples used to as-
 late ambitious, but
 wrought such mi-
 racles as they did,
 by calling upon
 Christs Name.
 15. Paul preach-
 the Gospel and his
 miracles in the city.
 Eph. 6. 12. and he
 is said to be call-
 devine from thence
 by force when his
 power is abolished
 by the voice of the
 Gospell.
 16. The Church is
 conceivable, if
 we behold the
 outward face of it,
 but the wisdom
 of God is not for
 mankinde, in any
 thing, as in it.
 17. Of this world.
 18. Then hee turned to
 his disciples, and
 said, I read in some copies.
 19. Whosoever seeketh the Father without the Sonne, wndereth out of the way.
 20. The difference of the old Testament and the new consisteth in the measure of revela-
 tion. * Mar. 13. 16. * Mar. 21. 33. mar. 12. 28. * Faith doth not take away
 veritableth the doctrine of the Law. * 1. One of them that professed himselfe to
 be learned in the rites and lawes of Moses. * Dent. 6. 5.

7 And in that house every full, eating and drink-
 ing such things as by them shall be set before you:
 1 For the labourer is worthy of his wages. Goe not
 from house to house.
 8 ¶ But into whatsoever city ye shall enter,
 if they receive you, & eat such things as are set be-
 fore you.
 9 And heale the sicke that are there, and say
 unto them, The kingdome of God is come neere
 unto you.
 10 ¶ But into whatsoever city ye shall enter, if
 they will not receive you, & goe your wayes out into
 the streets of the same, and say,
 11 Even the verie * dult, which cleaveth on us
 of your citie, we wipe off against you: notwith-
 standing know this, that the kingdome of God was
 come neere unto you.
 12 For I say unto you, that it shall be easier in that
 day for them of Sodom, then for that citie.
 13 ¶ Woe be to thee, Chorazin, woe be to thee,
 Beth-saida: for if the miracles had beene done in
 Tyrus and Sidon, which have beene done in you,
 they had a great while agoe repented, sitting in
 sackcloth and ashes.
 14 Therefore it shall be easier of Tyrus, and
 Sidon, at the iudgement, then for you.
 15 And thou, Capernaum, which art exalted to
 heaven, shalt be thrust downe to hell.
 16 ¶ Hee that heareth you, heareth me: and
 he that despiseth you, despiseth me: and he that de-
 spiseth me, despiseth him that sent me.
 17 ¶ And the sevenitie turned againe with ioy,
 saying, Lord, even the devils are subdued to us
 through thy Name.
 18 And hee saide unto them, I sawe Satan, like
 lightning, fall downe from heaven.
 19 Beholde, I give unto you power to tread on
 Serpents, and Scorpions, and over all the power of
 the enemy, and nothing shall hurt you.
 20 Nevertheless, in this rejoyce not, that the
 spirites are subdued unto you: but rather rejoyce,
 because your names are written in heaven.
 21 ¶ That same houre rejoyced Iesus in the
 spirite, and said, I confesse unto thee, Father, Lord
 of heaven and earth, that thou hast hid these things
 from the wise and understanding, and hast revealed
 them to babes: even so, Father, because it
 pleased thee. ¶
 22 ¶ All things are given me of my Father: and
 no man knoweth who the sonne is, but the Father:
 neither who the Father is, save the Sonne, and he to
 whome the Sonne will reveale him.
 23 ¶ And hee turned to his disciples, and said
 secretly, Blessed are the eyes, which see that ye see.
 24 For I tell you that many Prophets and Kings
 have desired to see those things, which ye see, and
 have not seene them: and to heare those things
 which ye heare, and have not heard them.
 25 ¶ ¶ Then beholde, is a certaine Lawyer
 stood up, and tempted him, saying, Master, what
 shall I doe to inherit eternal life?
 26 And hee saide unto him, What is written in
 the Law? how readest thou?
 27 And hee answered saide, ¶ Thou shalt

love thy Lord God with all thine heart, and with
 thy thought, and with all thy strength, and with all
 thy soule, ¶ and thy neighbour as thy selfe.
 28 Then he said unto him, Thou hast answered
 right: this doe, and thou shalt live.
 29 ¶ But hee willing to ke justifie himselfe, saide
 unto Iesus, Who is then my neighbour?
 30 And Iesus answered, and saide, A certaine
 man went downe from Hierusalem to Jericho, and
 fell among thieves, and they robbed him of his
 raiment, and wounded him, and departing, leaving
 him halfe dead.
 31 Now so it fell out, that there came downe a
 certaine Priest that same way, and when hee sawe
 him, hee passed by on the other side.
 32 And likewise also a Levite, when hee was
 come neere to the place, went and looked on him,
 and passed by on the other side.
 33 Then a certaine Samaritan, as he journeyed,
 came neere unto him; and when hee sawe him,
 he had compassion on him.
 34 And went to him, and bound up his wounds,
 and powdered in oyle and wine, and put him on his
 owne beast, and brought him to an Inne, and made
 provision for him.
 35 And on the morrow when he departed, hee
 tooke out two pence, and gave them to the host,
 and said unto him, Take care of him, and whatsoe-
 ver thou spendest more, when I come againe, will
 recompense thee.
 36 Which now of these three, thinkest thou,
 was neighbour unto him that fell among the
 thieves?
 37 And hee saide, Hee that shewed mercie on him.
 Then said Iesus unto him, Goe, and doe thou like-
 wise.
 38 ¶ ¶ Now it came to passe, as they went, that
 hee entered into a certaine towne, and a certaine
 woman named Martha, received him into her
 house.
 39 And she had a sister called Mary, which also
 sat at Iesus feet, and heard his preaching.
 40 But Martha was troubled about much ser-
 ving, and came to him, and saide, Master, dost thou
 not care that my sister hath left mee to serve alone?
 bid her therefore, that shee help mee.
 41 And Iesus answered, and saide unto her, Mar-
 tha, Martha, thou carest, and art troubled about
 many things:
 42 But one thing is needfull, Marie hath cho-
 sen the good part, which shall not be taken away
 from her.

¶ Levit. 19. 18.
 ¶ All they are
 comprehended in
 the name of our
 neighbour: by the
 Lawe, whomfoe-
 ver we may helpe.
 k. Mat. 12. 20. Iudica
 is figurative, that the
 word of faith
 and James 5. which
 the mode of suffi-
 cation in this justis-
 ¶ Christ careth
 not to be enter-
 cained delicately,
 but to be treated
 diligently: that is
 it, which be especi-
 ally required.
 ¶ Math. 6. 9.
 ¶ A forme of true
 prayer.
 ¶ That is, as much
 as is needfull for use
 this day, whereby
 we are not deboured
 to have an honest
 care for the main
 tenance: few
 things, but that car-
 ping care, which
 killeth a number
 of men, is not
 of use, and
 therefore should.
 ¶ We must pray
 with faith,
 ¶ Dent. 6. 5.

CHAP. XI.

1 Hee teacheth his disciples to pray. 2 The dumb devill
 driveth out. 27 A woman of the compasse liyed up her
 voice. 29 The Lawes requireth us, 37 Letting himselfe
 of the Pharise, reproved our Lord of his selfe.
 ¶ And so it was, that hee was praying in a cer-
 taine place, when hee ceased, one of his disci-
 ples said unto him, Lord, teach vs to pray, as Iohn
 also taught his disciples.
 2 ¶ And hee saide unto them, When ye pray, say,
 3 Our Father which art in heaven, hallowed be thy
 Name. Thy kingdome come: Let thy will be done,
 even in earth, as it is in heaven.
 3 Our daily bread give us as for the day:
 4 And forgive us our sinnes: for even we for-
 give everie man that is indebted to us: And lea-
 ve us not into temptation: but deliver us from evil.
 5 ¶ ¶ Moreover hee said unto them, Which of you

27 The dumb devill
 driveth out.
 29 The Lawes requireth us,
 37 Letting himselfe
 of the Pharise, reproved our Lord of his selfe.
 ¶ Math. 6. 9.
 ¶ A forme of true
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 ping care, which
 killeth a number
 of men, is not
 of use, and
 therefore should.
 ¶ We must pray
 with faith,
 ¶ Dent. 6. 5.

you shall have a friend, and shall goe to him at midnight, and say unto him, Friend, lend mee three loaves?

6 For a friend of mine is come out of the way to mee, and I have nothing to set before him:

7 And hee within should answer, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and give them to thee.

8 I say unto you, Though he would not arise and give him, because he is his friend, yet doubtes because of his importunitee, hee would rise and give him as many as hee needeth.

9 And I say unto you, Aske, and it shall be given you: seeke, and ye shall finde: knocke, and it shall be opened unto you.

10 ¶ For every one that asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a sonne shall aske bread of any of you that is a father, will he give him a stone? or it hee aske a fish, will hee for a fish give him a serpent?

12 Or if he aske an egge, will hee give him a scorpion?

13 If ye when they are evill, can give good giftes unto your children, how much more shall your heavenly Father give the holy Ghost to them that desire him?

14 ¶ Then hee cast out a devill which was dumbe: and when the devill was gone out, the dumbe spake, and the people wondred.

15 ¶ But foure of them say, ¶ We casteth our devils through Beelzebub the chiefe of the devils.

16 And others tempted him, seeking of him a signe from heaven.

17 ¶ But he knewe their thoughts, and sayd unto them, ¶ Every kingdome divided against it selfe, shall be desolate, and an house divided against an house, falleth.

18 So if satan also be divided against himselfe, how shall his kingdome stand, because ye say that I cast out devils through Beelzebub?

19 If I through Beelzebub cast out devils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out devils, doubtlesse the kingdome of God is come unto you.

21 When a strong man armed keepeth his palace, the things that hee spoileth, are in peace.

22 But when a stronger then hee cometh upon him, and overcomeeth him: hee taketh from him all his armour wherein hee trusted, and divideth his spoiles.

23 ¶ He that is not with me, is against me; and hee that gathereth not with me, scattereth.

24 ¶ ¶ When the vncleane spirit is gone out of a man, he waketh through dry places, seeking rest: and when hee findeth none, he sayth, I will retourne unto my house whence I came out.

25 And when hee cometh, the findeth it swept and garnished.

26 Then goeth hee, and taketh to him seven other spirits worse then himselfe: and they enter in, and dwell there: so the last state of that man is worse then the first.

27 ¶ ¶ And it came to passe as hee said these things, a certaine woman of the company lifted up her voyce, and saide unto him, Blessed is the

wombe that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that heare the word of God, and keep it.

29 ¶ ¶ And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and theyre shall no signe be given them, but the signe of Ionas the Prophet.

30 For as Ionas was a signe to the Ninevites: so of miracles shall also the sonne of man be to this generation.

31 ¶ The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vttermost partes of the earth to heare the wisdom of Salomon, and behold, a greater then Salomon is here.

32 The men of Nineve shall rise in iudgement: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ ¶ No man when hee hath lighted a candle, putteth it in a privie place, neither under a bushell: but on a candlestick, that they which come in, may see the light.

34 ¶ The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be evill, then thy bodie is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole bodie shall be light, having no part darke, then shall all be light, even as when a candle doth light thee with the brightnesse.

37 ¶ ¶ And as he spake, a certaine Pharise be sought him to dine with him: and he went in, and sat downe at the table.

38 And when the Pharise saw it, he marvelled that he had not first washed before dinner.

39 ¶ And the Lord said to him, Indeede ye Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of ravenesse and wickednesse.

40 Yee foakes, did not hee that made that which is without, make that which is within also?

41 Therefore, give almes of those things the platter use which you have, and behold, all things shall be washed.

42 ¶ ¶ But you see to you, Pharises: for ye tithe the mynt and the rewe, and all manner herbs, and paye your iudgement and the love of God: thelittler ye passe oght ye to have done, and not to have left the other undone.

43 ¶ ¶ Who be to you, Pharises: for ye love the uppermost seats in the Synagogues, and greet to be payed in the markets.

44 ¶ ¶ Who be to you, Scribes and Pharises hypocrites: if for ye are as graves which appeare not, and the men that walke over them, perceive not.

45 ¶ ¶ Then answered one of the Lawyers, and said unto him, Master, thus saying thou putteth us to rebuke also.

46 And hee said, Who be to you also, yee Lawyers, for ye yade men with burthens grievous like unto the same manner, if that is to say, that that is right and reason to doe: for this word Iudgement containeth the commandments of the second table: and the other word, the love of God, containeth the first. Chap. 10. 26. mat. 22. 6. marke 12. 31. 13 Hypocrites and scribes are commonly toyed together but. 13 Hypocrites deceive men with a outward shew. I. Mat. 23. 27. 14 Hy. acties are very false. 15. 10. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

b Word for word, impudency: but that impudency which is spoken of here, is not to be found in the world, but is very commendable before God, for hee liketh well of such importunitee. Mat. 7. 7. and 21. marke 11. 24. ioh. 14. 13. and 16. 23. iames 5. 7. Mat. 7. 8. Mat. 9. 21. Mat. 9. 21. Mat. 11. 21. 3 An example of horrible blindness, and such as cannot be healed, when as upon an evill conscience, and premeditated malice, the power of God is blisphemed. Mat. 23. 17. and 23. 24. marke 3. 22. 4 The true way to know the true Christ, is this, that the true Christ he should record or agree unto verbi Saian: And if remaneth that after we know him, we acknowledge him. Mat. 12. 25. marke 3. 28. 5 By the name and power of Beelzebub. 6 That is, by the power of God: he is first said, Exod. 8. 19. 7 The word of his flesh properly an open and visible come before an house, and fly by strange men mistaken for noble mens benef. 8 Against indifferent men, and such as love to have a measure which seeke meanes to reconcile Christ and Satan together. Mat. 23. 43. 9 He that doeth not continue in his word, is not in the love, but he that never becom. Mat. 6. 6. 10 Christ is he that is not profane in himselfe, but in our conversation.

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

17 Hypocrites ha-
ve their leaven
within them
ye who are
dead whom they
most cruelly per-
secute, when they
were alive.
18 Math. 23. 29.
K When you per-
secute Gods ser-
vants, like mad men
as your fathers
did, though you
say with a pro-
fession of godlike-
ness, yet covetous-
ness, in that you
be wise to the sepul-
chres of the Pro-
phets, what do you
do, but they in your
fathers graves, and
set up monuments
(as it were) in glo-
ry and triumph of
themselves?
19 They shall
weep them and
mourn them that
at length they shall
banish them.
20 That you may
be called an ana-
coursite for it, ye
and be punished for
the shedding of that
blood of the Pro-
phet.

to be borne, and yet your selves tough not the
burdens with one of your fingers.

47 **W**o be to you, for you build the sepul-
chres of the Prophets, & your fathers killed them.

48 Truly ye beare witness, and allow the
deedes of your fathers: for they killed them, and
ye build their sepulchres.

49 Therefore sayd the wiselome of God, I will
send them Prophets and Apostles, and of them they
shall lay, and I persecute away.

50 That the blood of all the Prophets, in shed
from the foundation of the world, may be required
of this generation.

51 From the blood of Abel unto the blood
of Zacharias, which was laine betweene the al-
tar and the Temple: verely I say unto you, it shall
be required of this generation.

52 **W**o be to you, Lawyers: for ye have ta-
ken away the key of Knowledge: ye entred not in
your selves, and them that came in ye forbade.

53 And as hee sayd these things unto them,
the Scribes and Pharises began to urge him fore,
and to provoke him to speake of many things,

54 Laying waite for him, and seeking to catch
some thing of his mouth, whereby they might ac-
cuse him.

24. 11. 16. They have of long time chiefly hid the people: from mixing into
the knowledge of God, which ought to be the doore keepers of the Church.
20. You have hidde and taken away, for that can not be found at all, where. 17. The
more the world is reprehended, the worse it is, and yet more we see to let say the truth.
20. They professed many questions to him, to draw him out of his mouth, which
they might take out of his mouth.

CHAP. X II.

1 **T**he leaven of the Pharises. 2 Who is to be feared. 8 To
confesse Christ. 17 The parable of the rich man whose
land was very fertile. 21 Not to care for care by things.
31 Not to take the kingdoms of this world. 39 The wisdome
to the night. 51 Let us for the Gospel sake.

1 **T**he meaning then, they gathered together
an innumerable multitude of people, so that
they trode one another: and he began to say unto
his disciples first, Take heed to your selves of the
leaven of the Pharises, which is hypocrite.

2 **F**or there is nothing covered, that shall
not be revealed: neither hidde, that shall not be
known.

3 Wherefore whatsoever ye have spoken in
darkenesse, it shall be heard in the light: and that
which ye have spoken in the eare, in secret places,
shall be preached on the houles.

4 **A**nd I say unto you, my friends, be not
afraide of them that kill the bodie, and after that
are not able to doe any more.

5 **B**ut I will be forewarn you, whom ye shall feare
feare him which after he hath killed, hath power
to call into hell: yea, I say unto you, him feare.

6 **A**re not five sparowes bought for two far-
things, and yet not one of them is forgotten be-
fore God?

7 **Y**ea, and all the haire of your head are
numbered: feare not therefore: ye are more of va-
lue then many sparowes.

8 **A**ll I say unto you, Whosoever shall

confesse me before men, him shall the Sonne of
man confesse also before the Angels of God.

9 **B**ut he that shall deny me before men, shall
be denied before the Angels of God.

10 **A**nd whosoever shall speake a worde
against the Sonne of man, it shall be forgiven him,
but unto him that shall blaspheme the holy Ghost,
it shall not be forgiven.

11 **A**nd when they shall bring you unto the
Synagoges, and unto the rulers and Kinges, take
no thought how, or what thing ye shall answer,
or what ye shall speake.

12 **F**or the holy Ghost shall teach you in the
same houre, what ye ought to say.

13 **A**nd one of the company said unto him,
Master, bid my brother divide the inheritance
with me.

14 **A**nd he said unto him, Man, who made mee
a iudge, or a divider over you?

15 **W**herefore he said unto them, Take heed, and
beware of the covetousnesse: for though a man have
abundance, yet his life standeth not in his riches:

16 **A**nd he put fourth a parable unto them,
saying, The ground of a certaine rich man brought
forth fruit plentifully.

17 **T**herefore hee thought with himselfe, say-
ing, What shall I doe, because, I have no room
where I may lay up my fruites?

18 **A**nd he said, This will I do, I will pull down
my barnes, and build greater, and therein will
gather all my fruites, and my goods.

19 **A**nd I will say to my soul, Soule, thou hast
much goods laid up for many yeeres, live at ease,
eat, drinke, and take thy pastime.

20 **B**ut God said unto him, O foole, this night
will they fetch away thy soule from thee: then whose
shall those things be which thou hast provided?

21 **S**o he that gathereth riches, he to himselfe,
and is not rich in God.

22 **A**nd he spake unto his disciples, Therefore
I say unto you, **T**ake no thought for your life,
what ye shall eat: neither for your bodie, what ye
shall put on.

23 **T**he life is more then meate, and the body
more then the rayment.

24 **C**onsider the ravens: for they neither sowe
nor reape: which neither have storehouse nor
barn, and yet God feedeth them: how much more
are ye better then fowles?

25 **A**nd which of you with taking thought, can
add to his stature one cubite?

26 **I**f ye then be not able to doe the least thing,
why take ye thought for the remnant?

27 **C**onsider the lillies how they grow: they labour
not, neither spin they: yet I say unto you, that
Salomon himselfe in all his royall was not clothed
like one of these.

28 **I**f then God so cloath the grasse which is to-
day in the field, and to morrow is cast into the oven,
how much more will hee cloath you, O ye of lit-
tle faith?

29 **T**herefore aske not what ye shall eat, or
what ye shall drinke, neither hang you in suspence.

30 **F**or all such things the people of the world
desire to seeke for: your Father knoweth that ye have
need of these things.

31 **C**arefulle of men for this life. Math. 6. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17. Hypocrites have their leaven within them, ye who are dead whom they most cruelly persecute, when they were alive. 18. Math. 23. 29. K When you persecute Gods servants, like mad men as your fathers did, though you say with a profession of godlike-ness, yet covetousness, in that you be wise to the sepulchres of the Prophets, what do you do, but they in your fathers graves, and set up monuments (as it were) in glory and triumph of themselves? 19. They shall weep them and mourn them that at length they shall banish them. 20. That you may be called an anacoursite for it, ye and be punished for the shedding of that blood of the Prophet. 24. 11. 16. They have of long time chiefly hid the people: from mixing into the knowledge of God, which ought to be the doore keepers of the Church. 20. You have hidde and taken away, for that can not be found at all, where. 17. The more the world is reprehended, the worse it is, and yet more we see to let say the truth. 20. They professed many questions to him, to draw him out of his mouth, which they might take out of his mouth.

1 The meaning then, they gathered together an innumerable multitude of people, so that they trode one another: and he began to say unto his disciples first, Take heed to your selves of the leaven of the Pharises, which is hypocrite. 2 For there is nothing covered, that shall not be revealed: neither hidde, that shall not be known. 3 Wherefore whatsoever ye have spoken in darkenesse, it shall be heard in the light: and that which ye have spoken in the eare, in secret places, shall be preached on the houles. 4 And I say unto you, my friends, be not afraid of them that kill the bodie, and after that are not able to doe any more. 5 But I will be forewarn you, whom ye shall feare feare him which after he hath killed, hath power to call into hell: yea, I say unto you, him feare. 6 Are not five sparowes bought for two farthings, and yet not one of them is forgotten before God? 7 Yea, and all the haire of your head are numbered: feare not therefore: ye are more of value then many sparowes. 8 All I say unto you, Whosoever shall

confesse me before men, him shall the Sonne of man confesse also before the Angels of God. 9 But he that shall deny me before men, shall be denied before the Angels of God. 10 And whosoever shall speake a worde against the Sonne of man, it shall be forgiven him, but unto him that shall blaspheme the holy Ghost, it shall not be forgiven. 11 And when they shall bring you unto the Synagoges, and unto the rulers and Kinges, take no thought how, or what thing ye shall answer, or what ye shall speake. 12 For the holy Ghost shall teach you in the same houre, what ye ought to say. 13 And one of the company said unto him, Master, bid my brother divide the inheritance with me. 14 And he said unto him, Man, who made mee a iudge, or a divider over you? 15 Wherefore he said unto them, Take heed, and beware of the covetousnesse: for though a man have abundance, yet his life standeth not in his riches: 16 And he put fourth a parable unto them, saying, The ground of a certaine rich man brought forth fruit plentifully. 17 Therefore hee thought with himselfe, saying, What shall I doe, because, I have no room where I may lay up my fruites? 18 And he said, This will I do, I will pull down my barnes, and build greater, and therein will gather all my fruites, and my goods. 19 And I will say to my soul, Soule, thou hast much goods laid up for many yeeres, live at ease, eat, drinke, and take thy pastime. 20 But God said unto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast provided? 21 So he that gathereth riches, he to himselfe, and is not rich in God. 22 And he spake unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat: neither for your bodie, what ye shall put on. 23 The life is more then meate, and the body more then the rayment. 24 Consider the ravens: for they neither sowe nor reape: which neither have storehouse nor barn, and yet God feedeth them: how much more are ye better then fowles? 25 And which of you with taking thought, can add to his stature one cubite? 26 If ye then be not able to doe the least thing, why take ye thought for the remnant? 27 Consider the lillies how they grow: they labour not, neither spin they: yet I say unto you, that Salomon himselfe in all his royall was not clothed like one of these. 28 If then God so cloath the grasse which is to day in the field, and to morrow is cast into the oven, how much more will hee cloath you, O ye of little faith? 29 Therefore aske not what ye shall eat, or what ye shall drinke, neither hang you in suspence. 30 For all such things the people of the world desire to seeke for: your Father knoweth that ye have need of these things. 31 Carefulle of men for this life. Math. 6. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 They shall lacke nothing, which are careful for the Kingdome of heauen. 9 It is a foolish thing to looke for small things, at his hands, which giue us freely the greater things. 10 A godly bountifullness is a ready way to get true riches.

31 But rather seeke ye after the kingdom of God, and all these things shall be cast upon you. 32 Feare not, little flocke: for it is your Fathers pleasure to giue you the kingdom. 33 Sell that ye haue, and giue it almes: make you bagges which waxe not olde: a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupth. 34 For where your treasure is, there will your hearts be also. 35 Let your loines be girded about, and your lights burning. 36 And ye your selves like unto men that wait for their master, when hee will returne from the wedding, that when he commeth and knocketh they may open unto him immediately.

11 This is the figure of the myrrour, for by this myrrour, we may see that commyn and friendly love of an heart that rendereth the miserie and poore estate of man, and the myrrour is flye to the myrrour, and hath the name given in the Greeke tongue, of mercie and compassion: and therefore he is sayd to be a myrrour, which is to be with some thing to another, and giueth to the poore, shewing thereby, that he is rich in his poore estate.

37 Blessed are those servants, whom the Lord when hee commeth shall finde waking: verely I say unto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them. 38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those servants.

12 Now understand this, that if the good man of the house had knowne at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged thorow. 13 Be ye also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

39 Now understand this, that if the good man of the house had knowne at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged thorow. 40 Be ye also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

14 Peter said unto him, Master, telleth this parable unto us, or even to all? 15 The Lord sayd, Who is a faithfull steward and wife, whom the master shall make ruler over his houlde, to giue them their portion of meat in season? 16 Blessed is that seruant, whom his master when hee commeth, shall finde so doing.

41 Then Peter sayd unto him, Master, telleth this parable unto us, or even to all? 42 And the Lord sayd, Who is a faithfull steward and wife, whom the master shall make ruler over his houlde, to giue them their portion of meat in season? 43 Blessed is that seruant, whom his master when hee commeth, shall finde so doing.

17 More then of him to whom so much was not giuen. 18 The Gospel is the only life of man: betweene the godly: and so it is the occasion of great trouble among the wicked. 19 Math. 10. 33.

44 Of a truth, I say unto you, that hee will make him ruler over all that he hath. 45 But if that seruant say in his heart, My master doth deferre his coming, and shall begin to finite the servants, and maidens, and to eat and drinke, and to be drunken.

20 That is, every man that receiveth the word of God, as was appointed them.

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the unbelievers. 47 And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes. 48 But he that knew it not, and yet did commit things wortheie of stripes, shall be beaten with few stripes: for unto whomsoever much is given, of him shall be much required, and to whom men much commit, the more of him will they aske.

49 I am come to put fire on the earth, and what is my desire, if it be already kindled? 50 Notwithstanding I must be baptized with a baptisme, and how am I grieved till it be ended? 51 Think yee that I am come to giue peace on earth? I tell you, nay, but rather debate. 52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the

mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

13 Mat. 10. 2. 14 Men which are vnic quick of sighte in earthly things, are blinde in those things which pertaine to the heavenly life, and that through their owne malice. 15 Which appeareth, and gathereth it selfe together in that part of the citie.

54 Then sayd he to the people, When yee see a cloud arise out of the West, straightway ye say, A shewre commeth: and it is so. 55 And when yee see the South winde blow, ye say, that it will be houre: and it commeth to passe. 56 Hypocrites, yee can discern the face of the earth, and of the skie: but why discern ye not this time? 57 Yea, and why iudge ye not of your selves what is right?

16 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 17 Math. 5. 25. 18 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

58 Whilte thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest be delivered from him: leaue he draw thee to the iudge, and the iudge deliver thee to the iayler, and the iayler cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

60 The amercements which they were condemned unto that had wrongfully troubled men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

CHAP. XIII.

1 Of the Galileans. 2 And those that were slaine under Sileam. 3 The figge tree that bare no fruit. 4 The woman vexed with the spirit of infirmitie, that is, with a discha. 5 Brought on her by Satan, is healed. 6 The parable of the graue of mustard seed. 7 Of eleazar. 8 The boye which had leprosy. 9 Healed that Feare.

19 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 20 Math. 5. 25. 21 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

There were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their sacrifices.

21 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 22 Math. 5. 25. 23 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

2 And Iesus answered, and sayd unto them, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

24 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 25 Math. 5. 25. 26 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

3 I tell you, nay: but except ye amend your liues, ye shall all likewise perish.

27 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 28 Math. 5. 25. 29 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

4 Or thinke you that those eighteen, upon whom the tower in Bileam fell, and slew them, were sinners above all men that dwell in Hierusalem?

30 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 31 Math. 5. 25. 32 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

5 I tell you, nay: but except ye amend your liues, ye shall all likewise perish.

33 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 34 Math. 5. 25. 35 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

6 He spake also this parable, A certaine man had a figge tree, planted in his vineyard: and hee came and sought fruit thereon, and found none.

38 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 39 Math. 5. 25. 40 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

7 Then sayd he to the dresser of his vineyard, Beholde, this three yeeres haue I come and sought fruit of this figge tree, and finde none: cut it downe; why keepeth it also the ground c barren?

41 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 42 Math. 5. 25. 43 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

8 And he answered, and sayd unto him; Lord, let it alone this yeere also, till I digge round about it, and dung it.

44 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 45 Math. 5. 25. 46 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

47 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 48 Math. 5. 25. 49 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

10 And he taught in one of the Synagogues on the Sabbath day.

50 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 51 Math. 5. 25. 52 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

11 And beholde, there was a woman which had a dispirite of infirmitie eighteen yeeres, and was bowed together, and could not lift up her selfe in any wise.

53 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 54 Math. 5. 25. 55 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

12 When Iesus saw her, hee called her to him, and sayd her, Woman, thou art loosed from thy disease.

56 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 57 Math. 5. 25. 58 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

13 And he layed his hands on her, and immediately she was made straight, and glorified God.

59 Men that are blinded with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie. 60 Math. 5. 25. 61 To him that had to demand and pay, when they were fully troubled: men: moreover the magist. soldiers make them which are condemned, pay that they owe, and if in time, if they be obstinate, they doe not onely take the cost and charges of them, but also imprisonment.

4 A lively image of hypocrite, and reward thereof.
 5 One of the rulers of the Synagogue, who appeared by Mark 8. 12 and Actes 13. 5, that there were many rulers of the Synagogue.
 6 Matth. 13. 31.
 7 God beginneth his kingdom with small beginnings, that the unlooker for proceeding of it may best see.
 8 Matth. 13. 33.
 9 Matth. 9. 35. marke 6. 6.
 10 As Iustitiae which had raker were with many, they were right with a few, and by that mease through their owne slovenlie, are shut out of God.
 11 Matth. 7. 3.
 12 He is in the Church, which is not of the Church, which bring the cleasene of file therser.
 13 Mat. 7. 23.
 14 The calling off of the Jewes, & the calling of the Gentiles is foretold.
 15 From all the quarters of the world, and the four of the chief.
 16 Mat. 19. 30. and 40. 16. mark. 10. 31.
 17 We must goe forward in the case of our calling, through the midt of troubles, where they be true, or ofained.
 18 That deservful and teacht man.
 19 That is, a small thing, and a begly.
 20 Jer. 18. 1. by To day, we may understand the time that ever it is, and by To morrow, the time to come, meaning thereby all the time of his ministry and office.
 21 To wit, when the sacrifice for sinne is offered, and he sayth, It is a present.
 22 There are no more cruel enemies of the godly, then they which we wish the Sanctuary and Church is full of God, and will bestow have no account of it.
 23 Matth. 13. 27.

diary she was made straight againe, and glorified God.
 14 And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and sayd unto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.
 15 Then answered him the Lord, and sayd, Hypocrite, doth not each one of you on the Sabbath day loofe his ox or his asse from the stall, and lead him away to the water?
 16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteen yeeres, be loofed from this bond on the Sabbath day?
 17 And when he sayd these things; all his adversaries were ashamed: but all the people reioycied at all the excellent things that were done by him.
 18 ¶ And he sayd, What is the kingdome of God like? or whereto shall I compare it?
 19 It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heaven made neils in the branches thereof.
 20 ¶ And againe he sayd, Whereunto shall I liken the kingdome of God?
 21 It is like leaven, which a woman tooke, and hid in three pecks of flour, till all was leavened.
 22 ¶ And hee went thorow all cities and townes, teaching, and journeying toward Hierusalem.
 23 Then sayd one unto him, Lord, are there few that shall be saved? And he sayd unto them,
 24 * Strive to enter in at the strat gate: for many, I say unto you, will seeke to enter in, and shall not be able.
 25 When the good man of the house is risen up, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are.
 26 ¶ Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets.
 27 * But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.
 28 ¶ There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdome of God, and your selves thrust out at doores.
 29 Then shall come many from the east, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.
 30 * And beholde, there are last, which shall be first, and there are first, which shall be last.
 31 ¶ The same day there came certaine Pharisees, and sayd unto him, Depart and go hence: for Herod will kill thee.
 32 Then sayd he unto them, Goe ye and tell that foxe, Behold, I cast out devils, and will heale still I to day, and to morow, and the third day I shall be perfected.
 33 ¶ Neverthelesse I must walke to day, and to morow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.
 34 ¶ O Hierusalem, Hierusalem, which killest the Prophets, and Rongest them that are sent to thee, how often would I have gathered thy chil-

dren together, as the henne gathered her brood under her wings, and ye would not.
 35 Beholde, your house is left unto you desolate: and verely I tell you, ye shall not see me untill the time come that ye shall say, Blessed is he that cometh in the name of the Lord.
 C H A P. XIII.
 1 The droppie healed on the Sabbath. 2 The chiefe place at bankers. 3 The peere must be called to our feast. 4 Of thofe that were bid to the great supper. 5 Some compelled to come in. 6 One about to build a tower.
 And it came to passe that when hee was entered into the house of one of the chiefe Pharisees on the Sabbath day, to eat bread, they watched him.
 2 And beholde, there was a certaine man before him, which had the droppie.
 3 Then Iesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day?
 4 And they held their peace. Then hee tooke him, and healed him, and let him goe.
 5 And answered them, saying, Which of you shall leave an asse, or an ox fallen into a pit, and will not straightway pull him on the Sabbath day?
 6 And they could not answer him againe to those things.
 7 ¶ Hee spake also a parable to the guests, when hee marked how they chose out the chiefe rooms, and sayd unto them,
 8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, lest a more honourable man then thou be bidden of him.
 9 And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with shame to take the lowest room.
 10 ¶ But when thou art bidden, goe and sit downe in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at table with thee.
 11 ¶ For whosoever exalteth himselfe, shall be brought low, and he that humblyeth himselfe, shall be exalted.
 12 ¶ Then said he also to him that had bidden him, * When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompence bee made thee.
 13 But when thou makest a feast, call the poore, the maimed, the lame and the blinde.
 14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the dead.
 15 ¶ Now when one of them that sat at table heard these things, he sayd unto him, Blessed is he that eateth bread in the kingdome of God.
 16 Then said he to him, ¶ A certaine man made a great supper, and bade many,
 17 And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready.
 18 ¶ But they all with one minde beganne to make excuse. The first said unto him, I have bought a ferme, and I must needs go out and see it: I pray thee have me excused.
 19 And another sayd, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

1 Word for words, the selfe: not the brood of chiding is the selfe.
 2 The Lawe of the very Sabbath ought not to hinder the office of charitie.
 3 Either one of the Elders, whom they called the Sanderin, or one of the chiefe of the Synagogue, Iohn 7. 48.
 4 For this word Pharisee was the name of a sect, though it appear by the whole history that the Pharisee were in great credit.
 5 The reward of pride is ignominy, and the reward of true modestie is glory.
 6 Prov. 25. 7.
 7 Chap. 21. 14. matth. 23. 12.
 8 Against them which layeth out their goodie either ambitiously, or for hope of recompense, where as Christian charity respecteth onely the glory of God, and the profit of our neighbour.
 9 Prov. 3. 27. tob. 4. 7.
 10 Mat. 22. 8. rev. 19. 9.
 11 The most part are of them to whom God hath revealed himselfe as to a man, that such be like, as they have received of God, they willingly turne into teares and hindrances.
 12 As if they purpose, and a thing agreed upon before, for though they alledge severall excuses, yet all of them agreed in this, that they have their excuse, that they may not come to supper.

20 And another sayd, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the Goodman of the house angry, and sayd to his servant, Goe out quickly into the streets and lanes of the cite, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the servant said, Lord, it is downe as thou hast commanded, and yet there is room.

23 Then the master said to the servant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and he returned and said unto them,

26 * If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

26 * And whosoever beareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you minding to build a towre, sitteth not downe before, and counteth the cost, whether he have sufficient to performe it.

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that cometh against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, hee cannot be my discipule.

34 * Salt is good: but if salt have lost his favour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath cares to heare, let him heare.

CHAP. XV.

¶ The parable of the lost sheepe. 3 Of the grate. 13 And of the figgall sonne.

¶ Then * referred unto him, * all the Publicanes and sinners, to heare him.

2 Therefore the Pharises, and Scribes murmured, saying, Hee receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 * What man of you having an hundred sheepe, if hee lose one of them, doeth not leave ninetie and nine in the wilderness, and goe after that which is lost, until he finde it?

5 And when he hath found it, hee layeth it on his shoulters with ioy.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Reioyce with mee: for I have founde my sheepe which was lost.

7 I say unto you, that likewise ioy shall be in

heaven for one sinner that converteth, more then for ninetie and nine iust man, which need none amendment of life.

8 Either what woman having tenne groates, if shee loose one groate, doeth not light a candle, and sweep the house, and seeke diligently till she finde it?

9 And when the hath found it, shee calleth her friends, and neighbours, saying, Reioyce with mee: for I have founde the groat which I had lost.

10 Likewise I say unto you, there is ioy in the presence of the Angels of God, for one sinner that converteth.

11 ¶ Hee said moreover, A certaine man had two sonnes.

12 And the yonger of them sayde to his father, Father, give mee the portion of the goods that is fallen to mee. So hee divided unto them his substance.

13 So not many dayes after, when the yonger sonne had gathered all together, he tooke his iourney into a farr countrey, and there hee wasted his goods with riotous living.

14 Nowe when hee had spent all, there arose a great dearth thorough that land, and hee began to be in necessitie.

15 Then hee went and clave to a citizen of that countrey, and hee sent him to his farme, to feed swine.

16 And hee would faine have filled his bellie with the huskes that the swine ate; but no man gave them him.

17 ¶ Then he came to himselfe, and sayd, How many hired servants at my fathers have bread enough, and I die for hunger?

18 I will rise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee.

19 And am no more worthy to be called thy sonne: make me as one of thine hired servants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 And the sonne said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy sonne.

22 Then the father sayd to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feet.

23 And bring the fat calfe, and kill him, and let us eat, and be merry:

24 For this my sonne was dead, and is alive againe: and he was lost, but he is found. And they began to be merry.

25 ¶ Now the elder brother was in the field, and when he came & drew neere to the house, he heard melodie.

26 And called one of his servants, and asked what those things meant.

27 And he sayd unto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath received him safe and found.

28 Then hee was angry, and would not goe in: therefore came his father out, and entreated him.

29 But he answered, and sayd to his father, Lo, these many yeeres have I done thee service, neither brake I at any time thy commandement: and thou never gavest me a kid that I might make merry with my friends,

A Mew by these voluntary falling from God, having spoiled themselves of the benefice which they received of him, call themselves head-log into infinite calamities: but God of his singular goodness, offering himselfe freely to them, whom he called to repentance, through the greatness of their miserie wherewith they were tainted, doeth not onely greatly receive them, but also enricheth them with farre greater gifts, and blesteth them with the chiefest bliss.
The beginning of repentance is the acknowledging of the mercy of God, which lighteneth us to hope well.
Against God because he is sayd to dwell in heaven.

To true repentance there is a feeling of our sinnes, ioyced with sorrow and shame, from whence springeth a confession, after which followeth forgiveness.

Such as truly feare God, desire to have all men to be their followers.

a Wife and bread are better.

Even those afflictions, which are of themselves worthy of praise, and accomodation, may be ruled and ordered, that godliness may have the upper hand and preeminence.

¶ Math. 10. 47. d. If the matter be betweene God & him, as Theophilus saith: and therefore these words are not spoken simply, but by comparison.

¶ Chap. 9. 39. Matth. 26. 24. Marke 8. 34.

The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer, all kinde of miseries.

¶ At home, and outside all his costs before he begin the towre.

¶ Math. 5. 13. Marke 9. 5.

The disciples of Christ must be wife, both for themselves and for others: otherwise they be come the foolishness of all.

¶ Or, drew neere. 2 We must not despaire of them, which have gone out of the way, but according to the example of Christ, we must take great paines about them.
¶ Some Publicanes and sinners came to Christ from all quarters.
¶ Math. 18. 11.

times in a day, and seven times in a day tunc againe to thee, saying, It repenteth mee, thou shalt forgive him.

5 ¶ And the Apostles sayd unto the Lord, Increase our faith.

6 And the Lord said, ¶ If ye had faith, as much as is a graine of mustard seed, and should say unto this mulberie-tree, Plucke thy selfe up by the rootes, and plant thy selfe in the sea, it should even obey you.

7 ¶ Who is it also of you, that having a servant plowing or feeding cattell, would say unto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, and gird thy selfe, and serve me, till I have eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth hee thanke that servant, because hee did that which was commanded unto him? I trow not.

10 ¶ So likewise yee, when yee have done all those things, which are commanded you, say, We are unprofitable servants: we have done that which was our dutie to doe.

11 ¶ And so it was when he went to Hierusalem, that hee passed through the middes of Samaria, and Galilee.

12 And as hee entred into a certaine towne, there mette him ten men that were lepers, which stood a farr off.

13 And they lift up their voyces and sayd, Iesus, Master, have mercy on us.

14 And when he saw them, he sayd unto them, ¶ Go, shew your selves unto the Priests. And it came to passe, that as they went, they were cleaned.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loud voyce prayed God.

16 And fell downe on his face at his feete, and gave him thanks: and he was a Samaritan.

17 And Iesus answered, and sayd, Are there not ten cleaned? but where are the nine?

18 There is none found that returned to give God praye, save this stranger.

19 And hee sayd unto him, Arise, goe thy way, thy faith hath saved thee.

20 ¶ And when hee was demanded of the Pharisies, when the kingdome of God should come, he answered them, and sayd, The kingdome of God cometh not with observation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdome of God is within you.

22 And he sayd unto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 ¶ Then they shall say to you, Behold here, or behold there: but goe not thither, neither follow them.

24 For as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven, so shall the Sonne of man be in heaven, and shall his glory suddenly be spread farre and wide through the world, after that the ignominye of the crosse is put out and extinguished.

25 But first must hee suffer many things, and be reprooved of this generation.

26 ¶ And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wives, and gave in marriage unto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ¶ Likewise also as it was in the dayes of Lot: They ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 After these ensamples shall it be in the day when the sonne of man revealed.

31 ¶ At that day he that is upon the house, and his fuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 ¶ Remember Lots wife.

33 Whosoever will seeke to save his soule, shall lose it: and whosoever shall lose it, shall get it life.

34 ¶ I tell you, in that night there shall be two in one bed: the one shall be received, and the other shall be left.

35 Two women shall be grudging together, the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be received, and another shall be left.

37 ¶ And they answered, and sayde to him, Where, Lord? And he sayd unto them, Where-foever the body is, thither shall also the egles be gathered together.

CHAP. XVIII,

1 The parable of the unrighteous iudge and the widow. 2 Of the Pharisee and the Publicane. 3 Children are of the kingdome of heaven. 4 To sell and give to the poore. 5 The Apostles forsake all. 6 Christ foretelleth his death. 7 The blinde man receiveth sight.

And I seee I spake also a parable unto you, so this end: that they ought alwayes to pray, and not to waxe faint.

2 ¶ Saying, There was a iudge in a certaine city, which feared not God, neither revered man.

3 And there was a widow in that city, which came unto him, saying, Doe mee iustice against mine adversarie.

4 And hee would not of a long time: but afterward he sayd with himselfe, Though I feare not God, nor reverence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last shee come and make me weary.

6 And the Lord sayd, Heare what the unrighteous Iudge sayth.

7 Now shall not God avenge his elect, which cry night and day unto him, yea, though d he suffer long for them?

8 I tell you he will avenge them quickly: but when the Sonne of man cometh, shall hee finde faith on the earth?

9 ¶ He spake also this parable unto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went up into the Temple to pray:

¶ Gen. 7.15. mat. 24.38. 1 per. 3.10. 10 The world shall be taken unawares with the sudden judgement of God: and therefore the faithfull continually. ¶ Gen. 19.15.

¶ We must kee good heed, that nothing disturbe us the incitements of this world, nor any respect of friendship hinder us the least that may be. ¶ Gen. 19.15. ¶ Chap. 9.24. mat. 10.39. mar. 8.35. ioh. 12.25. ¶ That is, shall have it, so Matthev expoundeth it: for the life that is to come. ¶ Mat. 24.47. ¶ The onely way to continue is to cleave to Christ. ¶ Mat. 24.28.

¶ Gen. 19.15. ¶ Chap. 9.24. mat. 10.39. mar. 8.35. ioh. 12.25. ¶ That is, shall have it, so Matthev expoundeth it: for the life that is to come. ¶ Mat. 24.47. ¶ The onely way to continue is to cleave to Christ. ¶ Mat. 24.28.

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¶ Gen. 19.15. ¶ Chap. 9.24. mat. 10.39. mar. 8.35. ioh. 12.25. ¶ That is, shall have it, so Matthev expoundeth it: for the life that is to come. ¶ Mat. 24.47. ¶ The onely way to continue is to cleave to Christ. ¶ Mat. 24.28.

God will never be unmercifully taking so the Godly (although he be not so perfectly with them, as they would) even in those difficulties, which cannot be overcome by mans reason. ¶ Math. 17.20. a If you had no more faith but the quantity of a graine of mustard seede. ¶ Seeing that God may challenge unto himselfe of sight, both us and all that is our, he can be better unto us for nothing, although we labour mostfully even unto death. ¶ The most perfite keeping of the Law, which we can performe, deserved no reward. ¶ Christ doeth well, as will be unthankfull, but the benediction of God fructifies them onely to salvation, which are thankfull. ¶ Levitic. 19.2. ¶ The kingdome of God is in man. ¶ Iesus, although he the most perfect before their eyes: because they covetly persuade themselves, that it is joyined with outward pompe. ¶ With any outward pompe and shew of musicke, to be knowne by: for there were otherwise many flaine and evident tokens whereby men should have understood, that Christ was the Messias, whose kingdome was so long looked for: but hee spake in this place of the Pharisies, which the Pharisies dreamed of, which looked for an earthly kingdome of Messias. ¶ You looke about for Messias as though he were absent, but he is amongst you in the middes of you. ¶ We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vaine. ¶ The time will come that you shall see for the Sonne of man, with great glory of heave. ¶ Mat. 24.23. mar. 13.21. ¶ Christ forewarneth us that false Christs shall come, and that his glory shall suddenly be spread farre and wide through the world, after that the ignominye of the crosse is put out and extinguished.

and it is a metaphere taken of wretches, who beate their adversaries with their fistes or clubs: (so due they that are iniquitously beate the judges as they be the crying out, even as they were with blows. ¶ Though he seeme frowne in revenging the iniquitie done to his. ¶ Two things especially make our prayers voyde and of none effect: confidence of our owne righteousness, and the contempt of other: and an humble heart is contrary to both these.

g Although we
conscience what
loves we have we
have of God yet
are we defiled of
God as a proud
and arrogant, if we
put over a litle
truth in our own
works before
God

g From the
Pharisee in a lower
finer.

g Chap 14. 11.
mat. 23. 12.
mar. 9. 13.
mar. 10. 3.

f The children were
brought and young,
in that they were
brought, which ap-
peareth more ex-
tremely in that that
they were infants,
which is to be mar-
red against them
because they are
brought to the baptizing
of children.

g To loude or
think of Christ af-
ter the reason of
our flesh is the
cause of filthie
corruption.

g The children
also of the faithfull
are comprehended
in the free cove-
nant of God.

g Them that
carried the children,
whom the discipula
drew away.

g Childlike in-
nocence is an or-
nament of Chri-
stians.

g Mat. 19. 16.
marke 10. 17.

g Exod. 25. 30.
g The instrument
of riches carrieth
away many from
inheritance.

g To be bold rich
and godly is a
blasphemous gift
of God.

g Mat. 19. 27.
mar. 10. 28.

g They became
the ruck of all,
which refuse to
be posse for
Christ sake.

g Mat. 20. 17.
marke 10. 32.

g To aspire and con-
tend as perfection
is to sure in the
glory which re-
maineth for the
conquerours.

h Hereby we see
how much the
discipula were,

the one a Pharisee, and the other a Publican.

11 ^g The Pharisee stood and prayed thus with himselfe, O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican.

12 I fast twice in the weeke: I give tithes of all that ever I possess.

13 But the Publican standing a farre off, would not lift up so much as his eyes to heaven, but smote his breast, saying, O God, be mercifull to mee a sinner.

14 I tell you, this man departed to his house, justified rather then the other: for every man that exalteth himselfe shall be brought low, and he that humbly himselfe shall be exalted.

15 ^g ¶ They brought unto him also babes that he should touch them. And when his disciples saw it, they rebuked them.

16 ^g But Iesus ^g called them unto him, and said, Suffer the babes to come unto mee, and forbid them not: for of such is the kingdome of God.

17 Verely I say unto you, whosoever receiveth not the kingdome of God as a babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good Master, what ought I to doe, to inherit eternal life?

19 And Iesus sayd unto him, Why callest thou mee good? none is good, save one, even God.

20 Thou knowest the commandments, * Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 ^g And he sayd, All these have I kept from my youth.

22 Now when Iesus heard that, hee sayd unto him, yet lackest thou one thing, Sell all that ever thou hast, and distribute unto the poore, and thou shalt have treasure in heaven, and come follow me.

23 But when he heard those things, he was very heavy: for he was marvellous rich.

24 ^g And when Iesus saw him very sorrowfull, he sayd, With what difficultie shall they that have riches, enter into the kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then said they that heard it, And who then shall be saved?

27 And he sayd, The things which are impossible with men, are possible with God.

28 ^g ¶ Then Peter said, Loe, we have left all, and have followed thee.

29 ^g And he sayd unto them, Verely I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receive much more in this world, and in the world to come life everlasting.

31 ^g ¶ * 10 Then Iesus tooke unto him ^g twelve, and sayd unto them, Behold, we goe up to Hierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spit on.

33 And when they have scourged him, they will put him to death: but the third day hee shall rise againe.

34 But they understood none of these things,

and this saying was hid from them, neither perceived they the things, which were spoken.

35 ^g ¶ * 11 And it came to passe, that as he was come neere unto Iericho, a certaine blinde man fate by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they sayd unto him, that Iesus of Nazareth passed by.

38 Then he cried, saying, Iesus the Sonne of David, have mercy on me.

39 ^g ¶ And they which went before, rebuked him that hee should hold his peace, but hee cryed much more, O Sonne of David, have mercy on me.

40 And Iesus stood still, and commanded him to be brought unto him. And when hee was come neere, he asked him.

41 Saying, What wilt thou that I doe unto thee? And hee sayd, Lord, that I may receive my sight.

42 And Iesus sayd unto him, Receive thy sight: thy faith hath wrought thee.

43 Then immediately he received his sight, and followed him, praising God: and all the people, when they saw this, gave prayse to God.

CHAP. XIX.

a Zaccheus the Publican. 33 Ten pieces of money delivered to servants to occupy withall. 39 Iesus entred into Hierusalem. 34 See foretells the destruction of the citie with teares. 45 He casteth the filters out of the Temple.

NOW in which Iesus entred and passed through Iericho,

2 Beholde, there was a man named Zaccheus, which was the chiefe receiver of the tribute, and he was rich.

3 And hee fought to see Iesus, who he should be, and could not for the presse, because hee was of a low stature.

4 Wherefore he ranne before, and climbed up into a wilde figge-tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, hee looked up, and saw him, and said unto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and received him ioyfully.

7 ^g ¶ And when all they saw it, they murmured, saying, that hee was gone in to lodge with a sinful man.

8 ^g ¶ And Zaccheus stood forth, and said unto the Lord, Behold, Lord, the halfe of my goods I give to the poore: and if I have taken from any man by forged cavillation, I restore him foure fold.

9 Then Iesus sayd to him, This day is salvation come unto this house, forasmuch as he is also become the sonne of Abraham.

10 ^g ¶ For the sonne of man is come to seeke, and to save that which was lost.

11 ^g ¶ And whilst they heard these things, hee continued and spake a parable, because hee was neere to Hierusalem, and because all they thought that the kingdome of God should shortly appeare.

12 He sayd therefore, * A certaine noble man went into a farre country, to receive for himselfe a kingdome, and so to com: againe,

and spying, they cry out: the common-wealth is hidred. c. Beloved of God, one that walketh in the steps of Abrahams faith: and we gather that salvation came to this house, because they received the blessing as Abraham had, for all of the household were circumcised. g. Mat. 23. 11. * We must patiently waite for the iudgement of God, which shall be revealed in his time. * Math. 23. 14.

g. Mat. 10. 19.
marke 10. 45.
11 Christ sheweth
by a visible mira-
cle, that he is the
light of the world.

11 The more
stops and less that
Satan layeth in
our way, even by
them which pro-
fesse Christ
Name, so much
the more ought
we to goe for-
wards.

1 Christ preventeth
them with his
grace especially,
which seemed to
be stirred from it.

2 The overseer and
head of the Publicans
which were
there together: for
the Publicanes
were divided into
companies: as we
may gather by ma-
ny places of Cicero
his orations.

3 The world for-
sake the grace
of God, and yet
unwillingly that
it should be bestowed
upon other.

4 The example of
true penitence, is
known by the
effect.

b By falsely accus-
ing any man: and
his greivous multi-
ply to the milles
of the cattionnes
person: for com-
monly they have
this trade among
them when they rob
and spoile the com-
mon-wealth, they
have nothing in
their mouths, but
the profit of the
common-wealth, and
under that colour
they play the
thieves in such
sort: if men reprove
and soe cause to
reprove their subbe-
rie, and spying, they cry out: the common-wealth is hidred.

c Beloved of God, one that walketh in the steps of Abrahams faith: and we gather that salvation came to this house, because they received the blessing as Abraham had, for all of the household were circumcised. g. Mat. 23. 11. * We must patiently waite for the iudgement of God, which shall be revealed in his time. * Math. 23. 14.

There are three forms of men in the Church: the one for Christ whom they see out: the other, which according to their vocation, follow the gifts which have received of God, to his glory with great pain and diligence: the third are they, and do not go. As for the first, the Lord or his command will justly punish them in his time: the other he will bless, according to the pains which they have taken: and as for the stout-fall and idle person he will punish them at the first. This was a piece of money, which the Grecians used, and was value about an hundred pence, which is about ten crowns. Against them which speak their life idly in delib-erations, and otherwise in con-templation. e To the bankers and changers.

4. Chap. 3. 18. mat. 13. 44. mar. 4. 25.

f The disciples staggered and failed at the matter: but Christ goeth on boldly though death were before his eyes. g Math. 21. 7. marke 11. 7. Christ there in his owne person, that his king- dome is not of this world.

h Math. 21. 7. hebr. 12. 14.

13 And he called his ten servants, and deliv-ered them ten pieces of money, and said unto them, O currey till I come.

14 Now his citizens hated him, and sent an am- bassage after him, saying, Wee will not have this man to reigne over us.

15 And it came to passe, when he was come againe, and had received his kingdom, that he commanded the servants to be called to him, to whom he gave his money, that he might know what every man had gained.

16 Then came the first, saying, Lord, thy piece hath encreased ten pieces.

17 And he saide unto him, Well, good servant: because thou hast bene faithful in a very little thing, take thou authoritie over ten cities.

18 And the second came, saying, Lord, thy piece hath encreased five pieces.

19 And to the same he said, Be thou also ruler over five cities.

20 So the other came, and said, Lord, beholde thy piece, which I have layd up in a napkin:

21 For I feared thee, because thou art a straite man: thou takest up that thou laidest not downe, and reapest that thou diddest not sow.

22 Then hee said unto him, Of thine owne mouth will I iudge thee, O evill servant. Thou knowest that I am a straite man, taking up that I laid not downe, and reaping that I did not sow.

23 Wherefore then gavest not thou my money into the banke, that at my coming I might have required it with vantage?

24 And hee said to them that stood by, Take from him that piece, and give it him that hath ten pieces.

25 (And they saide unto him, Lord, he hath ten pieces.)

26 ¶ For I say unto you, that unto all them that have, it shall be given: and from him that hath not, even that he hath, shall be taken from him.

27 Moreover, thofe mine enemies, which would not that I should reigne over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forth before, ascending up to Hierusalem.

29 ¶ And it came to passe, when he was come neere to Bethpaze, and Bethania, besides the mount which is called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein as you shall see a colt tied, where never man sat: loose him, and bring him hither.

31 And if any aske you, why ye loose him, thus shall ye say unto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had said unto them.

33 And when they were loosing the colt, the owners thereof said unto them, Why loose yee the colt?

34 And they sayd, The Lord hath neede of him.

35 ¶ So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spread their clothes in the way.

37 And when hee was now come neere to the going downe of the mount of Olives, the whole

multitude of the disciples began to reioyce, and to praise God with a loud voice, for all the great workes that they had seene.

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heaven, and glory in the highest places.

39 ¶ Then some of the Pharisees of the compa- ny said unto him, Master, rebuke thy disciples.

40 But he answered, and said unto them, I tell you, that if these should holde their peace, the stones would cry.

41 ¶ And when he was come neere, he be- held the Citie, and wept for it,

42 ¶ Saying, O if thou haddest even knownen at the least in this day those things, which belong unto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come upon thee, that thine enemies shall cast a trench about thee, and com- palle thee round, and keepe thee in on every side.

44 And shall make thee even with the ground, and thy children which are in thee, and they shall not leave in thee a stone upon a stone, because thou knewest not that season of thy visitation.

45 ¶ Hee went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, * Mine house is the house of prayer, * but ye have made it a denne of thieves.

47 And he taught dayly in the Temple. And the hie Priests, and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged upon him when they heard him.

49 of so many Prophets, and so oft refusing mee the Lord of the Prophets, nowe especially in this my last coming to you, have hadd any regard to thy selfe. K The fit and commodious time is called the day of this cite. L That is, those things wherein they have loved to stand. m This is his very iudgement, where in God doth punish them to upright them. n Christ through after his exortie into Hierusalem by a visible signe, that it is his owne enjoyed him of his Father to purge the Temple. o Mat. 21. 17. i. sa. 16. 7. ¶ Ierem. 7. 11.

CHAP. XX.

4 From whence Iohn Baptisme was. 5 The wickednesse of the Priests is noted by the parable of the vineyard and the husbandmen. 6 The priests strive to be far. 7 Hee cometh in the Sadduces denying the resurrection. 8 How Christ is the fount of David.

And ¶ it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came upon him, with the Elders,

2 And spake unto him, saying, Tell us by what authoritie thou doest these things, or who is hee that hath given thee this authoritie?

3 And he answered, and said unto them, I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heaven, or of men?

5 And they reasoned within themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not?

6 But if we shall say, Of men, all the people will stone us: for they be perfwaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said unto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ * A Then began he to speake to the people this parable, A certaine man planted a vineyard, sowed

8 When they find god which ought to be the chiefe p teacher and first fourth of the kingdom of Gods he will raise up over extraordinary, in despite of them

9 Chap. 21. 6. num. 21. marke 13. 14. 9 Christ it not simply delisted with the destru- tion, no not of the wicked.

g Christ heareth off his speech, which theseb partly bow he was moved with com- passion for the destru- tion of the citie, that was like to ensue; and partly to upright them for their steechite and stubbornnesse against him, such as hath not lightly beene heard of.

h A flesh wife thou O Hierusalem, to whom this mes- sage was properly sent.

i After the say- ing of so many Prophets, and so oft refusing mee the Lord of the Prophets, nowe especially in this my last coming to you, have hadd any regard to thy selfe. K The fit and commodious time is called the day of this cite. L That is, those things wherein they have loved to stand. m This is his very iudgement, where in God doth punish them to upright them. n Christ through after his exortie into Hierusalem by a visible signe, that it is his owne enjoyed him of his Father to purge the Temple. o Mat. 21. 17. i. sa. 16. 7. ¶ Ierem. 7. 11.

* Math. 21. 29. marke 11. 27. 1 The Pharisees being overcome with the truth of Christs doctrine, conceive a question about his outward calling, and are overcome by the witnesse of their owne conscience.

* Math. 21. 33. marke 12. 1. i. sa. 5. Ierem. 2. 21. A It is so new thing to have been the chiefe ene- mies of Christ and his servants, which are conversant in the very Sanctuary of Gods holy place, but at length they shall be ofscape upon this parable, A certaine man planted a vineyard, sowed

3 The true Temple of God is built up even in the midst of incredible tumults, and most ill arge miseries, through invincible painances, yet that the end thereof cannot be hurt most happy.

4 Mar. 14.7. marke 13.15.

5 This shall be the end of your tribulations and afflictions, they shall be witnesses both before God and man, aswell of the righteous and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men precesse to the vienes of the church.

6 Chap. 12. mat. 10. 19. make 13. 17.

7 Mar. 10. 30.

8 Though you are compassed about on all sides with many afflictions, yet notwithstanding be valiant and courageous, and beare up these things manfully.

9 Dan. 9. 17. mat. 14. 13. marke 13. 14.

10 The small destruction of the whole cite is foretold.

11 By wrath, these things are wrought, when God frendly will be displeas'd if word for word, mouth, for the Hebrew call the edge of a sword the mouth because the edge bites.

12 Eze. 13. 10. eze. 31. 7. mat. 24. 29. marke 13. 14.

13 When the times are expired, appointed for the salvation of the Gentiles punishment of the Jews: And so be pasted in the destruction of Hierusalem, in the historie of the latter iudgement.

14 As the divers tempteth, the Lord will at the length plainly appeare to deliver his Church.

15 Rom. 8. 27.

16 We must be sober and watchfull both day and night for the Lords coming, that we be not taken at unawares.

17 Rom. 13. 13.

9 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then sayd he unto them, Nation shall rise against nation, and kingdome against kingdome.

11 And great earthquakes shall be in divers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a testimoniall.

14 Lay it up therefore in your hearts, that ye cast not before hand what ye shall answer.

15 For I will give you a mouth, and wisdom where against all your adversaries shall not be able to speake nor resist.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And yee shall be hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience possess your soules.

20 * And when ye see Hierusalem besieged with souldiers, then understand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the country, enter therein:

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But who be to them that be with child, and to them that give sucke in those dayes: for there shall be great distresse in this land, and wrath over this people,

24 And they shall fall on the s edge of the sword, and shall be led captiue into all nations, and Hierusalem shall be troden under foot of the Gentiles, until the time of the Gentiles be fulfilled.

25 * Then there shall be signes in the sunne, and in the moone, and in the starres, and upon the earth trouble among the nations, with perplexitie: the sea and the waters shall roare.

26 * And mens hearts shall faile them for feare and for locking after those things which shall come on the world: for the powers of heaven shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke up, and lift up your heads: * for your redemption draweth neere.

29 * And he spake to them a parable, Behold, the figtree, and all trees,

30 When they now shoo forth, ye seeing them know of your owne selves, that summer is then neere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.

32 Verely I say unto you, This age shall not passe, till all these things be done:

33 Heaven and earth shall passe away, but my words shall not passe away.

34 * Take heed to your selves, least at any time

your hearts be oppressed with surfeiting and drunkenness, and cares of this life, and least that day come on you at unawares.

35 For as a snare shall it come b on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the sonne of man.

37 * Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount, that is called the mount of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

C H A P. XXII.

39 *Tudas filleth Christ.* 40 *The apostles prepare the Passover.* 41 *Tudas saith that hee shall chuse.* 42 *Satan desireth to tempt.* 43 *Christ saith that they are waded nothing.* 44 *He prayeth in the mount.* 45 *He sweateth blood.* 46 *Michas care care of and heaulet.* 47 *57. 58. 60 Peter denieth Christ thrice.* 48 *Christ is mocked and brooken.* 49 *He confesseth himselfe to be the Sonne of God.*

Now * the feast of unleavened bread drew neere, which is called the Passover.

2 And the hie Priests and Scribes sought how they might kill him: for they feare the people.

3 * Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelve.

4 And he went his way, and communed with the hie Priests and captaines, how he might betray him to them.

5 So they were glad, and agreed to give him money.

6 And he consented, and sought opportunity to betray him unto them, when the people were away.

7 * * 3 Then came the day of unleavened bread, when the Passover c must be sacrificed.

8 And he sent Peter and Iohn, saying, Go and prepare us the d Passover that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he sayd unto them, Behold, when ye be entred into the cite, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entrech in.

11 And say unto the good man of the house, The Master faith unto thee, Where is the lodging where I shall eat my Passover with my disciples?

12 Then he shall shew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had sayd unto them, and made ready the Passover.

14 * 4 And when the e hour was come, he sae downe, and the twelve Apostles with him.

15 Then he sayd unto them, I have earnestly desired to eat this Passover with you, before I suffer.

16 For I say unto you, Henceforth I will not eat of it any more, until it be fulfilled in the kingdome of God.

17 And he took the cup, and gave thanks, and sayd, Take this, and divide it among you:

18 For I say unto you, I will not drinke of the fruit of the vine, until the kingdome of God be come.

10 On all men where-
forever they be.

11 You may see
appeare that you will
abide the counte-
nance and sentence
of the Iudge which
out seare.

4 Mar. 14. 1. marke 14. 10.

5 Christ is taken upon the day of the Passover, rather by the provocation of his Father, then by the will of men.

6 Mar. 26. 14. marke 14. 10.

7 A God by his wonderfull providence, causeth him to be the minister of our salvation, who was the author of our destruction.

8 They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeared by the 27 verse of this Chapter.

9 Without tumult, unwilling to be crucified, yet no people which used to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.

10 Mar. 25. 17. marke 14. 13.

11 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

12 By the order appointed by the Law, the Table which was the figure of the Passover: And this is spoken by the figure metonymy, which is very usual in the matter of the Sacraments.

13 Mar. 26. 10. marke 14. 17.

14 Christ having ended the Passover according to the order of the Law, forasmuch as he had said that he will not eat of it, hee eateth thereof in the manner and necessity of this life. e The evening and twilight, at what time this supper was to be kept. f I am put to death.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophetic who is that more thee.
 65 And many other things blasphemously spake they against him.
 66 * 21 And as soon as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him unto their Council.
 67 Saying, Art thou that Christ tell us. And he said unto them, If I tell you, you will not believe in me.
 68 And if also I aske you, you will not answer me, nor let me goe.
 69 Hereafter shall the Sonne of man sit at the right hand of the power of God.
 70 Then said they all, Art thou then the Sonne of God? And he said unto them, Ye say that I am.
 71 Then said they, What neede we any further witness? for wee our selves have heard it of his owne mouth.

C H A P. XXIII.

3 He is accused before Pilate. 7 He is sent to Herode. 12 He is mocked. 24 Pilate esteemeth him up to the Jewes request. 27 The women cry out to him. 33 He is crucified. 39 One of the thieves repenteth him. 43 The other is saved by faith. 45 He dieth. 53 He is buried.

Then the whole multitude of them arose, and led him unto Pilate.
 2 And they began to accuse him, saying, We have found this man perverting the nation, & forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Jewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moveth the people, teaching throughout all Iudaea, beginning at Galilee, even to this place.

6 2 Now when Pilate heard of Galilee, he asked whether the man were a Galilean,

7 And when he knew that he was of b Herodes jurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and trusteth to have seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priests alse and Scribes stood fourth and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and aiaied him in white, and sent him againe to Pilate.

12 3 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 * 4 Then Pilate called together the hie Priests, and the rulers, and the people.

14 * 4 And said unto them, Yee have brought this man unto me, as one that perverted the people: to behold me, I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him:
 15 No, nor yet Herod: for I sent you to him:

and loe, nothing worthy of death is done of him.

16 5 I will therefore chastise him, and let him loose.

(For of necessitie hee must have let one loose unto them at the feast.)

17 Then all the multitude cried at once, saying, Away with him, and deliver unto us Eyrabbas?

19 Which for a certaine insurrectione made in the citie, and murder, was call in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 6 And he said unto them the third time, But what evil hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were insat with loud voyces, and required that he might be crucified, and the voyces of them and of the hie Priests prevailed.

24 So Pilate gave sentence, that it should be as they required.

25 And hee let loose unto them him that for insurrectione and murder was cast into prison, whom they desired, and delivered Iesus to doe with him what they would.

26 * 7 And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 8 And there followed him a great multitude of people, and of women, which were bewailed and lamented him.

28 But Iesus turned backe unto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for thy selves, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begin to say to the mountaines, & Fall on us: and to the hills, Cover us.

31 * For if they doe these things to a greene tree, what shall be done to the drie?

32 * 4 And there were two others, which were evil doers, led with him to be flaine.

33 9 And when they were come to the place, which is called Calvarie, there they crucified him, and the evil doers: one at the right hand, and the other at the left.

34 10 Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee feared others: let him save himselfe, if he be that Christ the Chosen of God.

36 The soldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Jewes, save thy selfe.

38 11 And a superscription was also written over him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE JEWES.

39 9 And 12 one of the evil doers, which were hanged, railed on him, saying, If thou be that Christ, save thy selfe and us.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

5 The wisdome of the flesh, of 1000
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1 Christ, who is now redire to suffer for the redission, which we raised in this world, is full of pronounced guiltes, that it might appeare that hee suffered for his owne finnes: (which were none) but for ours.
 2 A Censuring the people, and leading them into error.
 3 Math. 23. 21. Marke 12. 17. Math. 27. 11. Marke 15. 32.
 4 Christ is a laughing Thorne to Iewes, but to their great smart.
 5 This was Herod Antipath the Tetrarch, in the time of whose government, which was amongst the space of 20 yeeres; Iohn the Baptise preached and was put to death, and Iesus Christ attended and refused to approach, and the Apostles began to preach, and divers things were done at Hierusalem amongst the Jewes, after the Resurrection.
 6 This Herod was sent into banishment 20 yeeres, about the second yeere of Cæsar Cæsar.
 7 A compassed way, 600 milles, and a furlow, which is 1200 milles.
 8 The hatred of godlines is joyntly the wicked together. 4 Christ is quite the second time, even of him of whom he is condemned, that it might appeare, howe he being iust, redeemed us which were uniuert.
 9 d This which the Iewes called the Sanhedrin.

¶ Math. 11. 16. 7 That Sonne, who is God from everlasting, tookke upon him many names, that one of theſe names might be both God and man, which manly appeared to many

14 ¶ 7 And that Worde was made a fleſh, and dwelt among us, (and we ſawe the glory thereof, as was the glorie of the onely begotten Sonne of the Father) a full of grace and truth.

15 ¶ 8 Iohn bare witnesse of him, and cryed, ſaying, This was he of whom I ſaid, He that cometh after me, was before me: for he was better then I.

16 ¶ 9 And of his fulneſſe have all we received, and a grace for grace.

17 For the Law was given by Moſes, but grace and truth came by Ietus Christ.

18 ¶ 10 No man hath ſeene God at any time: that onely begotten Sonne, which is in the boſome of the Father, he hath declared him.

19 ¶ 11 Then this is the record of Iohn, when the Jewes feint Priests and Levites from Hieruſalem to aſke him, Who art thou?

20 And hee ſayd, and denied not, and ſaid plainly, I am that Christ.

21 And they aſked him, What then? Art thou Elias? And he ſaid, I am not, Art thou that Prophet? And he answered, No.

22 Then ſaid they unto him, Who art thou, that we may give anſwer to them that ſent us? What ſayeſt thou of thy ſelfe?

23 He ſaid, I am the voice of him that crieth in the wildeſſe, Make ſtraight the way of the Lord, as ſaid the Prophet Eſaias.

24 ¶ 12 New they which were ſent, were of the Pharifes.

25 And they aſked him, and ſaide unto him, Why baptizeſt thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, ſaying, I baptize with water: but there is one among you, whom ye

¶ Iohn ſay which he ſaith of him, that he is the ſonne of God, who is God from everlasting, tookke upon him many names, that one of theſe names might be both God and man, which manly appeared to many

know not. 27 ¶ 4 Hee it is that cometh after me, which was before me, whoſe ſhoe lachet I am not worthy to unloofe. 28 Thoſe things were done in Bethabara beyond Iordan, when Iohn did baptize. 29 ¶ 5 The next day Iohn ſeeth Ieſus coming unto him, and ſayeth, Beholde that Lambe of God, which taketh away the P ſinne of the world. 30 This is he of whom I ſaid, After me cometh a man, which was before me: for he was better then I. 31 And I ſawe him not, but because hee ſhould be declared to Iſrael, therefore am I come, baptizing with water. 32 ¶ 6 So Iohn bare recorde, ſaying, I behelde that Spirit come downe from heaven, like a dove, and it abode upon him. 33 And I knewe him not: but he that ſent me to baptize with water, hee ſaide unto mee, Vpon whom thou ſhalt ſee that Spirit come downe, and tarry ſtill on him, that is hee which baptizeth with the holy Ghoſt. 34 And I ſaw, and bare recorde that this is that Sonne of God. 35 ¶ 7 The next day, Iohn flood againe, and two of his diſciples. 36 ¶ 8 And he beheld Ieſus walking by, and ſaid, Behold that Lambe of God. 37 ¶ 9 And the two diſciples heard him ſpeake, and followed Ieſus. 38 Then Ieſus turned about, and ſaw them follow, and ſaide unto them, What ſeeke ye? And they ſaid unto him, Rabbi, (which is to ſay by interpretation, Maſter) where dwelleſt thou? 39 Hee ſaide unto them, Come, and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him. 41 The ſame found his brother Simon firſt, and ſaid unto him, We have found that Meſias which is by interpretation, that Christ. 42 And hee brought him to Ieſus. And Ieſus beheld him, and ſaid, Thou art Simon the ſonne of Iona: thou ſhalt be called Cephas, which is by interpretation a ſtone. 43 ¶ 10 The day following, Ieſus would goe into Galilee, and found Philip, and ſaid unto him, Follow me. 44 Now Philip was of Bethſaida, the citie of Andrew and Peter. 45 ¶ 11 Philip founde Nathanael, and ſyde vnto him, we have founde him of whom Moſes ſaid in the Law, and the Prophets, Ieſus that Sonne of Ioseph, that was of Nazareth.

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¶ Mat. 3. 11. make 1. 7. luke 3. 16. ad. 19. ad. 11, 16. and 19. ¶ The bodie of all the ſacriſces of the Law, to make ſatisfaction for the ſinne of the world, is Ieſus Christ. ¶ This word (that) which is added, hath great force in it, not onely to ſet forth the workmanſhip of Christ, and ſo to ſeparate him from the Lambe which was a figure of him, and from all other ſacriſces of the Law, but alſo to bring into our mind the Prophecie of Eſay and others.

¶ The word of the preſent time ſignifieth a conſuall act, for the Lambe hath this verbe proper unto him, and for ever.

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19 We mult especially take heed of false presumption, which thrust up against the entrance to Christ.

20 Simple uprightnesse doeth the true life rise from the dead.

21 The end of miracles is to set before us Christ the Almighty, and also the only saviour, that we may be saved by his faith.

* Gen. 8. 12.

x By these words, the power of God is signified which should appear in his miracles by the angels, for by him as the head of the Church.

46 19 Then Nathanael sayd unto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 20 Iesus faw Nathanael comming to him, and said of him, Behold indeede an Israelite, in whom is no guile.

48 21 Nathanael said unto him, Whence knewst thou me? Iesus answered, and said unto him, Before that Philip called thee, when thou wast under the figge tree, I saw thee.

49 Nathanael answered, and said unto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said unto him, Because I said unto thee, I faw thee under the figge tree, beleevest thou? thou shalt see greater things then these.

51 And he said unto him, Verely, verely, I say unto you, Hereafter shall ye see heaven open, and the Angels of God ascending, and descending upon that Sonne of man.

CHAP. II.

x Christ turneth water into Wine, 11 which was the beginning of his miracles. 12 He goeth downe to Capernaum: 13 from thence he goeth up to Hierusalem, 15 and casteth the merchandis out of the Temple. 19 He foretelleth that the Temple, that is, his body shall be destroyed the Threety. 23 Many beleeve in him, seeing the miracles which he did.

And the third day, was there a marriage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples unto the marriage.

3 2 Now when the wine failed, the mother of Iesus sayd unto him, They have no wine.

4 Iesus sayd unto her, Woman, what have I to doe with thee? mine houre is not yet come.

5 His mother sayd unto the servants, whatsoever he sayth unto you doe it.

6 And there were set there, sixe waterpots of stone, after the maner of the purifying of the Iewes, containing two or three firkins a piece.

7 And Iesus sayd unto them, Fill the waterpots with water. Then they filled them up to the brimme.

8 Then he sayd unto them, Draw out now, and beare unto the governour of the feast. So they beare it.

9 Now when the governour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the servants, which drew the water, knew) the governour of the feast called the bridegrome.

10 And sayd unto him, All men at the beginning fet fourth good wine, and when men have well drunken, then that which is worse: but thou hast kept backe the good wine untill now.

11 This beginning of miracles did Iesus in Cana a towne of Galile, and shewed forth his glorie, and his disciples beleeved on him.

12 After that, he went downe into Capernaum, he and his mother, and his brethren, and his disciples: but they continued not many dayes there.

13 3 For the Iewes Passover was at hand, therefore Iesus went up to Hierusalem.

14 4 And hee found in the Temple thofe that sold oxen, and sheepe, and doves, and changers of

money sitting there.

15 Then hee made a scourge of small cordes, and drave them all out of the Temple with the sheepe and oxen, and powred out the changers money, and overthrowed their tables.

16 And said unto them that sold doves, Take these things hence: make not my fathers house an house of merchandise.

17 And his disciples remembered, that it was written, The zeale of thine house hath eaten me up.

18 5 Then answered the Iewes, and sayd unto him, What signe shewest thou unto us, that thou doest these things?

19 Iesus answered and said unto them, Destroy this Temple, and in three dayes I will raise it up againe.

20 Then said the Iewes, Fourtie and fixere yeeres was this Temple a building, and wilt thou raise it up in three dayes?

21 But he spake of the temple of his body.

22 As soon therefore as hee was risen from the dead, his disciples remembered that he thus said unto them: and they beleeved the Scriptures, and the word which Iesus had said.

23 Nowe when hee was at Hierusalem at the Passover in the feast, many beleeved in his Name, when they saw his miracles which he did.

24 6 But Iesus did not commit himselfe unto them, because he knew them all.

25 7 And had no neede that any should testifie of man, for he knew what was in man.

CHAP. III.

x Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The respect in the wilderness. 23 Iohn baptizeth, 27 and teacheth his, that he is not Christ.

Here is a man of the Pharisees, named Nicodemus, a ruler of the Iewes.

2 This man came to Iesus by night, and sayd unto him, Rabbi, we know that thou art a teacher come from God, for no man could doe these miracles that thou doest, except God were with him.

3 Iesus answered and said unto him, Verely, verely I say unto thee, Except a man be borne againe, he cannot see the kingdom of God.

4 Nicodemus said unto him, How can a man be borne which is oldecan hee enter into his mothers womb againe, and be borne?

5 Iesus answered, Verely, verely I say unto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is spirit.

7 Marvaile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it listeth, and

conferst in this, that we know our selves not only to be corrupt in part, but to be wholly dead in sinne: so that our nature had neede to be created anew, as touching the qualities thereof: which can be done by no other verue, but by the divine and heavenly verue, by us more first created. d That is, in, or, or, or, as hee saith himselfe after reard, ver. f. e The Church: for Christ thewin in that place, how we come to be citizens, and to have ought to doe in the citie of God. g How can I that am old be borne againe? for to solveeth, saye Christ his wordes belonged to none but to him. h That is, fleshly, to wit, wholly uncleane and under the vntoward of God: and therefore this word, Spirit, signifieth the contrarye of man: vntoward of God: which is the Spirit, that is, the man regenerated into Christ through the grace of the holy Ghost, whose nature is everlasting and immortall, though through the sinne of the flesh remaineth. b With mee and wading bladders, as if listeth,

* Mat. 69. 9.

g Zeale in this place is taken for a verball indignation and dislike of the sinne, conceived of the minde, conceived of those naughtie and evill dealing towards them whom we love well.

5 As that time which fo bideth which fo bideth which fo bideth, recalling which they themselves most shamefully abuse, that they will not admit an extraordinary, and which God confirmeth from heaven, (and they although in vaine would have it excused) unless it be sealed with outward and bodily miracles.

h With what miracle doest thou confirme it, that we may see that heavenly power and verue, which giveth the auctoritie to speake and doe thus? + Mat. 26. 61, and 27. 40. mar. 14. 18.

11 29. i That it is ofis bodie. 6 It is not goodcrediting them, which stand onely upon miracles. 7 Christ is the searcher of hearts, and therefore true God.

There is a stone sometimes more nurtured, than the learned: but as well the learned as the unlearned must desire wisdome of Christ onely.

2 A man of great estimation, and a ruler amongst the Iewes.

h We know that thou art from God to teach us.

But be it without some part of the excellencie of God appeareth. And if Nicodemus had knowne Christ, he would not have said thus. God was with him, but in him: as Paul doeth 2. Cor. 3. 19.

3 The beginning of Christianitie.

to be wholly dead in sinne: so that our nature had neede to be created anew, as touching the qualities thereof: which can be done by no other verue, but by the divine and heavenly verue, by us more first created. d That is, in, or, or, or, as hee saith himselfe after reard, ver. f. e The Church: for Christ thewin in that place, how we come to be citizens, and to have ought to doe in the citie of God. g How can I that am old be borne againe? for to solveeth, saye Christ his wordes belonged to none but to him. h That is, fleshly, to wit, wholly uncleane and under the vntoward of God: and therefore this word, Spirit, signifieth the contrarye of man: vntoward of God: which is the Spirit, that is, the man regenerated into Christ through the grace of the holy Ghost, whose nature is everlasting and immortall, though through the sinne of the flesh remaineth. b With mee and wading bladders, as if listeth,

thou

x Christ declaring openly in an assembly by his constant miracles, that he hath power over the nature of things, to feede many bodies, leadeth the mindes of all men, to his praise and the glory of vertue and power.

a After the talke which he had with Nathanael, or after that hee departed from Iohn, or after that hee came into Galile.

a Christ is careful enough of our salvation, and therefore hath no neede of God to put him in mind of it.

b Mine appointed time.

c These were vessels, which were appointed for water, where in they washed themselves.

d Every fixtin contained an hundred pound, or twelve ounces the pound: Whereby we gather that Christ holpe them with a thousand and eight hundred pounds of wine.

e Word for word, are drunken Now this speech, to be wearye is not allowed in the Hebrew tongue, but signifieth sometimes full, and plentifull use of wine: as Gen. 49. 34.

f That is, his coffin.

g Christ beinge ordered to purge the Church, doth with great zeale begin his office both of Priest and Prophet,

been diseafed eight and thirte yeeres.

6 When Iesus saw him lie, and knew that he now long time had bene diseafed, hee sayd unto him, Wilt thou be made whole?

7 The sicke answered Iesus, Sir, I have no man, when the water is troubled, to put me into the poole: but while I am coming, another Reppeth downe before me.

8 Iesus sayd unto him, Rise: take up thy bed, and walke.

9 And immediately the man was made whole, and tooke up his bed, and walked: and the same day was the Sabbath.

10 A Fewes therefore sayd to him that was made whole, It is the Sabbath: it is not lawfull for thee to cary thy bed.

11 He answered them, He that made me whole he sayd unto me, Take up thy bed, and walke.

12 Then asked they him, What man is it that which sayd unto thee, Take up thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conveyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd unto him, Beholde, thou art made whole: sinne no more, lest a worse thing come unto thee.

15 The man departed, and tolde the Iewes that it was Iesus that had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not only because hee had broken the Sabbath: but sayd also, that God was his Father, and made himselfe equal with God.

19 Then answered Iesus, and sayd unto them, Verely, verely I say unto you, The Sonne can doe nothing: of himselfe, save that he seeth the Father doe: for whatsoever things he doeth, the same things doth the Sonne f in like maner.

20 For the Father loveth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shew him greater works then these, that ye should marvel.

21 For likewise as the Father raised up the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all iudgement unto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verely, verely I say unto you, he that heareth my word, and beleeveth him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.

25 Verely, verely I say unto you, the heure

shall come, and now is, when the dead shall here the voice of the Sonne of God: and they that here it shall live.

26 For as the Father hath life in himselfe, so likewise hath he given to the Sonne to have life in himselfe.

27 And hath given him i power also to execute iudgement, in that he is the Sonne of man.

28 7 Marvel not at this: for the hour shall come, in the which all that are in the graves, shall heare his voice.

29 8 And they shall come I fourth, that have done good, unto the resurrection of life: but they that have done evil, unto the resurrection of condemnation.

30 9 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent mee.

31 If I should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.

33 Ye went unto Iohn, and he bare witness unto the truth.

34 But I receive not the record of man: nevertheless these things I say, that ye might be saved.

35 He was a burning and a shining candle: and ye would for a season have reioyced in his light.

36 But I have greater witness then the witness of Iohn: for the works which the Father hath given me to finish, the same works that I do, beare witness of me, that the Father sent me.

37 And the Father himselfe, which hath sent me, beareth witness of me. Ye have not heard his voice at any time, neither have ye seene his shape.

38 And his word have you not abiding in you: for whom he hath sent, him ye beleeveth not.

39 Search the Scriptures: for in them ye thinke to have eternal life, and they are they which testifie of me.

40 But ye will not come to me, that ye might have life.

41 I receive not the praise of men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers Name, and ye receive me not: if another shall come in his owne name, him will ye receive.

44 How can ye belevee, which receive & honour one of another, and seeke not the honour that cometh of God alone?

45 I Doe not thinke that I will accuse you of my Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye beleeveth Moses, ye would have beleeveth me: for he wrote of me.

47 But if ye beleve not his writings, how shall ye beleve my words?

Love toward God. Chap. 3. 43. This dredd doth not put away that which is here said, but correcteth it, as if Christ said, they shall have no forer an accuseth then Moses. Gen. 3. 15. and 22. 18. and 49. 10. deui. 18. 15.

CHAP. VI.

8 Five thousand are fed with five loaves and two fishes. 17 Christ goeth apart from the people. 17 As his disciples were weary, he cometh unto them walking on the water. 26 He raiseth up the true 27 and everlasting. 35 bread of life. 42. 51 The lewys murmur, 60 and many of the disciples, 65 depart from him. 69 The Apostles confesse him to be the Sonne of God.

A true Religion is not mortuallly affected by any means, then by the presence of Religion is life. 17. 11. 3 The worke of God was ever the breach of the Sabbath: but the workes of Christ are the worke of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne. 17. 19. 4 That is, his onely and no man, which they gather by that, that he sayeth. (And I worke) applying this word worke to himselfe, which the Father doeth, and therefore I must be like himselfe equal to God. Not onely without his Fathers authority, but also in his might, as power. This must be understood of Christ his person, which consisteth of two natures, and not simply of his Godhead, for hee was he sayeth that his Father moveth and governeth him in all things, but yet notwithstanding, when he sayeth he worke with his Father, he toucheth his Godhead. I In like sort, jointly and together. Not for that the Father doeth some things, and then the Sonne worke after the like but because the might & power of the Father and the Sonne do worke equally and jointly together. 48. 1. there maketh no man partner of everlasting life, but do Christ, in whom onely also he is truly worshipped. 5 This word (judgeth) is taken by the figure Synecdoche, for all government. B These words are not to be taken, as though they imply denied that God governeth the world, but as the Iewes were used, who say that hee is the Father from the Sonne, whereas indeed, the Father worketh with the Sonne, but onely in the person of his Sonne, being made manifest in the flesh: so say hee afterward verse 30. that he came not to doe his owne will: that his doctore is not his owne. Chap. 7. 16. that the blinde man and his parents (sinned now). Chap. 9. 3. The Father is not worshipped by man and his power approbated by faith, which is the onely way that leadeth to eternal life. 6 We are all dead in sinne and can be quickened by any other means, then by the word of Christ approbated by faith.

I That is, his, and sheweth power to raise and quicken all things: inasmuch that he hath power of life and death. K That is, he shall not onely raise the world, but he is God, but also as his man, he received this of his Father to be iudge of the world. 7 All shall appeare before the iudgement seat of Christ as leigh to be iudged. 8 Faith and iustidely shall be iudged by their fruits. I Or, in graves. 4 Math. 23. 19. 10 That is, resurrection which had life everlasting following it: a staff which is the resurrection of condemnation: that is, which condemns them full words. 9 The Father is the author and approver of all things, which Christ doeth. N Seeke for a. 0 172 my father, dreddeth men, who evereth in me. 3 Chap. 8. 14. P Fastideth, that is, worthy to be credited. See Chap. 8. 14. 4 Mat. 3. 17. 10 Christ is declared to be the onely Saviour by Iohns voice, and iohannes miracles, and by the testimonies of all the Prophets. But he would not wanting being added to false prophets, and said, who seeme religious, feele none of all these things. 9 A little while. 4 Mat. 13. 31. and 17. 5. 6 Deut. 4. 23. 7 Act. 17. 11.

43 Iesus then answered, and sayde unto them, Murrure not among vs selves.

44 No man can come to me, except the Father, which hath sent mee, draw him: and I will raise him up at the last day.

45 It is written in the 4^m Prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me:

46 ¶ Not that any man hath seene the Father, & sawe hee which is of God, he hath seene the Father.

47 Verely, verely I say unto you, he that be- leueth in me, hath everlasting life.

48 I am that bread of life.

49 * Your fathers did eate Manna in the wil- derness, and are dead,

50 ¶ That is that bread, which commeth downe from heaven, that he which eateth of it, should not die.

51 ¶ I am that living bread, which came downe from heaven: If any man eate of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for he life of the world.

52 Then the Iewes strove among them- selves, saying, How can this man give us his flesh to eate?

53 Then Iesus sayd unto them, Verely, verely I say unto you, Except ye eate the flesh of the Son of man, and drinke his blood, ye have f no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As ¶ that living Father hath sent me, so live I by the a Father, and he that eateth me, even he shall live by me.

58 This is that bread which came downe from heaven: not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live for ever.

59 These things spake hee in the Synagogue as he taught in Capernaum.

60 ¶ Many therefore of his disciples (when they heard his) saide, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his dis- ciples murmured at this, said unto them, Doeth this offend you?

62 ¶ What then if ye should see that Some of man ascend up to ¶ where he was before?

63 ¶ It is the ¶ spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake unto

30 cometh unto him: yet notwithstanding the truth must be preached and sought. ¶ If Christ be present, life is present, but when Christ is absent, then is death present. ¶ 1 Cor. 11. 27. ¶ In what that Christ is man, he receiveth that power which quickeneth and giveth life to them that are his, of his Father: and he addeth this word (that) to make a difference betweene him and all other fathers.

¶ Christ his meaning is, that though he be man, yet his flesh can give life, not of the owne nature, but because that flesh of his dwelleth in the Father, & as to say, death is sent out of the Father, that power to which hee hath life. ¶ 2 Cor. 13. 2. The life it worship and reverence that which it becometh itselfe. ¶ Chap. 3. 13. ¶ The flesh of Christ doeth therefore quicken us, because that he that is man, is God: which mystere is only comprehended by faith, which is the gift of God, properly only to the elect. ¶ Spirit what is, that power which quickeneth them that are dead, & causeth the flesh of Christ, which otherwise were nothing but flesh, but is life in itselfe, and it give life to us.

you, are spirit and life.

64 But there are some of you that beleeve not: for Iesus knewe from the beginning, which they were that beleeved not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.

66 ¶ From that time, & many of his disciples went backe, and walked no more with him.

67 Then saide Iesus to the twelve, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternal life:

69 And wee beleeve and knowe that thou art that Christ that Some of the living God.

70 ¶ Iesus answered them, Have not I ¶ chosen you twelve, and one of you is a devill?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelve.

CHAP. VII.

a Christ, after his confusion were gone up to the feast of the Tabernacles, ¶ 10 goeth either privily. ¶ 12 The twelve sundry opinions of him. ¶ 14 He teacheth in the Temple. ¶ 15 The Jewels command to take him. ¶ 18 Strife among the multitude about him. ¶ 27 and betweene the Pharisees and the officers that were sent to take him, ¶ 50 and Nicodemus.

AFTER these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ¶ a feast of the Tabernacles was at hand.

3 ¶ His brethren therefore sayd unto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, & he himselfe seeketh to be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his b brethren beleeved not in him.

6 ¶ Then Iesus sayd unto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up into this feast: I will not goe up yet unto this feast: ¶ for my time is not yet fulfilled.

9 ¶ These things he sayd unto them, and a- boarde still in Galile.

10 ¶ But alioone as his brethren were gone up, then went he also up unto the feast, not openly, but as it were privily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiveth the people.

13 Howbeit no man spake ¶ openly of him for feare of the Iewes.

14 ¶ Now when d halfe the feast was done, Iesus went up into the Temple, and taught.

15 And the Iewes marvelled, saying, How knoweth this man the Scriptures, seeing that he never learned!

Some also that know him condemn him rashly: a very few thinke well of him, and say, ¶ C. Or, boldy, and freely: for the chief of the Iewes saye nothing f much, as to bury his name and name. ¶ 4 Christ testified with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence even by the fame, whereby they ought to have bene stirred up to embrace Christ, d about the fourth day of the feast.

¶ Such is the malice of men, that they will not be satisfied of their owne destruction, even of the very doctrine of salvation (unless it be a few, which beleeve through the singular gift of God.) ¶ 15 The number of the professors of Christ is very small, and among them also there be some hypocrites, and worse than all, ¶ Math. 23. 16.

¶ Levit. 13. 24. ¶ This feast was so called, because of the hootes, and tents which they pitch of divers kinde of bushes, and save under them seven dayes together, all which time the feast lasted.

¶ The grace of God cometh not by inheritance, but it is a gift that cometh otherwayes, whereby it cometh to passe, that often times the children of God suffer more affliction on by their owne kindefolkmen than by strangers.

¶ His kindefolkmen: for to save the Hebrewes to speake, ¶ We must not follow the foolish desires of our friends.

¶ Chap. 8. 20. ¶ An example of horrible confusion in the very bosom of the Church. The Pharisees envied the people with rancour and feare: the people seeke Christ, when he sayeth not, when he offereth himselfe, they neglect him.

¶ Some also that know him condemn him rashly: a very few thinke well of him, and say, ¶ C. Or, boldy, and freely: for the chief of the Iewes saye nothing f much, as to bury his name and name. ¶ 4 Christ testified with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence even by the fame, whereby they ought to have bene stirred up to embrace Christ, d about the fourth day of the feast.

16 ¶ Iesus answered them, and sayd, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 ¶ He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no unrighteousnesse is in him.

19 ¶ Did not Moses give you a Law, and yet none of you keepeth the Law? ¶ Why goe ye about to kill me?

20 The people answered, and sayd, Thou hast a devil: who goeth about to kill thee?

21 ¶ Iesus answered, and sayd unto him, I have done one worke, and ye all marvelle.

22 ¶ Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumsise a man.

23 If a man on the Sabbath receive circumcision, that the Law of Moses should not be broken, be ye angry with mee, because I have made a man every whit whole on the Sabbath day?

24 ¶ Judge not: according to the appearance, but iudge righteous iudgement.

25 ¶ Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 ¶ Howbeit we know this man whence hee is: but when that Christ cometh, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as hee taught, saying, Ye both know mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 ¶ Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleved on him, and sayd, When that Christ cometh, will he doe moe miracles then this man hath done?

32 ¶ The Pharisees heard that the people murmured these things of him, and the Pharisees, and high Priests sent officers to take him.

33 ¶ Then sayd Iesus unto them, Yet am I a little while with you, and then goe I unto him that sent me.

34 ¶ Ye shall seeke me, and shall not find mee, and where I am, can ye not come.

35 ¶ Then sayde the Iewes among themselves, Whither will hee goe, that we shall not find him? will hee goe unto them that are dispersed among the Grecians, and teach the Grecians?

36 ¶ What saying is this that hee sayd, Ye shall seeke mee, and shall not find mee? and where I am, can ye not come?

37 ¶ Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come unto me, and drinke.

38 ¶ He that beleeveth in mee, as I sayth the Scripture, out of his belly shall flow rivers of water of life.

39 ¶ (* This spake hee of the Spirit, which they that beleved in him, should receive: for the Holy Ghost was not yet given, because that Iesus was not yet glorified.)

40 ¶ So many of the people, when they heard this saying, sayd, ¶ Of a truth this is that Prophet.

41 ¶ Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 ¶ Saith not the Scripture that that Christ shall come of the seede of David, and out of the towne of Beth-lehem, where David was?

43 ¶ So was there disension among the people for him.

44 And some of them would have taken him, but no man laid hands on him.

45 ¶ Then came the officers of the hie Priests and Pharisees, and they sayd unto them, Why have ye not brought him?

46 ¶ The officers answered, Never man spake like this man.

47 ¶ Then answered them the Pharisees, Are ye also deceived?

48 ¶ Doeth any of the rulers, or of the Pharisees beleve in him?

49 ¶ But this people, which know not the Law, are cuffed.

50 ¶ Nicodemus sayd unto them, (* he that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, and knowe what he hath done?

52 ¶ They answered, and said unto him, Art thou also of Galile? Search and looke: for out of Galile arifeth no Prophet.

53 ¶ And every man went unto his own house.

¶ There is convention over to the Church it selfe above the chief point of religion: neither hath Christ any more cruell enemies than those that occupie the feast of truth: ye can they not doe what they would. ¶ Deut. 18. 15. ¶ Mich. 5. 2. mat. 2. 17. God from heere fourth times that hee is his former enemies. ¶ Raffe Passours are so fad and foolish that they receive the Church of God according to the multitude and outward shew. ¶ Chap. 3. 8. ¶ Deut. 17. 8. and 19. 15. ¶ What he hath committed, who is accused. ¶ There is no counsell against the Lord.

CHAP. VIIII.

¶ The woman taken in adulterie, 12 hath her finnes forgiven her. 12 Christ die for the world. 19 The Pharisee aske where his Father is. 20 The friends of Abraham. 44 The sinnes of God. 44 The devil the father of lying. 56 Abraham saw Christ day.

¶ And Iesus went unto the mount of Olives.

2 ¶ And early in the morning came againe into the Temple, and all the people came unto him, and hee late downe and taught them.

3 ¶ Then the Scribes and the Pharisees brought unto him a woman taken in adulterie, and set her in the middes,

4 And said unto him, Master, we found this woman committing adulterie even in the very act.

5 ¶ Now Moses in our Law commanded, that such should be stoned: what saiest thou therefore?

6 And this they said to tempt him, that they might have, whereof to accuse him. But Iesus stood downe, & with his finger wrote on the ground.

7 And while they continued asking him, hee lift himselfe up, and sayd unto them, ¶ Let him that is among you without sinne, cast the first stone at her.

¶ There are two principles of our salvation: the one is to be thoroughly touched with a true feeling of our extreme poverty: the other to seeke in Christ our strength (whom we catch hold on by faith) the abundance of all good things. ¶ The last day of the feast of the Jews, when the high day was at the first. ¶ Levit. 23. 5. ¶ Deut. 19. 15. ¶ This is not read nor used in any place, but it is thought to be taken out of many places where mention is made of the gifts of the holy Ghost, as Jer. 2. Eze. 44. but especially in Eze. 37. ¶ See also actus 2. 17. ¶ What is meant by the holy Ghost, he expressed a little before, speaking of the Spirit which they that beleved in him should receive. So that by the name of holy Ghost are meant the graces and inward workings of the holy Ghost. ¶ That is, the things which were not yet seen and perceived, which were to shew and set forth the

¶ Therefore are these three to whom the Gospel favoureth well, of godliness is very rare. ¶ Look above chap. 5. vers. 22 and hee speaketh this after the opinion of the Iewes, as he sayd, My doctrine is not mine, but his that sent me. ¶ It is a man as other are, and therefore set light by him, but it is he that sent me. ¶ The true doctrine of salvation differeth from the false, in that the same feare the glory of God, and this by pulling up of men darkeneth the glory of God. ¶ Eze. 34. 9. ¶ None do more could easily boast themselves to be the defenders of the Law of God, then they that do most impudently break it. ¶ Chap. 18. ¶ The Sabbath day, which is here set before us for a rule of all ceremonies, was not appointed to hinder, but to further and practise Gods works: amongst which the love of our neighbour is the chiefest. ¶ Levit. 19. 3. ¶ Gen. 17. 10. ¶ In the 12. vs. of this chapter, which is in which Matthew 23. 23. hee is of great account among the Jews, that you do not do circumcise, but do not do the substance, you rightly approve me, for hearing a man through his? ¶ Deut. 10. 16. ¶ We must iudge according to the truth, and not hear the serious of men do turne us and carry us away. ¶ In the 12. vs. of this chapter, I seeme to be but an abill and rest all of Galilee, and a carpenteres sonne, whom no man maketh account of: but marke the matter is selfe well, and in the 13. vs. ¶ Many doe marvelle that the friends of the enemies of God have no success: yet in the meane season they do not a knowledge of the wraite and power of God. ¶ Men are very wise to procure flay and they to themselves. ¶ The truth of Christ doth not hang upon the iudgement of man. ¶ The wicked can not doe what they list, but what God hath appointed. ¶ 14 vs. ¶ The Kingdom of God increaseth, for in the rage of his enemies, till at length they in vaioe seeke for those blessings which they desired when they were wraite. ¶ Chap. 13. 33. ¶ Worldly goods, (the dispersion of the Gentiles or Grecians) will never the name of the Grecians be under the Law, which was never dispersed among the Gentiles, 1. Pet. 1. 2.

8 And againe hee flopped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne confidence, they went out, one by one, beginning at the eldest even to y last: so Iesus was left alone, and the woman standing in the midst.

10 When Iesus had lift up himselfe againe, & saw no man, but the woman, hee sayd unto her, Woman, where are those thine accusers; hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.

12 Then spake Iesus againe unto them, saying, I am that light of the world: hee that followeth me, shall not walke in darkenesse, but shall have that light of life.

13 The Pharisees therefore sayde unto him, Thou bearest record of thy selfe: thy record is not true.

14 Iesus answered & sayd unto the b Though I beare record of my selfe, yet my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whither I goe.

15 Ye iudge after the flesh: I iudge no man.

16 And if also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, that the testimony of two men is true.

18 I am one that beare witness of my selfe, and the Father that sent me beareth witness of me.

19 Then sayd they unto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor the Father of mine. If ye had known mee, ye should have known that Father of mine also.

20 These words spake Iesus in the uicariarie, as he taught in the Temple, and no man layd hands on him: for his houre was not yet come.

21 Then sayd Iesus againe unto them, I goe my way, and ye shall seeke me, and shall die in your finnes. Whither I goe, can ye not come.

22 Then sayd the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he sayd unto them, Ye are from beneath: I am from above: ye are of this world, I am not of this world.

24 I sayd therefore unto you, That ye shall die in your finnes: for except ye beleve, that I am he, ye shall die in your finnes.

25 Then sayd they unto him, Who art thou? And Iesus sayd unto them, Even the same thing that I sayd unto you from the beginning.

26 I have many things to say, and to iudge of you, but he that sent me, is true, and the things that I have heard of him, those speake I to the world.

27 He understood not that hee spake to them of the Father.

28 Then sayd Iesus unto them, When ye have lift up the Sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe, but as

my Father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 As he spake these things, many beleevd in him.

31 Then sayd Iesus to the Iewes which beleevd in him, If ye continue in my word, yee are verely my disciples.

32 And shall know the trueth, and the trueth shall make you free.

33 They answered him, We be i Abrahams feede, and were never bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verely, verely I say unto you, that whosoever committeth sinne, is the servent of sinne.

35 And the servent abideth not in the house for ever: but the Sonne abideth for ever.

36 If that Sonne therefore shall make you free, ye shall be free indeed.

37 I know that you are Abrahams feede, but yee seeke to kill mee, because my word hath no place in you.

38 I speake that which I have seene with my Father: and ye doe that which yee have seene with your Father.

39 They answered, and sayd unto him, Abraham is our father. Iesus sayd unto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that have tolde you the trueth, which I have heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then said they to him, We are not borne of fornication: we have one Father, which is God.

42 Therefore Iesus sayd unto them, If God were your Father, then would yee love me: for I proceeded fourth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not understand my talke; because ye cannot heare my word.

44 Ye are of your father the devill, and the lustes of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the trueth, because there is no trueth in him. When he spakech a lie, then spakech hee of his owne; for he is a liar, and the father thereof.

45 And because I tell you the trueth, yee beleve me not.

46 Which of you can rebuke me of finnes; and if I say the trueth, why doe ye not beleve me?

47 He that is of God heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayd unto him, Say we not well that thou art a Samaritan, and hast a devill?

49 Iesus answered, I have not a devill, but I honour my Father, and ye have dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeth it, and iudgeth.

51 Verely, verely I say unto you, If a man keep my word, he shall never see death.

The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the trueth, they may be delivered from the most grievous burde of sinne, into the true libertie of righteousness and life.

Some of the multitude, not yet that beleved, for this is not the speech of men that confesse in him, but of men that are against him.

Some and begotten of Abraham.

Our swiked masters declare, that we are plainly borne of a divillish nature. But we are changed, and made of the house of God, according to the covenant which he made with Abraham by Christ.

apprehended and layd hold on by faith: which faith is known by a godly and honest life.

Or, language, as though he sayd you do no more understand what I say, then if I spake in a strange and unknown language to you.

From the beginning of the world: for as many as were made, the devill call him headlong into death.

That is, continued, or remained, or, in faithfulness, & by righteously, that keeps in his creation.

Even of his owne head, & of his owne brain or disposition.

The author thereof.

Christ did

The meaning of this, is, that will revenge both your dispising of me, and of him.

Theonely d. Arine of the Gospel approved by faith, is a sure remedy against death.

That is, he shall not see life.

throughly execute the office, that his Father intended him. Iohn 6. 41. The meaning of Christ make their braevie for a while, but the Father will accept at his time to revenge the reproach that is done unto him in the person of his sonne. ¶ That is, that will revenge both your dispising of me, and of him. ¶ Theonely d. Arine of the Gospel approved by faith, is a sure remedy against death. ¶ That is, he shall not see life.

Christ would not take upon him the civil Magistrates office, he contented himselfe to bring sinners to faith and repentance. ¶ The world which is blind in itselfe, cannot come to have any light but in Christ onely. ¶ Chap. 1. v. 9. & 9. 5. Christ is without all exception the best witness of the trueth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles. ¶ The best beareth witness of thy selfe which bring by all mens opinions is naught; and for a man to commend himselfe is very difcommendable. ¶ Chap. 5. v. 31. ¶ That which be desired after, Chap. 5. v. 31. mult be kept by a manner of granting, for in that place hee framed himselfe from every part of the heart of his hearers, who knewledg nothing in Christ but his humanitie, and therefore he was counted by them as light by his true witness, unless it were otherwise confirmed. But in this place he standeth for the maintenance of his Gods name, he is his witness, and speak with him. ¶ I doe now only teach you, I condemne no man: but yet if I shall doe it might be fully true, for I am not alone, but my Father is with me. ¶ Deut. 17. 6. and 19. 5. mat. 18. 16. 3. cor. 13. 2. heb. 10. 3. ¶ If the Goodhead is plainly distinguished from the multitude, else it were not two witnesses: for the partie accused is not taken for a witness. ¶ No man can know God but in Christ onely. ¶ This was some part appointed for the gathering of the offerings. ¶ We live and die at the pleasure of God and not of man: therefore this thing remaineth that we goe for our conformity in our lives. ¶ Because that men doe naturally abhorre heavenly things, no man can be a vocacion. ¶ Christ, unless the spirit of God frame him: in the same fashion now, we stand in a world full of necessary perils, because it is selfishly to live that is offered unto it. ¶ Therefore I have taught know who Christ is, which will diligently heare, what he saith. ¶ If that is, I am Christ, and the famous for it, I told you from the beginning that I was he. ¶ God is the revealer of Christs doctrine disclosed. ¶ Even the content of Christ with his glory: which is the cause of all things, and all things great, smart, maketh for.

Mary, and had seene the things, which Iesus did, believed in him.

46 ¶ But some of them went their way to the Pharises, & told them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a cōuncill, and sayd, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will believe in him, and the Romanes will come and take away both our place, and the nation.

49 ¶ Then one of them named Caiphias, which was the hie Priest that same yeere, said unto them, Ye perceive nothing at all.

50 ¶ Nor yet doe you consider that it is expedient for us, that one man die for the people, and that the whole nation perish not.

51 ¶ This spake he not of himselfe: but being hie Priest that same yeere, he prophesied that Iesus should die for that nation :

52 And not for that nation only, but that he should gather together in one the children of God, which I was catered.

53 Then from that day forth they consulted together, to put him to death.

54 ¶ Iesus therefore walked no more openly among the Iewes, but went thence unto a country nere to the wilderness, into a cite called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Paschever came at hand, and many went out of the country up to Hierusalem before the Paschever, to purifie themselves.

56 Then sought they for Iesus, and spake among themselves, as they stood in the Temple, What thinke ye, that he cometh not to the feast?

57 Now both the high Priests and the Pharises had given a commandement, that if any man knew where he were, he should shew it, that they might take him.

C H A P . XII .

1 ¶ Christ is at supper with Lazarus, 2 Marie anoints his feete, 3 Iudas seldeth him to her, 4 Christ is taken to Hierusalem, 5 The people meet him, 6 The Grecians desire to see him, 7 The chief rulers that beleve in him, but for feare doe not confesse him, 8 See exhortethio Faith.

¶ Then ¶ Iesus, sixe dayes before the Paschever, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the favour of the ointment.

4 Then sayd one of his disciples, even Iudas Iscariot, Simons sone, which should betray him: 5 Why was not this ointment sold for three hundred pence, and given to the poore?

6 Now he sayd this, not that he cared for the poore, but because he was a thiefe, and had the bagge, and baret that which was given.

7 ¶ Then sayd Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore always see have with you, but me ye shall not have always.

9 ¶ Then much people of the Iewes knew that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also.

11 Because that for his sake many of the Iewes went away, and beleved in Iesus.

12 ¶ On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem.

13 Tooke branches of palme-trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written.

15 ¶ Feare not, daughter of Sion: behold, thy King cometh sitting on an asse colt.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done the things unto him.

17 The people therefore that was with him, bare witness that hee called Lazarus out of the grave and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 ¶ And the Pharises said among themselves, Perceive ye how ye prevaile nothing? Behold, the world goeth after him.

20 ¶ Now there were certaine Greekes among them that came up to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would seee that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The hour is come, that the Sonne of man must be glorified.

24 ¶ Verely, verely I say unto you, Except the wheat come fall into the ground and b die, it abideth alone: but if it die, it bringeth forth much fruit.

25 ¶ He that loveth his life, shall lose it, and he that hateth his life in this world, shall keepe it unto life eternall.

26 ¶ If any man serve me, let him follow me: for where I am, there shall my servant be: and if any man serve me, him will my father honour.

27 ¶ Now is my soule troubled: and what shall I say? Father, save me from this houre: but therefore came I into this houre.

28 Father, glorifie thy Name. Then came there a voyce from heaven, saying, I have both glorified it, and will glorifie it againe.

29 Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 ¶ Iesus answered and sayd, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

¶ When the light of the Gospell sheweth is false, some are found to be curious, and others (which leaue ought) to be open enemies: others in a rage honour him, whom they will despise, they fall from, and verely few doe so verely receive him as they ought: Now withstanding Christ beginneth his spiritual Kingdome in the midst of his enemies. ¶ Mat. 11. 8. Marke 11. 8. Luke 19. 37. ¶ Exech. 9. 9. ¶ Even they which are about to see Christ, are made instruments of his glory. ¶ A fter the solemn custom: the Grecians were first called by the name of the country of Greece, where they dwelt: but afterward all that were out of the Iewes religion, but worshipped false gods, and were also called Heathens, were called by him. ¶ The death of Christ as it were a sowing, which seemeth to be a dying to the corne: but indeed is the cause of a greater harvest: and such as is the condition of the heads of the multitude, so shall it be of the members. ¶ A wheat corne diech when it is charged with the vertue of the ground; and becometh a roote of a fruitful blade. ¶ Mat. 10. 39. and 16. 25. Marke 8. 35. Luke 9. 24. and 17. 33. ¶ Chap. 17. 39. ¶ While Christ went about to suffer all the punishment which is due to our finnes, and whilst his die was full, he did not see these his mighty and power fostrate as this satisfactorie might be thoroughly wrought, now when he is stricken by the great feare of the curse of God, he crieth out and prayeth and desireth to be released: yet notwithstanding he prefereth the will and glory of his Father before all things, whose obedience the Father alloweth even from heaven. ¶ To win of death that is now at hand. ¶ So the the Fathers glory in Christs glory. ¶ Christ foreseeth in the death, the name of his death, the overcoming of the devill and the world, and in conclusion his triumph.

6 The last point of hard and yn-like subordination is this, to proclaim open warre against God, and yer cease not to make a good use both of godliness and of the power of the commonwealth. ¶ The Iewes called the council Saubridin: and the word which is Syeridih. That is, take away from vs by force: for at that time, though the hie Priests authoritie was greatly lessened and decayed, yet there was some kind of government left among the Iewes. ¶ The raging and and company of the false Church, persuade themselves that they cannot be taken away, who only uphold the Church. And ye likewise iudge the wisdom of the stith in worldly affairs, which is governed by the feires of giddinesse or madnesse. ¶ Chap. 11. 16. ¶ Christ doeth sometime to turne the tongues, even of the wicked, that in cursing they blefse. ¶ For they were not gathered together in one country, as the Iewes were, but to be gathered from all quarters, from the East to the West. ¶ Yet we may give place to the rage of the wicked, when it is expedient to doe so, but in such sort, that we are sworne not from Gods vocation.

¶ Chap. 13. 17. Marke 14. 3. ¶ An horrible example in Iudas of a mind blinded with conceit, and yet retaining godliness. ¶ Chap. 13. 25. ¶ The Extradramaticke shouting which was for a signe, is so allowed of God, that he witnesseth how he will not be worshipped with outward pompe, or aultive service, but with alme.

¶ Chap. 31. 4.
* Christ said a word, which hath a double meaning: for it signifieth either to lift up, or to rise out of the way, for his meaning was to put them in the shade of his death, but hee leaves ferme to take in another way.
¶ Chrysaost. and Theophil. referre this word. All, to all cation: that is, not to the leaves only.
¶ Psal. 99. 6. and 10. 4. & 177. 2.
¶ Hinc. 10. 2.zech. 37. 25.
¶ Vncomfutable for the mercie of God, but an horrible iudgement followed, if it be commended.
¶ Chap. 1. 9.
g That is, partakers of light.
9 Faith is not of nature, but of grace.
¶ Rom. 10. 15.
h The arme of the Lord, is the Gospel, which is the power of God to saluation to all that beleeve: And therefore the arme of the Lord is not revealed to them, whoe heere bears the Lord hath not opened.
¶ I. I. 6. 9.
¶ math. 13. 14.
¶ mat. 13. 14.
¶ Mat. 13. 14.
¶ rom. 11. 8.
10 Such as beleeve, are not only feve in number, if they be compared with the unbelievers, but also the most of the feve (yea and that especially the chiefest) doe feare us more then God.
¶ Chap. 5. 44.
11 The name of the Father, and therefore the saluation, which Christ witnessed in the middle of Hierusalem, by his crying out in this: to rest upon Christ through faith, as the only Saviour appointed and given us of the Father. i This word Not, doth not take any whit of this from Christ, which is here spoken of, but is in way of correction rather, as if he said, He that beleeve in me, doth not so much beleeve in me, as in him that sent me. So is it in Marke 9. 37. ¶ Chap. 3. 19. and 9. 39. ¶ Chap. 3. 37. ¶ Marke 16. 16.

32 ¶ And I, if I were lift up from the earth, will draw ^g all men unto me.
33 Now this said he, signifying what death he should die.
34 The people answered him, We have heard out of the Law, that Christ biddeth for ever: and how saiest thou, that that Sonne of man must be lift up? Who is that Sonne of man?
35 ¶ Then Iesus saide unto them, Yet a little while is * the light with you: walke while ye have that light, lest the darkenesse come upon you: for he that walke in the darke, knoweth not whither he goeth.
36 While ye have that light, beleeve in that light, that ye may be the ^g children of the light. These things spake Iesus, and departed, and hid himselfe from them.
37 ¶ And though he had done so many miracles before them, yet beleeved they not on him,
38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleeved our report: and to whom is the ^h name of the Lord revealed?
39 Therefore could they not beleeve, because that Esaias saith againe,
40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and should be converted, and I should heale them.
41 These things said Esaias when he saw his glory, and spake of him.
42 ¶ Nevertheless, even among the chiefe rulers, many beleeved in him: but because of the Pharisees they did not confesse him, lest they should be cast out of the Synagogue.
43 ¶ For they loved the praise of men, more then the praise of God.
44 ¶ And Iesus cryed, and said, He that beleeve in me, beleeve in me, and in him that sent me,
45 And he that seeth mee, seeth him that sent mee,
46 I * am come a light into the world, that whoe ever beleeve in me, should not abide in darkenesse,
47 ¶ And if any man heare my wordes, and beleeve not, I iudge him not: for I come not to iudge the world, but to save the world.
48 ¶ He that refuseth me, and receiveth not my wordes, hath one that iudgeth him: * the word that I have spoken, it shall iudge him in the last day.
49 For I have not spoken of my selfe: but the Father which sent mee, he gave me a commandment which I should say, and what I should speake,
50 And I know that his commandment is life everlasting: the things therefore that I speake, I speake ^{them} as the Father saide unto me,

CHAP. XIII.

¶ Christ rising from supper, to command burnish it to his Apostles, w^o a^o their feete. 21 He setteth the traitour Judas 16 with an evident token. 34 He commended the charitie. 37. 39 He foretelleth Petre of his death.

¶ Nowe *, before the feast of the Passover, * Math. 26. 1. when Iesus knewe that his houre was come, that he should depart out of this world unto the Father, forasmuch as he loved his owne which were in the world, unto the end he loved them.
2 And when supper was done ¶ And that the devil had now put in the heart of Judas Iscariot, Simons ^{sonne}, to betray him.)
3 Iesus knowing that the Father hath given all things into his hands, and that he was come forth from God, and went to God,
4 ¶ He came forth from Supper, and laith aside his upper garments, and tooke a towell, and girded himselfe.
5 After that, hee powred water into a bason, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.
6 ¶ Then came he to Simon Peter, who said to him, Lord, dost thou wash my feete?
7 Iesus answered, and said unto him, What I doe thou knowest not now: but thou shalt know it hereafter.
8 Peter said unto him, Thou shalt never wash my feete. Iesus answered him, If I wash thee not, thou shalt have 4 no part with me.
9 Simon Peter said unto him, Lord, not my feete onely, but also the hands and the head.
10 Iesus said to him, He that is washed, neede not, save to wash his feete, but is cleane ever: why wh: and ye are ³ cleane, but not all.
11 ¶ For hee knewe who should betray him: therefore said he, ye are not all cleane.
12 ¶ So after he had washed their feete, and had taken his garments, and was set down againe, he said unto them, Know ye what I have done to you?
13 Ye call mee Master, and Lord, and ye say well: for so am I,
14 ¶ If I then wash the Lord, and Master, have washed your feete, ye also ought to wash one anothers feete,
15 For I have given you an example, that ye should doe, even as I have done to you.
16 Verely, verely I say unto you, * The servant is not greater then his master, neither the ^g ambassador greater then he that sent him.
17 If ye know these things, blessed are ye if ye doe them.
18 ¶ I speake not of you all: I know whom I have chosen: but ^{it} is that the Scripture might be fulfilled, * He that eateth bread with me, hath lift up his heele against me.
19 From henceforth tell I you before it come, that when it is come to passe, ye might beleeve that I am hee.
20 * Verely, verely I say unto you, if I send any, he that receiveth him, receiveth me, and hee that receiveth me, receiveth him that sent me.
21 ¶ When Iesus had said these things, hee was troubled in the Spirit, and testified, and said, Verely, verely I say unto you, that one of you shall betray me.
22 * ¶ Then the disciples looked one on another, doubting of whom he spake.
23 ¶ Now there was one of his disciples, which s leaned on Iesus bosome, whom Iesus loved.

* Math. 25. 21. Marke 14. 18. Luke 22. 27. ¶ John his leaning was such that shuffling down in his bed, his head was toward Iesus his head: for that it was an easie matter for him to touch Iesus his bosome: for it is certain that in old time men used not to sit at the table, but to lie downe on the side.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He, then as he leaned on Iesus breast, said unto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shall give a foppe, when I have dipt it; and he wet a fop, and gave it to Iudas Icaritho, Simons sonne.

27 And after the foppe, Satan entred into him. Then sayd Iesus unto him, that thou doest, doe quickly.

28 But none of them that were attable, knew, for what cause he spake it unto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said unto him, Buy those things that we have neede of against y^e feall: or that he should give some thing to the poore.

30 Afoone then as he had received the foppe, he went immediatly out, and it was night.

31 ¶ When hee was gone out, Iesus said, Now is the sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 ¶ Little children, yet a litle while am I with you: yee shall seeke mee, but as I said unto the Jewes, Whither I goe, can ye not come: also to you say I now.

34 ¶ A new commandement give I unto you, that yee love one another: as I have loved you, that ye also love one another.

35 By this shall all men knowe, that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whether goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterward.

37 Peter said unto him, Lord, why can I not follow thee now? I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say unto thee, The cocke shall not crowe, till thou have denied me thrife.

CHAP. XIV.

1 Hee comforteth his disciples, 2, 7 declaring his divinitie and the fruit of his death, 6 promising the comforters, 17 even the holy Spirit, 26 wholy office he setteth out, 27 He promitteth his peace.

¶ It is not your heart be troubled: ye believe in God, believe also in me.

2 In my Fathers house are many dwelling places: if it were not so, I would have told you: I goe to prepare a place for you.

3 And if I goe to prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there may ye be also.

4 And whither I goe, ye know, and the way ye know.

5 Thomas said unto him, Lord, we know not whither thou goest: how can we then know y^e way?

¶ I have a voice here, but I would have told you so plainly. b All the speech is by way of allegorie, whereby the Lord comforteth his ownes, declaring unto them his departure into heaven, which he is not to reigne there alone, but goe before and prepare a place for them. c Christ went out away from us, to the end to forsake us, but rather that he might at length take up with him into heaven. c These words are to be referred to the whole Church, & therefore the Angels sayd to y^e disciples when they were absent, What stood you gazing up into heaven? This Iesus shall come as you saw him goe up. Actes 1. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all true, and is therefore called the day of redemption. 3 Christ went out to the way to all, and everlasting life, for he it is in whom the Father hath revealed himselfe.

6 Iesus said unto him, I am that Way, and that Truth, and that Life. No man cometh unto the Father, but by me.

7 ¶ If ye had known mee, yee should have known my Father also; and from henceforth ye know him, and have seene him.

8 Philip said unto him, Lord, shew us thy Father, and it sufficeth us.

9 Iesus said unto him, I have bene so long time with you, and hast thou not known mee, Philip? hee that hath seene mee, hath seene my Father: how then sayest thou, Shew us thy Father?

10 ¶ Beleevest thou not, that I am in the Father, and the Father is in me? The wordes that I I speake unto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeve me, that I am in the Father, and the Father is in mee: at the least, beleeve me for the very workes sake.

12 Verely, verely I say unto you, he that beleeveth in me, the workes that I doe, he shall doe also, and greater then these shall hee doe: for I goe unto my Father.

13 ¶ And whatsoever yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will doe it.

15 ¶ If ye love me, keepe my commandemens.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you.

18 I will not leave you fatherlesse: for I will come to you.

19 Yet a litle while, and the world shall see me no more, but ye shall see me: because I live, ye shall live also,

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commandemens, and keepeth them, is he that loveth me: and hee that loveth me, shall be loved of my Father: and I will love him, and will shew mine owne selfe to him.

22 Iudas said unto him, (not Icaritho) Lord, what is the cause that thou wilt shew thy selfe unto us, and not unto the world?

23 Iesus answered, and said unto him, If any man love mee, he will keep my word, and my Father will love him, and he will come unto him, and will dwell with him.

24 Hee that loveth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which sent me.

25 These things have I spoken unto you, being present with you.

26 ¶ But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I have told you.

¶ I will send my selfe to him, and be known of him, as if he saw me with his eyes: but he shewing of himselfe is not bodily, but spiritually, yet so plain as none can be. 7 We must not aske why the Gospel is revealed to some rather then to other, but we must rather reke heede, that we embrace Christ who is offered unto us, and that we truly love him, that is to say, that we give our selves wholly to his obedience. 8 If it be the office of the holy Ghost to imprint in the mind of the elect in their times, and of figures, that which Christ once spake. ¶ Chap. 15. 16.

d This saying I sheweth unto us both the nature, the will and office of Christ. e It is plain by this place, that Icaritho, God, and to see God, is all one: Name whereas he said before, that no man hath seene God at any time, that is to be understood thus, with that office, were it not that the Holy Christ, no man could ever see, nor know God at any time: for as Christ himselfe saith, the Father is a very Father, and the Father is in me: at the least, beleeve me for the very workes sake.

f The maiestie of God sheweth it selfe most evidently, both in his doctrine and deedes.

g The approving: of the veretue of Christ is not included within his owne person, but is spread through the body of his whole Church.

h That is, not I only do that, but I can also give other men power to do greater.

i Chap. 16. 13. matth. 7. 28. mar. 12. 28. iames 1. 25.

k He loveth Christ: which obeyth his commandemens: and because the same is accompanied with an infinite host of miseries, although he be absent in body, yet doeth he comfort his with the preferetue of the holy Ghost: whom the world despiseth, because it knoweth him not.

l The Holy Ghost is called the Spirit of truth: of the effect which he worketh, because he imprinteth the truth into us, whereas otherwise he hath truth in himselfe.

m Worldly men. i The Sonne is in the Father after such sort that he is of one selfsame substance with the Father, but is not his disciples in himselfe.

n Worldly men. i The Sonne is in the Father after such sort that he is of one selfsame substance with the Father, but is not his disciples in himselfe.

o Worldly men. i The Sonne is in the Father after such sort that he is of one selfsame substance with the Father, but is not his disciples in himselfe.

p Worldly men. i The Sonne is in the Father after such sort that he is of one selfsame substance with the Father, but is not his disciples in himselfe.

q Worldly men. i The Sonne is in the Father after such sort that he is of one selfsame substance with the Father, but is not his disciples in himselfe.

r Worldly men. i The Sonne is in the Father after such sort that he is of one selfsame substance with the Father, but is not his disciples in himselfe.

3 We have to consider the glorifying of Christ in his ignominie. g. This verse and the next following, are a most plain and evident testimonie of the divinitie of Christ. 4. The eternal glory shall flow by little and little from the head into the members. But in the meantime, we must take good heede that we passe over the race of this life in brotherly love. ¶ Chap. 7. 34. ¶ Levit. 19. 16. matth. 23. 39. chap. 15. 12. s. Iohn. 4. 41. 5. An heave example of faithfull and confidence. ¶ Math. 6. 33. mathe. 14. 29. luke 22. 33.

2 He beleeveth in God that beleeveth in Christ, and there is no other way to confirme our mindes in greatest distress. 3 That is, if it were not to wit, unless there were place yet not only for me, but for you also, in my fathers house, I would not thus deceive you with a vain hope, but I would have told you so plainly. b All the speech is by way of allegorie, whereby the Lord comforteth his ownes, declaring unto them his departure into heaven, which he is not to reigne there alone, but goe before and prepare a place for them. c Christ went out away from us, to the end to forsake us, but rather that he might at length take up with him into heaven. c These words are to be referred to the whole Church, & therefore the Angels sayd to y^e disciples when they were absent, What stood you gazing up into heaven? This Iesus shall come as you saw him goe up. Actes 1. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all true, and is therefore called the day of redemption. 3 Christ went out to the way to all, and everlasting life, for he it is in whom the Father hath revealed himselfe.

9. All true felicity consisteth in us by Christ alone.

10. So farre is it, that we should be sorry for the departing of Christ, from us according to the flesh, that we should rather rejoyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.

11. It is spoken in that, that he is Mediator, for so the Father is greater then he, in as much as the person to whom request is made, is greater then he that makes the request.

12. Christ goeth to death not unwillingly, but willingly, not as yielding to the devil, but obeying his Fathers decree.

13. We are of nature drie and sic for sinning, but the fire: Therefore that we may live and be fruitful, we must first be grafted into Christ.

14. We are into a vine by the Fathers hand: and thee be daily fedd with consouial nutriment of the word and the Sacraments: if shall not avails any man at all to have been grafted, unless he cleave fast unto the vine, and do draw juice out of it.

15. Math. 15. 13. Chap. 13. 10. Coloss. 3. 12.

16. He abideth in Christ, which resteth in his love, and therefore bringeth forth good fruit: And the Father will denie such an one nothing.

17. As who would say, herein shall I be glorified, and herein shall I be glorified, as my disciples, if you bring forth much fruit.

18. The love of the Father towards the Sonne, & of the Sonne towards us, and our towards God & our neighbour, are ioyned together with an unseparable knot: and there is nothing more sweete and pleasant then it is. Now, this love dwelleth in us by the effects: a most perfect example whereof, Christ himselfe exhibited unto us.

27. Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, nor feare.

28. Ye have heard how I said unto you, I goe away, and will come unto you. If ye loved me, ye would verely rejoyce, because I said, I go unto the Father: for the Father is greater then I.

29. And now have I spoken unto you, before it come, that when it is come to passe, ye might belevee.

30. Hereafter will I not speake many things unto you: for the prince of this world cometh, and hath weought in mee.

31. But it is that the world may know that I love my Father: and as the Father hath commanded me, so I doe. Arise, let us go hence.

32. Christ goeth to death not unwillingly, but willingly, not as yielding to the devil, but obeying his Fathers decree.

33. He exhorteth them to beare afflictions patiently, as by his owne example.

CHAP. XV.

1. Am that true vine, and my Father is that husbandman.

2. Every branch that beareth not fruit in mee, hee taketh away: and every one that beareth fruit, hee purgeth it, that it may bring forth more fruit.

3. Now are ye cleane through the word, which I have spoken unto you.

4. Abide in me, and I in you: as the branch cutt not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5. I am that vine, ye are the branches: if he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6. If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7. If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.

8. Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9. As the Father hath loved me, so have I loved you: b continue in that my love.

10. If ye shall keepe my commandments, ye shall abide in my love, as I have kept my Fathers commandments, and abide in his love.

11. The things have I spoken unto you, that my ioy might remaine in you, and that your ioy might be full.

12. This is my commandment, that ye love one another, as I have loved you.

13. Greater love then this hath no man, when any man bestoweth his life for his friends.

14. Ye are my friends, if ye doe whatsoever I commaund you.

15. Henceforth call I you not servants: for the

servant knoweth not what his master doeth: but I have called you friends: for all things that I have heard of my Father, have I made known to you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye goe and bring forth fruits, and that your fruit remaine: that whatsoever ye shall aske of the Father in my Name, hee may give it to you.

17. These things commaund I you, that ye love one another.

18. If in the world hate you, ye know that it hated me before you.

19. If ye were of the world, the world would love his owne: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you: The servant is not greater then his master. If they have persecuted me, they will persecute you also: if they have kept my wordes, they will also keepe yours.

21. But all these things will they doe unto you for my Names sake, because they have not known him that sent me.

22. If I had not come and spoken unto them, they should not have had sinne: but now have they no cloake for their sinne.

23. He that hateth me, hateth my Father also.

24. If I had not done woikes among them, which none other man did, they would not have had sinne: but now have they both seene, and have hated both me, and my Father.

25. But it is that the worde might be fulfilled, that is written in their Law, They hated mee without a cause.

26. But when that Comforter shall come, whom I will sende unto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27. And ye shall witness also, because ye have bene with me from the beginning.

28. They are religious, and void of sinne: but seeing I come to them, and they cleave refuse me, they can have no cloake for their wickedness. Some time by this word, Law, are meant the five booke of Moyses, but in this place the whole Scripture: for the place alleged in the Psalmes.

29. Against the rage of the wicked, we shall stand surety by the inward testimony of the holy Ghost: But the holy Ghost speaketh no otherwise, then hee spake by the mouth of the Apostles.

CHAP. XVI.

1. Hee followeth the disciples of persecution. 7. Hee promiseth the Comforter, and declareth his office. 11. Hee compares the affliction of his, to a woman that travaileth with child.

1. Hele is things have I saide unto you, that ye should not be offended.

2. They shall excommunicate you: yea the time shall come, that whosoever killeth you, will thinke that he doth God service.

3. And these things will they doe unto you, because they have not knowne the Father, nor me.

4. But these things have I told you, that when the hour shall come, ye might remember, that I tolde you them. And these things saide I not unto you from the beginning, because I was with you.

5. But now I goe my way to him that sent me, and none of you asketh me, whither goest thou? 6. But because I have saide these things unto you, your hearts are full of sorrow.

7. Yet I tell you the truth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come unto you: but if I depart, I will send him unto you.

8. Christ is the author and preacher of the ministration of the Gospell, even to the world, but the ministers have above all thing need of prayer and brotherly love.

9. The perfect teachers plainly, that our salvation cometh from the only saviour and gracious goodnesse of the everlasting Father.

10. The blessed that are persecuted for the name of Christ, when they shall be bare of the world as their Master was.

11. The blessed that the world beareth against Christ, proceedeth of the blockishness of the mind, which notwithstanding is tolerarie blind, so that the world can preend no excuse to cover their fault.

12. The five booke of Moyses, but in this place the whole Scripture: for the place alleged in the Psalmes.

13. The inward testimony of the holy Ghost: But the holy Ghost speaketh no otherwise, then hee spake by the mouth of the Apostles.

14. The ministers of the Gospell must looke for all manner of reproaches, not onely of them which are open enemies, but even of them also which seeme to be of the same household, and the very pillars of the Church.

15. The absence of Christ, according to the flesh, is profitable to the Church, that the present absence upon his spiritual power.

3 The Spirit of God worketh fo mightily by the preaching of the word,

that he conuinceth the world, will it, will it, to confesse it owne unrighteousnesse, and Christs righteoussesse and almightinesse.

h He will re- pro- bhe the world, that the worldlings shall be able to pre- sent no excu- se.

b He will re- pro- bhe the world, that the worldlings shall be able to pre- sent no excu- se.

b He will re- pro- bhe the world, that the worldlings shall be able to pre- sent no excu- se.

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b He will re- pro- bhe the world, that the worldlings shall be able to pre- sent no excu- se.

8 And when he is come, hee will reprove the world of sinne, and of righteousness, and of judgement.

9 Of sinne, because they beleeve not in me: 10 Of righteousness, because I goe to my Father, and ye shall see me no more.

11 Of judgement, because the prince of this world is Iudged.

12 I have yet many things to say unto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the spirit of truth, hee will lead you into all truth: for he shall not speake of himselfe, but whatsoever hee shall heare, I shall he speake, and he will shewe you the things to come.

14 He shall glorifie me: for hee shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shew it unto you.

16 A little while, and ye shall not see mee: and againe a little while, and ye shall see me: for I goe to the Father.

17 Then said some of his disciples among themselves, What is this that hee saith unto us, A little while, and ye shall not see mee, and againe a little while: and ye shall see me, and, For I goe to the Father.

18 They saide therefore, What is this that hee saith, A little while? we know not what hee saith.

19 Now Iesus knew that they would aske him, and said unto them, Doe yee enquire among your selves, of that I said, A little while, and ye shall not see me: and againe, a little while, & ye shall see me.

20 Verely, verely I say unto you, that ye shall weepe and lament, and the world shall reioyce, and ye shall sorowe, but your sorrow shall be turned to ioy.

21 A woman when she travaileth hath sorowe because her houre is come: but as soone as shee is delivered of the child, shee remembereth no more the anguish, for ioy that a man is borne into the world.

22 And yee now therefore are in sorow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

23 And in that day shall yee aske me nothing. 24 Verely, verely, I say unto you, whatsoever yee shall aske the Father in my Name, hee will give it you.

24 Hitherto have yee asked nothing in my Name: aske, and ye shall receive, that your ioy may be full.

25 7 These things have I spoken unto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.

26 8 At that day shall yee aske in my Name, and I will answer you.

27 9 When a little time is, mee pass, I will see you againe, and ye shall be with mee, and I will receive you to my selfe, and I will receive you to my selfe.

28 10 The Holy Ghost which was promised by the Father, and sent unto you, whom the Father hath sent unto you, whom the Father hath sent unto you, whom the Father hath sent unto you.

29 11 The Holy Ghost which was promised by the Father, and sent unto you, whom the Father hath sent unto you, whom the Father hath sent unto you, whom the Father hath sent unto you.

30 12 The Holy Ghost which was promised by the Father, and sent unto you, whom the Father hath sent unto you, whom the Father hath sent unto you, whom the Father hath sent unto you.

and I say not unto you, that I will pray unto the Father for you:

27 For the Father himselfe loveth you, because ye have loved me, & have beleeved that I came out from God.

28 I am come out from the Father, and came into the world: againe I leave the world, and goe to the Father.

29 His disciples said unto him, Lo, now speake thou plainly, and thou speakest no parable.

30 Nowe knowe wee that thou knowest all things, and needest not that any man should aske thee: By this wee beleeve, that thou art come out from God.

31 Iesus answered them, Doe you beleeve now?

32 10 Behold, the houre cometh, and is already come, that yee shall be scattered every man into his owne, and shall leave me alone: But I am not alone: for the Father is with me.

33 11 These things have I spoken unto you, that in me yee might have peace: in the world ye shall have affliction, but be of good comfort: I have overcome the world.

CHAPTER XVII.

1 Christ praye h that his glorie together with his Fathers may be made manifest. 9 He prayeth for his Apostles, 10 and for all believers.

1 These things spake Iesus, and lift up his eyes to heaven, and saide, a Father that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

2 * As thou hast given him power ever a all flesh, that he should give eternal life to all them that thou hast given him.

3 And this is life eternal, that they know thee to be the only very God, and whom thou hast sent, Iesus Christ.

4 I have glorified thee on the earth: I have finished the worke which thou gavest me to doe.

5 And now glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.

6 3 I have declared thy Name unto the men which thou gavest me of the world: e thing they were, and thou d gavest them mee, and they have kept thy word.

7 * Now they know that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me, and they have received them, and have knowne surely that I came out from thee, and have beleeved that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine.

6 Chap. 17. 8. 9 Faith and good- will feruente desire, very much.

10 Neither the wickednesse of the world, neither the weakness of his owne can diminish any thing of the vertue of Christ.

11 The feruor and love of the Church dependeth only upon the victorie of Christ.

12 That in me you might be brought together. For by peace is meant in this place, quiet state of mind, which is cleane con- trarie to disquietude and heauinesse.

13 That in me you might be brought together. For by peace is meant in this place, quiet state of mind, which is cleane con- trarie to disquietude and heauinesse.

14 That in me you might be brought together. For by peace is meant in this place, quiet state of mind, which is cleane con- trarie to disquietude and heauinesse.

15 That in me you might be brought together. For by peace is meant in this place, quiet state of mind, which is cleane con- trarie to disquietude and heauinesse.

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17 That in me you might be brought together. For by peace is meant in this place, quiet state of mind, which is cleane con- trarie to disquietude and heauinesse.

18 That in me you might be brought together. For by peace is meant in this place, quiet state of mind, which is cleane con- trarie to disquietude and heauinesse.

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23 That in me you might be brought together. For by peace is meant in this place, quiet state of mind, which is cleane con- trarie to disquietude and heauinesse.

24 That in me you might be brought together. For by peace is meant in this place, quiet state of mind, which is cleane con- trarie to disquietude and heauinesse.

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which he hath finished. 6 Math 25. 18. 9 Over all men, b He calleth the Father the only God, so for him againe I all faith Gods, and not that him- selfe & the Holy Ghost. For straightwaies he ioyneth the Knowledge of the Father and the Knowledge of himselfe together, and according to his accom- d mner, fereth fourth the whole Godhead in the person of the Father: So is the Father also said to be King, immortal, wife, and dwelling in the right which no man can attaine unto. invisible. Item. 16. 17. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

10 Behold, the houre cometh, and is already come, that yee shall be scattered every man into his owne, and shall leave me alone: But I am not alone: for the Father is with me.

11 These things have I spoken unto you, that in me yee might have peace: in the world ye shall have affliction, but be of good comfort: I have overcome the world.

12 That in me you might be brought together. For by peace is meant in this place, quiet state of mind, which is cleane con- trarie to disquietude and heauinesse.

13 That in me you might be brought together. For by peace is meant in this place, quiet state of mind, which is cleane con- trarie to disquietude and heauinesse.

He prayeth that his people may peaceably agree and be joynted together in one; that as the Godhead is one, so they may be of one mind and one consent together.

¶ Dial. 109. 7.

¶ Hee heareth what manner of deliverance he desireth, not that they should be in no danger, but that they being preserved from all, might prove by experience that the doctrine of salvation is true, which they received at his mouth to deliver to other.

¶ That is, make them bold, and that is to be bold, which is dedicated and made proper to God only.

¶ Hee addeth moreover, that the Spoiles have a vocation common with him, and therefore that they must be holden up by the selfe same vertue to give up themselves wholly to God, whereby he bringeth them to consecrate themselves to the Father.

¶ The true and substantiall sanctification of Christ, is first against the outward purifying.

¶ Secondly hee offereth to God the Father, all his, that is, how manysoever shall believe in him by the doctrine of the Apostles, that is, clearly unto the Father receiving from him all fullness, so they being joynted with him, may receive life from him, and at length being together beloved in him, may also with him enjoy everlasting glory.

¶ Chap. 126.

¶ He communicateth with his life and title, the knowledge of the Father, which is most full, in Christ the Mediator, that they may in him be beloved of the Father, with the selfe same love which he loveth the Sonne.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, even them whom thou hast given me, that they may be one as we are.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the child of perdition, that the Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keep them from evil.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth; thy word is truth.

18 As thou diddest send mee into the world, so have I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the truth.

20 I pray not for these alone, but for them also which shall believe in mee, through their word.

21 That they all may be one, as thou, O Father, art in mee, and I in thee: even that they may be also one in us, that the world may believe that thou hast sent me.

22 And the glory that thou gavest mee, I have given them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 Father, I will that they which thou hast given mee, be with me even where I am, that they may behold that my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I have known thee, and these have known thee, that thou hast sent me.

26 And I have declared unto them thy Name, and will declare it, that the love which with thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

¶ By Christs power, whom Judas betrayeth, & the soldiers are call downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22, 23 His answer to the officer that smote him with a rod. 28 Being delivered to Pilate, 36 he declareth his kingdom.

When Iesus had spoken these things, hee went forth with his disciples over the brooke Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas which betrayed him knewe also the place: for Iesus oft times resorted thither with his disciples.

with his disciples.

3 ¶ Judas then after he had received a band of men and officers of the high Priests, and of the Pharisees, came thither with lanternes and torches, and weapons.

4 Then Iesus, knowing all things that should come unto him, went forth and said unto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth, Iesus said unto them, I am he. Now Judas also which betrayed him, stood with them.

6 As soone then as he had said unto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they sayd, Iesus of Nazareth.

8 Iesus answered, I said unto you, that I am he: therefore if ye seeke me, let these go their way.

9 This spake that the word might be fulfilled which he vsat, ¶ Of them which thou gavest me, have I lost none.

10 ¶ Then Simon Peter having a sword, drew it, and smote the high Priests servant, and cut off his right eare. Now the servants name was Malchus.

11 Then said Iesus unto Peter, Put up thy sworde into the sheath: shall I not drinke of the cup which my Father hath given me?

12 Then the band and the captain, and the officers of the Jewes tooke Iesus and bound him.

13 ¶ And led him away to Annas first (for hee was father in lawe to Caiaphas, which was the high Priest that same yeere.)

14 ¶ And Caiaphas was hee, that gave counsell to the Jewes, that it was expedient that one man should die for the people.

15 ¶ Now Simon Peter followed Iesus, and another disciple, and that disciple was known of the high Priest: therefore he went in with Iesus into the hall of the high Priest.

16 But Peter stood at the doore without. Then went out the other disciple which was known unto the high Priests, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, unto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I speake openly to the world: I ever taught in the Synagogue and in the Temple, whether the Jewes reioyce continually, and in secret have I said nothing.

21 Why askest thou mee? aske them which heard mee what I said unto them: behold, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerst thou the high Priest?

23 Iesus answered him, If I have evill spoken, why smitest thou me? If I have well spoken, why smitest thou me?

24 ¶ Now Annas had sent him bound unto Caiaphas the high Priest.

25 ¶ And Simon Peter stood and warmed himselfe, and they sayd unto him, Art not thou also of his disciples? He denied it, and said, I am not.

¶ Math. 26. 47. Marke 14. 43. Luke 22. 47.

¶ Christ, who was innocent, was taken as a wicked person, that wee which are wicked might be let goe as innocēt.

¶ Christ person (but not his vertue) was bound of the adulterers, when ad hunc he would.

¶ Christ doth neglect the office of a good pastour, no nor in his greatest danger.

¶ Chap. 17. 12.

¶ We ought to consider the realtie we beare to God, within the bounds of fourvation.

¶ Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be acquitted of the everlasting high Priest himselfe.

¶ Luke 3. 21.

¶ Chap. 31. 50.

¶ A lively example of the fragility of man even in the best, when they be once left to themselves.

¶ Math. 26. 58. Marke 14. 54. Luke 22. 54.

¶ Christ defendeth himselfe not, but he would withdraw himselfe from death, but to shew that he was condemned as an innocēt.

¶ Math. 16. 57. Luke 11. 54.

¶ Math. 16. 59. Marke 14. 59. Luke 22. 55.

¶ After that men have once fallen, they cannot ordy not lift up themselves by their owne strength, but also they fall more and more into worse, until they be raised up againe by a new vertue of God.

Christ goeth of his owne accord into a garden, whither his betrayer knoweth: that by his obedience he might take away the stone that entered into the world by one mans rebellion, and that in a garden.

* Math. 26. 36, Marke 14. 32, Luke 22. 39.

¶ Math. 27. a. mar. 15. l. Luke 23. a. 10 The Sonne of God is brought before the iudgement seat of an earthly and prophetic man, in whom there is found much less wickedness, then in the pieces of the people of God: lively image of the wrath of God against sinne, and therewithall of his great mercie, and least of all, of his most severe iudgement against the lubberome conuener of his grace when it is offered unto them, a From Caiaphas house. 12 Ad 10. 18. and 17. 3. b For Christ had taken of life and death were taken from them foure yeeres before the destru. Gion of the temple. * Mat. 20. 19. c For Christ had foretold that hee should be crucified. * Mat. 27. 12. mar. 25. a. Luke 23. 3. 21 Christ avoucheth his spirituall kingdom, but not such a worldly, 22 It was requisite that Christ should be pronounced innocent, but notwithstanding in that that hee tooke upon him out person was to be condemned as a most wicked man. d He speaketh this of himselfe fully and confidently, and not by way of asking a question. * Mat. 27. 15. mar. 17. 6. Luk. 23. 17. * Ad 13. 14. e Word for words, and in a great and foule voice.

26 One of the seruants of the hie Priest, his cousin whose care Peter smote off, sayd, Did not I see thee in the garden with him? 27 Peter then denied againe, and immediately the cocke crew. 28 ¶ Then led they Iesus from Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, least they should be defiled, but that they might eate the Passeover. 29 Pilate then went out unto them, and sayd, What accusation bring ye against this man? 30 They answered, and said unto him, If he were not an euill doer, we would not have deliuered him unto thee. 31 Then sayd Pilate unto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes sayd unto him, It is not lawful for us to put any man to death. 32 It was that the word of Iesus might be fulfilled which he spake, signifying what death he should die. 33 ¶ So Pilate entred into the common hall againe, and called Iesus, and said unto him, Art thou the king of the Iewes? 34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me? 35 Pilate answered, Am I a Iew? Thine owne nation, and the high Priest haue deliuered thee unto mee. What hast thou done? 36 ¶ Iesus answered, My kingdom is not of this world; if my kingdom were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdom not from hence. 37 Pilate then said unto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witnesse unto the truth: every one that is of the truth, heareth my voice. 38 ¶ Pilate said unto him, What is truth? And when he had sayd that, he went out againe unto the Iewes, and sayd unto them, I finde in him no cause at all. 39 ¶ But you haue a custome that I should deliuer you one loofe at the Passeover: will ye then that I loose unto you the King of the Iewes? 40 ¶ Then c cryed they all againe, saying, Nor him, but Barabbas: now this Barabbas was a murderer.

CHAPTER XIX.

¶ Pilate, when Christ was scourged, and crowned with thornes, was desirous to let him loose: but being overcome with the courage of the Iewes, he deliuereth him to be crucified. 15 Iesus committeth his mistrie to the disciple. 20 Having called vnto her, hee dieth: 24 and being dead, his side is pierced with a spear. 40 He is buried.

¶ Math. 27. 31. marke 15. 16. The wisdom of the flesh, consisteth of two euils the least, but God cutteth that fine wisdom. a Christ is againe quited by the same mouth where with he is after. word wouldst, and

Then ¶ Pilate tooke Iesus, and scourged him. 2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment, 3 And said, Hail King of the Iewes. And they smote him with their rods. 4 ¶ Then Pilate went fourth againe, and said unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all,

5 Then came Iesus fourth wearing a crowne of thornes, and a purple garment. And Pilate said unto them, Behold the man.

6 Then when the hie Priests and officers saw him, they cryed, saying, Crucifie, crucifie him. Pilate said unto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ When Pilate then heard that word, he was the more afraid.

9 And went againe into the common hall and said unto Iesus, Whence art thou? But Iesus gave him none answer.

10 Then sayd Pilate unto him, Speakest thou not unto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were given thee from above: therefore he that deliuered me unto thee, hath the greater sinne.

12 From thencefourth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cæsars friend: for whosoever maketh himselfe a King, speaketh against Cæsar.

13 ¶ When Pilate heard this word, hee brought Iesus fourth, and fate downe in the iudgement seate in a place called the pavement, and in Hebrew, & Gabbatha.

14 And it was the Preparation of the Passeover, and about the sixt hour: and hee said unto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate saide unto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cæsar.

16 ¶ Then deliuered hee him unto them, to be crucified. And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the midst.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESUS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in Hebrew, & Greeke, and Ladine.

21 Then said the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am the King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to every souldier a part) and his coat: and the coate was without seame woren from the top thorowout.

24 ¶ Therefore they saide one to another, Let us not diuide it, but call lots for it, whose it shall be. This was that the Scripture might be fulfilled, which saith; They parted my garments among them, and on my coat did cast lots. So the souldiers did these things indeed.

25 ¶ Then tooke by the crosse of Iesus his mother,

a They will haue him crucified, not by an old custome of theirs, they should haue stoned and banged up as conuict of blasphemie: but they desire to haue him crucified after the maner of the hee man. b Pilatus conuinceth fight for Christ, but straight way it yeeldeth, because it is not vpholden with the singular vertue of God. c Pilate condemneth himselfe first, with the vane mouth whereafter hee afterward condemneth Christ. d Gabbatha significeth an high place, at iudgement seate as. e Christ faith hee Sara, since and death to the crosse. ¶ Mat. 27. 31. mar. 15. 25. Luke 23. 26. f Christ fixing upon the throne of the crosse, is openly written everlasting King of all people, with his owne hand, whose mouth condemned him for usurping a kingdom. 7 Christ signifieth by the diuision of his garments amongst the bloodie butchers (this coat except, that had no seame) that it shall come to passe, that hee will shortly diuide his benedictes, and enrich his very enemies throughout the world, his iusto notwithstanding, that the treasure of his Church shall remaine whole. ¶ Math. 27. 35. mar. 15. 24. ¶ Psal. 33. 9. ¶ Ch. 12. a perfect example of all righteousnesse, not only in the keeping of the best, but also of the best coate robe.

mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene.

26 And when Iesus saw his mother, and the disciple standing by, whom he loved, he sayd unto his mother, Woman, behold thy sonne.

27 Ther: sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home unto him.

28 ⁹ After, when Iesus knew that all things were performed, that the ¹⁰ Scripture might be fulfilled, he said, I thirst.

29 And there was set a ¹¹ vessell full of vinegar, and they filled a sponge with vinegar, and put it about an Hyssope stalk, and put it to his mouth.

30 Now when Iesus had received of the vinegar, hee sayd, It is finished, and bowed his head, and gave up the ghost.

31 ¹² The Jewes then (because it was the Preparation, that the bodies should not remaine up on the crosse on the Sabbath day: for the Sabbath was an high day) beseught Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 ¹³ But one of the souldiers with a spear peared his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and hee knoweth that hee saith true, that ye might believe it.

36 For these things were done, that the Scripture should be fulfilled, ¹⁴ That a bone of him shall be broken.

37 And againe another Scripture saith, ¹⁵ They shall see him whom they have thrust thorow.

38 ¹⁶ And after these things, Ioseph of Arimathea (who was a discipule of Iesus, but secretly for feare of the Jewes) beseught Pilate that hee might take downe the body of Iesus. And Pilate gave him licence. Hee came then and tooke Iesus body.

39 And there came also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes, with the odours as the manner of the Jewes is to burie.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was never man yet layd.

42 Ther then layd they Iesus, because of the Jewes Preparation day, for the sepulchre was nere.

NOW ¹ the first day of the weeke came Marie Magdalene, carely when it was yet darke, unto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other discipule, whom Iesus loved, and sayd unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and the other discipule, and they came unto the sepulchre.

4 So they ranne both together, but the other discipule did outrunne Peter, and came first to the sepulchre.

5 And hee stouped downe, and saw the linnen clothes lying: yet went hee not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie.

7 And the kerchiefe that was upon his head, was not lying, with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other discipule, which came first to the sepulchre, and he saw it, and believed.

9 For as yet they knewe not the Scripture, That hee must rise againe from the dead.

10 And the discipules went away againe unto their owne home.

11 ¹⁷ But Marie stood without at the sepulchre weeping: and as she wept, she bowed herselfe into the sepulchre.

12 And saw two Angels in white, sitting the one at the head, and the other at the feete, where the body of Iesus had layen.

13 And they said unto her, Woman, why weepest thou? She said unto them, They have taken away e my Lord, and I know not where they have layd him.

14 ¹⁸ When shee had thus said, shee turned herselfe backe, and saw Iesus standing, and knewe not that it was Iesus.

15 Iesus saith unto her, Woman, why weepest thou? whom seekest thou? Shee supposed that hee had bene the gardener, saide unto him, Sir, if thou hast borne him hence, tell mee where thou hast layd him, and I will take him away.

16 Iesus saith unto her, Marie. She turned her selfe, and said unto him, Rabboni, which is to say, Master.

17 ¹⁹ Iesus saith unto her, Touch me: for I am not yet ascended to my Father: but goe to my brethren, and say unto them, I ascend unto my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that shee had seene the Lord, and that hee had spoken these things unto her.

19 ²⁰ The same day then at night, which was the first day of the weeke, and when the doors were shut where the discipules were assembled for feare of the Jewes, came Iesus and stood in the mids, and said to them, Peace be unto you.

20 And when hee had so sayd, hee shewed unto them his hands, and his side. Then were the discipules glad when they had seene the Lord.

21 ²¹ Then cometh they their Appostleship, inspiring them with the holy Ghost, who is the director of his ministry of the Gospel. Either the doors opened him of their own accord, to the very walls themselves were a passage for him.

9 Christ, when he had taken the vinegar, yetdrew up the Ghost, drinking up it deed that most bitter and sharpe cup of his Fathers wrath to our sinnes.

10 Calistines witnesseth out of the booke called 3 ancherin, that the Jewes were wont to give them that were executed, vinegar mixed with frankincense to drinke, to make their braines stronger that troubled: so charitably the Jewes provided for the poor men.

11 The body of Christ which was dead for a season (because fit to please him) is crucified, but at least bone of it is not broken: and such is the state of his myrrhally body.

12 Christ being dead upon the crosse, with which by a doctrie figure, he is the only one that was true walking for the believers.

13 This wound was a most manifest witness of the death of Christ: for the water that issued out by this wound, gave us plaine to understand, that the weapon peared the very sinne that compasseth the heart, which is the vessel that containeth water, and that when our wounded, it is peared for sinners cannot shut it.

14 Exod 11, 46. numb. 9, 10.

15 Math. 27, 57. marke 15, 42. Luke 23, 50.

16 Christ is openly buried, and in a famous place, Pilate writing and suffering it, and that by whom which Iesus was crucified, to see how wise, that yet before that day, they never openly followed him: so that by his buriall, no man may justly doubt either of his death, or resurrection.

17 Chap 3, 2.

18 That no man might be able to hinder his resurrection, as those that have been buried there, had refused. Theophyl.

17 Marke 16, 9. Luke 24, 1.

18 Marie Magdalene, Peter, and John were the first witnesses of the resurrection: and such as cannot justly be suspected, for that they themselves could scarcely be persuaded of it, so faste is it off, that they should invent it of their own poles.

19 Math. 28, 7. marke 16, 5. That without the cage, which the sepulchre was cut out of.

20 Two Angels were made use of, for the Lords resurrection.

21 In white clothing. Many speake as the common people use to speake: a dead body, as they dot of a whole man.

22 Iesus witnesseth by his presence, that hee is truly risen.

23 Christ which is risen, is not to be sought in this world according to the flesh, but in heaven by faith, whither hee is gone before us.

24 He is to be seen, but not with his eyes: for in the next course following, it is said, that Mary told his disciples.

25 He calleth God his Father, because hee is his Father naturally in the God-hood, and hee saith your Father, because hee is our Father by grace.

26 Hee saith, ascend unto my Father, and to your Father, and to my God, that is, by taking us of his free grace to be his Sonne: Biphanius.

27 Marke 16, 19. Luke 24, 36.

28 Christ is that hee professed himselfe before his discipules suddenly, by thourough his divine power.

29 When the gates were shut, doubt fully assure them how of his resurrection, and also of their Appostleship.

30 Inspiring them with the holy Ghost, who is the director of his ministry of the Gospel.

31 Either the doors opened him of their own accord, to the very walls themselves were a passage for him.

CHAP. XX.

1 Marie bringeth word that Christ is risen: 2 Peter and John came to see it. 3 They appeared to Marie, 19 And to the disciples that were together in the house. 20 Thomas, before faithlesse. 21 Now heleth.

¶ March 23. 8.

21 ¶ Then said Iesus to them againe, Peace be unto you: as my Father sent me, so I send I you.

22 And when hee had sayd that, hee breathed on them, and sayd vnto them, Receive the holy Ghost.

23 ¶ Whosever finnes ye remit, they are remitted unto them: and whosever finnes ye reiteine, they are reiteined.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said unto him, Wee have seene the Lord: but he said unto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleve it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them, Then came Iesus, when the doore was shut, and stood in the mids, and sayd, Peace be unto you.

27 After said he to Thomas, Put thy finger here, and see mine handes, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayde unto him, Thou art my Lord, and my God.

29 ¶ Iesus said unto him, Thomas, because thou hast seene me, thou believest: blessed are they that have not seene, and have beleueed.

30 ¶ And many other signes also did Iesus in the presence of his disciples: which are not written in this booke.

31 But these things are writen that ye might beleve, that Iesus is that Christ that Sonne of God, and that in beleueing yee might haue life through his Name.

CHAP. XXI.

¶ Iesus appeareth to his disciples as they were a fishing, 6. 7. whom they know by a miracle vnto draught of fishes. 15 He committeth the charge of his sheepe to Peter, 28 and foretelleth him of his manner of his death.

AFTER these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said unto them, I goe a fishing. They sayd unto him, Wee also will goe with thee. They went their way and entred into a shippe straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: nevertheless the disciples knew not that it was Iesus.

5 Iesus then sayd unto them, Syrs, haue ye any meat? They answered him, No.

6 Then he sayd unto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast it out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore saide the disciple whom Iesus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by shippe, (for they were not farr from lande, but about two hundred cubites) and they drewe the net with fishes.

9 As soone then as they were come to lande, they sawe hote coales, and fish layed thereon, and bread.

10 Iesus layde unto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter slopped forth and drew the net to land, full of great fishes, an hundred, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayde unto them, Come, and dine. And none of the disciples durst aske him, Who art thou? seeing they knewe that hee was the Lord.

13 Iesus then came and tooke bread and gave them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus sayde to Simon Peter, Simon the sonne of Iona, lovest thou me more then these? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my lambs.

16 He sayd to him againe the second time, Simon the sonne of Iona, lovest thou me? He sayd unto him: Yea, Lord, thou knowest that I love thee. He sayd unto him, Feed my sheepe.

17 He sayd unto him the third time, Simon the sonne of Iona, lovest thou me? Peter was sorie because he said to him the third time, lovest thou me: and said unto him, Lord, thou knowest all things: thou knowest that I love thee. Iesus said unto him, Feed my sheepe.

18 ¶ Verely, verely I say unto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine handes, and another shall gird thee, and lead thee whither thou wouldest not.

19 And this spake he signifying by what death he should glorifie God. And when he had said this, he said to him, Follow me.

20 ¶ Then Peter turned about, and sawe the disciple whom I E S U S loved, following, which had also leaned on his brest at supper, and had sayd, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, hee sayd to Iesus, Lord, what shall this man doe?

22 Iesus sayd unto him, if I will that he tarry till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the brethren, that this disciple shoulde not die. Yet Iesus said not to him, Hee shall not die: but if I will that hee tarry till I come, what is it to thee?

24 ¶ This is that disciple, which testified of these things, and wroote the things, and we know that his testimonie is true.

25 ¶ Nowe there are also many other things which Iesus did, the which if they shoulde be written every one, I suppose the worlde coulde not containe the bookes that shoulde be written. Amen.

¶ Note because this will cometh not from the flesh, but from the spirit, thus 3 spirit which is given us from above, therefore hee sayd that hee should be a spirituall thing, and confite or repentaunce, which also is us, in all our sufferances as wee will of the flesh.

¶ That is, that Peter should die by a violent death. As wee must take heed, that whiles wee call our eyes upon other, wee neglect not that which is thencey our. ¶ Chap. 23. ¶ The bitis of Christ is true and warily written, not for the curiosity of men, but for the saluation of the godly. ¶ Chap. 23.

¶ The publishing of the forgiveness of finnes by Iesus in Christ, and the setting forth and denouncing the wrath of God in punishing the finnes of the unbelievers, is the summe of the preaching of the Gospell.

¶ Christ draweth out of the inner hart of Thomas a certaine and true testimonie of his selfe-reliance.

¶ True faith descended upon the mouth of God, and not upon fleshly eyes.

¶ Chap. 21. 29. To be true in Christ the Sonne of God, and our onely Saviour, is the ende of the doctrine of the Gospell, and especially of the history of the resurrection.

¶ It is that, that Christ here is not onely present, but also meet with his disciples, hee giveth a most full assurance of his resurrection.

¶ To wash a sinners garments, which hee will not let his selfe washing.

¶ Peter by his triple confession is restored into his former degree from whence hee fell by his triple deniall: and there-withall is advertised, that he is indeed a pastour, which Iustine his lovero Christ in feeding his sheepe.

¶ It was meet that hee that had denied him thrise, should confesse him thrise, that Peter might be written downe of the apostles as a vicarious in the office of the apostleship.

¶ The violent death of Peter is foretold.

¶ They that will be true, they shall be led by the Spirit, and in those places where the people need long garments, had need to be spiritual and outward.

¶ He meant that kinde of feeding which is fed toward captives, when they are bound full with cordes and chaitnes, as who would say, Now thou girdest thy selfe as thou thinkest best, to go whither thou wilt, but the time will be, when thou shalt be indred with a shille, but another shall have thee with chaitnes, and carry thee whither thou wouldest not.

¶ Not that Peter should be the first, but the truth of God againe his will: for wee read that hee came with iohannes and gladnes when hee returned from the sea.

¶ Note where hee is from the spirit, thus 3 spirit which is given us from above, therefore hee sayd that hee should be a spirituall thing, and confite or repentaunce, which also is us, in all our sufferances as wee will of the flesh.

¶ That is, that Peter should die by a violent death. As wee must take heed, that whiles wee call our eyes upon other, wee neglect not that which is thencey our. ¶ Chap. 23. ¶ The bitis of Christ is true and warily written, not for the curiosity of men, but for the saluation of the godly. ¶ Chap. 23.

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EUANGELIST.

CHAP. I.

1 Luke writeth this Historie his Gospel. 9 Christ being taken into heauen. 10 the Apostles, 11 being gathered by the Angells. 12 to returne, 14 and giue themselves to prayer. 15 By Peters motion, 18 into Iudas the traitours place, 26 Matthias is chosen.



1 I haue had chosen

1 **L**ike the former traife, O Theophilus, of all that Iesus began to doe and teach.

2 Vntill the day that hee was taken up, after that hee through the holy Ghost, had giuen commandments unto the Apostles, whom hee had chosen :

3 **A** To whom also hee presented himselfe alife after that hee had suffered, by many infallible tokens, being seene of them by the space of foure dayes, and speaking of those things which appertained to the kingdom of God.

4 **A**nd when he had gathered them together, he commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which he said he, ye haue heard of me.

5 **F**or Iohn indeed baptized with water, but ye shall be baptized a with the holy Ghost within these few dayes.

6 **W**hen then therefore were come together they asked of him, saying, Lord, wilt thou at this time restore the kingdom of Israel ?

7 **A**nd hee sayd unto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power.

8 **B**ut ye shall receive power of the holy Ghost, when he shall come on you, and ye shall be witnesses unto mee both in Hierusalem and in all Iudea, and in Samaria, and unto the uttermost part of the earth.

9 **A**nd when hee had spoken these things, while they beheld, he was taken up: for a cloude took him up out of their sight.

10 **A**nd while they looked stedfastly toward heauen, as he went, behold, two men stood by them in white apparel.

11 **W**hich also sayd, Ye men of Galile, why stand ye gazing into heauen? This Iesus which is taken up from you into heauen, shall so come, as ye haue seene him go into heauen.

12 **T**hen returned they unto Hierusalem from the mount that is called the mount of Olives, which is neere to Hierusalem, being from it a Sabbath dayes iourney.

13 **A**nd when they were come in, they went

up into an upper chamber, where abode both Peter and Iames, and Iohn, and Andrew, Phillip, and Thomas, Bartlemew, and Mattheue, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas Iames brother.

14 **T**hese all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 **A**nd in those dayes Peter stood up in the middes of the disciples, and sayd (now the number of names that were in one place were about an hundred and twentie.)

16 **F**or ye men and brethren, this scripture must needs haue beene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus.

17 **F**or hee was numbered with us, and had obtained fellowship in this misprision.

18 **H**e therefore hath purchased a helde with the reward of iniquity: and when he had thrown downe himselfe headlong, hee burst asunder in the middes, and all his bowels gushed out.

19 **A**nd it is knowne unto all the inhabitants of Hierusalem, in so much, that that field is called in their owne language, Acedama, that is, The field of blood.

20 **F**or it is written in the booke of Psalmes, Let his habitation be voyd, and let no man dwell therein: also, Let another take his charge.

21 **W**herfore of these men which haue companied with us, all the time that the Lord Iesus was conuersant among us,

22 **B**eginning from the baptism of Iohn unto the day that he was taken up from us, mult one of them be made a witness with us of his resurrection.

23 **A**nd they presented two, Ioseph called Barabas, whose surname was Iustus, and Matthias.

24 **A**nd they prayd, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

25 **T**hat he may take the 7 roume of this misprision and Apostleship, from which Iudas hath gone astray, to go to his owne place.

26 **T**hen they gave forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleven Apostles.

9 Luke considered not Iudas his purpose: but that that followed of it was to let us see that a man had procured himselfe harme: not that his willard purpose was to let us see that hee followed. * Math. 26:75. The Greeke word is significant much, that Iudas fell downe dead and was not in the middes with a marvelous huge noise. * Psalm 109:7. * Psalm 109:7. And office and ministerie David wrote these words against the King, heardman: And these words, Step head, Sleepe, and Focke, are put over to the Church office and ministerie, so that the Church and the offices thereof are called by those names. 8 The Apostles did some upon nothing, but first they consulted and take aduise with Gods word, and agone they doe noting that concerneth, and it beuorable for the whole body of the Congregation, without making the Congregation priuie unto it. 1 Word for word, went in and out, which kinde of speech betokeneth as much in the Hebrew as in tongue, as the exercising of a publike and iustall office, when they speake of fact as are in any publike office, Deuter 31:2. 1 Chronic 29:3. 11 From our company, 9 Apostles must be chosen immediately after Gods word, and therefore after prayers, Matthias is chosen by lot, which is as it were, GODS owne voyce. 2 Openly, and by the voyce of all the whole company. 3 That he may be fellow and partaker of this ministerie. 2 Departed from, or fallen from: And it is a Metaphore taken from the way: For calling are signified by the name of ways, with the Hebrews.

1 The Greeke word signified an inuincible constancy, and steadfastness.

1 It is to good purpose, that this concord is mentioned: for these prayers are most acceptable to God which are made with agreeing mindes and willes.

1 The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers wherewith they were beset.

1 For it was beuorable to haue the wifes confirmed to the contraryward to the danger of the husbands.

1 Which his kinde folkes.

1 For it made the mouth and the respect of the whole company of the Apostles, either by secret relation of the body, or by public judgement of the Congregation.

1 Because men are commonly billed and enrolled by their names.

1 Peter prevented the office that might be taken of the falling away of Iudas the betrayer, shewing that all which came unto him, were to be counted by God.

1 Psalm 41:9. * Iohn 13:27.

1 Iudas was to let us see that hee followed.

1 The Greeke word is significant much, that Iudas fell downe dead and was not in the middes with a marvelous huge noise.

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2 Openly, and by the voyce of all the whole company. 3 That he may be fellow and partaker of this ministerie. 2 Departed from, or fallen from: And it is a Metaphore taken from the way: For calling are signified by the name of ways, with the Hebrews.

1 A passage out from the bitious of the Gospel, that is, from the historie of his sayings and doings of Christ, unto the actes of the Apostles. 1 The actes of Iesus are the miracles and doings which hee did his Godhead, and his most perfect holinesse and example of his doctrine. 2 Christ did not straight way ascend into heauen after his resurrection: because he would thoroughly prove his resurrection: and with his presence confirme his Apostles to the doctrine, which they had heard. 3 He calleth those infallible tokens, which are otherwise called most perfect holinesse: none in that that Christ spake, he walked, and did, and was felt of many: these are sure signes and tokens that he truly rose againe. 4 Luke 24:49. 5 They were dispersed here and there, but hee gathered them together that they might altogether be witnesses of his resurrection. 6 Iohn 14:25. 7 Math. 23:11. Marke 1:8. 8 Luke 9:16. 9 1 Cor. 12:11. and 14:5. 10 The office of a Pastor, or of one that is either the Bishop or Christ. 11 Ieset agaynst Iohn, as the holy Ghost is agaynst the wyte. as things answerable the one to the other. 12 We must fight before we triumph: and we ought not curiously to search after those things, which God hath not revealed. 13 To the cleer, and to the dark. 14 That is, the fitte occasions that serue to diuine of matters which are hid in the secret. 15 Luke 14:28. 16 Iesus Lord hath appointed to bring things to passe in. 17 Affect that Christ had promised the full returne of the holy Ghost, wherewith he would gouerne his Church, although hee should be absent in body, hee tooke up his body from us into hee: hee should be absent in body, hee tooke up his judgement, as the Angells iudges. 18 That is, out of your sight. 19 About two judgement. 20 Ecclesiasticall ascribes to beare the words, and to make common matter. 21 They were first instituted And kept in private houses by the Apostles. 22 They went into the house, which the Church hath chosen at that time to be a seate for the whole assemblie.

CHAP. II.

a The Apostles being gathered together on a most solemn feast day in one place, that it might evidently appear to all the world, that they had all one office, one Spirit, one faith, are by a double name from above authorized, and anointed with all the most excellent gifts of the holy Ghost and especially with an extraordinary and peculiar gift of tongues.

1 The Apostles 4 fitted with the holy Ghost, 3 speaks with diverse tongues, 11. They are thought to be drunken, 15 but Peter disapproveth. 36 He teaches that Christ is the Messiah: 37. And joining the hearts affixed, 38 he exhorts them to repentance.

a Word for word, was fulfilled: that is, was begun, as Luke, 22. For the Hebrews say that if a day or a year is full or ended, when the former days of yeeres are ended, and the other begonne, here, as it is said shall come to pass, that which formerly yeeres are fulfilled, I will visit, &c. For the Lord did not bring home his people after the seventieth yeere was ended, but in the fortieth yeere.

And when the day of Pentecost was come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing and mightie winde, and it filled all the house where they sate.

3 And there appeared unto them cloven tongues, likefire, and it sat upon each of them.

4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Hierusalem Jewes, men that feared God, of every nation under heaven.

6 Nowe when this was noised, the multitude came together and were aflowed, because that every man heard them speake his owne language.

7 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speake, of Galile?

8 How then here we every man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia.

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, and f Jewes, and Profelytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others mocked, and sayd, They are full of new wine.

14 ¶ But Peter standing with the eleven, lift up his voyce, and sayd unto them, Ye men of Iudea, and ye all that inhabe Hierusalem, be this known unto you, and hearken unto my words,

15 For these are not drunken, as ye suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the Prophet Joel.

17 ¶ And it shall be in the last dayes, saith God, I will pour out of my Spirit upon all flesh, and your sonnes, and your daughter shall prophesie,

And hereby were vnderstand that the Apostles were not drowne tongue, and then another by bapthard and at all adventure, or as fantastical men to doe, but with good consideration of their beeres: and to shew, that they speake nothing but as the holy Ghost governed their tongues. ¶ Not that they speake with one voyce, and many languages were heard, nor that the Apostles spake with strange tongues: for els the miracle had rather bene in the accents, whereas now it is in the speakers. Nixum, in historical words of Wednesday. ¶ By Jewes here meant them that were both Jewes by birth, and Jewes by profession of religion though they were borne in other places: and they were Profelytes, which were Gentiles borne againe and embraced the true religion.

a Guds worde pierceth some fo, that it drieveth them to keeke out the truth, and it doeth fo choke other, that it torceth them to be witnesses of their owne impudencie. ¶ The worde which be vish here, signifieth such a kinde of mocking which is reprochfull and contumelious: and by this reprochfull mocking we see, that there is no miracle fo great and excellent: which the wickednes of mans heart hath broken up. ¶ Peter his boldnes is to be marked, when hee grace of the holy Ghost is to be feared, even straight after the beginning.

¶ After the same thing, which may be above faine or right of the cloke with us. ¶ There is nothing that can dilloyal questions and doubt, but testimonies tak out of the Prophets: for mens reasons may be overruled, but Gods voyce can not be overruled. ¶ Joel 2. 28. et 32. ¶ Peter seeing the strength of God against the face accursed men, sheweth in himselfe and in his fellowes, that that it fulfilled which Ier. saith before concerning the full grace of this holy Ghost in the latter dayes: which grace also is poured to the whole Church, to their certaine and undoubted deliversion, which doe commend it. I All without exception, both upon the Jewes and Gentiles.

and your young men shall see visions, and your old men shall dreame dreames.

18 And on my servants, and on mine handmaides I will pour out of my Spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapours of smoke.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lords come.

21 ¶ And it shall be, that who ever shall call on the Name of the Lord, shall be saved.

22 ¶ Ye men of Israel, heare these words, IESUS of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the midst of you, as ye your selves also know:

23 Him, I say, being delivered by the determinate counsel, and foreknowledge of God, after you had taken, with wicked hands you have crucified and slain.

24 ¶ Whom God hath raised up, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

25 For David saith concerning him, ¶ I beheld the Lord always before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreover also my flesh shall rest in hope.

27 Because thou wilt not leave my soule in grave, neither wilt suffer thine Holy one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make me full of ioy with thy countenance.

29 Men and brethren, I may boldly speake unto you of the Patriack David, that hee is both dead and buried, and his sepulchre remaineth with us unto this day.

30 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise up Christ concerning the flesh, to set him upon his throne.

31 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in grave, neither his flesh should see corruption.

32 ¶ This Iesus hath God raised up, whereof we all are witnesses.

33 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.

34 For David is not ascended into heaven, but hee saith, ¶ The Lord said to my Lord, Sit at my right hand,

35 Untill I make thine enemies thy footstool.

36 Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, whom ye have crucified.

¶ Thou shalt not suffer me to remaine in grave. ¶ 1 King. 2. 10. chap. 13. 36. ¶ Psalm 132. 11. ¶ Had I sworn solemnly. ¶ Psal. 136. 10. chap. 33. 7. Peter witnesseth that Iesus Christ is the appointed everlasting King, which hee prooveeth manifestly by the giftes of the holy Ghost, and the testimonies of David.

¶ I might have sworn to Gods name. ¶ Psal. 110. 1. ¶ Christ is sayd to be made, because he was advanced to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.

¶ Psal. 136. 9. ¶ Who wilt not suffer me to remaine in grave. ¶ 1 King. 2. 10. chap. 13. 36. ¶ Psalm 132. 11. ¶ Had I sworn solemnly. ¶ Psal. 136. 10. chap. 33. 7. Peter witnesseth that Iesus Christ is the appointed everlasting King, which hee prooveeth manifestly by the giftes of the holy Ghost, and the testimonies of David.

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Repentance and remission of finnes in Christe are two principles of the Gospell, and therefore of our salvation, and they are obtained by the promises apprehended by faith, and are raised up by Baptisme, wherewith is toyed the vertue of the holy Ghost. a The word that is used here, given us to understand that it was a free gift. b He is truly toyed to the Church which separeth himselfe from the wicked. c An admirable example of the vertue of the holy Ghost: but such as are of age are not baptized before they make confession of their faith. d The misterie of the true Church of the doctrine of the Apostles, the duties of charitie, the pure and simple administration of the sacraments, and true invocation used of all the faithful. e Communicating of goods, and all other duties of charitie, as is shewed afterwards. f The Jewes used thin loaves, and therefore they did rather break them then cut them. So by breaking of bread, they understood that living together, and the banquet which they used to keep. And when they kept their love feastes, they used to celebrat the Lords Supper, which even in these days began to be corrupted, and Paul saith thereof in 1. Cor. 11. 22. So oft as the Lord is taken in the bread, the rage of strangers that the Church may be pleased, and to have more refreshment. 13. Charitie maketh all things common concerning the use according to necessity requirer. 14. The faithful came together at the beginning with great fruits, not onely to the hearing of the word, but also to meat.

37 Now when they heard it, they were pricked in their hearts, and sayd unto Peter and the other Apostles, Men and brethren, what shall we doe?

38 Then Peter sayd unto them, Amend your lives, and be baptized every one of you in the Name of Iesus Christ for the remission of finnes: and ye shall receive the gift of the holy Ghost.

39 For the a promise is made unto you, and to your children, and to all that are afarre off, even as many as the Lord our God shall call.

40 And with many other words he besought and exhorted them, saying, Save your selves from this wrong generation.

41 Then they that gladly received his word, were baptized, and the same day there were added to the Church about three thousand soules.

42 And they continued in the Apostles doctrine, and b fellowship, and c breaking of bread, and prayers.

43 And feare came upon everyoule: and many wonders and signes were done by the Apostles.

44 And all that believed, were in one place, and had all things common.

45 And they sold their possessions, and goods, and parted them to all men, as every one had need.

46 And they continued daily with one accord, in the Temple, and breaking bread at home, did eate their meat together with gladnesse and singleness of heart.

47 Praying God, and had favour with all the people: and the Lord added to the Church from day to day, such as should be saved.

CHAP. III.

1 Peter goeth into the Temple with Iohn, a healeth the creeple. 2 To the people gathered together to see the miracle. 3 he expounded the mysterie of four salvation through Christ. 4 accusing their ingratitude. 5 and requiring the repentance.

Now Peter and Iohn went up together into the Temple, at the ninth hour of prayer.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde daily at the gate of the Temple called Beautiful, to aske almes of them that entred into the Temple.

3 Who seeing Peter and Iohn, that they would enter into the Temple, desiring to receive an almes. 4 And Peter earnestly beholding him with Iohn, sayd, Looke on us.

5 And he a gave heed unto them, trusting to receive some thing of them.

6 Then said Peter, Silver and gold have I none, but such as I have, that give I thee: In the Name of Iesus Christ of Nazareth, rise up and walke.

7 And he tooke him by the right hand, and lifted him up, and immediately his feete and ankle bones received strength.

8 And he leaped up, stood, and walked, and entred with them into the temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knew him, that it was he which fate for the almes at the Beautiful gate of the

Temple: and they were amazed, and sore astonished at that which was come unto him.

11 And as the creeple which was healed, b held Peter and Iohn, all the people ranne amazed unto them in the porch which is called Salomons.

12 So when Peter saw it, he answered unto the people, Ye men of Israel, why marvelle ye at this? or why looke ye so stedfastly on us, as though by our owne power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, and Jacob, the God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had judged him to be delivered.

14 But ye denied the Holy one and the iust, and desired a murderer to be given you.

15 And killed the Lord of life, whom God hath raised from the dead whereof we are witnesses.

16 And his Name hath made this man found, whom ye see and know, through faith in his Name:

17 And the faith which is by him, hath given to him this perfect health of his whole body in the presence of you all.

18 And now brethren, I know that through ignorance ye did it, as did also your governors.

19 But those things, which God before hath shewed: by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

20 Amend your lives therefore, and turne, that your finnes may be put away, when the time of refreshing shall come from the presence of the Lord.

21 And he shall tell Iesus Christ, which before was preached unto you.

22 Whom the heaven must containe vntill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

23 For Moses sayd unto the Fathers, The Lord your God shall raise up unto you a Prophet, even of your brethren, like unto me: ye shall heare him in all things whatsoever he shall say unto you.

24 For it shall be that every person which shall not heare the voice of the Prophet, shall be destroyed out of the people.

25 Also all the Prophets from Samuel, and thenceforth as many as have spoken, have likewise foretold of these dayes.

26 Ye are the children of the Prophets, and of the covenant, which God hath made unto our fathers, saying to Abraham, * Even in thy seed shall all the kindreds of the earth be blessed.

27 First unto you hath God raised up his Sonne Iesus, and him he hath sent to bless you, in turning every one of you from your iniquities.

28 For it shall be that every person which shall not heare the voice of the Prophet, shall be destroyed out of the people.

29 And Iesus Christ of Nazareth, whom ye have crucified, whom God hath raised up, and advanced to his Kingdom.

CHAP. IV.

1 Peter and Iohn, 3 were taken and brought before the counteile. 2 They speak boldly in Christi cause. 3 The disciples pray unto God. 4 Many sell their possessions. 5 of whom Barnabas is one.

And as they spake unto the people, the Priestes and the Captain of the Temple,

enemies of the Church, thin such as professe themselves to be head builders: but the mortar they rage, the more constantly the faithful servants of God doe continue.

6 The Jewes had craving garisons for the garde and safety of the Temple and holy things. Matt. 26. 65. These garisons had a Captain, such as Eleazar Adonias the big Priestes house was, in the time of the warre that was in Iudaea, being a very impudent and proud young man, Ioseph, lib. 3. of the taking of Iudaea.

b Either because hee had beene blind, or because hee feared: that if hee once let them see our of his fight he should be lame againe.

c Miracles are appointed to convince the unbelievers, and therefore they doe wickedly abuse them, who findeth amazed either at the miracle, or at the instruments used, and means which it pleaseth God to use, take an occasion to establish idolatrie and superstition by that, which God hath provided for the knowledg of his true worship, that is, Christianitie.

d Chap. 1. 30. v. 25. hath life in himselfe, and giveth life to other.

e Because hee believed in him being raised from the dead, whose Name he heard of by us.

f It is best of all to receive Christ, for soe as it is offered unto us: but such as have neglected to goe to a benefite through the means, have yet received grace for a meane.

g As for the ingominie of the cross, we have to see against it, the decree and purpose of God, foretold by the Prophets, of Christ, bow that first of all he should be crucified here upon earth, and then he should appeare from heaven to iudge and restore of all things, that all believers might be saved, and all unbelievers utterly perished.

h Though there were many Prophets, yet he speaks but of one mouth, to shewe unto us the consent and agreement of the Prophets.

i None are commonly more diligent or bolder enemies of the Church, then such as professe themselves to be head builders: but the mortar they rage, the more constantly the faithful servants of God doe continue.

Christ in healing a man that was lame, and well knowne to all men, both in place and time very famous, by the hands of his Apostles, doeth partly confirme them which he believed, and partly also calleth others to believe. a Boib with heart and eyes.

b While they thought to diminish the number, they increase them. c They were they that made the Samaritans, which were of all the tribe of Judah. d Thus Herod said that eruelie against David the first.

a Of whom the holy Scriptures were wont to be chosen and made the execution of the severity of officing new change of persons, without a succession of doctrine, and by that means that our true ministers of the word, so farre forth as they are able.

e Ty what authority. f Welches which flourish in true Pa. flourish please their owne cause, and not Gods. g He is inderde a true Shepherd, who can both be free to brag upon Christ only, as upon one that is not dead, but hath conquered death, and has all rule in his hand.

h Eph. 11. 18. 19. 1st. 12. 16. mar. at. 41. mar. 22. 10. Luke 21. 17. rom. 9. 33. 1. pet. 3. 7. f of God.

g There is no other maner in other gentes, and authority without: which kind of office being usually among the Temples, raise upon this, that when we are in danger, we call upon them to help, but have no love for help.

h Any where: and misfeeth forth men as the largesse of Churches. i The godd liberate and boldnes of the servants of God doth yet thus much good that such as lay bid under a ward of

and the Salduces came upon them. 2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they lay hands on them, and put them in hold, vntill the next day, for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the b number of the men was about five thousand.

5 ¶ And it came to passe on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Hierusalem.

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the d kindred of the hie Prieff.

7 ¶ And when they had set them before them, they asked, By what power, or in what e Name have ye done this?

8 Then Peter full of the holy Ghost, sayd unto them, Ye rulers of the people, and Elders of Israel, 9 For as much as we this day are examined, of the good deede done, vntill by him doth this man stand here before you, whole,

10 ¶ Be it knowne unto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye have crucified, whom God raised againe from the dead, vntill by him doth this man stand here before you, whole.

11 ¶ This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there falvation in any other: for among men there is f given none other g Name vnder heaven, whereby we must be saved.

13 ¶ Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnderlearned men and without knowledge, they marvelled, and knew them, that they had bene w Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and k conferred among themselves,

16 ¶ Saying, What shall we doe to these men? for surely a manifest signe is done by them, and is openly knowne to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let us threaten and charge them, that they speake herefoorth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 ¶ But Peter and Iohn answered unto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the thing which we have seene and heard.

21 ¶ So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men prayed God for

that which was done. 22 For the man was above fourtie yeeres olde, on whom this miracle of healing was shewed.

23 ¶ Then asloone as they were let goe, they came to their fellowes, and shewed all that the hie Prieffs and Elders had sayd unto them.

24 ¶ And when they heard it, they lift up their voyces to God with one accord, and said, O Lord, thou art the God which had made the heaven, and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy servant David hath sayd, ¶ Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubleste, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the l people of Israel gathered themselves together.

28 To m doe whatsoever y thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatenings, and graunt unto thy seruant with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus,

31 ¶ And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly,

32 ¶ And the multitude of them that beleeued, were of o one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things ¶ common.

33 And with great power gave the Apostles witness of the resurrection of the Lord Iesus; and great grace was upon them all.

34 ¶ Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And layde it downe at the Apostles feet, and it was distributed unto every man, according as he had need.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Levite, and of the country of Cyprus,

37 Where as he had land, sold it, and brought the money, and layd it downe at the Apostles feet, sincerely, and constantly. ¶ They agreed both in consill, will, and purpose. ¶ Ch. 2. 44. 13

¶ Truthcharity beareth the needfullie of the poore with his owne life: but so, that all things be done well and orderly.

CHAP. V.

¶ Ananias for his deceit in keeping backe part of price, s fallth downe dead. 10 and likewise Sapphira his wife. 11 Through dredd the Apostles miracles. 14 the faith is increased. 18 The Apostles that were imprisoned, 19 are delivered by an Angell. 26 and being before the Synode of the Prieffs, 36 through Camillies counsell they are kept alive. 40 and beaten: 41 They glorifie God.

But a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And a kept away part of the price, his wife also being of counsell, and brought a certaine part and layd it downe at the Apostles feet.

3 Then sayd Peter, Ananias, why hath Satan would deceine to thine soul: and be chiefie in the Church. a Craftily thouke away.

¶ The Apostles communicate their troubles with the congregation. 10 We ought neither to be afraid of the threatenings of our enemies, neither yet foolishly contone their rage and malice, an earnest thinking upon the power and good will of God, both which we doe necessarily behold in Christ) and so face to the ayd and succour of our Father, ¶ Psalm 1. 21.

¶ Although the people of Israel was but one people, yet the plural number is here used, not so much for the variety of tribes, every one of which made a people, as for the great multitude of them, as though many were had assembled themselves together. ¶ 1. 2. 4. 11. The wicked execution Gods counsell, though they thinke nothing of it, but they are none the worse without fault.

¶ Thou haddest determined of this absolute autotie and power.

¶ The God winneth to his Church by a visible signe, that it is he that will establish it by making the powers both of heaven and earth.

¶ An example of the true Church, wherein there is content as well in doctrine as in charitie one towards another: And the Pauls deliver true doctrine both sincerely, and constantly.

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b Fully possessed.
c For which they had appointed that forme or possession for the Church, they p^uck not at it to keepe away a part of the price, as though they had an oblied with God, and therefore he faith after, and that they tempted God.
d Heerly is declared to be a deviled and p^uppled hearts, and the fault of the man in admitting the devils suggestion.
e Long how oft we do things with an evil conscience, so oft they pronounce sentence against themselves, and as much as in them lieth, provoke God to anger, as of fit p^upple, minding to trie whether he be iust and almighty or no.
f Are at the Lord.
g As bound by his commandment versus breadeth love, that they may not hurt the Church: other some hee ave and feare:
h As other some hee allreath unto him.
i Highly prayed their.
j The more that the Church increaseth, the more increaseth the rage of Satan, and therefore they proceede from threatnings, to prisoning.
k The word which is used here is Hereticke, which signifieth a schisme, and is taken for a right forme of teaching, or of fasion, or studie, and course of life, which the Latines call a sect: at the fifth word we see they are already sedit, but at length, it came to be taken onely in evil parts, whereupon came the name of Hereticke, which is taken for one that getteth away from sound doctrine and wholesome doctrine after such sort, that hee seeth light by the judgement of God and his Church, and is in opinion, and breaketh the peace of the Church.
l Angels are made for servants of the servants of God.
m God th^u therefore deliver his, that they may more stoutly provoke his enemies.
n Wordes, whereby the way unto life is shewed.
o God mocketh his enemies attempter from above.

b filled thine heart, that thou shouldst lye unto the holy Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appertained it not unto thee? and after it was sold, was it not in thine owne power? how is it that thou hast conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 Now when Ananias heard these wordes, he fell downe, and gave up the ghost. Then great feare came on all them that heard these things.

6 And the young men rose up, and tooke him up, and caried him out; and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter sayd unto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, Why have wee agreed together, to tempt the Spirit of the Lord? behold, the feete of them which have buried thine husband, are at the doore, and shall carie thee out.

10 Then he fell downe straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and caried her out, and buried her by her husband.

11 A And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durst no man ioyne himselfe to them: neverthelesse the people magnified them.

14 Also the number of them that beleeved in the Lord, both of men and women, grew more and more.)

15 In so much that they brought the sicke into the strectes, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about unto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose up, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,

18 And laid handes on the Apostles, and put them in the common prison.

19 ¶ But the Angel of the Lord by night opened the prison doores, and brought them fourth, and said,

20 ¶ Goe your way, and stand in the Temple, and speake to the people, all the wordes of this life.

21 ¶ So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to caufe them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priests heard the same things, they doubted of them, whereunto this would growe.

25 ¶ Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 ¶ Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should have bene stoned.)

27 And when they had brought them, they fet them before the Councill, and the chiefe Priest asked them,

28 ¶ Saying, Did not we faithfully command you, that ye should not teach in this name, and behold, ye have filled Hierusalem with your doctrine, and ye would bring this mans blood upon us.

29 ¶ Then Peter and the Apostles answered, and said, We ought rather to obey God than men.

30 ¶ The ¶ God of our fathers hath raised up Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift up with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of finnes.

32 ¶ And we are his witnesses concerning these things which we see say: yea, and the holy Ghost, whom God hath given to them that obey him.

33 Now when they heard it, they Ibraff for anger, and consulted to slay them.

34 ¶ Then stood there up in the Councill a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles fourth a litle space,

35 And said unto them, Men of Israel, take heede to your selves, what ye intend to doe touching these men.

36 ¶ For before these times, rose up Theudas boasting himselfe, to whom referred a number of men, about a foure hundredth, who was slaine: and they all which obeyed him were scattered, and brought to nought.

37 After this man, arose up Judas of Galilee, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say unto you, Refraine yourselves from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, least ye be found even fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 ¶ So they departed from the Councill, rejoicing, that they were counted worthy to suffer rebuke for his Name.

42 And daily in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ,

¶ To be of one fame. ¶ Hee dissuaded his follower from murdering the Apostles, neither doeth hee thinke it good to referre the matter to the Romane Magistrate, for the Jewes could abide nothing worse, then so have the tyrannie of the Romanes confirmed. ¶ If it hee counterfeited and devised. ¶ The Apostles, accustomed to suffer and beate wordes, are at length inured to beate stripes, yet so, that by that meane they become stronger. ¶ Both publicly and privately.

7 The more openly that Christes vertue beeth in himselfe, the more increaseth the malices of his enemies which conspire against him.
 8 Tyrants which feare not God, are constrained to feare his servants.
 9 It is the provinces of tyrants to set out their owne commendments as right and reason, be they never so wicked.
 10 Make us quire of murdering that man whom ye shall kill: will not your life to name.
 11 We ought to obey no man, but to feare God: as obeying him, we may feare God.
 12 Christ is appointed and indeede declared Prince and preserver of his Church in despite of his enemies.
 13 ¶ Chap 5. 13. It is not sufficient for us that there is a multitude, but we must also consider to our vocacion go on forward till we come unto it.
 14 This brokeneth that they were in a molt vehement rage, and marvelously distressed in minde, for it is a borrowed kind of speech taken from them which are harshly cut in funder with a sawe.
 15 Christ fiddeth defenders of his cause even in the very routs of his enemies, so oft as hee thinketh it needfull.
 16 In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocacion.

CHAP. VI.

CHAP. VII.

The Apostles, 3 appoint the officers of Deacons, 13 Steven chosen one : 8 Of whom Steven, full of faith, one : 13 He taketh, 13 and accuseth as a transgressor of Moses Law.

Steven pleading his cause, sheweth that God threke the Fathers : 20 before Moses was borne, 49 and before the Temple was built : 44 And that all curious ceremonies were ordained according to the heavenly Pattern. 54 The Levites gashing their teeth, 59 Rome him.

When Sazan hath assailed the Church without purpose and to small purpose and in vaine, he afflicteth it with civill division and strife betwixt themselves : but the Apostles take occasion thereby to consider the Church.

Of their parts which of Grecians became religious

In the following of almes according to their necessity.

The office of peaceing the good and distributing the goods of the Church are different one from another, and not rarily to be joyed together as the Apostles doe here intimate.

And the Apostles doe not chuse for much as the Deacons without the consent of the Church.

It is his matter, as he may in no wise accept of it.

Banqueting though by the name of tables, where officers are also meant, which are annexed to it, is as pertaining to the care of the poore.

In choosing of Deacons (and much more of Ministers) there must be examination both of their learning and mannes of life.

Coop. 1.1.2. The ancient Church did with laying on of hands as were confesse to the Lord, such as were lawfully elected.

This ceremonie of laying on of hands came from the Jewes, who used this order both in publicke affairs, and citing of sacrifices, and also in private prayers and blessings, as appeareth Gene. 28. and the Church observed this ceremonie, 1.Tim. 5. 22. 23. 17. but there is no mention made either of cream, or flaying, or raising, or crossing, &c.

An happy end of simpation. This is the figure of Matins, meaning by faith the doctrine of the Gospell which engendereth faith.

God exerciseth his Church first with evil words and blowes, then with imprisonment, afflictment with scourging, and by these means prepareth it in such sort, that at length hee catcheth it to encounter with Sazan and the world, even to bloodshed and death, and that with good successe.

Excellens and singular gifts. 7 Schooles and Universities were of olde time added to false galloons, and were the instruments of Sazan to blowe abroad and defend false doctrine.

Of the company and Colledge as it were.

False teachers, because they will not be overcome, bee from detraction to manifest and open blouding and false accusations.

AND in those dayes, as the number of the disciples grew, there arose a murmuring of the Grecians towards the Hebrewes, because their widows were neglected in the daily ministring.

2 Then the twelve called the multitude of the disciples together, and said, it is not convenient that we should leave the word of God to serve the tables.

3 Wherefore brethren, looke you out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this business.

4 And we will give our selves continually to prayer, and to the ministring of the word.

5 And the saying pleased the whole multitude: and they chose Steven a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia.

6 Which they set before the Apostles: and they prayed, and layed their hands on them.

7 And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith.

8 Now Steven full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogue, which are called Libertines and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steven.

10 But they were not able to resist the wisdom, and the spirit by the which he spake.

11 Then they suborned men, which sayd, We have heard him speake blasphemous words against Moses, and God.

12 Thus they mooved the people and the Elders, and the Scribes: and running upon him, caught him, and brought him to the Councill.

13 And set forth false witnesses, which said, This man ceaseeth not to speake blasphemous words against this holy place, and the Law.

14 For we have heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gave us.

15 And as all that fate in the Councill looked stedfastly on him, they saw his face as it had bene the face of an Angel.

16 This ceremonie of laying on of hands came from the Jewes, who used this order both in publicke affairs, and citing of sacrifices, and also in private prayers and blessings, as appeareth Gene. 28. and the Church observed this ceremonie, 1.Tim. 5. 22. 23. 17. but there is no mention made either of cream, or flaying, or raising, or crossing, &c.

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THEN sayd the chiefe Priest, Are these things so?

2 And he sayd, Ye men, brethren, and Fathers, hearken, ¶ That God of a glory appeared unto our father Abraham, while he was in b Mesopotamia, before he dwelt in Charan,

3 And said unto him, Come out of thy country, and from thy kindred, and unto the land which I shall thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charan. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no not the breadth of a foote: yet he promised that he would give it to him for a possession, and to his seede after him, when as yet he had no child.

6 But God spake thus, that his seede should be a sojourner in a strange land: and that they should keepe it in bondage, and entreate it evil foure hundred yeeres.

7 But the nation to whom they shall be in bondage, will Iudge, saith God: and after that, they shall come forth and serve me in this place.

8 He gave him also the covenant of circumcision: and so Abraham begate Isaac, and circumcised him the eighth day: and Isaac begate Jacob, and Jacob the twelve Patriarcks.

9 And the Patriarcks mooved with envie, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, who made him goverour over Egypt, and over his whole house.

11 Then came there a famine over all the land of Egypt and Chanan, and great affliction, that our fathers found no sustenance.

12 But when Jacob heard that there was come in Egypt, he sent our fathers first:

13 And at the second time Ioseph was knowne of his brethren, and Iosephs kindred was made knowne unto Pharaoh.

14 Then test Ioseph and caused his father to be brought, and all his kindred, even three score and fiftene foules.

15 So Jacob went downe into Egypt, and he died, and our fathers.

16 And wee removed into Sychem, and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, for the sepulchre of Sychem.

17 But when the time of the promise drew neere, which God had sworne to Abraham, the people grew and multiplied in Egypt.

Steven is admitted to pleade his cause, but to this end and purpose, that hee may declare the true fathers, and the only true God: and hee beweech more over, that they are more ancient then the Temple, with all his service appointed by the Law, and therefore they ought to lay another foundation of true religion, that is so sayd, the free covenant of Lawe made with the fathers.

Gene. 12.4. That mightie God full of glory and maiestie.

W. When hee saith, that Abraham came out of Chaldea, it is evident that Mesopotamia contained Chaldea which was sette upon it, and bordering upon it, and so Iosephs Phineus booke 6. chap. 17.

Nor so much ground as Iosephs his foote upon.

The promise of the possession was certaine and belonged to Abraham, though his posteritie enjoyed it a great while after his death: and this is the figure of the Church.

Gene. 15. 13. There are reckoned foure hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

Paul. Gal. 3. 17. from the time that Abraham and his father departed together out of the Ur of the Chaldeans.

Gene. 12. 7. 49. 26. 13. 41. Gene. 25. 23. 26. 30. 31. 23. Steven reckeneth up diligently the horrible mischiefs of some of the Fathers, to rebuke the Jewes that they ought not rarily to rest in the autoritie or examples of the God themselves men: for hee seemeth to be a way from them whom hee belpeth to stand, and to the other side, hee is with them whom hee delivereth out of whatsoever great troubles.

Gene. 4. 17. 27. Gave him favour in Pharaohs sight for his wisdom.

Gene. 41. 1. Gene. 45. 4. Gene. 45. 15. The Patriarcks that Iosephs of Jacob, though there be mention made of more then Ioseph, Iohn. 14. 19.

Exodus 17.

18 Till another King arose, which knew not Ioseph.

i He desired a subtilty
i in the temptation
a y^e of his flock in
i that he commanded
all the males to be
cast out.
* Exod. 2.2.
k This child was
borne through Gods
mercifull voyde
and faw to be of
a goodly and faire
countenance.

19 The same I dealt subtilly with our kindred, and will intreat our fathers, and made them to cast out their young children, that they should not remain alive.

20 ¶ The same time was Moses borne, and was acceptable unto God: which was nourished up in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter tooke him up, and nourisheth him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full forty yeere old, it came into his heart to visit his brethren, the children of Israel.

* Exod. 2.11.

24 ¶ And when he saw one of them suffer wrong, he defended him, and avenged his quarrell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren could have vnderstoode, that God by his hand should give them deliverance: but they vnderstood it not.

* Exod. 2.13.

26 * And the next day he shewed himselfe unto them as they strowe, and would have let them in at one againe, saying, Sirs, yee are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge over us?

28 Wit thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where hee begate two sonnes.

30 And when forty yeeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew nere to consider it, the voyce of the Lord came unto him saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lord spake to him, Put on thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I have leene, I have seene the affliction of my people, which is in Egypt, & I have heard their groning, and am come downe to deliver them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsocke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliverer by the hand of the Angel which appeared to him in the bush.

36 He brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wilderness: ¶ forty yeeres.

37 ¶ This is that Moses, which said unto the children of Israel, ¶ A Prophet shall the Lord your God raise up unto you, even of your brethren, like unto me: him shall ye heare.

38 ¶ This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt;

m By the power.
* Exod. 7.8, 9.10.
n 1.14. 14. 17. 1. 1.
o He acknowledged
Moses for
the Lawgiver, for
that he proved
by his owne
wonderfull
works, that the
Law was
delivered
unto
Moses.
* Deuter. 34.11.
p 3.2.
* Exod. 19.3.

40 Saying unto Aaron, ¶ Make us gods that may go before us: for we know not what is become of this Moses that brought us out of the land of Egypt.

41 And they made a calf in those dayes, and offered sacrifice unto the idole, and joyced in the works of their owne hands.

42 Then God turned himselfe away, and gave them up to serve the peccat of heaven, as it is written in the booke of the Prophets, ¶ O house of Israel, have ye offered to me flaine beafts & sacrifices by the space of forty yeeres in the wilderness?

43 And yet I tooke up the Tabernacle of Moloch, and the starre of your god Remphan, figures which ye made to worship them: therefore I will carry you away beyond Babylon.

44 ¶ Our fathers had the Tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seene.

45 ¶ Which tabernacle also our fathers received, and brought in with Iesus into the possession of the Gentiles, which God drawe out before our fathers, unto the dayes of David:

46 ¶ Who found favour before God, and desired that he might find a tabernacle for the God of Iacob.

47 ¶ ¶ Salomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands, as saith the Prophet,

49 ¶ Heaven is my throne, and earth is my footstool: what house wilt ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 ¶ ¶ Y^e stiffnecked and uncircumcited hearts and eares, ye have always resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets have not your fathers persecuted, and they have slaine them, which shewed before of the coming of that Iust, of whom ye are now the betrayers and murderers,

53 ¶ Which have received the law by the ordinance of Angels, and have not kept it.

54 ¶ But when they heard these things, their hearts were bratt for anger, and they gnashed at him with their teeth.

55 ¶ But he being full of the holy Ghost, looked stedfastly into heaven, and saw the glory of God, and Iesus standing at the right hand of God,

56 And said, Behold, I see the heavens open, and the Sonne of man standing at the right hand of God.

57 ¶ Then they gave a shout with a loud voyce, and stopped their eares, and ranne upon him violently all at once.

58 And cast him out of the citie, and stoned him: and the witnesses laid downe their cloathes at a young mans feet, named Saul.

59 And they stoned Steven, who called on

¶ Exod. 32.1.
¶ This was the
foundation of the
Egyptians idolatry:
for they worshipped
in several
idols, as in
the golden calf,
and made
rude
images of
Kioe,
Herod. lib. 2.
¶ Being
delusive
and void of
any
profit
to
the
soules
of
the
people
that
used
them.
¶ You
took
it
up
on
your
shoulders
and
caried
it.

¶ This is
the
figure
of
the
covenant.
¶ Ex. d. 15. 40.
¶ b. b. 8. 5.
¶ 1. 10. 3. 14.
¶ Delivered
from
hand
to
hand.

¶ The
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¶ Delivered
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to
hand.

fill in the stones of usuring and flicke fall in them: for otherwise all the leaves were circumscribed as touching y^e flesh, and therefore there were too kinde of circumcision Rom. 2.28. ¶ Exod. 19.16. galat. 3. 19. ¶ By the ministerie of Angels. ¶ To more Sinne is pressed, the more he brasteth out in an open rage. ¶ The nearer that the Martyrs appoche to death, the nearer they beholding Christ to life up even into heaven. ¶ Ready to continue him in the confession of the truth. ¶ Acto receive him to him. ¶ The zeale of hypocrites and superstitious people, breaketh out at length into most open madnesse. ¶ This was done in a rage, and turle: for at that time the leaves could put on man to death by Law, as they could before. ¶ This saying, that it was no lawfull for them to put any man to death, and therefore it is reported by Ioseph, that the same was a Souldier Iames the brother of the Lord, and for doing was a centur before Aluonius the President of the countrey. ¶ It was appointed by the Law, that the witnesses should cast the first stones, Deut. 17.7.

11 Finish and charite
12 never forsake
13 the true virtues
14 of God, even to
15 the last breath.

God, and sayd, Lord Iesus receive my spirit.
60 ¶ And he kneeled downe, and cried with a
loud voyce, Lord, I pray not this finne to their
charge. An I when he had thys spoken he slepe.

16 He which have not
17 out such a kind
18 of sinninge sayng to
19 one charge, as remaineth
20 firme, and feth for ever,
21 never to be committid.

CHAP. VIII.

1 The godly meane lamentation for Steven, 3 Saul maketh ha-
2 buckle of the Church. 5 Philip preacheth Christ in Samaria.
9 Simon Magus, 18 his extraordinary report. 26 Philip
27 cometh to the Eriopian Eunuch, 35 and baptiseth him.

1 **A**NJ Saul consented to his death. And at that
time, there was a great persecution against the
Church which was at Hierusalem, and they were all
scattered abroad thorow the regions of Iudee and
of Samaria, except the Apostles.

2 Christ useth the
3 rage of his ene-
4 mies to the spread-
5 ing forth and en-
6 larging of his king-
7 dom.
8 The godly
9 innocence for Steven
10 after his death, and
11 burie him, shewing
12 therein an exam-
13 ple of singular
14 faith and charity;
15 but no man pray-
16 eth to him.
17 Among all the
18 duties of charitie
19 which the godly
20 use, there is no men-
21 tion made of this,
22 and it is a mark
23 of an unchristian
24 disposition.

2 ¶ Then certaine men fearing God, carried
Steven among them, to be buried, and made great
lamentation for him.

3 ¶ But Saul made hanocke of the Church, and
entered into every house, and drew out both men
and women, and put them into prison.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

4 Therefore they that were scattered abroad,
went to and fro preaching the word.

5 ¶ Then came Philip into the cite of Sama-
ria, and preached Christ unto them.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

6 And the people gave heed unto those things
which him Philip spake, with one accord, and hearing
and seeing the miracles which he did.

7 For unclean spirits crying with a loud
voyce, came out of many that were possessed
of them: and many taken with palsies, and that halted,
were healed.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

8 And there was great ioy in that cite.

9 ¶ And there was before in the cite, a cer-
taine man called Simon, which used witchcraft,
and bewitched the people of Samaria, saying that
himselfe was some great man.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

10 To whom they gave heed from the least
to the greatest, saying, This man is that great power
of God.

11 And they gave heed unto him, because that
of long time hee had bewitched them with for-
ceries.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

12 But as soon as they beleevd Philip, which
preached the things that concerned the kingdom
of God, and the Name of Iesus Christ, they were
baptized both men and women.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

13 ¶ Then Simon himselfe beleevd also, and
was baptized, and continued with Philip, and won-
dred, when he saw the signes and great miracles
which were done.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

14 ¶ Now when the Apostles, which were at
Iherusalem, heard say, that Samaria had received
the word of God, they sent unto them Peter and Iohn.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

15 Which when they were come down, prayed
for them, that they might receive the holy Ghost.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

16 (For as yet hee was fallen downe on one
of them, but they were baptized onely in the
Name of the Lord Iesus.)

17 Then layd they their hands on them, and
they received the holy Ghost.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

18 ¶ And when Simon saw that through lay-
ing on of the Apostles hands the holy Ghost was
given, he offered them money.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

19 Saying, Give me also this power, that on
whome I shall lay my hands, they may receive the
holy Ghost.

19 Among all the
20 duties of charitie
21 which the godly
22 use, there is no men-
23 tion made of this,
24 and it is a mark
25 of an unchristian
26 disposition.

20 ¶ Simon Magus, who was called so because
he bewitched the people of Samaria, seeing that
power was given by the laying on of hands, offered
money to the Apostles, that he might receive the
same power, that he might be able to give the
holy Ghost to whome he would lay his hands.

whomsoever I lay the hands, hee may receive the
holy Ghost.

20 ¶ Then said Peter unto him, Thy money
perish with thee, because thou thinkest that the
gift of God may be obtained with money.

21 Then hast thou neither heart nor fellow-
ship in this, because thou sayest that thou hast
bought it with money.

22 ¶ Now repent therefore of this thy wickednes,
and pray God, that if it be possible, the thought
of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bit-
ternesse, and in the bond of iniquitie.

24 Then answered Simon, and said, Pray ye
to the Lord for me, that none of these things which
ye have spoken come upon me.

25 ¶ So they, when they had testified & pre-
ached the word of the Lord, returned to Hierusa-
lem, and preached the Gospell in many towne of
the Samaritanes.

26 ¶ Then the Angel of the Lord spake unto
Philip, saying, Arise, and goe toward the sea, un-
to the way that goeth downe from Hierusalem
unto Gaza, which is waste.

27 And he arose and went on: and beholde,
a certaine Eunuch of Ethiopia, Candace the
Queene of the Ethiopians chief Governour,
who had the rule of all her treasure, and came to
Hierusalem to worship:

28 And as he returned sitting in his charet, hee
read Esaus the Prophet.

29 Then the Spirit said unto Philip, Goe
neere and ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard him
reade the Prophet Esaus, and sayd, But under-
standest thou what thou readest?

31 And he sayd, How can I, except I had
a guide? And he desired Philip, that he would
come up and sit with him.

32 ¶ Now the place of the Scripture which
he read, was this, ¶ He was led as a lambe to
the slaughter: and like a lambe dumbe before
his fleeter, so opened hee not his mouth.

33 In his humility his iudgement hath bene
exalted: but who shall declare his generation?
for his life is taken from the earth.

34 Then the Eunuch answered Philip, and
said, I pray thee of whom speakest the Prophet
this, of himselfe, or of some other man?

35 Then Philip opened his mouth, and began
to saye unto him, the things which were
written in the same Scripture, and preached unto
him Iesus.

36 And as they went on their way, they came
unto a certaine water, and the Eunuch sayd,
See, here is water, what doest thou bid me to be
baptized?

37 ¶ And Philip sayd unto him, If thou
beleevest with all thine heart, thou mayest. Then
he answered, and sayd, I belevee that Iesus
Christ is that Sonne of God.

38 Then hee commanded the charet to stand
still: and they went downe both into the water,
both Philip and the Eunuch, and he baptized
him.

39 And as soon as they were come up out
of the water, the Spirit of the Lord caught away
Philip, that the Eunuch saw him no more: so
he went on his way rejoicing.

40 ¶ Now the place of the Scripture which
he read, was this, ¶ He was led as a lambe to
the slaughter: and like a lambe dumbe before
his fleeter, so opened hee not his mouth. In
his humility his iudgement hath bene exalted:
but who shall declare his generation? for his
life is taken from the earth. ¶ This scripture
is fulfilled in Iesus Christ, who was led as a
lambe to the slaughter, and was dumbe, and
opened not his mouth, because hee was
innocent, and without guile. ¶ And as he
was led as a lambe to the slaughter, so hee
was led as a lambe to the slaughter, and was
dumbe, and opened not his mouth, because hee
was innocent, and without guile.

¶ They are the
1 successours of
2 Simon Magus, and
3 of S. Peter,
4 which either
5 buy or sell holy
6 things,
7 as in this doctrine
8 which I preach.
9 It is not right
10 to buy or sell
11 things,
12 which either
13 buy or sell holy
14 things,
15 as in this doctrine
16 which I preach.
17 It is not right
18 to buy or sell
19 things,
20 which either
21 buy or sell holy
22 things,
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5 buy or sell holy
6 things,
7 as in this doctrine
8 which I preach.
9 It is not right
10 to buy or sell
11 things,
12 which either
13 buy or sell holy
14 things,
15 as in this doctrine
16 which I preach.

¶ They are the
1 successours of
2 Simon Magus, and
3 of S. Peter,
4 which either
5 buy or sell holy
6 things,
7 as in this doctrine
8 which I preach.
9 It is not right
10 to buy or sell
11 things,
12 which either
13 buy or sell holy
14 things,
15 as in this doctrine
16 which I preach.

40 But Philip was found at Azotus; and hee walked to and fro preaching in all the cities, till he came to Cefarea.

CHAP. IX.

1 Saul going towards Damascus, a light shined downe to the ground of the Lord. 19 Ananias first 18 to baptize him. 23 The laying away of the Jewes, as hee cleaps, being let downe through the wall. 33 Tertuller Aeneas of the parise, 36 and by him Tabitha being dead, 40 is referred to life.

1 And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest,

2 And desired of him letters to Damascus to the Synagogues, that if hee found any that were of that way, (either men or women) hee might bring them bound unto Hierusalem.

3 Now as hee journeyed, it came to passe that as hee was come neere to Damascus, suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kick against prickes.

6 He then both trembling and astounded, said, Lord, what wilt thou that I doe? And the Lord said unto him, Arise, and goe into the citie, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor drank.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias, and hee said, Behold, I am here Lord,

11 Then the Lord said unto him, Arise, and go into the stretche which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Hierusalem.

14 Moreover here hee hath authoritie of the high Priests, o binde all that call on thy Name.

15 Then the Lord said unto him, Goe thy way: for he is a choicen vessel unto mee, to beare my Name before the Gentiles, and Kings; and the children of Israel.

16 For I will shew him, how many things hee must suffer for my Names sake.

17 Then Ananias went his way, and entered into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee (even Iesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly he received sight, and arose, and was baptized.

19 And received meate, and was strengthened,

So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee, that made wicke of them which called on this Name in Hierusalem, and came hither for that intent, that he should bring them bound unto the high Priests?

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Jewes tooke counsell to kill him.

24 But their laying awaite was knowne of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee ablayed to loyne himselfe with the disciples: but they were all afraid of him, and beleved not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken unto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conversant with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudaea, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the cities which dwell at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the parlie.

34 Then said Peter unto him, Aeneas, Iesus Christ maketh thee whole: arise and trulle thy couch together. And hee arose immediately.

35 And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

36 There was also at Ioppa a certaine woman, a disciple named Tabitha, (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that shee was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.

a Paul beginneth straightwayes to execute the office which was enjoined him: hee overconfounding with flesh and blood. b Paul drieth out with his owne authoritie alone, but with the testimony of the Propheet.

k By conferring place of the Scripture together, as cunning craftines doe when they make up any thing, they use to gather all parts together to make them agree: they use with another.

l Paul who was before a persecuter, bath now persecuted himselfe, but yet a farre off. m 1 Cor. 13. 1. We are not forbidden to avoide and eschew the danger and contrarieties of Gods way for that we forsake our vocacion.

n In ancient time no man was really or lightly received into the number of and amongst the sheepe of Christ: much lesse to be a paistor.

o The constant fervour of God must looke far danger after danger. God watcheth for them.

p With Peter and James, for hee faith that hee saw none with the Apostles but them. Gal. 1. 18. 19. m Luke Chap. 6. 1. The ministers of Gods word may change their place, by the advice and consent of the congregation and Church.

q The end of persecution is the building of the Church, so that we will patiently suffer for the Lord. r This is borrowed kind of speech which ligniths establishment and increase.

a Saul (who is also Paul) persecuting Christ most cruelly, who did it as it were before him, fell into his hands and in outcome, and with a singular example of the goodlife of God, in free of punishment which hee justly deserved for his crudelity: it not only received to favour, but it also even by the mouth of God appointed an Apostle, and incorporated by the ministerie and vindictive of Ananias. s Rom. 9. 3. gal. 1. 13. a This is a token that Sauls thomacke boyled and call out greivous breathings, to understand the disciples. b Any trade of life which a man maketh himselfe unto, the Jewes call a way. c Chap. 21. 6. 1. 18. c This is a proverb which is spoken of them that through their owne stubbornness, hurt themselves. d Soud fill and could not goe one step forward but abode amazed as if they had bene very stones. e They heard Paul voyces for a fewer words it is said in fasting that they heard not his voyce that spake, as beneath Chap. 21. 9. But other goe about to see that Peter at one which seeme to be at a farre, after this fort: to wit, that they heare a sound of his voyce, but no presence of it. f Tertuller was a cite of Cilicia neere unto Archelaia, which 200 cities Sardaniapolis it is said to have built in one day. g To be theym names. h I will theym plainly. i Into Iudas his house.

1 Peters Apostleship is confirmed by healing of the man that was sicke of the parlie. o Lydda was a cite of Palestine and Saron a Chamy ion countrye and a place of good pasture betwene Cefarea and Palestine and the mountain Tabor, and the lake of Genesareth which extendeth itselfe in great length beyond Ioppa. 11 Peter declared evidently by rising up a dead body through the Name of Christ, that hee preached the glad tidings of life.

39 Then Peter arose and came with them : and when he was come, they brought him into the upper chamber, where all the widows stood by him weeping, and shewing the coats and garments, which Dorcas made, while he was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when he saw Peter, fate vp.

41 Then he gave her the hand, and lift her up, and called the Saints and widowes, and restored her alioe.

42 And it was known throughout all Ioppa, and many believed in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa with one Simon a Tanner.

C H A P. X.

1 Cornelius, 4 at the Angels commendement, 5 sendeth for Peter. 11 Who also by a vision, 15, 16, 17 saw, his not to despi the Gentiles. 34 He preaches the Gospell in Cornelius and his household. 45 Who having received the holy Ghost, 47 are baptized.

¶ Urthermore : there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band,

2 A devout man, and one that feared God with b all his houthold, which gave much almes to the people, and prayed God continually.

3 He was in a vision evidently (about the ninth hour of the day) an Angel of God comming in to him, and saying unto him, Cornelius.

4 But when he looked on him, he was afrayd, and said, e What is it, Lord? and he said unto him, Thy prayers and thine almes are d come up into remembrance before God.

5 Now therefore send me to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake unto Cornelius, was departed, he called two of his servants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere unto the citie, Peter went up upon the house to pray about the sixe hour.

10 Then waxed he an hungred, and would have eaten : but while they made some thing readie, he fell into a trance.

11 And he saw heaven opened, and a certaine vessel come downe unto him, as it had been a great fleece, knit at the g foure corners, and was led downe of the earth.

12 Wherein were b all manner of i foure footed beastes of the earth, and wilde beastes, and k creeping things, and fowles of the heauen.

13 And there came a voyce to him, Arise, Peter : kill, and eate.

14 a But Peter said, Not so, Lord : for I have ne-

ver eaten any thing that is polluted, or vncleane. 15 And the voyce spake vnto him againe the second time. The things that God hath purified, i pollute thou not.

16 This was so done thrise : and the vessell was drawn vp againe into heauen.

17 ¶ Nowe while Peter doubted in himselfe what this vision which hee had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit saide unto him, Behoide, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing : for I have sent them.

21 ¶ Then Peter went downe to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seeke : what is the cause wherefore ye are come ?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them : and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Nowe Cornelius waited for them, and had called together his kinmen, and speciall friends.

25 ¶ And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him up, saying, Stand up : for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said unto them, Yee know that it is an vnlawfull thing for a man that is a Iew, to company, or come unto one of another nation : but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I unto you without saying nay, when I was sent for. I aske therefore, for what intent have ye sent for me ?

30 Then Cornelius said, Foure dayes agoe, about m this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing,

31 A And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 So send therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Sea side) who when he cometh, shall speake unto thee.

33 Then send I for thee immediately, and thou halt well done to come. Now therefore are we all here present before God to heare all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive, that ¶ God is no accepter of persons.

1 Peter consecrated the first fruits of the Gentiles to God by the means of two miracles.

a So that hee worshipped one God, and was no idolater, wither that could be void of faith in Christ, because he was a devout man : but as yet hee knew not that hee was come.

b This is a great commendation to this man that he laboured to have all his houthold and familiar friends and acquaintance to be zealous and godly.

c What wilt thou say to me, Lord? for hee sought himselfe to heare.

d This is a borrowed kind of speech, which sheweth howe use very much, taken from facifices, and applied to prayer : for it is said of whole burnt facifices, that the smoke and favour of them goeth up into Gods outflowes : in do our prayers as a sweet smelling facifice which the Lord take to be a great pleasure in.

e That is in so much that they will not suffice God as it were so forget thee : for to dooeth the Scripures use oftentimes to promise such an answer, do, which like children, when they see their tongues to feake.

f For though Peter stand not amazed as one that is troubled, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise then it was wont to be, but shortly returned to the old estate.

g So that it seemed to be a square square lieste. h Hee is this word. All which is generall, plainly put for an indefinite and vncertaine, that is to say for some of all sorts not for all of every sort. i That is, such as were meete for mans use. k What is meant by the creeping things. Looke Levit. 11. A Peter professed daily in the knowledge of the beech of Christ, yet, after that he had received the holy Ghost.

3 Religious adoration or worship agreeth cooly to God : but civill worship is given to the Ministers of the word, although not without dauger. m He meant not the selfe same houre, but the like, that is about nine of the clocke in other dayes, as it was then nine, when he spake to Peter.

4 Cornelius faith sheweth howe hee selfe by prayer and charitie.

5 As faith cometh by hearing, so it is nourished and groweth up by the same.

6 Distinct on of nations is taken away by the coming of beastes : And it is evidently seene by faith and righteousness, who is agreeable to him, or whom hee accepteth.

7 That God instructeth not after the outward appearance.

8 Pet. 10. 17. a. chon. 19. 1. John 34. 19. rom. 11. 24. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o By the fears of God, the Hebrews understand the whole service of God: whereby we perceive that Cornelius was not devoid of faith, no more than they were which lived before Christs time: and therefore they dealt foolishly, which would prepare a way for free will upon this place.

p God gave the Israelites to understand, that whatsoever lieth godly, is acceptable to God, which nation foever he be, for he preached peace to men through Iesus Christ, who is Lord not of one nation only, that is of the Jews, but of all.

q The fulsome of the Gospell (which shall be made manifest at the latter day when Christ himselfe shall sit as judge both of the living and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mighty power of Gods, which was by all manner (flew) and at length crucified to reconcile us to God, did the third day, that whosoever believe in him should be saved through the remission of sinnes.

r Luke 4. 14. q This stile is taken from an olde custome of the Jewes, who used to anoint their Kings and Priests, whereupon it growe to call them anointed, upon whom God bestowed giftes & vertues.

r This chusing of the Apostles is properly given to God: for though God be president in the lawfull election of ministers, yete there is in this place a secret opposition and letting of Gods chusing, and mens voloes the one against the other, for the Apostles are immediately appointed of God, and the Church Minister by mens.

s Peter 3. 13. q The Spirit of God feeleth that in the hearts of the hearers, which the minister of the word speaketh by the commandment of God, as it appeareth by the effects.

t Baptisme doth not sanctifie or make them holy which receive it, but feeleth up and cooimeth their sanctification.

u Peter being without cause reprehended of the uskillfull and ignorant, doth not object that hee ought not to be judged of any, but shewly giveth an account of his doings.

31 But in every nation hee that do feareth him, and worketh righteousness, is accepted with him.

36 Ye know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 Even the word which came through all Iudea, & beginning in Galilee, after the Baptisme which Iohn preached:

38 *Tovit*; how God & anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing, all that were oppressed of the devill: for God was with him.

39 And we are witness: of all things which he did both in the land of the Jewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised up the third day, and caused that he was raised openly:

41 Not to all the people, but unto the witness: chosen before of God, even to us which did eat and drinke with him, after he arose from the dead.

42 And hee commanded us to preach unto the people, and to testify, that it is he that is ordained of God a judge of quicke and dead.

43 To him all give all the Prophets witness, that through his Name all that believe in him, shall receive remission of sinnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word:

45 So they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarte certaine dayes.

CHAP. XI.

a Peter being accused for going to the Gentiles, defendeth himselfe. b Barnabas is sent to Antiochia, as where the disciples are called Christians: c And there was a famine to come.

N Ow the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also received the word of God.

2 And when Peter was come up to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the cite of Ioppa, praying, and in a trance I saw this vision, A certaine vessell coming downe as it had beene a great heere, let downe from heaven by the sonie corners, and it came to me.

6 Towarde the which when I had fastened mine eyes, I considered, and saw fourefooted beasts of the earth, and will beafts, and creeping things, and foules of the heave.

7 Also I heard a voice, saying unto me, Arise, Peter: I lly and eate.

8 And I said, God forbid, Lord, for nothing polluted or unclean hath at any time entred into my mouth.

9 But the voice answered me the second time from heaven, T the things that God hath purified, pollute thou not.

10 And this was done three dayes, and I was taken up againe into heaven.

11 Then beholde, immediately there were three men alreadie come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit said unto me, that I should go with them, without doubting: moreover, these lixe brethren came with me, and wee entred into the mans house.

13 And hee slewed us, how he had seene an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes unto thee, whereby both thou and thine house shall be saved.

15 And as I began to speake, the holy Ghost fell on them, & even as upon us at the beginning.

16 Then I remembered the word of the Lord, how hee said, Iohn baptized with water, but yee shall be baptized with the holy Ghost.

17 For as much then as God gave them a like gift, as hee did unto us, when wee believed in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, they helded their peace, and glorified God saying, Then hath God also to the Gentiles granted repentance unto life.

19 And they which were scattered abroad because of the persecution that arose about Steven, went throughout till they came unto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but unto the Jewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake unto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleved and turned unto the Lord.

22 Then tidings of those things came unto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe unto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith and much people ioyned themselves unto the Lord.

25 Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him unto Antiochia: and it came to passe that a whole yere they were conversant with the Church, and taught much people, in somuch that the disciples were first called Christians in Antiochia.

* Chap. 24.

q Chap. 11. s. and 19. 4. matth. 3. 11. Marke 1. 8. Luke 3. 16. Iohn 1. 26.

2 Such as aske a question of the truth which they know, not ought to be quietly heard, and must also quietly yield to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

* Chap. 11. a He speaketh of Antiochia which was in Syria and bordered upon Cilicia.

4 The Church of Antioch, the new Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles doe not rashly pronounce the extraordinary vocation, but yet they judge by the effects.

6 There was no contention amongst the Apostles either of visiting, or of holding places and holding places and d. grees.

7 God doth fo
wrap up his
Cherub with the
wings, in his
forges and
signets which he
stretcht upon in
the earth that no
man without his
priviledge for it
conveniently.
8 All Congrega-
tions or Churches
may be one bodie.
9 That is, that
evert of the Deacons might
occur the poore: for it behooveth to have all these things
done orderly, and decently, and therefore it is sayd, that they feat
these things to the Elders, that is, to the governours of the Church.

27 7 In those dayes also came Prophets from
Hierusalem unto Antiochia.
28 And there stood up out of them named A-
gabus, and signified by the Spirit, that there should
be great famine throughout all the world, which
also came to passe under Claudius Cesar.

29 8 Then the disciples every man according to
his abilitie, purposed to send b succour unto the
brethren which dwelt in Iudea.
30 Which thing they also did and sent it to
the Elders by the hand of Barnabas and Saul.

CHAP. XII.

1 Herod killeth James with the sword. 4 And imprisoneth
Peter. 8 Whom the Angell delivereth. 20 Herod being
offended with them of Tyrus, 21 is pacified: 22 And
taking the honour due to God, to himselfe, 23 he is eaten
with worms, and so dyeth.

NOW about that time, 2 Herod the king
stretcht forth his hand to vexce certain of the
Church,

2 And he killed James the brother of Iohn
with the sword.

3 And when he saw that it pleased the Jewes,
hee proceeded further, to take Peter also (then
were the dayes of unleavened bread.)

4 And when he had caught him, he put him
in prison, and delivered him to foure quarters
of soldours to be kept, intending after the Pas-
seover to bring him forth to the people.

5 So Peter was kept in prison, but earnest
prayer was made of the Church unto God for him.

6 And when Herod would have brought him
out unto the people, the same night slept Peter be-
tweene two soldours; bound with two chaines,
and the keepers before the doore, kept the prison.

7 And behold, the Angell of the Lord came
upon them, and a light shined in the house, and
he smote Peter on the side, and raised him up, say-
ing, Arise quickly. And his chaines fell off from
his hands.

8 And the Angell said unto him, Gird thy selfe,
and bind on thy sandals. And so he did. Then hee
said unto him, Cast thy garment about thee, and
follow me.

9 So Peter came out and followed him, and
knewe not that it was true, which was done by the
Angell, but thought he had seene a vision.

10 Now when they were past the first and the
second watch, they came unto the yon gate that
leadeth unto the cite, which opened to them
by it owne accord, and they went out, and passed
through one street, and by and by the Angell de-
parted from him.

11 And when Peter was come to himselfe,
he said, Now I know for a truth, that the Lord hath
sent his Angell, and hath delivered me out of
the hand of Herod, and from all the waiting for
of the people of the Jewes.

12 And as he considered the thing, hee came
to the house of Mary, the mother of Iohn, whose
surname was Marke, where many were gathered
together, and prayed.

13 And when Peter knocked at the entrie
doore, a maide came fourth to hearken, named
Rhode.

14 But when she knew Peters voice, shee open-
ed not the entrie doore for gladnesse, but ranne
in, and told how Peter stood by. So the entrie,

15 they also said unto her, Thou art mad. Yet
she affirmed it constantly, that it was so. Then said
they, It is his Angell.

16 But Peter continued knocking, and when
they had opened it, and saw him, they were aston-
ied.

17 And he beckened unto them with the hand,
to hold their peace, and told them how the Lord
had brought him out of the prison. And hee said,
God shew these things unto Iames and to the breth-
ren: and hee departed and went into another
place.

18 Now as soon as it was day, there was
no small trouble among the soldours, what was
become of Peter.

19 And when Herod had sought for him, and
found him not, hee examined the keepers, & com-
manded them to be led to be punished. And hee
went downe from Iudea to Cesarea, and there a-
boade.

20 Then Herod was angrie with them of Ty-
rus and Sidon, but they came all with one accord
unto him, and perswaded Blithus the Kings Cham-
berlaine, & they desired peace, because their coun-
try was nourished by the Kings Land.

21 And upon a day appointed, Herod arrayed
himselfe in royall apparell, and sat on the iudge-
ment seat, and made an oration unto them.

22 And the people gave a shout, saying,
The voice of God, and not of man.

23 But immediately the Angell of the Lord
smote him, because hee gave not glorie unto God,
so that hee was eaten of worms, and gave up the
ghost.

24 And the word of God grew and multi-
plied.

25 So Barnabas and Saul returned from Hieru-
salem, when they had fulfilled their office, & took
with them Iohn, whose surname was Marke.

CHAP. XIII.

1 The holy Ghost commandeth that Paul and Barnabas be sepa-
rated unto him. 6 At Paphos, 8 Elymas the sorcerer
11 is strucke blind: 14 From whence being come to con-
stancia, 17 They preach the Gospell, 45 the Temples
menytely wte standing time.

HERE were also in the Church that was at An-
tiochia, certaine Prophets and teachers, as Bar-
nabas, and Simeon called Niger, and Lucius of Cy-
rene, and Masehen (which had beene brought up
with a Herod the Tetrarch) and Saul.

2 Now as they ministered to the Lord, and
fasted, the holy Ghost said, Separate me Barnabas
and Saul, for the worke whereunto I have called
them.

3 Then fasted they and prayed, and laid their
hands on them, and let them goe.

4 And they after they were sent forth of the
holy Ghost, came downe unto Seleucia, and from
thence they sailed to Cyprus.

5 And when they were at Salamis, they preached
the word of God in the Synagogues of the
Jewes: and they had also Iohn to their minister.

6 So when they had gone throughout the
yle unto Paphos, they found a certaine forcerer, a

7 We may sometime
give place to
the rage of the
wicked, but yet
so that our dis-
tance which ought
to be vied in Gods
business, be not a
white flackened.
8 Evil counsell
falleth out in the
end to the hurt of
the deservant of it.

9 A miserable
and shamefull ex-
ample of the end
of the excommuni-
cation of the Church.

10 The flatterie
of ribe people, ma-
keeth fooles faise.
11 God refulseth
the proud.

12 Josephs recor-
deth, that this king
did not reprove
those flatterers
tongues, and there-
fore as his death
be complained and
cried out for their
vanitie.

13 Tyrants build
up the Church by
plucking it downe.
14 They that heare
the word of God,

1 Paul with Bar-
nabas is againe the
second time ap-
pointed Apostle
of the Gentiles,
not of man, wri-
ther by man, but
by an extraordi-
nary command-
ment of the holy
Ghost.

2 The same was
Antipas, which
put Iohn Baptist
to death.
3 Whales they were
boie doing their
office, that is, as
Christy some ex-
pounded it, while
they were preach-
ing.
4 The Lord is said
to call wherof
this word (calling)

cometh which is vsuall in the Church) when hee causeth that to be, which was not,
whether you referre it to the matter it falle or to any qualitie or thing, about the mat-
ter: and it groweth of this because who thing, begun to be, they have some name,
as God his mightie power is also declared thereby, who spake the word, and thing
were made. 1 Paul, and Iohannes prayed were vied before the laying on of hands.
3 Paul and his companions do at the first bring Cyprus to the subiect ion and ob-
edience of Christ. 4 Seleucia was a cite of Cilicia, so called of Seleucus one of
Antsanders two Emperours.

4 The devill maketh the conceit of Chrift more glorious, in that he saith he hath bin selfe against him. 5 The forcerer which was likened of Paul with a corporal punishment (although he was not) is an example to lawfull magistrates, how they ought to punish them which wickedly and obliquely hinder the course of the Gospell. 6 He saith out like a faine, as who saith I have strength and will great desire to all things, as my words refer with the mention in the world. 7 His power which he sheweth in speaking and bearing downe his enemies. 8 An example to our and the selfe same company both of singular constance, and also of great we-kenesse. 9 Paul preacheth a message to betwixt Jew and Antiochia which was in Syria. 7 In the Synagogue of the Jewes, according to the practice of the Christian Congregations were instituted fill the Scriptures were read, then such as was read were licensed by the rulers of the Synagogue to speake and ex-pound. 8 Word for word, if there be any word in you and this is kinde of speech taken from the Hebrewes, whereby it meant, that the giftes of Gods grace are in us, as it were in treasure-house.

falsē Prophet, being a Jew, named Barjesus, 7 Which was the Deputie Sergius Paulus, a prudent man. He called unto him Barjesus and Saul, and desired to heare the word of God. 8 But Elimas the forcerer, (for so is his name by interpretation) withhood them, and fought to turne away the Deputie from the faith. 9 Then Saul (which also is called Paul) being full of the holy Ghost, heist his eyes on him, 10 And sayd, O full of subtilty and all mischief, the child of the devill, and enemy of all righteousnes, wihout thou cease to pervert the straight wayes of the Lord? 11 Now therefore behold, the hand of the Lord is upon thee, and thou shalt be blind, and not see the sunne for a season. And immediately there fell on him a mist and a darkenes, and he went about, seeking some to lead him by the hand. 12 Then the Deputie when hee saw what was done, believed, and was atoned at the doctrine of the Lord. 13 Now when Paul and they that were with him were departed by shippe from Paphus, they came to Perga a cite of Pamphylia: then John departed from them, and returned to Hierusalem. 14 But when they departed from Perga, they came to Antiochia a cite of Pisidia, and went into the Synagogue on the Sabbath day, and fate downe. 15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. 16 Then Paul stood up and bekened with the hand, and sayd, Men of Israel, and ye that feare God, hearken. 17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof. 18 And about the time * of forty yeeres, sufficed their maners in the wilderness. 19 And he destroyed seven nations in the land of Chanaan, & divided their land to them by lot. 20 Then afterward he gave unto them * Iudges about 14 foure hundredth and fiftie yeeres, unto the time of Samuel the Prophet. 21 So after that, they defied a * King, and God gave unto them * Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of 40 foure yeeres. 22 And after he had taken him away, he raised up * David to be their King, of whom hee witnessed, saying, I have found David the sonne of Iesse, a man after mine owne heart, which will doe all things that I will. 23 Of this mans seede hath God * according to his promise raised up to Israel, the Saviour Iesus: 24 When * Iohn had first preached * before

his coming the baptesme of repentance to all the people of Israel. 25 And when Iohn had fulfilled his course, he said, * Whom ye thinke that I am, I am not he: but behold, there cometh one after mee, whose shoos of 10 I seeete I am not worthy to loose. 26 * Ye men and brethren, children of the generation of Abraham, and whofever among you feareth God, to you is the word of this salvation sent. 27 * For the inhabitants of Hierusalem and their rulers, because they knew him not, nor yet the wordes of the Prophets, which are read every Sabbath day, they have fulfilled them in this salvation time. 28 And though they found no cause of death in him, * yet desired they Pilate to kill him. 29 And when they had fulfilled all things that were written of him, they tocke him downe from the tree, and put him in a sepulchre: 30 * But God * raised him up from the dead. 31 And hee was seene many daies of them, which came up with him from Galile to Hierusalem, which are his witnessies unto the people. 32 And we declare unto you, that touching the promise made unto the fathers, 33 God hath fulfilled it unto us your children, in that he * raised up Iesus: * even as it is written in the second Psalm, * Thou art my Sonne: this day have I begotten thee. 34 Now as concerning that hee raised him up from the dead, no more to returne to corruption, hee hath saide thus, * I will give you the holy things of David, p which are faithfull. 35 * Wherefore hee saith also in another place, * Thou wilt not suffer thine holy one to see corruption. 36 Howbeit David after hee had served his time by the counsell of God, hee * slept, and was laid with his fathers, and saw corruption. 37 But hee whom God raised up, saw no corruption. 38 * Is he known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of finnes. 39 And from all things, from which ye could not be justified by the Law of Moses, by him everie one that beleeveth, is justified. 40 * Beware therefore least that come upon you, which is spoken of in the Prophets, 41 * Beholde, ye despisers, and wonder, and vanish away: for I will ke a worke in your dayes, a worke which ye shall not believe, if a man would declare it to you. 42 * And when they were come out of the Synagogue of the Jewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath day. 43 Now when the congregation was dissolved, many of the Jewes and * Proselytes that feared God, followed Paul and Barnabas, which spake unto them, and exhorted them to continue in the grace of God.

4 Matt. 3. 11 mar. 1. 7. John 1. 25. 5 Ch. 10. 40. 6 properly to be Iewes. 11 All things come to passe to Christ, which the Proselytes foretell of. 12 It is to be hereby also it appeared that hee is the true and only Saviour: and yet no withstanding they are not to be excused which did not only receive him, but also persecute him: most cruelly although hee was innocent. 13 Mar. 17. 22. mar. 16. 7. Luke 23. 43. John 19. 6. 14 We must fee the glory of the resurrection against the blame of the cross and grave. And therefore it is proved as well by witness which saw it as by the testimonies of the Prophets. 15 Mar. 16. 7. Luke 24. 6. John 20. 19. 16 It is to be appeared plainly and manifestly as that only Sonne of God, when as he left off to be a Jew, and came out of the grave having conquered death. 17 If Christ had staid in death, hee had not beene the true Sonne of God, neither had the covenant which was made wih David, bene false. * Psalm 137. hee. 1. and 15. * Eia. 55. 1. * The 72. psalm. 18 The holy thing, which the Believers call graces bounties, and they are called in the 140. Psalme the spirituall fruites, because God bestowed them upon David. Moreover they are termed faithfull, after the manner of Iesus Christ, the High Priest, 95. who termes the lives of faithfull, which hee leadeth and firs. 15. as

17 hee shall we change. 14 The Lord was so in grave, that he felt no corruption. 15 Christ was first to give them free remission of finnes, which were condemned by the Law, and then hee was to be crucified. 16 The benefits of Gods grace to be were up to us, if you lay hold on him by faith. 17 The Gentiles goe before the Jews, doing it in the kingdom of heaven. 18 Which had firste in his baptism foretold, and embraced the religion first by the Jews.

44 And the next Sabbath day came almost the whole cite together, to heare the word of God.

45 But when the fewes saw the people, they were full of envie, and spake against those things, which were spoken of Paul, contraying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and sayd, It was necessary that the word of God should hit have bene spoken unto you : but seeing yee put it from you, and sudge your selves unworthy of everlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded us, saying, I have made thee a light of the Gentiles, that thou shouldest be the salvation unto the end of the world.

48 And when the Gentiles heard it, they were glad, and gloried the word of the Lord: and as many as were ordained unto eternal life, believed.

49 Thus the word of the Lord was published throughout the whole country.

50 But the Iewes stirred certaine u deuote and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 At But they shooke off the dust of their feete against them, and came unto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

10 Saide with a loud voice, Stand upright on thy feete. And he leaped up, and walked.

11 Then when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, Gods are come downe to us in the likeness of men.

12 And they called Barnabas, Iupiter, and Paul Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their cite, brought buls with garlands unto the d gates, and would haue sacrificed with the people.

14 But when the Apollons, Bar nabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 And saying, O men, why doe yee these things? We are euen men subiect to the like passions that ye be, and preach unto you, that yee should turne from these vaine things unto the living God, which made heaven and earth, and the sea, and all things that in them are:

16 So Who in times past suffered all the Gentiles to walke in their owne wayes.

17 Nevertheless, he left not himselfe without wimes, in that he did god and gave us raine from heaven, and fruitful seasons, filling our hearts with food, and gladnetie.

18 And speaking these things, scarce appeafed they the multitude, that they had not sacrificed unto them.

19 Then there came certain Iewes from Antiochia and Iconium, which when they had perswaded the people, * stoned Paul, and drewe him out of the cite, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose up, and came into the cite, and the next day he departed with Barnabas to Derbe.

21 And after they had preached the glad tidings of the Gospell to that cite, and had taught many, they returned to Lytra, and to Iconium, and to Antiochia.

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdom of God.

23 And when they had ordained them Elders by election in euerie Church, and prayed, and fasted, they commended them to the Lord in whom they beleeeued.

24 Then they went throughout Mysidia, and came to Pamphylia.

25 And when they had preached the worde in Perga, they came downe to Attalia,

26 And thence sailed to Antiochia,* from whence they had bene commended unto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how hee had opened the doore of faith unto the Gentiles.

28 So there they abode a long time with the disciples.

an ord. of his pretigination, and being returned to Antiochia, to render an account to the Congregation of Church. h Antiochia was a fea city of Pamphylia, netre to Lytra. i Antiochia of Syria. c Chap. 13.3.

CHA P. XV.

1 Certaine speeche to bring in christians into Antiochia: c Aske which matter the Apostle consist: 39 and what must be done, 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

d Of the house where Paul and Barnabas were. e That is also called idolatry, which giueth to creatures, by their power to holy and excellent, that which is proper to the only one God, that is inuocation or calling upon. f Men, as yet are, and partakers of the same nature of man as you. g He calleth idoles, vaine things, after the maner of the Hebrewes. h Gen. 1. 1. i place 146.5. iuel 14.7.

j Custom, being neuer fo old, doth not excole the idolaters. k Plal. 113. 3. l Item 113. 3. m suffered them to live as they listet, prescribing and appointing them no kind of life. n The devil when he is brought to the last call at length raget openly but inuaine when then when he seemeth to haue the upper hand. o Cor. 11. 25. f We must goe forward in our uocation through a thousand dead. ba. 8 The office of the ministers, not only to teach, but also to confirme them that are taught, and present them to the croffe. 9 The Apollons committed to the Churches which they had bene planned, to proper and peculiar Pallours, which they made not richly, but with modesty and fasting going before, neither did they trust them upon Churches through bribes or lordly superiority, but those and placed them by the voyce of the congregation. 10 Paul and Barnabas having made an order to render an account to the Congregation of Church. h Antiochia was a fea city of Pamphylia, netre to Lytra. i Antiochia of Syria. c Chap. 13.3.

18 The fauour of our selfe same
G. Ipe is unto the reprober, and vaine heere, desire, and to the eld, and such as beleue the life.
19 The Gospel is published to the Gentiles by the express commandement of God.
f By this 9. ar doing you doe as it were pronounce sentence against your selves.
g E. 49. 6.
h Therefore either all were not appointed to euerlasting life, or et al. all would haue beleued, but because that is not so, it followeth that some certaine were ordained, and therefore God did not only for to know, but also for ordaine, that wiser faith, more the effects of faith should be the cause of his ordaining or appointment, but his ordaining the cause of the faith. 10 Such is the craft and subtilty of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether evil man, to treasure their cruelty. u Such as contracted Moses his Lam. v.
21 The wisdom of the world cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together.
22 Mat. 20. 14. mar. 11. luke 9. f. chap. 18.6.

CHA P. XIII.

1 Paul and Barnabas are presented at Iconium: 6 As Lytra Paul 10 healeth a cripple. 13 They are about to doe sacrifice unto them, 13 but they forbid it. 19 Paul by the persuasion of certain Iewes, is stoned: 23 From thence passing through athers Churches, 25 they returne to Antiochia.

1 And it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and to speake, that a great multitude both of the Iewes and of the Grecians beleeeued.

2 And the vnbeleeeving Iewes stirred up, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gave testimony unto the word of his grace, and caused signes and wonders to be done by their hands.

4 But the multitude of the cite was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an attempt made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled unto Lytra, and D-erbe, cities of Lycaonia, and unto the region round about.

7 And there preached the Gospell.

8 Now there fate a certaine man at Lytra, impotent in his fetce, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake; who beholding him and perceiving that he had faith to be healed.

1 We ought to be no lesse content in preaching of the Gospell, then the persecutors of the wicked is obstat in persecuting of it.
2 A centurion was a cite of Lycaonia. b Whiteboyed not the doctrine. c We ought not to leave our places and give place to breathing of wrath to open rage, but when there is no other remedie, and that man for our owne quietnes sake, but that the Gospell of Christ may be spread further abroad.
c It is sayd all scripture is fite to be gathered to time, yet not in time. 3 It is an old subtiltie of the deuill, either to cause the faithful feruours of God to be handled at once, or to be worshipped for idoles: and that chiefly taking occasion by miracles wrought by them.

2 The Church is as leagu troubled with dissentio
wubio its life, and the trouble first of the proud and
flourbe wites of certain evil men. The first
strife was concer- in the office of
Christ, wherew he
was saved by his one-
ly righteousne
conducted by
faith, or we have
need also to ob-
serve the Law.

3 Epiphanius 11 of
opinion that this
war Originibus,
a Council of
Gostogians were
instituted to
suppre heresies,
whereto cer-
taine were first
by common con-
sent in the same
of all.
4 Controversy and
lovingly brought
on their way by
the Church, that is, by
veritate appointed
by the Church.

5 The matter is
first handled, both
part being heard
in the assemble
of the Apostles
and ancient, and
after communi-
cated with the
people.
6 Chap. 10. 20, and 11. 3.
7 God himselfe
in calling of the
Gentiles which
are sanctified,
did teach that
our salvation doth
consist in faith
without the wor-
ship appointed
by the Law.

8 Word for words
of old time, that is,
even from the first
time that we were
commanded to
preach the Gospel,
and straightway
after that the holy
Ghoſt came downe
upon us.
9 It pnt no diffi-
culty betwene us
and them, as touch-
ing the lawe of
the free freedom.
10 Cor. 12. 12. 13.
11 Christ pronoun-
ceth them blessed,
which are pure of
heart, and are me-
are plainly taught that men are made faith by faith.

12 Communion to the Lawe is selfe in general, sheweth that none could be saved, if
salvaion were to be fought for by the Lawe, and not by grace only in Iesus Christ,
because that no man could ever fulfill the Lawe, neither Paul, 2 cor. 3. 6, nor Apoll.

Then came downe a certaine from Iudas,
and taught the brethren, saying, Except ye be
circumcised after the manner of Moſes, ye cannot
be saved.

2 And when there was great dissentio, and
disputation by Paul and Barnabas against them,
they ordeined that Paul and Barnabas, and certaine
other of them, should goe up to Hierusalem unto
the Apostles and Elders about this question.

3 Thus being brought forth by the Church,
they passed through Ihenice and Samaria, declar-
ing the conversion of the Gentiles, and they
brought great joy unto all the brethren.

4 And when they were come to Hierusalem,
they were received of the Church, and of the A-
postles and Elders, and they declared what things
God had done by them.

5 But said they, certaine of the sect of the Pha-
rises, which did beleefe, toſe upſaying that it was
needfull to circumcise them, and to command
them to Keepe the Law of Moſes.

6 Then the Apostles and Elders came to-
gether to looke to this matter.

7 And when there had bene great disputation,
Peter rose up, and sayd unto them, Ye men and
brethren, ye knowe that as good while agoe,
among us God chose out me, that the Gentiles by
my mouth should heare the word of the Gospel,
and beleve.

8 And God which knoweth the hearts, bare
them witness, in giving unto them the holy
Ghoſt, even as he did unto us.

9 And he put no difference betwene us and
them, after that he by faith he had purified their
hearts.

10 Now therefore, why tempt ye God, to
lay a yoke on the disciples neck, which neither our
fathers, nor we were able to beare?

11 But we beleve, through the grace of the
Lord Iesus Christ to be saved, even as they doe.

12 6. Then all the multitude kept silence, and
heard Barnabas and Paul, which told what signes
and wonders God had done among the Gentiles
by them.

13 And when they held their peace, James
answered, saying, Men, and brethren, hearken un-
to me.

14 7. Simeon hath declared, how God first did
viſite the Gentiles, to take of them a people unto
his Name.

15 And to this agree the wordes of the Pro-
phets, as it is written,

16 After this I will returne, and will build
again the Tabernacle of David, which is fallen
downe, and the ruines thereof will I build againe,
and I will set it up.

17 That the residue of men might seeke after
the Lord, and all the Gentiles upon whom my
Name is called, sayeth the Lord which doeth all
these things.

18 From the beginning of the worlde, God
knoweth all his workes.

19 Peter passing from the
ceremonies to the Lawe is selfe in general, sheweth that none could be saved, if
salvaion were to be fought for by the Lawe, and not by grace only in Iesus Christ,
because that no man could ever fulfill the Lawe, neither Paul, 2 cor. 3. 6, nor Apoll.

20 Why tempt ye God, as though we could not save by faith? 21 Marth. 23. 4.
22 A true patterne of a lawfull Council, were Gods truth once truly respited,
23 The ſon of Alphaus, who is called the Lord brother. 24 James confirmed
the calling of the Gentiles, out of the worde of God, therein agreeing to Peter.
25 And therefore no thing commeth to passe by fortune, but by
Gods appointment.

19 Wherefore my sentence is, that we trouble
not them of the Gentiles that are turned to God.

20 But that we fend unto them, that they ab-
staine themselves from idollnes of idoles, and
fornication, and that that is strangled, and from
blood.

21 For Moſes of olde time hath in every citie
them that preach him, seeing he is read in the Sy-
nagogues every Sabbath day.

22 Then it seemed good to the Apostles and
Elders with the whole Church to sende chosen
men of their owne companie to Antiochia with
Paul and Barnabas: to witte, Iudas whose surname
was Barfabas, and Silas, which were chiefe men
among the brethren.

23 And wrote letters by them after this maner,
THE APOSTLES, & the Elders, and the bre-
thren, Unto the brethren which are of the Gen-
tiles in Antiochia, and in Syria, and in Cilicia, send
greeting.

24 So far as much as we have heard, that cer-
taine which kome out from us, have troubled you
with words, and combred your mindes, saying, Ye
must be circumcised and keepe the Law: to whom
we gave no such commancement.

25 It seemed therefore good to us, when we
were come together with one accord, to sende cho-
sen men unto you, with our beloved Barnabas and
Paul.

26 Men that have given up their lives for the
Name of our Lord Iesus Christ.

27 We have therefore sent Iudas and Silas,
which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghoſt,
and to us, to lay no more burden upon you, then
these necessarie things.

29 That is, that ye abstaine from things of-
fered to idoles, and blood, and that that is strang-
led, and from fornication: from which if ye keepe
your selves, ye shall doe well. Fare ye well.

30 Now when they were departed, they
came to Antiochia, and after that they had assem-
bled the multitude, they delivered the Epistle.

31 And when they had read it, they rejoiced
for the consolation.

32 And Iudas and Silas being Prophets, ex-
horted the brethren with many words, and streng-
thened them.

33 And after they had taried there a space, they
were let goe in a peace of the brethren unto the
Apostles.

34 Notwithstanding Silas thought good to a-
bide there still.

35 Paul also and Barnabas continued in Anti-
ochia, teaching and preaching with many other
the word of the Lord.

36 But after certain dayes, Paul sayd un-
to Barnabas, Let us retorne and visite our brethren
in every citie, where we have preached the word
of the Lord, and see how they doe.

37 Not that men have any authoritie: if the ministers, but to serve: if
faithfulnes that they used in their ministerie and labour. 38 This was no use
necessary, but in respect of the state of that time, that the Gentiles and the Jews might
more peaceably live together with lesse occasion of quarrell. 39 Chariete is require
even in things indifferent. 40 It is requisite for all people to knowe certainly
what to holde in matters of faith and religion, and that the Church by 1600 a. 1600
and knowing nothing, should depend upon the pleasure of a few.

41 This is an
Hebrew kind of speech, which is as much to say, as in brethren which they do all
progressive success of the Church diffused their work goodly. 42 Congregation
at Chur, be do cease degenerate, will they be by 2. yeerly leave unto, and the restora-
tion these Apostles so oversee such as they had pleased, and for this causallie Synodes
were instituted and appointed.

In matters in-
different we may
to have bene with
the weaknesse of
our brethren, as
they may have
time to be influ-
enced.

From factice
or from factice
which were by
indites Tylper.
In a lawfull Syn-
ode, neither they
which are appoint-
ted and chosen
Judge, and determine
by thing unan-
imously or upon a
Lordlier, arither
doth the common
multitude for them-
selves tumultu-
ously against them,
which fit as Judge
by the worde of
God: as the like
order also is holden
in publishing
and raising the
word, which have
bene so determin-
ed and agreed
upon.

The Council
of Hierusalem com-
cluded, that they
trouble no con-
science, which
teach us to secke
salvation in any
other meane than
in Christ onely,
appreached by
the word of the
Gospel, wher
forever they come,
and whomsoever
they pretend to be
about of their
vocation.

From our con-
gregation.

It is beyond kind
of strack taken of
them which pull
downe that that
was build up and
it is a very isack
metaphor in the
scriptures: for
the Church is build
for the Church is
planted and stabl-
shed.

Had greatly han-
dard their lives.

1600 a. 1600
lawfull
Council, which the
holy
Ghoſt rethit.

First they make
mention of the holy
Ghoſt, which may
not come in by
many words.

Not that men have any authoritie: if the ministers, but to serve: if
faithfulnes that they used in their ministerie and labour. 38 This was no use
necessary, but in respect of the state of that time, that the Gentiles and the Jews might
more peaceably live together with lesse occasion of quarrell. 39 Chariete is require
even in things indifferent. 40 It is requisite for all people to knowe certainly
what to holde in matters of faith and religion, and that the Church by 1600 a. 1600
and knowing nothing, should depend upon the pleasure of a few.

This is an
Hebrew kind of speech, which is as much to say, as in brethren which they do all
progressive success of the Church diffused their work goodly. 42 Congregation
at Chur, be do cease degenerate, will they be by 2. yeerly leave unto, and the restora-
tion these Apostles so oversee such as they had pleased, and for this causallie Synodes
were instituted and appointed.

15 A lamentable example of discord betwene excellent men and very great friends, yet so in profession and their private affaires, neither yet for doctrine.

16 God vnto the faultes of his seruants in the promise and building of his Church, yet we haue to take heed, euen in the best matters that wee passe not measure in our hearts.

17 There were in great hate: but heretics to seeke to vnderstand the face of Gods counsell, for by this manner it came to passe, that the doctrine of the Gospel was exercised in many places.

37 And Barnabas counselled to take with them Iohn, called Marke.

38 And Paul thought it not meete to take him into their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then where they forlitted, that they departed vnder one from the other, so that Barnabas tooke Marke, and sailed into Cyprus.

40 And Paul chose Syllas and departed, being commended of the brethren into the grace of God.

41 And hee went through Syria and Cilicia, flourishing the Churches.

CHAP. XVI.

1 Paul having circumcised Timothye, hee 2 being at Philippi, 3 he circumcised Lydia the faith. 4 The spirit of dominion, 5 is by him selfe cast. 6 And so that cause as they were troubled, as and imprudent, 7 Through an earthquake, 8 the prison doores are opened. 9, 10 The Gaoler receiue the faith.

1 Then came he to Derbe and to Lystra: and beholde, a certaine discipule was there, named Timothye, a womans sonne, which was a Jewe, and beleued, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, b reported well.

3 And therefore Paul would that hee should goe forth with him, and tooke and circumcised him, because of Iewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went through the cities, they delivered them the decrees to keepe, ordained of the Apolles and Elders which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number daily.

6 And now when they had gone through Cardhygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Myfia, and fought to goe into Bythinia: But the Spirit suffered them not.

8 Therefore they passed through Myfia, and came downe to Troas.

9 Where a vision appeared to Paul in the night. There flood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went wee forth from Troas, and with a certaine courtie came to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 And on the Sabbath day we went out of the citie, besides a iouer, where they were wont to pray: and we fate downe, and spake unto the women, which were come together.

14 And a certaine woman named Lydia, a

seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things, which Paul spake.

15 And when shee was baptized, and her household, shee brought vs, saying, If ye haue judged me to be faithfull to the Lord, come into mine house, and abide there: and shee constrained vs.

16 And it came to passe that as we went to prayer, a certaine maid hauing a spirit of diuination, met vs, which gate her maisters much vantage with diuining.

17 Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did hee many dayes: but Paul being grieved, turned about, and said to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her maisters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates.

20 And brought them to the gouernours, saying, These men which are Iewes trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receive, neither to obserue, seeing we are Romanes.

22 The people also rose up together against them, and the gouernours rent their clothes, and commanded them to be beaten with rods.

23 And when they had beaten them fore, they cast them into prison, commanding the Gaoler to keepe them surely:

24 Who hauing received such commandement, cast them into the inner prison, and made their feet fast in the stocks,

25 Now at midnight Paul and Silas prayed, and sang Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and every mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword and would haue killed himselfe, supposing the prisoners had bin fled.

28 But Paul cried with a loud voyce, saying, Doe thy selfe no harme: for we all are here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and sayd, Sirs, what must I doe to be saved?

31 And they sayde, Belieue in the Lord Iesus Christ, & thou shalt be saved, and thine household.

32 And they preached vnto him the worde of the Lord, and to all that were in the house.

33 Afterwarde hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him straightway.

34 And when hee had brought them into his house, hee fet mee before them, and reioyced that hee with all his household beleued in God.

35 And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

9 An example of a godly wife.

10 Some translate him selfe into an Angel of light, and conuerted to obey vndermining, but Paul openly leueth him, and ceaseth to be with him. & This is a prophete of Apollo, which was wont to give answers to them that asked him, & Paul made no fault in this miracle, for hee did all things as he was led by the spirit.

11 Gouernours of lucre and gaine is an occasion of persecuting the church. In the meane tyme, God sparing Timothye, calleth Paul and Silas as the strongest, to battaile.

12 Gouernours are greivous a desire of common peace and godlinesse.

13 It is an argument of the devills, to urge the authority of officers without any distinction.

14 An example of euill Magistrates to obey the furie and rage of the people.

15 Because hee would be more free of them, hee set them fast in the stocks.

16 The prayers of the godly do shake both heauen and earth.

17 The mercifull Lord, so oft as hee listeth, draweth men to life, euen through the midst of death, and whereas iustly they are punished, hee putteth in some good fruits, be streweth them great mercie.

17 To meane which are especially extraordinary.

18 Some are not to moue our fruite for ward, vntill that God goe before vs.

19 God with one life fame had wounded and healed; who is pleases him.

20 Shame and confusion is to proceede of time, the reward of wicked and vniuersal Magistrates.

a Paul himselfe did not receive Timothye into the ministerie without sufficient testimony, and allowance of the brethren.

b Rom. 15. 32.

c 2 Tim. 1. 19.

d 1 Cor. 1. 2.

e Paul in his latter Epistle to Timothye, commendeth the godlinesse of Timothyes mother and grandmothers.

f Both for his godlinesse and his kinde.

g Timothye is circumcised, not simply for any necessity, but in respect of the time only to winne the Iewes.

h Chastite is to be obserued in things indifferent, that hee regard be without of the wickedness, and the quicknesse of the Church.

i These decrees which hee spake of in the former chapter.

j God appointed certaine and determinate times to open and fet forth his truths, that both the election and the calling may proceede of grace.

k Hee himselfe notwithstanding they were forbidden, but only that they were forbidden, reasoning vs to obey and not to inquire.

l They are the ministers of the Gospel, by whom hee helpeth such as were like to perish.

m The Saints did not easily beleue every vision.

n God begetheth his kingdom in Macedonia by the conversion of a woman, and so hee teacheth that there is no acceptance of person in the Gospel.

o Where they were wont to assemble themselves.

p The Lord doth open the hearts to heare the word which is preached.

10 We must not read or intine for invidie, and yet notwithstanding it is lawfull for us to use such helps as God giveth us, to bridle the outrageousness of the wicked, that they bur not other in like fort.

11 The wicked are moved with the feare of God, but with the feare of men: and by that meane also God provideth for us, when it is needfull.

12 We may esteeme danger, so that we never neglect our duties.

36 Then the keeper of the prison tolde these wordes unto Paul, saying, The governours have sent to looke you; now therefore get you hence, and goe in peace.

37 And then sayd Paul unto them, After that you have beaten us openly uncondemned, which are Romanes, they have cast us into prison, and now would they put us out privily? nay verely; but let them come and bring us out.

38 And the sergeants tolde these wordes unto the governours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the cite.

40 And they went out of the prison, and entered into the house of Lydia: and when they had feare the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6, 7 is intertained of Iason: 10 Hee is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 hee preacheth the living God to them ungodly, 24 and so many are converted & unto Christ.

Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in unto them, and three Sabbath dayes disputed with them by the Scriptures.

3 Opening and alleging that Christ must have suffered, and risen againe from the dead, and this is Iesus Christ, whom *sayd hee*, I preach to you.

4 And some of them believed, and joynd in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleevd not, moved with envie, tooke unto them certaine vagabondes and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren unto the heads of the cite, crying, These are they which have subverted the state of the world, and here they are.

7 Whom Iason hath received, and these also doe against the decrees of Cesar, saying, that there is another King one Iesus.

8 Then they troubled the people, and the heads of the cite, when they heard these things.

9 Notwithstanding when they had received sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediately set away Paul and Silas by night unto Berea, which when they were come thither, entered into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which received the worde with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them believed, and of honest women, which were Grecians, and men not a few.

13 But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moved the people.

14 But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him unto Athens: and when they had received a commandement unto Silas and Timotheus that they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the cite full of idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some sayd, What will this babler say? Others sayd, He seemeth to be a setter forth of strange gods (because hee preached unto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things unto our eares: we would know therefore what these things meane.

21 For all the Athenians and strangers which dwelt there, gave themselves to nothing els, but either to tell, or to hear some newes.

22 Then Paul stood in the middes of Mars street, and said, Ye men of Athens, I perceive that in all things yee are too superstitious.

23 For as I passed by, and helde your devotions, I found an altar wherein was written, UNTO THE UNKNOWN GOD. Whom ye then ignorantly worship, him shew I unto you.

24 God that made the world, and all things that are therein, seeing that he is Lord of heaven and earth, & dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life and breath and all things.

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their habitation,

which determine upon matters of religion according to their owne biases, I would for need, steale gatherer: a borrowed lead of speech taken of words which spoile content, and is applied to them which without all arte blasphe on such knowledge as they have gotten by hearing this man and that man. K This tooke a place called as you would saye Mars street, where the idol, or site which were called Artemis, or upon xvij. in the which in old time arriv'd merchants, and afterward continued to this day.

1. The wisdom of man is vaine. 2. The idolaters themselves minister most strong and foolish arguments against their owne superstition. 3. To stand in too perijh and fertile a future of your gods. m Whatsoever man worship for religious sake, that we call devotion. n I am famous in his cities, maketh mention of the altar which the Athenians had dedicated to unknown gods, and Lactantius in his Epistles maketh mention of an altar that had no name inscribed. 13 It is a worthie thing, and vaine thing to compare the Creator with the creature, so long as hee dwelleth in a place, which can be comprehended, in no place, and to thinke to allure him with giftes, of whom all men have received all things whatsoever they have: And therefore the fountain of all idolatry. 4 Chap. 7. 48. 5 Psalm 103. 14 God is wonderful in all his works, but especially in the worke of man: not that we should stand amazed at his works, but that we should lift our eyes to the workemans.

27 Therefore many of them believed, and of honest women, which were Grecians, and men not a few.

1 The casting out of Silas and Paul, was the saving of many others.

2 Which is therefore the Mediator, because he was crucified and rose againe: much lesse is hee to be received, because the esse is in divinitie.

3 Although the zeale of the unfaithfull seeme never to goodly, yet as length it is found to have neither truth nor equitie: But yet the wicked cannot doe what they list, for even among themselves God stirreth up some whose benefite is the destruction of the deliverrate of his.

4 Certaine companions which do nothing but make the streets, which means is to be a great eye to see many things, to do any mischiefes, such as we commonly call the rascals and very sinners and dungli leaders of all finnes and

5 Into what country they come, they cast sedition and tumult.

6 When Iason had assurance that they should appeare.

7 That is inside the wisdom of the Spirit, which a wayes seth the glory of God before it selfe: as a marke whereunto it directeth it selfe, and never swaereth from it.

8 The Lord teareth out in one moment, and in one people, diverse examples of his unsearchable wisdoms, to cause them to feare him. d Removeth the Iewes, with the Iewes.

6 Sarn barb his, who are zealous for him, and that even such a sort of all fault.

7 There is neither council, nor force, nor pudence, against the Lord.

8 The steps of Christ doe not walk for their pollens health and safety, but yet in the Lord.

9 It is not for want, that the word of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is in distance betweene the two, all Thessalia, and Bessia, and Aetolia.

9 In comparing the wisdom of God with mans wisdom, men lesse and mocke at: that which they understand not: And God vieweth the curiositie of fooles to gather together his elect.

10 He could not forsake, g slavishly given to idolatry: Paulo Janias writeth that there were more Idols in Athens, than in all Greece, yet they had altars dedicated to shame, and Fame & Lust, whom they made goddes.

h Whomsoever I would meet with, that would suffer him to talk with him, he reasoned with him, so thoroughly did he burne with the zeale of his ministry.

11 Two sects especially of the Philosophers doe sett themselves against Christ: the Epicures, which make a mocke and scoffe at all religion: and the Stoicks, which determine upon matters of religion according to their owne biases, I would for need, steale gatherer: a borrowed lead of speech taken of words which spoile content, and is applied to them which without all arte blasphe on such knowledge as they have gotten by hearing this man and that man. K This tooke a place called as you would saye Mars street, where the idol, or site which were called Artemis, or upon xvij. in the which in old time arriv'd merchants, and afterward continued to this day.

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CHAP. XIX.

1 Certaine disciples at Ephesus, 3 having newly received the John baptisme, 2 and having not the highest gifts of the holy Ghost, w^{ch} the spirituall God had bestow'd his Comm^o kingdoms, 5 are baptiz'd in the Name of Iesus. 13 The Iewish exorcists 16 are beaten of the devil, 19 Counting bootes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

ANd it came to passe, while Apollus was at Corinthus, that Paul when he passed thorow the upper coasts, came to Ephesus, and found certaine disciples,

2 And sayd unto them, Have ye received the a holy Ghost since yee beleev'd? and they sayd unto him, We have not so much as heard theyd there be an holy Ghost.

3 a And he sayd unto them, Vnto b what were ye then baptiz'd? And they sayd, Vnto c Iohns baptisme.

4 Then sayd Paul, a Iohn verely baptized with the baptisme of repentance, saying unto the people, that they should beleve in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So, Paul layd his hands upon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelve.

8 9 Moreover he went into the Synagogue, and spake boldly for the space of three monthes, disputing and exhorting to the things that appertaine to the kingdome of God.

9 3 But when certaine were hardened, and disobeyd, speaking evil of the d way of God before the multitude, hee departed from them, and separated the disciples, and dispersed dayly in the schoole of one e Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard of the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought unto the sicke, kercheis, or handkercheis, & the diseases departed from them, & y^e evill spirits went out of e^m.

13 4 Then certaine of the vagabond Iewes, of exorcists tooke in hand to name over them which had evill spirits, the name of the Lord Iesus, saying, We aduise you by Iesus, whom Paul preacheth,

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seven which did this.)

15 And the evill spirit answered, and sayd, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the evill spirit was, ranne on them, and overcame them, and e prevailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians allo which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 5 And many that beleev'd, came and b confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bootes, and burned them before all men: and they counted the price of them, and found iⁿ fiftie thousand pieces of silver.

20 So the word of God grew mightily, and prevailed.

21 6 Now when these things were accomplished, Paul purpos'd by the Spirit to passe through Macedonia and Achata, and to goe to Hierusalem, saying, After I have bene there, I will also kee Rome.

22 So sent hee into Macedonia two of them that ministred unto him, Timotheus, and Erastus, but he remained in Asia for a season.

23 7 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius allverfmith, which made silver I temples of Diana, brought great gaines unto the craftsmen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye know that by this craft we have our goods:

26 Moreover ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands,

27 So that not onely this thing is dangerous unto us, that this our portion shall be reproov'd, but also that the temple of the great goddesse Diana should be nothing esteem'd, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught 8 Gaius, and 9 Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would have entred into the people, the disciples suffered him not.

31 1 Certaine also of the chiefe of Asia, which were his friends, sent unto him, desiring him that he would not present himselfe in the Common place,

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew fourth Alexander, the Iewes thrusting him forwards. Alexander then beckened with his hand, and would have excus'd the matter to the people.

34 9 But when they knew that he was a Iew, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 10 Then the towne cleark when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipp of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeas'd, and to doe nothing rashly.

37 For yee have brought hither these men, which have neither committed sacriledge, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are 9 Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters,

c Paul is never wearie, k By the motion of Gods Spirit: therefore we may not say that Paul ran hand over head to death, but as the Spirit of God led him.

7 Gaius clothed with a shewe of religion is the very one who worships idolatry is stout and hubbubly defended. l These were certain counterfeite temples with Diana picture in them, which they bought that worshipp'd her.

m As if he said, If Paul go on thus as hee hath begunne to confute the opinion which men have of Dianas image, all this our gaine will come to naught.

n Rom. 2.6. 33. 1. Cor. 11. 10.

o Coloss. 4. 10. 8 There ought to be in all Christians a stedfastness in the Minister, an invincible constancie, which mayeoc by any storme or assault be overcome, which notwithstanding must fastidiously be modestly to be governed by wisdom.

9 In steade of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defects that they have.

10 An example of a polite man, who by his civill peace and quietnesse with lies, which Paul would never have done.

11 The Ephesians believed, sayd, fustily, that the image of Diana came downe from heaven to them. Have ought to accuse any man of.

12 For there are certain dayes appointed for civill causes, and matters of findment, and the Deputies for.

13 By the Deputies are meant also the Deputies of Justice, that is such as did sit for them.

1 Paul being nothing offered at the hands of the Ephesians, planted a Church amongst them. 2 A Thow excellent gift of the holy Ghost, which were the Christians.

3 Iohn did only begin to instruct the disciples whom Christ should make perfite.

4 In what doctrine thou art yet taught and instructed? c To be baptiz'd into Iohns baptisme, is to profess the doctrine which Iohn preached, and Iohn with his baptisme.

5 Chap. 5. 1. 2. 1. Cor. 11. 6. Mat. 23. 11. Mar. 1. 8. Luke 3. 21. Jer. 1. 16.

6 For a man to separate himselfe from the multitude which are utterly desperate, is to not to devide the Church, but rather to unite it, and make it one.

7 By this word Way, the Hebrews understand any kind of life, and here it is taken for Christianitie.

8 This was a mans proper name.

9 Satas is constrained to give witness against himselfe.

10 So whereby called devils, by knowing them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and said their hands on them, that were possessed with devils, were also fo called.

11 He prevailed against them though they strove never to much.

12 Counting and forcetie incommenced by open testimonie, aid by the authoritie of the Apostle.

13 Confessed their sinnes, and desired them openly, being ascribed with the feare of the judgement of God: and what is this rare thing? i They that make the least value of it, reckon it to be about eight hundred pound English.

14 And there were certaine sonnes of Sceua a Iew, the Priest, about seven which did this.)

15 And the evill spirit answered, and sayd, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the evill spirit was, ranne on them, and overcame them, and e prevailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians allo which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 5 And many that beleev'd, came and b confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bootes, and burned them before all men: and they counted the price of them, and found iⁿ fiftie thousand pieces of silver.

20 So the word of God grew mightily, and prevailed.

1 He speaks of a lawful assembly, not only to respect against the disorderly buty burly of the people but also against all meeting and coming together which was not by order: for there were certain days appointed to call the people together.

2 Paul departed from Ephesus to the content of the Church, not to be idle or to rest: but to take pain in acquaintance.
3 For after great rest there was a time of a long persecution.
4 A fervent zeal in the guides and rulers to know what: and we are not departed by the wisdom of God to prevent the endeavours of wicked men.
5 Afflictions in the night time can not briefly condemn either night, when the world is good.
6 Word for word, in the day of the Sabbath, that is, upon the Lord's day, both at this place, and by 2. Cor. 16. 2. it is not a mistake gathered, that in those days the Christians were more diligent to assemble themselves together upon that day.
7 The devil minding to trouble the Church with a great offence, giveth Paul a singular occasion to announce the Gospel.
8 Paul an earnest and diligent follower of Christ, making hast to his bands without any ceasing or stopping in his use, doth first of all: as it were make his settlement, wherein he giveth an account of his former life, defendeth the doctrine which he taught, and sheweth the Passours of the Church to persevere and goe forward with continuance in this office.
9 According as is a matter of six places is set forth, that distance between Ephesus and Miletum was about 400 furlongs, which was almost 500 Dutch miles.

matters, it may be determined in a lawful assembly.
40 For we are even in jeopardy to be accused of this dayes sedition, for as much as there is no cause, whereby we may give a reason of this course of the people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul appointed to goe to Miletum; 2 In Troas preaching both midnight; 3 Eutyhus, his servant drud out of a window; 4 he saved him to life; 5 set Miletum; 17 having called the Elders of Ephesus together, 23 he declareth what things shall come upon himselfe, 28 and c.

NOW after the tumult was appeased, Paul called the disciples unto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, and had exhorted them with many words, he came into Grecia.

3 And having taried there three months, because the Jewes layd waite for him, as hee was about to faile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried us at Troas.

6 And we faileth forth from Philippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where we abode seven dayes.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.

8 And there were many lights in an upper chamber, where they were gathered together.

9 And there fate in a window a certaine yong man, named Eutyhus, fallen into a dead sleepe; and as Paul was long preaching, he overcome with sleepe, fell downe from the third loft, and was taken up dead.

10 But Paul went downe, and layd himselfe upon him, and embraced him, saying, Trouble not yourselfe; for his life is in him.

11 Then when Paul was come up againe, and had broken bread, and eaten, having spoken a long while till the dawning of the day, hee fo departed.

12 And they brought the boy alive, and they were not a little comforted.

13 ¶ Then he went before to thippe, and failed unto the cite Afos, where we might receive Paul there: for so had hee appointed, and would himselfe goe foote.

14 Now when he was come unto us to Afos, and we had received him, we came to Mitylene.

15 And we failed thence, and came the next day over against Chios, and the next day we arrived at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 ¶ For Paul had determined to faile by Ephesus, because hee would not spend the time in Asia: for hee halted to be, if hee could possible, at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from Miletum, hee sent to

Ephesus, and called the Elders of the Church.

18 ¶ Who when they were come to him, hee sayd unto them, Ye know from the first day that I came into Asia, after what manner I have bene with you at all seasons.

19 Serving the Lord with all modestie, and with many teares, and tentations, which came unto me by the layings await of the Jewes,

20 And how I kept backe nothing that was profitable, but have shewed you, and taught you openly and throughout every house,

21 Witnessing both to the Jewes, and to the Grecians the repentance toward God, and faith toward our Lord Iesus Christ.

22 ¶ And now behold, I am bound to Hierusalem, and know not what things shall come unto me there,

23 Save that the holy Ghost witnesseth in every cite saying, that bonds and afflictions abide me.

24 But I passe not arall, neither is my life deare unto my selfe, so that I may fulfill my course with joy, and the ministration which I have received of the Lord Iesus, to testifye the Gospel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 ¶ For I have kept nothing backe, but have shewed you all the counsell of God.

28 Take heede therefore unto yourselves, and to all the flocke, whereof the holy Ghost hath made you Overseers, to feede the Church of God which hee hath purchased with his owne blood.

29 ¶ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flocke.

30 Moreover of your owne selves shall men arise speaking perverse things, to draw disciples after them.

31 Therefore watch, and remember that by the space of three yeeres I cautioned you to waine every one, both night and day with teares.

32 ¶ And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance, among all them, which are sanctified.

33 ¶ I have coveted no mans silver, nor golde, nor apparel.

34 Yea, ye knew, that these handes have ministered unto my necessities, and to them that were with me,

35 I have shewed you all things, how that fo labouring, ye ought to support the weak, and to remember the wordes of the Lord Iesus, howe that hee sayd, It is a blessed thing to give, rather then to receive.

36 And when he had thus spoken, hee kneeled downe, and prayed with them all.

37 ¶ Then they wept all abundantly, and fell on Pauls necke, and killed him,

38 Being chiefly sorie for the words which hee spake, That they should see his face no more, And they accompanied him unto the thippe.

39 Passours much before all things by way of conversation. 40. Cor. 4. 12. 1. Th. 2. 1. 2. Th. 3. 2. m Ar is yet by reaching on the hand to them, which otherwise is about to slippe and fall away, and so to stay them. 12 The Gospel doth not take away our usual affections, but rather and brideth them in good order.

6 A lively image of a true Passour.
7 He witnesseth, that hee goeth to his house by the commandment of God.
8 He calleth that motion of the holy Ghost, which inspired him to take his journey into Hierusalem, the blowing of the spirit, whom hee followed with all his heart.
9 I frow doe prefer, yet there shall be no fault to me. Looke 1. Th. 4. 11.
10 The doctrine of the Apostles is most perfite and absolute.
11 To keep it, to feede it, and to govern it.
12 A notable cause for Christs Godhead: which sheweth plainly in his person, how that by reason of the joyning together of these two natures in his owne person, that which is proper to one is spoken of the other being taken in the detivative, and not in the primitive.
13 In the olde time the godly fathers termed a communicating or fellowship of properties, that is to say, a making common of that which both belongeth but to one.
14 This word, That sheweth the excellencie of this blood.
15 A prophetic of passours, that should be brought away deere: as in wolves are against such a blood and bragge onely of a succession of person.
16 This is a great ministration, to stand the presence of such a shepheard: but greater to have wolves enter in.17 The power of God, and his free promise, revealed in his word, as the propit and pbenesse of the ministration of the Gospel. I. A children, and therefore of free love and good will.18 The Gospel doth not take away our usual affections, but rather and brideth them in good order.

CHAP. XXI.

1 Paul went toward Hierusalem: 2 at Cesarea he talked with Philip the Evangelist: 3 Agabus foretelsk him of his bonds. 17 After hee came to Hierusalem, 18 and into the Temple, 19 The iemes layd hands on him: 20 Lyfias the captaine tokeht him from them.

And as we launched forth, and were departed from them, we came with a straight course unto Coos, and the day following unto the Rhodes, and from thence unto Patara.

2 And wee found a ship that went our unto Phenice, and went abroad, and set forth,

3 And when wee had discovered Cyprus, we left it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the shippe unladed the burden.

4 And when wee had found disciples, we taried there seven dayes. And they told Paul through the Spirit, that he should not goe up to Hierusalem.

5 But when the dayes were ended, we departed and went our way, and they all accompanied us with their wives & children, even out of the citie: and we kneeled downe on the shore, prayed.

6 Then when wee had embraced one another, weooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, we arrived at Ptolemais, and saluted the brethren, and abodee with them one day.

8 And the next day, Paul and wee that were with him, departed, and came unto Cesarea: and we entered into the house of Philip the Evangelist, which was one of the seven Diacons, and abodee with him.

9 Now hee had foure daughters virgins, which did e prophetic.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus,

11 And when hee was come unto us, hee tooke Pauls girdle, & bound his own hands & feete, and saide, Thus saith the holy Ghost, So shall the Jewes at Hierusalem binde the man that oweth this girdle, & shall deliver him into the hands of the Gentiles.

12 And when wee had heard these things, both he and other of the same place befought him that he would not goe up to Hierusalem.

13 Then Paul answered, and said, What do ye weeping and breaking mine heart: For I am ready not to be bound only, but also to die at Hierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trusted up our fardels, and went up to Hierusalem.

16 There went with us also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom wee should lodge.

17 And when wee were come to Hierusalem, the brethren received us gladly.

18 And the next day Paul went in with us unto James: and all the Elders were there assembled.

19 And when hee had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministation.

20 So when they heard it, they glorified God, and said unto him, Thou seest, brother, how many thousand Jewes there are which beleve, and they are all zealous of the Law:

21 Now they are informed of thee, that thou

teache all the Jewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to live after the customes.

22 What is then to be done: the multitude must needs come together: for they shall here that thou art come.

23 Doe therefore this that we say to thee, We have foure men, which have made a vow,

24 Then take, and 4 purifie thy selfe with them, and e contribute with them, that they may 4 save their heads: and all shall know, that those things, whereof they have bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleve we have written, and determined that they observe no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entered into the Temple, f declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for every one of them.

27 And when the seven dayes were almost ended, the Jewes which were of Asia (when they saw him in the Temple) mooved all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men every where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then alle the citie was mooved, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came unto the chiefe captaine of the band, that all Hierusalem was on an uproare.

32 Who immediately tooke souldiers and Centurions, and ran downe unto them: and when they saw the chiefe captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what hee had done.

34 And one cried this, another that, among the people. So when hee could not know the certinarie for the tumult, he commanded him to be led into the castell.

35 And when hee came unto the grecies, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should have bene led into the castell, hee saide unto the chiefe captaine, My I speake unto thee: Who saide, Canst thou speake Greeke?

38 Art not thou the Egyptian, who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul saide, Doubtlesse, I am a man which am a Jewe, and citizen of Tarsis, a famous cite

d That is confessed that his life: for hee feareth not here of the violence, but of such as were subiect to the voice of the Nazarenes.

e That it may be knowne, that thou wast not only present at the vow, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarene offerings were appointed, yet they might add: some what unto them, Num. 6. 2. 7

f Chap. 21. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

g The Devils were to be driven out of the accomplisment of the purification: because there were no sacrifices to be offered there the same day as their vow was ended.

h A preprophane zeale is the cause of great confusion, and great mischiefes. God punish some eree among the wicked, and prophane themselves, to hinder the endevours of the rest.

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

1 Notably men simply, but even our friends, and such as are endowed with the Spirit of God, doe sometimes goe about to hinder the course of our vocation: but it is our part to persevere without all flapping or staggering, after that wee are fure of our calling from God.

2 They foretold through the Spirit what danger hangd over Pauls head, and this they did as Prophet: but of a fleshy affliction they feared him from going to Hierusalem.

3 Chap. 6. 1. He speaketh of the seven Diacons which be mentioned before, Chap. 6. c. They had a peculiar gift of foretelling things to come.

4 The will of God brideth all afflictions in them which earnestly seekte the glory of God.

5 God is to be praised, who is the Author of all good sayings and deedes.

6 To thinge indifferet (of which sort we seee in the tradition of the Pharisees, but the ceremonies of the Law, vntill such time as Christian libertie was more fully revealed) to the Jewes: charitie willeth us to conforme or apply our selves willingly so farre as we may to our brethren which doe not stubbornly and maliciously, seek the truth, but are not thoroughly instructed especially if hee question be of a whole multitude.

7 God is to be praised, who is the Author of all good sayings and deedes.

8 To thinge indifferet (of which sort we seee in the tradition of the Pharisees, but the ceremonies of the Law, vntill such time as Christian libertie was more fully revealed) to the Jewes: charitie willeth us to conforme or apply our selves willingly so farre as we may to our brethren which doe not stubbornly and maliciously, seek the truth, but are not thoroughly instructed especially if hee question be of a whole multitude.

citye of Cilicia, and I beseech thee, suffer mee to speake unto the people.

23 And when hee had given him licence, Paul stood on the grieces, and slackened with the hand unto the people, and when there was made great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeldeth a reason of his faith, 22 and the Jewes heare him a while: 23 But so faine as they cried out, 24 He is commanded to be scourged and examined, 27 And so declareth he to be a citizen of Rome.

Y E men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said,)

3 I am verely a man, *welich am a Jew*, borne in Tarsus in Cilicia, but brought up in this citie at the feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prison both men and women,

5 As also the chiefe Priest doth beare me witness, and all the company of the Elders : of whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Hierusalem, that they might be punished.

6 ¶ And so it was, as I journeyed, and was come neere unto Damascus about noone, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voyce, saying unto me, Saul, Saul, why persecutest thou me ?

8 Then I answered, Who art thou Lord ? And he said to mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreover they that were with mee, saw in deede a light and were afraide : but they heard not the voyce of him that spake unto me.

10 Then I said, What shall I doe, Lord ? And the Lord said unto me, Arise, and goe into Damascus ; and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining unto the Law, having good report of all the Jewes which dwell there,

13 Came unto mee, and stood, and said unto me, Brother Saul, receive thy sight ; and that same houre I looked upon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldst know him, and shouldst see that Iust one, and shouldst heare the voyce of his mouth.

15 For thou that be his witness unto all men, of the things which thou hast seene and heard.

16 Now therefore why tarriest thou ? Arise, and be baptized, and wash away thy finnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him, saying unto mee, Make haste, and get thee quickly out of Hierusalem : for they will not receive thy witness concerning me,

19 Then I said, Lord, they know that I prisoned, and beat in every Synagogue them that believed in thee.

20 And when the blood of thy martyr Steven was shed, I also stood by, and consented unto his death, & kept the cloathes of them that slew him.

21 Then hee saide unto me, Depart : for I will send thee farre hence unto the Gentiles.

22 ¶ And they heard him unto this word, but then they lift up their voyces, and said, Away with such a fellowe from the earth : for it is not mee that he should live.

23 And as they cried & cast off their cloathes, and threw dust into the aire,

24 ¶ The chiefe captaine commanded him to be led into the castle, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 ¶ And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge one that is a Romane, and not condemned ?

26 Now when the Centurion heard it, he went, and told the chiefe captaine, saying, Take heed what thou doest : for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romane ? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was for borne.

29 Then straightway they departed from him which should have examined him : and the chiefe captaine also was afraid, after hee knew that he was a Romane, and that he had bound him.

30 On the next day, because hee would have known the certaintie wherefore hee was accused of the Jewes, hee loosed him from his bonds, and commanded the hie Priestes and all their Councill to come together : and hee brought Paul, and sent him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commaundeth them to smite him. 7 Dissention among his accusers. 11 God encourageth him. 16 The Jewes laying waite for Paul, 20 is declared unto the chiefe captaine. 27 His friends him to Felix the Governour.

AND Paul behelde earnestly the Councill, and said, Men and brethren, I have in all good conscience served God until this day.

2 ¶ Then the hie Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 ¶ Then said Paul to him, God will smite thee, thou whited wall : for thou stickest to iudge me according to the Law, and not transgressing the Law, commaundest thou me to be smitten ?

4 And they that stood by, said, Revilist thou Gods hie Priest ?

5 ¶ Then said Paul, I knew not brethren, that he was the hie Priest : for it is written, ¶ Thou shalt not speake evill of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were of the Sadduces, and the other of the

quiet and peaceable minde. 8 It appeareth plainly by the Greeke phrase, that Paul did not curse the hie Priest, but only pronounce the punishment of God against him. b This is a vehement and sharpe speech, but yet not reprochfull : For the godly man speake roundly, and yet be voyde of the bitter affection of a sharpe and angry minde. c For the Law commaundeth the Iudge to beare the person that is accused patiently, and to pronounce the sentence adversely. d We must willingly and from the heart give honour to Magistrates, although they be tyrants. e Bod. 21 27. ¶ We may lawfully sometimes set the wicked together by the eares, that they may leave off to assault us, so that it be with no hindrance of the truth.

b This is properly spoken: for Steven was martyred of a sort of cutthrotes, not by order of Justice, but by open force: for at that tyme hee Jewes could not put any man to death by Law. c Stout and subburge pride will neither it selfe embrace the truth, neither suffer othre to receive it. d The description of a seditious busyly, and of an hairebrained and mad multitude. e The wisdom of the flesh doeth not consider what is profitable: what is profitable, and therewithall measure the profit, according as it appeareth presently.

f There is no cause why we may not use the lawfull means, which God give us, to repell, or put away an iniurie. g Not by Nations, but by the Law of the civillie.

1 Paul against the false accusations of his enemies, feteth a good conscience, for proofe whereof, hee representeth the viciol course of his life. h Hypocrites are constrained at length to betray themselves by their intemperance.

3 It is lawful for us to complain of iniuries, and to fume moe the wicked to the iudgement of God, so that we doe it without hatred, and with a quiet and peaceable minde.

Pharises, he cried in the Council, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when hee had sayd this, there was a division between the Pharises & the Sadducees, so that the multitude was divided.

8 * For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both.

9 Then there was a great cry: and the scribes of the Pharises part rose up, and strove, saying, We finde none evil in this man; but if a spirit or an Angel hath spoken to him, let us not fight against God.

10 And when there was a great disension, the chiefe captaine, tearing lest Paul should have bene pulled in pieces of them, commanded theouldiers to goe downe, and take him from among them, and to bring him into the castell.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul, for as thou hast testified of mee in Hierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves wth a curse, saying, that they would neither eate nor drinke till they had killed Paul.

13 And they were mee thenourte, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and said, Wee have bound our selves with a solemne curse, that we will eate nothing, untill wee have slaine Paul.

15 Now therefore, ye and the Council, signify unto the chiefe captaine, that he bring him forth unto you to morrow, as though you would knowe some thing more perfectly of him, and we, or ever he come heere will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and told Paul.

17 And Paul called one of the Centurions unto him, and said, Take this yong man hence unto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me unto him, and prayd mee to bring this yong man unto thee, which hath some thing to say unto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes have conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Council, as though they would inquire somewhat of him more perfectly:

21 But let them not persuade thee: for there lie in wait for him of them, more then fourty men, which have bound themselves wth a curse, that they will neither eate nor drinke, till they have killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the yong man depart, after hee had charged him to utter it to no man, that hee had shewed him these things.

23 And he called unto him two certaine Centurions, saying, Make ready two hundredthouldiers, that they may goe to Cesarea, and horsemen

threecore and ten, and two hundredth with darts, at the third hour of the night:

24 And let them make ready a horse, that Paul being set on, may be brought safe unto Felix the gouernour.

25 And he wrote an Epistle in this manner:

26 Claudius Lysias unto the most noble gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should have bene killed of them, I came upon them with a garrison, and rescued him, perceiuing that hee was a Romaine.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their Council.

29 There I perceived that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes layd wait for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him, Farewell.

31 Then theouldiers as it was commanded them, tooke Paul, and brought him by night to Anipatris.

32 And the next day, they left the horsemen to goe with him, and returned into the Castell.

33 Now when they came to Cesarea, they delivered the Epistle to the gouernour, and presented Paul also unto him.

34 So when the Gouernour had read it, he asked of what province he was: and when he understood that he was of Cilicia,

35 I will here thee, sayd hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXV.

a Tertullus accuseth Paul: *b* He answereth for himselfe: *c* He preacheth Christ to the gouernour and his wife: *d* Felix hopeth, but in vain, to receive a bribe, at whogating from his office, leaue he Paul in prison.

Now after five dayes, Ananias the hie Priest came down with the Elders, and with Tertullus a certaine oratour, which appeared before the gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee have obtained great quietnesse through thee, and that many worthy things are done unto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious unto thee, I pray thee, that thou wouldest heare us of thy censure a few words.

5 Certainly we have found this man a pestilent fellow, and a mouer of sedition among the Iewes thoroughout the world, and a chiefe maintainer of the sect of the Nazarenes:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would have iudged him according to our Law:

7 But the chiefe captaine Lysias came upon us, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

of the towne some where they thought that Christ was borne, (but Iulian the Apostate called him Gallilee.

a 3 Lysias is falsely made by the Lord Pauls patron.

a Hypocrites, whom they cannot do: what they would doe by force and deceit: at length they goe about to compass it by a shew of Law.

b A Felix ruled that province with great cruelty and covetousnesse, and yet Iosephus recordeth that he did many good byings, as that hee tooke Eleazar, he captaine of certain cutthroats, and yur trib: deceausing w^{ch} the Egyptian to flight, which caused great trouble in Iudea.

c He useth a word which the Stoikes defined to be a person due and be- haviour.

d A word for word, a plague.

e As you would say, a triegler, or enigne-barret.

f So they called the Christian foolishly, whereupon it came

* Chap. 14. 12. phil 3. 5.

6 The record of the wicked in weake although they confesse to offer to appease the wrath.

7 It is an olde heresie of the Sadducees, to denie the substance of Angels and Soules, and therewith all the resurrection of the dead.

* Mat. 22. 23.

8 The Scribes office was a public office, and the name of the Pharises was the name of a sect.

9 God will not forsake his to the end.

10 Such are called Iews, with a foolish zeale, think that they may lie and murder, and doe whatsoever mischief they list.

11 If they curing and banishing themselves, promised.

12 Yee and the Senate requiring the same to be done, as Iustice the Tribune should thinke that it was demanded of him at some private mans suite.

13 The wisdom of the Spirit must be ioynd with simplicity.

14 There is no counten against the Lord and his seruants.

15 Greece, that thou hast the word of these things to mee.

f Confirmed Tertullian his saying a Deniall by the beginning with flourish meth an end with Les: but Paul sing heavenly eloquence, and but simple becoming chief off from himselfe the cause of dictions, wherewith he was burdened, with a simple deniall. g Paul pleaded his cause two yeeres before Felix departed for Cesarea province, chap. 17, but he had governed Trabonit, and Barabas, and Gallio: be fore that Claudius made him gover- nor of Iudea: he began in the history of the Jewes warre, lib. 2. chap. 11. h They cannot say four before thee and prove: by good reasons. i Paul perib in the cause of Religion from a flate consular to a flate of qualitie not only not denying one obiect against him, but also prooving it to be true, and to be heavenly end from God, and to be the oldest of all religions. l Here this word, Iste, or fact, is taken in good part. m Paul in conclusion telleth the thing which was done irregularly, which Tertullian had before diverse wayes was proved. n And while I was busie about these things, I hereby appeare that these of Asia were Saul his enemies, and those that sturied up the people against him. o Whether the Tribune brought me. p The Judge is French his sentence, because the matter is doubtful. q Felix could not judge whether he had done wickedly in the matters of his religion or no, shall he had better understanding of that way which Paul professed: and is for other matters touching the seditione thinketh good to desire it will be bare Lyfan, and therefore he gave Paul somewhat more liberty. r God is a most faithfull Keeper of his forswans, and the face of the truth is wonderful, even amongst men which are otherwise prophane. s This Drusilla was Agrippa his sister, of whom Luke speakes afterward, a very barlot and licentious woman, and being the wife of Azizus King of the Emens, who wanted to befall, departed from him, and went to Felix, the brother of our Paul, who at sometime Nero is bound up. 7 In a mayby while she is guilty to herselfe, although, sometime there be some fewe of equitie yet by and by, it will be stung out: but in the meane season we have neede to patience, and that continual.

9 And the Jewes likewise affirmed, saying that it was so.
 10 Then Paul, after that the governour had beckened unto him that hee should speake, answered, I do the more gladly answer for my selfe, forasmuch as I know that thou hast benee of many yeeres a Judge unto this nation,
 11 Seeing that thou mayest knowe, that there are but twelve dayes since I came up to worship in Hierusalem.
 12 And they neither found me in the Temple, disputing with any man, neither making uproare among the people, neither in the Synagogues, nor in the cite.
 13 Neither can they prove the things, whereof they now accuse me.
 14 3 But this I confesse unto thee, that after the way (which they call heresie) so worship I the God of my fathers, believing all things which are written in the Law and the Prophets.
 15 And have hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of iust and uniuert.
 16 And herein I endeavour my selfe to have always a cleare conscience toward God and toward men.
 17 4 Now after many yeeres, I came & brought almes to my nation and offerings.
 18 At what time, certain Jewes of Asia found me purified in the Temple, neither with multitude, nor with tumult,
 19 Who ought to have benee present before thee, and accuse me, if they had ought against me.
 20 Or let these themselves say, if they have found any uniuert thing in mee, while I stood in the M Council.
 21 Except it be for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.
 22 Now when Felix heard these things, hee deferred them, and sayd, When I shall more perfectly know the things which concerne this way, by the coming of Lyfan the chiefe Captaine, I will decide thy matter.
 23 6 Then hee commanded a Centurion to keepe Paul, and that hee should have ease, and that hee should forbid none of his acquaintance to minister unto him, or to come unto him.
 24 5 And after certaine dayes, came Felix with his wife Drusilla, which was a Jewesse, and hee called forth Paul, and heard him of the faith in Christ.
 25 And as hee disputed of righteousnes & temperance, & of iudgement, to come, Felix trembled, and answered, Go thy way for this time, and when I have convenient time, I will call for thee.
 26 Hee hoped also that money should have benee given him of Paul, that he might loose him: wherefore hee sent for him the oftner, and continued with him.
 27 7 When two yeeres were expired, Porcius

Festus came into Felix room, and Felix willing to get favour of the Jewes, left Paul bound, is not benee for sake of his brother Paul, as he should have done for: so that he would have pleased the Jewes.

CHAP. XXV.

1 Festus appeale Felix, & commanded Paul to be brought forth. 2 Paul appeale unto Cesar. 3 Festus speach Pauls matter to King Agrippa, 23 and bringeth him before him, 27 that he may iudge and int. canse.

When Festus was then come into the province, after three dayes hee went up from Cesarea unto Hierusalem.

2 Then the high Priest, and the chiefe of the Jewes appeared before him against Paul: and they besought him,

3 And desired favour against him, that hee would send for him to Hierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart thither.

5 Let them therefore, sayd he, which among you are able, come downe with us: and if there be any wickednesse in the man, let them accuse him.

6 9 Nowe when he had taried among them no more then ten dayes, he went downe to Cesarea, and the next daye fate in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Jewes which were come from Ierusalem, stood about him and layd many and grievous complaints against Paul, whereof they could make no plaine prooffe,

8 Forasmuch as he answered that hee had neither offended any thing against the law of the Jewes, neither against y temple, nor against Cesar.

9 Yet Festus willing to get favour of the Jewes, answered Paul and sayd, Wilt thou goe up to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cesars iudgement seate, where I ought to be iudged: to the Jewes I have done no wrong, as thou very well knowest.

11 For if I have done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things, whereof they accuse me, no man, to pleasure them, can deliver me to them: I appeale unto Cesar.

12 Then when Festus had spoken with the Council, hee answered, Hast thou appealed unto Cesar, unto Cesar shalt thou goe.

13 4 And after certaine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Felix declared Pauls cause unto the King, sayng, There is a certain man left in prison by Felix.

15 Of whom when I came to Hierusalem, the high Priest and Elders of the Jewes enforced me, and desired to have iudgement against him.

16 To whom I answered, that it is not the manner of y Romnes for favour to deliver any man to the death, before that he which is accused, have the accusers before him, and have place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I fate on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stood up,

f For whereas he had scholard him selfe dry wickedly in the province, had s Scaus Mistrars are submitt diligent in seeking all occasions: but God who watcheth for his church all their counsels easily.

a We may tell a murine iustly, but not with inuirtie.

a They could not prove them certainly and with undoubted reasons.

a God doeth not only turne away the counsell of the wicked, but also turneth it upon their owne heads.

a Festus thinking no such thing, even before king, bring- ing to light the wickednesse of the Jewes, and Pauls innocencie doeth more effectively confirme the Church of God.

b This Agrippa was Agrippa his former wifes death, Luke spake of before, and Bernice was his sister.

c The Romnus wife not to deliver any man to be punished before, &c.

d The Romnus wife not to deliver any man to be punished before, &c.

e The Romnus wife not to deliver any man to be punished before, &c.

they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne d superstitions, and one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appeared to be referred to the examination of Augustus, I commanded him to be kept, till I might lead him to Cefar.

22 Then Agrippa said unto Fefus, I would also haue the man my felicitie. To morrow, said he, thou shalt haue him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe, and were entred into the Common-hall with the chiefe captaiues and chiefe men of the citie, at Fefus commandement Paul was brought forth.

24 And Fefus said, King Agrippa, and all men which are present with us, see this man, about whom all the multitude of the Iewes have called upon me, both at Hierusalem, and here, crying, that he ought not to live any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neither seeing, that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write unto my lord: wherefore I haue brought him forth unto you, and especially unto this, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinke it unreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

1 Paul in the presence of Agrippa, & declarth his life from his childhood, & his calling, & the b such efficacy of words, as that almost he persuaded him to Christianity.

2 Then Agrippa said unto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

3 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

4 Chiefly, because thou hast knowledge of all customs, and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

5 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes.

6 Which knowe me heretofore, even from my Elders (if it would tell thee) that after the most straight sect of our religion, I lived a Pharisee.

7 And now I stand and am accused for the hope of the promise made of God unto our fathers.

8 Whereunto our twelve tribes instantly serving God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

9 Why should it be thought a thing incredible unto you, that God should raise againe the dead?

10 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

11 Which thing I also did in Hierusalem: for many of the Sionis I shut up in prison, having received autoritie of the High Priests, and when they were put to death, I gave my sentence.

12 And I punished them thorough all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, even unto strange cities.

13 At which time, even as I went to Damasus with autoritie, and commission from the high Priests,

14 At midday, O King, I fell in the way as I went from heaven, passing the brightnesse of the sunne, shine round about mee, and them which went with me.

15 So when we were all fallen to the earth, I heard a voyce speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou mee? It is hard for thee to kicke against pricks.

16 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

17 But rise and stand upon thy feet: for I haue appeared unto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appear unto thee.

18 Deliver thee from this people, and from the Gentiles, unto whom now I send thee.

19 To open their eyes, that they may turne from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of finnes, and inheritance among them, which are sanctified by faith in me.

20 Wherefore, King Agrippa, I was not disobedient unto the heavenly vision.

21 But I shewed first unto them of Damasus, and at Hierusalem, and throughout all the coastes of Iudea, and then to the Gentiles, that they should repent and turre to God, and doe worke worthy amendment of life.

22 For this cause the Iewes caught me in the Temple, and went about to kill me.

23 Nevertheless, I obtained helpe of God, and continue unto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come.

24 To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should then shiue unto this people, and to the Gentiles.

25 And as he thus answered for himselfe, Fefus layd with a loud voyce, Paul, thou art besides thy selfe, much learning doeth make thee mad.

26 But he said, I am not mad, O noble Fefus, but I speake the words of truth, and sobernesse.

27 For the king knoweth of these things, before whom also I speake boldly: for I am persuaded that none of the things are hidden from him: for this thing was not done in a corner.

28 O King Agrippa, believeest thou the Prophets? I know that thou believest.

29 Then Agrippa said unto Paul, Almost thou persuadest me to become a Christian.

30 Then Paul said, I would to God that not only thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

31 And when he had thus spoken, the king

d I consented to, and allowed of their doing: for he was not a iudge. By vertue of parliament. Chap. 9. 2.

The end of the Gospel is to save them which be brought to the knowledge of Christ, and are justified and sanctified in him being layd hold on by faith. Paul desired the God to be the end of the office of his Apollitine, and his grace as a witness. Chap. 9. 22. 30. Christ is the end of the Law and the Prophets. To every one. The first King as the Iewes dreamed of, but one appointed to beate our miseries, and the punishment of our finnes.

The high Priests which are raised from the dead. Life yeas, and that a most blessed life which shall be endless: and this is testified in the Scriptures, which abou to all tongues signifies some time death, and sometime miserie and calamitie. The wisdom of God is manifest in the Scriptures, notwithstanding we must build vpon the truth. B Secretly, and privily.

Paul as it were foresaw his miserie that he should be a prisoner to defend his cause, he forethought on the office of his Apollitine. I would to God that not only almost, but altogether, and altogether both now and all that heare me this day might be made as I am, my bondes only except. Paul is fully quit, and yet not dismissed.

The prophane are reckoned like an occasion to censure the true doctrine by reason of private controversies and contentions of men betwixt themselves; but the truth or verities should be the meanes for the sake of the true faith and the true doctrine. This prophane man called the Jews a religion full of pretensions; and that before King Agrippa; but no marvel: for the rulers of provinces by reason of the multitude of the empire of Rome, were to restore themselves before Kings. That is fulfilled in Paul, which the Lord before had told to Ananias in the Chapter. 9. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

rose up, and the governour, and Bernice, and the y that late with them.

31 And when they were gone apart, they talked betweene themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 The sayd Agrippa unto Festus, This man might have beene loosed, if he had not appealed unto Cesar.

CHAP. XXVII.

1 Paul 7:9 foretelleth the perill of the voyage, 21 but he is not received. 26 They are tossed to and fro with the tempest, 32:42 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

Now when it was concluded, that we should saile into Italie, they delivered both Paul, and certaine other prisoners unto a Centurion, named Julius, of the band of Augustus.

2 And we entred into a shippe of Adramyttium, purposing to saile by the costes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with us.

3 And the next day we arrived at Sidon; and Iulius courteously entreated Paul, and gave him libertie to go unto his friends, that they might refresh him.

4 And from thence we launched, and sailed hard by Cyprus, because the windes were contrary.

5 Then sailed we over the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Licia.

6 And there the Centurion found a shippe of Alexandria, sailing into Italie, and put us therein.

7 And when we had sailed slowly many dayes, and feared we came against Gnidum, because the winde suffered us not, we tailed hard by Candie, nere to a Salmone.

8 And when much adoe failed beyond it, and came unto a certaine place called the Faire havens, nere unto the which was the citie Lafeza.

9 A So when much time was spent, and sailing was now ieopardous, because also the East was now palled, Paul exhorted them.

10 And said unto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and thyn only, but also of our lives.

11 Nevertheless the Centurion believed rather the governour and the master of the shippe, then those things which were spoken of Paul.

12 And because the haven was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is a haven of Candie, and lieth toward the Southwest and by West, and North-west and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by a storme winde called a Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her go, and were carried away.

16 And we ran under a little yle named Clauda, and had much adoe to get the boat.

17 Which they tooke up and used all helpe, regarding the ship, fearing lest they should have fallen unto Syrtes, and they brake saile, and so were cutt off.

18 The next day when we were tossed with an exceeding tempest, they lighted the ship.

19 And the third day we cast out with our

owne hands the taking of the ship.

20 And when neither sunne nor starres lay upon us, all hope that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the mids of them, and said, Sirs, ye should have hearkened to me, and not have loosed from Candie: fo should ye have gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, save of the ship only.

23 For there stood by me this night the Angel of God, whose I am, and whom I serve,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath given unto thee freely, all that saile with thee.

25 Wherefore, Sirs, be of good courage: for I believe God, that it shall be so as it hath bene told me.

26 Howbeit, we must be cast into a certaine Iland.

27 And when the foureteenth night was come, as wee were carried to and fro in the Adriaticall sea about midnight the shipmen, deemed that some countrey approached unto them.

28 And founded, and found it twenty fathoms; and when they had gone a little further, they founded againe, and found fiftene fathoms.

29 Then fearing lest they should have fallen into some rough places, they cast four ankers out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea under a colour as though they would have cast awkers out of the foreship.

31 Paul saide unto the Centurion and the soldiers, Except these abide in the ship, ye cannot be safe.

32 Then the soldiers cut off the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have taried, and continued fasting, receiving nothing:

34 Wherefore I exhort you to take meat: for this is for your safeguard: for there shall not an harte fall from the head of any of you.

35 And when he had thus spoken, he tooke bread, and gave thanks to God in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the ship in all two hundred threescore and sixteen foules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a barke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken up the awkers, they committed the shippe unto the sea, and loosed the rudder bonds, and so tumbled up the maine saile to the winde, and drew to the shore.

41 And when they fell into a place, where i two seas meete, they thrust in the shippe: and the forepart stucke fast, and could not be moved, but the hinderpart was broken with the violence of the waves.

7 God spareth the wicked for a time, for his elect and choicofake.

6 The promise is made effectually through faith.

7 We attaine and come to the promised and full reward through the mids of temperta and death in life.

e For Paulme writeth, that the Adriaticall sea beatheth upon the East thore of Sicilia

f That they drew nere to some countrey.

g There is none fo saule an act, whereupon distrust and an confidence doth not enforce mea.

9 Although the performing of Gods promises doth not simply depend upon feof our causes, yet they move them, sevea unworthy of Gods honourfulness, which do not embrace those

means which God offeth them, either upon a fluness or difficult.

10 When the world stembles, the faithfull alwa be not onely quiet but confinne others by their example.

g This is a proverb which the Hebrews use, whereby it meant, that they shalbe faith, and not of them perfith.

11 These are tempests mo of all to be feared and looked for when the ort or hawen is nereell.

b A creeke is fra within land, as the Adriaticall sea, and the Persian sea.

c So is stitimus called, because the sea toucheth it on both sides.

a Paul wish many other prisoners, and through the midst of many death, it brought to Rome, but verby Gds owne hand as it were, and for fourth, commended unto the world with many singular testimonies. c A Cot. 2:13.

a which wasan high bill of Candie. b Gds providence taken notice of the causes which God useth as meanes, but rather to order and dispatch their eight eye even thro when he openeth an extraordinarie issue.

b This is meant of the tempest fall, which they keep in the feall of exapration, as we reade Levit. 23:27.

c This fell in the fourth moeth which we call Oct. ber, and is not good for navigation, or sailing.

3 Men call themselves willingly into an inobate fun of dayes, when they chuse to follow their owne wisdomes, rather than Gods, speaking by the mouth of his servants.

d By Candie, from whose thore out they was driven by this means.

d North east wind.

e The endy propoeth that none provide worse for themselves, then they which committ themselves to be governed onely by their owne wisdomes.

13 There is no where more unfaithful and unthankfull than in unbelievers.
 14 God sende ever amongst his enemies them, whose helpe he useth to preferre his.
 15 The goodnesse of God overcometh man's malice.

12 Then the soldiers counsell was to kill the prisoners, least any of them, when he had swomme out, should flee away.
 13 But the Centurion willing to save Paul, stayed them from this counsell, and commaunded that they that could swimme, should cast themselves first into the sea, and goe out to land:
 14 And the other, some on boards, and some on certaine pieces of the ship: and so it came to passe, that they came all safe to land.

C H A P. XXVIII.

1 The Barbarians civill towards Paul and his companie.
 2 A viper on Pauls hand.
 3 Hee speaketh it off without harme.
 4 They depart from Melita.
 5 and others are by him healed.
 6 They depart from Melita.
 7 Paul a prisoner to the Iewes.
 8 the cause of his coming.
 9 as his present life.
 10 two yeeres.

And when they were come safe, then they knew that the Ile was called Melita.

2 And the Barbarians shewed us no little kinde-ness, for they kindled a fire, and received us every one, because of the present shewre, and because of the cold.

3 And when Paul had gathered a number of sticks, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 Now when the Barbarians sawe the wor-
 me hang on his hand, they said among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet Vengeance hath not suffered to live.

5 But hee shooke off the wor-
 me into the fire, and felt no harme.

6 Howbeit they waited when he should have swollen, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconvenience come to him, they changed their mindes, and said, That he was a God.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possi-
 sions: the same received us, and lodged us three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the fever, and of a bloodie fluxe: to whom Paul entred in, and when hee prayed, hee layde his hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him, and were healed.

10 Which also did us great honour: and when we departed, they lauded us with things necessarye.

11 Now after three moneths we departed in a ship of Alexandria, which had winned in the Ile, whose badge was Castor, and Pollux.

12 And when we arrived at Syracuse, we taried there three dayes.

13 And from thence we fet a compass, and came to Rhegium: and after one day, the South wind blew, and we came the second day to Pa-
 teol:

14 Where we found brethren, and were de-

livered to vary with them seven daies, and so we went toward Rome.

15 And from thence when the brethren heard of us, they came to meete us at the Market of Appius, and at the three tavernes, whom when Paul sawe, hee thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion delivered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe with a soldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together, and when they were come, hee saide unto them, Men and brethren, though I have committed nothing against the people, or Lawes of the fathers, yet was I delivered prisoner from Hierusalem unto the handes of the Romanes.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale unto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore have I called for you to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they said unto him, We neither received letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any evill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this fact, we know that everie where it is spoken against.

23 And when they had appointed him a day, there came many unto him into his lodging, to whom hee expounded, justifying the kingdome of God, and perfwading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

24 And some were perfwading with the things which were spoken, and some beleevd not.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet unto our fathers.

26 Saying, * Goe unto this people, and say, By hearing ye shall heare, and shall not understand, and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes have they a winke, lest they should see with their eyes, and heare with their eares, and understand with their hearts, and should returne that I might heale them.

28 Be it known therefore unto you, that this salvation of God is sent to the Gentiles, and they shall heare it.

29 And when hee had said these things, the Iewes departed, and had great reasoning among themselves.

30 And Paul remained two yeeres full in an house hired for himselfe, and received all that came in unto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speech, without let.

9 God never suffereth his to be afflicted above their strength.
 10 Appius was a pavement made by Appius the blind with the helpe of hisouldiers, long and broad, and runne out toward the sea, and there were three tavernes in it.
 11 Not in a common prison, but in a house which hee hired for himselfe.
 12 Paul in every place remembreth himselfe to be an Apostle.

13 We may see the meane which God giveth us, but so that wee seeke the glorie of God, and not our selves.

13 The lawe and the Gospell agree, well together.

14 By good reasons, and proved that the Kingdome of God founded firmly by the Prophets, was come.

15 The Gospell is a favour of life to them that beleve: & a favour of death to them that be disobedient.

16 The unbelievers doe willingly resist the truth, and yet not by chauce.

17 Isa. 63. 14. math. 23. 14. marke 14. 24. Luke 8. 10. ioho 12. 40. rom. 11. 8.

18 They made as though they saw not, but which they saw against their will: yea they did see, but they would not see.

19 The unbelievers are obstinate and callous, and cannot see the truth of God to be of none effect.

20 Not the Gospell, but the contentment of the Gospell is the cause of strife and debates.
 21 The word of God cannot be bound.

1 That first which within day we call Melita.

2 The godly are sure to have danger upon danger, but they have always a glorious issue.

3 Although advertisement be the punishment of sinne, yet seeing that God in punishing of men doth not always respect sinne, they judge rashly, which either do not wait for the end, or doe judge and determine of men according to prosperitie or advertitie.
 4 Right and reason.

5 The Greeke word signifies, to be inflamed, or to swell: moreover Dioscorides in his booke chap. 33. writeeth, that the biting of a viper causeth a swelling of the bodie, and so faith Nicander, in his remedies against poysons.

6 There is nothing more unconstant in every way, then they which are ignorant of true religion.
 7 It never yet repented any man, that received the favour of God, who were to be ever so miserable and so poore.

8 Although Paul were a captive, yet the vertue of God was not captive. 9 God doeth well to answer for his children sake. 10 Idoles doe not defile the Saints, which doe in no wise consent unto them. 11 So they used to denke the forepart of their shippes, where upon the shippes were called by such names. 12 God boweth and bendeth the heart even of profane men, as it pleaseth him to favour his,

11 He prometh the unrighteousness of man by a large reward of many kindes of good things, from which if not from all, yet at least from many of them no man is altogether free.

12 Into a mad and unquiet minde, purely it commeth to passe, his conscience being once put out, and having almost no more remembrance of his former leading into all kind of mischief.

13 Vaindelights, the covnants and bargaines, o By the Law of God; meseeth that which the Philosophers called the Law of nature, and the Lawyers themselves the Law of nations. p Are fillers and parasites with them in their wickedness, and besides that, committed them which do offend.

28 For is they regarded not to acknowledge God, even so God delivered them up unto a reprobate minde, to doe these things which are not convenient;

29 Being full of all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of envie, of murder, of debate, of deceit, taking all things in the evil part, and whisperers;

30 Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covnant breakers, without naturall affection, such as can never be appeased, mercilesse.

31 Which men, though they knew the Law of God, how that they which commit such things are worthy of death, yet not oonly doe the same, but also p favour them that doe them.

CHAPTER II.

11 *Ita bringeth all before the judgement of God.* 12 *The text that the Gentiles might perceive.* 13 *Signification, he taketh quite away.* 17 *Hee weeth the lawes with the written Law.* 18 *In which they boasted.* 20 *And so maketh both Law and Gentile alike.*

Therefore thou art that condemnest; O man, who for thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

But we know that the judgement of God is according to truth, against them which commit such things.

And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the judgement of God?

Or despisest thou the riches of his bountifullnesse, and patience, and long suffrance, not knowing that the bountifullnesse of God leadeth thee to repentance?

But thou, after thine hardnesse, and heart that cannot repent, heapest up as a reature upon thy selfe wrath against the day of wrath, and of the declaration of the last judgement of God.

Who will reward every man according to his workes:

That is, to them which through patience in well doing, seeke a glory, and honour, and immortality, everlasting life;

But unto them that are contentious, and disobey the c troeth, and obey unrighteousnesse, shall be indignation and wrath.

Tribulation and anguish shall be upon the soule of every man that doeth evil: of the Jew first, and also of the Grecian.

But to every man that doeth good, shall be glory, and honour, and peace: to the few first, and also to the Grecian.

For there is no respect of persons w God,

because they see more thaneth do, and yet are no whit better then others are.

3. C. Whilset thus giveth thy life to pleasure, thinking to increase thy goods, that thou hast God his wrath. The ground of the former disputation, That both the Jewes and Gentiles have altogether need of righteousness. * Plal. 62. 12. mat. 16 27. reu. 12. 1. d. Glory which followeth good works, which be layeth not out before us, at though there were any that could ataine to salvation by a owne strenght, but, by being this condition of salvation before us, which no man can performe, so bring men to Christ, who alone fulfilleth the believers, as he himselfe concludeth. chap. 3. 21. 22. following. By which he remeth that knowledge which we have of a creature, if Gods indignation against sinners, which shall quickly be kindled: if God doeth not measure men either by their blood, or by their countrey, either to receive them, or to call them away,

4 For as many as have sinned without the Law, shall perishe also without the Law: and as many as have sinned in the Law, shall be judged by the Law;

3 For the hearers of the Law are not righteous before God, but the doers of the Law shall be justified.

6 For when the Gentiles which have not the Law, doe by nature the things contained in the Law, they having not the Law, are Law unto themselves.

17 Which shew the effect of the Law written in their hearts, their conscience also bearing witness, their thoughts accusing one another, or excusing.

16 7 At the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

8 Behold, thou art called a Jew, and restest in the Law, and gloriest in God,

18 And knowest his will, and sayest thou art instructed by the Law;

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkness,

20 An instructor of them which lack discretion, a teacher of the unlearned, which hast the force of knowledge, and of the truth in the Law.

21 Thou therefore, which teachest another, teachest thou not thy selfe; thou that preachest, a man should not feele, doest thou feele?

22 Thou that saiest, A man should not commit adultery, doest thou commit adultery? thou that abhorrest idols, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, as it is written.

25 9 For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressor of the Law, thy circumcision is made uncircumcision.

16 Therefore if the uncircumcision keep the ordinances of the Law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature (if it keepe the Law) condemne thee which by the letter and circumcision art a transgressor of the Law?

18 For hee is not a Jew, which is one outwardly;

7 God deferreth many judgements, which notwithstanding he will execute at their convenient time, by Jesus Christ, with a most straight examination, not only of words and deedes, but of thoughts also, by every eye hiden or secret. m As this my doctrine vnderstand, which I am appointed to preach. Hee proveth by the testimony of David, and the other Prophets, that God bestowed great blessings upon the Jewes, in giving them also the Law, but that they are the most unthankfull and unkindred of all men. n Cast me and discern what things I have from Gods will. o Or alloweth the things that are excellent. o The way to teach and frame other in the Knowledge of the truth. p As though he said, that the Jewes were a colour of an outward serving of God, challenged all to themselves, when as indeed, they did nothing lesse than observe the Law. * Eph. 2. 11. reu. 3. 20. 9 But hee precisely preventeth their objection, which set an hinderance in their way, and the outward observation of the Law: So that hee sheweth that the outward circumcisions if it be separated from the inward, doeth not only not suffice, but is a condemment that are indeed circumcised of whom requireth that, which is signified that is to say, cleanness of the heart and the whole life, according to the commandment of the Law, so that if there be a man uncircumcised according to the flesh, who is circumcised according to the flesh only. q This is the figure Metonymy, for, if the Jew is uncircumcised, if hee be a Jew, hee is uncircumcised. r The state and condition of the Jew, which is uncircumcised by nature and blood. r Paul sheweth offences to set the letter against the Spirit: but in this place, sheweth circumcision is according to the letter, is the cutting off of the flesh, but the circumcision of the Spirit is the circumcision of the heart, as it is to say, the spiritual end of the cerimonie, is not holinesse and righteousness, whereby the Jew is known from profane and heathenish men. s By the outward cerimonie, secretly,

4 Hee applieth the generall accusation of mankind particularly unto the Jewes, and to the Israelites.

5 Hee preventeth an objection which might be made by the Jewes, whoe the Lawe doeth not excuse, nor condemne, because that not the hearing of the Law, but the keeping of the Lawe doeth it justifie.

6 Hee sheweth pronouncement of judgement, which is true indeed, if any such could be found that had fulfilled the Law: but seeing that hee is not followed by the Law, but by faith, it followeth that no man can be justified by works.

6 Hee preventeth an objection which might be made by the Gentiles, who although they have not the Lawe of Moses, yett they have no reason whereby they may excuse their wickednesse in that they have done: what written in their hearts in head of a Law, as men that forbid, and punish some things which are not commanded, and command and commend other things as good.

i Not simply, but in comparison of the Jewes.

k Commandment both things, and forbid dishonour.

l This knowledge is a naturall knowledge.

m Hee will execute at their convenient time, by Jesus Christ, with a most straight examination, not only of words and deedes, but of thoughts also, by every eye hiden or secret. m As this my doctrine vnderstand, which I am appointed to preach.

n Hee proveth by the testimony of David, and the other Prophets, that God bestowed great blessings upon the Jewes, in giving them also the Law, but that they are the most unthankfull and unkindred of all men. n Cast me and discern what things I have from Gods will.

o Or alloweth the things that are excellent. o The way to teach and frame other in the Knowledge of the truth. p As though he said, that the Jewes were a colour of an outward serving of God, challenged all to themselves, when as indeed, they did nothing lesse than observe the Law. * Eph. 2. 11. reu. 3. 20. 9 But hee precisely preventeth their objection, which set an hinderance in their way, and the outward observation of the Law: So that hee sheweth that the outward circumcisions if it be separated from the inward, doeth not only not suffice, but is a condemment that are indeed circumcised of whom requireth that, which is signified that is to say, cleanness of the heart and the whole life, according to the commandment of the Law, so that if there be a man uncircumcised according to the flesh, who is circumcised according to the flesh only. q This is the figure Metonymy, for, if the Jew is uncircumcised, if hee be a Jew, hee is uncircumcised. r The state and condition of the Jew, which is uncircumcised by nature and blood. r Paul sheweth offences to set the letter against the Spirit: but in this place, sheweth circumcision is according to the letter, is the cutting off of the flesh, but the circumcision of the Spirit is the circumcision of the heart, as it is to say, the spiritual end of the cerimonie, is not holinesse and righteousness, whereby the Jew is known from profane and heathenish men. s By the outward cerimonie, secretly,

C H A P. IIIII.

1 Hee propeth that which he sayd before of faith, by example of Abraham. 2 And the testimony of the Scripture: and ten times in the Chapter he beareth upon this word, Imputation.

1 A new argument of great weight taken from the example of Abraham the father of all believers: And this is the condition if Abraham be considered in himselfe by his works, he hath deserved nothing whereto to reioyce with God. 2 His works, as he saith in the next Verse. 3 A preventing of an objection: Abraham may well reioyce and extoll himselfe amongst men, but not with God. 4 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his works. 5 The first prooffe of the confirmation, taken of Contraries: to him that is circumcised, the wages is not counted by favour, but by debt: but to him that hath done nothing, but believeth in his promiscuous faith, freely, faith is imputed.

W H at I shall we say then, that Abraham our father hath found concerning the a faith?

2 For if Abraham were iustified by works, he hath wherin to reioyce, but not with God,

3 For what sayeth the Scripture? Abraham believed God, and it was counted to him for righteousness.

4 Now to him that worketh, the wages is not counted by favour, but by debt:

5 But to him that worketh not, but believeth in him that d iustifieth the ungodly, his faith is counted for righteousness.

6 Even as David declareth the blessednesse of him, unto whom God imputeth righteousness without works, saying,

7 Blessed are they whose iniquities are forgiven, and whose finnes are covered.

8 Blessed is the man to whom the Lord imputeth not finne.

9 *Case* this blessednesse then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

10 How was it then imputed; when hee was circumcised, or uncircumcised? not when hee was circumcised, but when hee was uncircumcised.

11 After, hee received the signe of circumcision, as the seale of the righteousness of the faith which he had, when hee was uncircumcised, so that hee should be the father of all them that believe, not being circumcised, that righteousness might be imputed to them also.

12 And the father of circumcision, not unto them only which are of the circumcision, but unto them also that walke in the steps of the faith of our father Abraham *which he had* when hee was uncircumcised.

13 For the promise that hee should be the h heir of the world, was not given to Abraham, or to his seed, through the Law, but through the righteousness of faith.

14 For if they which are of the Law, be heires, faith is made void, and the promise is made of none effect.

15 For the Law cansteth wrath: for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace: and the promise, might be sure to all of the seed, is not to that only which is of the Law: but also to that which is of the faith. Abraham who is the father of us all,

17 (As it is written, I have made thee a father of many nations) even before me God who hee beloved, who quicketh the dead, & calleth those things which be not, as though they were.

18 Which Abraham above hope, believed under hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seed be.

19 And hee a poor weakke in the faith, considered not his owne body, which was now a dead, being almost an hundred yeere old, neither the darknesse of Saraes wombe,

20 Neither did he doubt of the promise of God through unbeliefe, but was strengthened in the faith, and gave glory to God,

21 Being fully assured that he which had promised, was able also to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him only, that it was imputed to him for righteousness.

24 But also for us, to whom it shall be imputed for righteousness, which believe in him that raised up Iesus our Lord from the dead,

25 Who was delivered to death for our finnes, and is risen againe for our iustification.

of faith only, are counted amongst the children of Abraham. 16 This fatherhood is spiritual depending only upon the verue of God who made the promise. *in* Before God, that is, by a spiritual kindred, which had place before the Law, and maketh us acceptable to God. 17 Who refused to life. 18 With which the things are already, which as yet are not in deed, as he that can will and make what he will of nothing. 19 A description of true faith, wholly resting in the power of God, and his good will, see fourth in the example of Abraham. 20 Very young and constant, a yid of strength, and unwearied to get children. 21 Acknowledged and praised God, as most gracious and true. 22 A description of true faith. 23 The rule of iustification is always one, both in Abraham and in all the faithful: that is to say, faith in God, who after that there was made a full satisfaction for our finnes in Christ our mediator, raised him from the dead, that we also being iustified, might be freed in him.

24 To pay the ransom for our finnes.

C H A P. V.

1 We amplifie that a Christy righteousness, which is layd hold on by faith, is who was given for the weakke, & for all. 2 He compareth Christ with Adam. 3 Faith with life, 30 and the Law with Grace.

T H en being iustified by faith, we have peace toward God through our Lord Iesus Christ.

2 A by whom also through faith we have had this accesse unto this grace b wherein we stand, and d reioyce under the hope of the glory of God.

3 Neither that only, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 Therefore by faith we are iustified, and not by the Law. 5 Ephes. 2. 8. A Whereas quietnesse of conscience is ascribed to faith, it is to be referred to Christ, who is the giver of faith in himselfe, and in whom faith is settled in effect. Quall. 1 We will be a knowe, that wee have yett this this same sort of faith. 6 By which grace, that is, by which grace, we love and good will, or that state whereunto we are graciously taken. 7 Hee standeth still. 8 A preventing of an objection against them which beholding the dayly misfortunes and calamities of the Church, thinke that the Christians dreame, when they bragge of their felicity: to whom the Apostle answereth, that their felicity is layd up under hope in another place, which hope is to be certain and sure, that they doe no lesse reioyce for that happiness, then if they did presently enjoy it.

9 Our minds are not only quiet and settled, but also we are marvellously glad, and contented greatly for that heavenly inheritance which we are yett for. 10 Tribulation is foreborend us diversely, and sundry wayes occasions to us, which lesse doth it make us miserable. 11 Iam. 1. 2. 12 Additions acceptance unto patience, and patience assureth us of the goodnesse of God, and this exerceise comforteth, and filleth our hope, which never deceiveth us.

4 And

3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his works. 4 The first prooffe of the confirmation, taken of Contraries: to him that is circumcised, the wages is not counted by favour, but by debt: but to him that hath done nothing, but believeth in his promiscuous faith, freely, faith is imputed. b To him that hath deserved any thing by his works, it is to be reckoned as given him. d That maketh him which is wicked in himselfe, iust in Christ.

5 Another prooffe of the same confirmation: David propeth blessedness in free pardon of finnes, therefore iustification also. 6 A new proposition that in this manner of iustification, is counted both to the uncircumcised, and also to the circumcised: as is declared in the person of Abraham. 7 His saying of David, where hee professeth them blessed. 7 Hee prooveth that it belongeth to the uncircumcised, for there was no doubt of the circumcision in this sort; Abraham was iustified in uncircumcision, therefore this iustification belongeth also to the uncircumcised. Nay, it doeth not appertaine to the circumcised in respect of the circumcision, much lesse are the uncircumcised shut out for their uncircumcision. 8 A preventing of an objection: why then was Abraham circumcised, if he were already iustified? That the gift of righteousness (sayth he) might be confirmed to him. 9 Circumcision, which is a signe, as we say, the Sacrament of Baptisme, for Baptisme which is a Sacrament. 10 Circumcision was called before a signe, in respect of the outward ceremony: now Paul sheweth the force and substance of that signe, that is, to what end it is used, to wit, not only to signify, but also to seale up the righteousness of faith in, whereby we come to possess Christ himselfe for the holy Ghost, which is inwardly indited, which the Sacrament of Circumcision, as we say, doth represent. 11 That the gift of righteousness of the uncircumcised believers, whose father also maketh Abraham. 12 And applying of the same example, to the circumcised believers, whose father Abraham is, but yet by faith. 13 A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations. b That all nations of the world should be his children: so by the world may be understood the land of Canaan. 14 For as much as we have seen upon this occasion that hee himselfe is the first.

15 A double confirmation of that reason: the one is, that the promise cannot be attained by the Law, and therefore it should be fruitless: the other; that the condition of faith should be layd in vaine to that promise, which should be apprehended by works. k If they be his vs which have fulfilled the Law.

6 The ground of hope is an assured testimonie of the confidence, by the gift of the holy Ghost, that we are beloved of God, and this is nothing els but what we call faith; whereof followeth what through faith our consciences are quieted. 7 Wherewith be lovet, us.

8 A rare comfort in aduersitie, that our peace and quietness of conscience be not troubled: for he that do loved them that were of no strength and while they were yet sinners, that hee died for them, how can hee neglect them being now sanctified and living in him? In time fit and convenient, which hee hath best appointed.

9 Rom. 9.25. 10 Pt. 3.14.

11 An amplying of the love of God toward us, so that we cannot doubt of it, who deliuered Christ to death for the world, and for them of whom he could receive no commodity.

12 (that more is) for his very enemies. How can it be then that Christ being now alive, should not save them from destruction, whom by his death he hath reconciled? In the stead of sinners. b He fetcheth out his love more, that in the midst of our afflictions we may know assuredly, he will be present with us. i While sinners are in us. k From affliction and deliuation. 9 He now paffeth over to the other part of iustification, which consisteth in the free imputation of the obedience of Christ to that in the remission of sinners there is added merit. Besides, the gift of Christ by righteousness imposed on pay upon us by faith, which shall work up that righteousness which flowed from Adam into us, and all the fruits thereof: so that in Christ we do not only cease to be unrighteous, but we beginne also to be iust.

13 From Adam, in whom all have sinned, both guiltinesse and death, which is the punishment of the guiltinesse came upon all. l By Adam, who is named with Christ, like to him in this, that both of them made this, which are the seedes of those that hee begeth into the world, that Adam made them that are his, those of sinners, and that in death: in which Christ makes them that are his, partakers of righteousness, and that unto life. m His name is meant that diuine which is used by inheritance, and commonly called his original name: for he is the first call that sinner in the singular number, whereas, if hee take of the fruits of it, he is with the plural number, calling them sinners. n That, in Adam.

14 That this is so, that both guiltinesse and death beganne not with the giuing and transgressing of Moses Law, it appeareth manifestly by every one that died before that Law, and that in death: in which Law, which is the cause of death, was then: and in such a way that it was also imposed: whereupon it followeth that there was then some Lawe, the breach whereof was the cause of death. o Even from Adam to Moses. p Where there is no Lawe made, no man is punished as faultie and guilty. q But this Lawe was of every one universal Lawe, and that death did not proceed from any suchall lawe of any one particularity, it appeareth hereby, that the very Lawe which neither could never knowe nor transgress, had nature in it, as is notwithstanding dead as well as Adam.

15 Not as if that first Lawe that is of some yeeres falling away the life: but yet the whole paffeth as corrupt in Adam, when as hee wittingly and willfully sinned. 13 Now the first Adam as we beeth belaters, who in Christ, as it is afterwards declared. 14 Adam and Christ are compared together in this respect, that both of them do giue and yeild to others, that which is their owne: but herein they differ, who Adam by nature hath led his fault to the destruction of many: but Christ obedience hath by grace overcome many. 13 The 2d. Adam.

4 And patience experience, and experience

6 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is giuen unto us.

7 For Christ, when we were yet of no strength, as his time died for the * unpiously.

8 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one dare die.

9 But God b seeth out his love toward us, seeing that while we were yet sinners, Christ died for us.

10 Much more then, being now iustified by his blood, we shall be saved from wrath through him.

11 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life.

12 And not only so, but we also reioyce in God through our Lord Iesus Christ, by whom we have now received the atonement.

13 Wherefore, as by one man sinne entered into the world, and death by sinne, and so death went on for all men: in whom all men have sinned.

14 For unto us the time of the Law was sinne in the world, but sinne is not imputed, while there is no law.

15 But death reigned from Adam to Moses, even over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

16 But yet the gift is not as for the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded unto many.

17 Neither is the gift so, that which entered in by one that sinned: for as that which came of one of-

ence unto condemnation: but the gift of many offences to a iustification. 17 For if by the offence of one, death reigned upon us, much more shall they which receive that abundance of grace, and of that gift of that righteousness, reigne in life through one, that is, Iesus Christ. 18 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefits abounded toward all men to the iustification of life. 19 For as by one mans disobedience many were made sinners, so by that obedience of that one, shall many also be made righteous. 20 Moreover, the Law entered thereupon, that the offence should abound: nevertheless, where sinne abounded, there grace b abounded much more: 21 That as sinne hath reigned unto death, so might grace also reigne by righteousness unto eternal life through Iesus Christ our Lord. death: for on the contrary side, the righteousness of Christ, which by Gods mercie is imputed to all believers, iustifieth them, that they may become partakers of everlasting life. 22 Not only because their sinnes are forgiven us, but also because their righteousness in Christ is imputed unto us. 23 The ground of this whole comparison is this, that these two men are set at two thick doores, so that out of the one, issue by nature, out of the other, righteousness by grace doeth spring forth upon others. y We then, Iesus entered nature us only by following the steps of our forefathers, but we take aversion of him by inheritance. 2 This word, Many, is set against this word, A few. 19 A preventing of an objection: why then did the Law of Moses enter the world? that men might see the more guiltie, and the benefits of God to Iesus Christ, to be much the more glorious. 20 By an argument taken of diuinity. 18 and thereupon exhorteth to himselfe of life. 26 briefly making men of the Law sanctified. CHAP. VI. It becometh to sanctification, without which, that no man putteth on his Christianiuesse, hee putteth. 4 by an argument taken of diuinity. 18 and thereupon exhorteth to himselfe of life. 26 briefly making men of the Law sanctified. What I shall we say then? Shall we continue still in a sinne, that grace may abound? God forbid. 2 A how shall we, that are b dead to sinne, liue yet therein? 3 Know ye not, that all we which have bene baptized into Iesus Christ, we haue bene baptized into his death? 4 We are buried then with him by baptism into his death, that like as Christ was raised up from the dead to the glory of the Father, so we also should * walke in newnelle of life. 5 For if wee be planted with him to the benefit of Iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceed from Christ, by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, by whose place succedeth the newnesse and puritie of our reformed. 1 They are called Sanctification, who are baptized into his death: that is, in the force of it is put out, and it bringeth not forth his bitter fruits, and on the other side, they are said to liue to newnesse, which are in the flesh, that is, whom the spirit of God hath not deliuered from the slauey of the corruption of nature. 3 There are three parts of this Sanctification, to wit, the dead of the olde man or sinne, his buriall, and the resurrection of the new man, descending into us from the resurrection of the death of Christ, who is referred to in 1. pt. 2. 4 The death of sinne and the life of righteousness, or our ingradung into Christ, and growing up into one with him, cannot be separated by any means, neither in death nor life, whereby it followeth, that no man is sanctified, which hath not died to death: and therefore is no man made partaker of Christ by faith, which representeth not, and turneth not from his wickednesse: for as hee before, the Law is not fastened, but established by faith. 3 Cor. 6.14. 2 Tim. 2.12.

6 The ground of hope is an assured testimonie of the confidence, by the gift of the holy Ghost, that we are beloved of God, and this is nothing els but what we call faith; whereof followeth what through faith our consciences are quieted. 7 Wherewith be lovet, us.

8 A rare comfort in aduersitie, that our peace and quietness of conscience be not troubled: for he that do loved them that were of no strength and while they were yet sinners, that hee died for them, how can hee neglect them being now sanctified and living in him? In time fit and convenient, which hee hath best appointed.

9 Rom. 9.25. 10 Pt. 3.14.

11 An amplying of the love of God toward us, so that we cannot doubt of it, who deliuered Christ to death for the world, and for them of whom he could receive no commodity.

12 (that more is) for his very enemies. How can it be then that Christ being now alive, should not save them from destruction, whom by his death he hath reconciled? In the stead of sinners. b He fetcheth out his love more, that in the midst of our afflictions we may know assuredly, he will be present with us. i While sinners are in us. k From affliction and deliuation. 9 He now paffeth over to the other part of iustification, which consisteth in the free imputation of the obedience of Christ to that in the remission of sinners there is added merit. Besides, the gift of Christ by righteousness imposed on pay upon us by faith, which shall work up that righteousness which flowed from Adam into us, and all the fruits thereof: so that in Christ we do not only cease to be unrighteous, but we beginne also to be iust.

13 From Adam, in whom all have sinned, both guiltinesse and death, which is the punishment of the guiltinesse came upon all. l By Adam, who is named with Christ, like to him in this, that both of them made this, which are the seedes of those that hee begeth into the world, that Adam made them that are his, those of sinners, and that in death: in which Christ makes them that are his, partakers of righteousness, and that unto life. m His name is meant that diuine which is used by inheritance, and commonly called his original name: for he is the first call that sinner in the singular number, whereas, if hee take of the fruits of it, he is with the plural number, calling them sinners. n That, in Adam.

14 That this is so, that both guiltinesse and death beganne not with the giuing and transgressing of Moses Law, it appeareth manifestly by every one that died before that Law, and that in death: in which Law, which is the cause of death, was then: and in such a way that it was also imposed: whereupon it followeth that there was then some Lawe, the breach whereof was the cause of death. o Even from Adam to Moses. p Where there is no Lawe made, no man is punished as faultie and guilty. q But this Lawe was of every one universal Lawe, and that death did not proceed from any suchall lawe of any one particularity, it appeareth hereby, that the very Lawe which neither could never knowe nor transgress, had nature in it, as is notwithstanding dead as well as Adam.

15 Not as if that first Lawe that is of some yeeres falling away the life: but yet the whole paffeth as corrupt in Adam, when as hee wittingly and willfully sinned. 13 Now the first Adam as we beeth belaters, who in Christ, as it is afterwards declared. 14 Adam and Christ are compared together in this respect, that both of them do giue and yeild to others, that which is their owne: but herein they differ, who Adam by nature hath led his fault to the destruction of many: but Christ obedience hath by grace overcome many. 13 The 2d. Adam.

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f To know fully the means of the strength which cometh from him to us, we do it as if we were dead.
 g We see because we are most perfectly clean when we shall never be perfectly sanctified, as long as we live here.
 h All our whole nature as yet are corrupted and borne into this world with sin, which is called ale, partly by comparing that old Adam with Christ.
 i That is in respect of the corruption of our carnal nature, which we change with a new.
 j Our corrupt nature is attributed to Christ, not in deeds, but by imputation.
 k That naughty which sticks fast in us.
 l That end of justification which we show as, and shall at length come to, to wit, when God shall be all in all.
 m He proceedeth in the flesh of death, using a comparison of Christ the head with his members.
 n With God.
 o An inheritance to contend and strive with corruption and all the effects thereof.
 p By reigning, Saint Paul meant that chiefest and highest, which no man stiveth against, and if any do, yet it is in vain.
 q To lord, as to a Lord of tyran.
 r You must and are all the powers of it.
 s An instrument to commit wickedness withal.

f similitude of his death, even so shall we see the similitude of his resurrection.
 6 Knowing this, that our old man is crucified with him, that the body of k in might be destroyed, that henceforth we should not serve sinne.
 7 For he that is dead, is freed from sinne.
 8 Wherefore, if we be dead with Christ, we believe that we shall live also with him.
 9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him.
 10 For in that he died he died no once to sinne: but in that he liveth, he liveth to a God.
 11 Likewise thinke ye also, that ye are dead to sin, but are alive to God in Iesus Christ our Lord.
 12 Let not sinne ¶ reigne therefore in your mortal body, ye should obey it in the lusts therof:
 13 Neither give ye your members, as weapons of unrighteousness unto sinne: but give your selves unto God, as they that are alive from the dead, and give your members as weapons of righteousness unto God.
 14 For sinne shall not have dominion over you: for ye are not under the Law, but under grace.
 15 What then? shall we sinne, because we are not under the Law, but under grace? God forbid.
 16 Know ye not, that to whomsoever ye give yourselves as servants to obey, his servants ye are to whom ye obey, whether it be of sinne unto death, or of obedience unto righteousness?
 17 But God be thanked, that ye have bene the servants of sinne, but ye have obeyed from the heart unto the forme of the doctrine, whereunto ye were delivered.
 18 Being then made free from sinne, ye are made the servants of righteousness.
 19 I speake after the manner of man, because of the infirmity of your flesh: for as ye have given your members servants to uncleannes and to iniquitie, to commit iniquitie, so now give your members servants unto righteousness in holinesse.
 20 For when ye were the servants of sinne, ye were freed from righteousness.
 21 What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death.
 22 But now being freed from sinne, and made servants unto God, ye have your fruit in holinesse, and the end, everlasting life.
 23 As for the wages of sinne is death: but the gift of God ¶ eternal life, through Iesus Christ our Lord.
 7 Hee graunteth that Gane is not yet dead in us that it is utterly extirped: but he promised victory to them that contend manfully, because we have the grace of God given us which worketh for us: the Law is not now in us the power and instrument of sinne. ¶ To be under the Law and under sinne, is in respect of sinne which are not God's, as on the contrary side to be under grace and righteousness, agree to them that are regenerate. Now these are contrary, so that our cannot agree with the other: Therefore let righteousness expell sinne. ¶ John. 1. 34. 2. pet. 2. 19. ¶ By nature we are slaves to sinne, and free from righteousness, but by the grace of God we are made servants to righteousness, and therefore free from sinne. ¶ This kinde of speech hath a force in it which means thereby that the doctrine of the Gospel is like unto a certain sword which may cutt us from sinne, and from the Law. ¶ A key which is used to open the contrary ends of both, being first dovee before us. ¶ The reward or payment, ¶ Death is the punishment due to sinne, but we are sanctified freely, unto life everlasting.

CHAP. VII.

1. He declares what it is to be under the Law, as by an example taken of the Law of marriage. ¶ 2. And what the Law should serve families. ¶ 3. He prebets, that we should be the cause, as that the same is an occasion of death. ¶ 4. Which was given unto life. ¶ 5. He declares what the battle betwix the flesh and the spirit.

K Now, ye not, brethren, (for I speake of them that know the Law) that the Law hath dominion over a man as long as he liveth?
 2 For the woman which is in subjection to a man, is bound by the Law to the man, while he liveth: but if the man be dead, shee is delivered from the Law of the man.
 3 So then, if while the man liveth, shee taketh another man, shee shall be called an adulteresse: but if the man be dead, shee is free from the Law, so that she is not an adulteresse, though shee take another man.
 4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be unto an other, even unto him ¶ is raised up from the dead, that we should bring forth ¶ fruit unto God.
 5 For when we were in the flesh, the k afflictions of sins, which were by the Law, had force in our members, to bring fruit unto death.
 6 But now we are delivered from the Law, he being dead in whom we were holden, that we should serve in a newnesse of Spirit, and not in the oldnesse of the letter.
 7 What shall we say then? Is the Law sinne? God forbid. ¶ Nay, I know not sinne, but by the Law: for I had not knowne lust, except the Law had sayd, ¶ Thou shalt not lust.
 8 But sinne tooke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the law sinne ¶ is dead.
 9 For I once was alive, without the Law: but when the commandement ¶ came, sinne revived,
 10 But I died: and the same commandement which was ordained unto life, was found to be unto me unto death.
 11 For sinne tooke occasion by the commandement, and deceived me, and thereby slew me.
 12 Wherefore the Law is ¶ holy, and that a commandement ¶ holy, and lust, and good.
 3 A declaration of the former saying: for the concupiscences (saith hee) which the Law listed up in us, were in us as it were in a husband of whom we brought forth very deadly and cursed children. But now since that husband is dead, we are consequently being delivered from the force of that killing law, we have passed into the governance of his spirit, so that we bring forth now, not those rotten and dead, but lively children.
 4 When we were in the state of the first marriage, which hee callith in the next verse following the oldnes of the letter. ¶ The motions that urged us to sinne, which sheweth their force upon our minds. ¶ Hee saith not of the Law, but by the Law, because they spring of it, which dwellth within us, and are the occasion to work sinne in us, by reason of the restraines that the Law maketh, not that we are bound to the Law, but in our selves. ¶ We wrought their strength. ¶ I sayd hee said, The law which bound us, is dead, and vanisht away in sinne, that sinne which held us, hath not now the power to hold us. ¶ For this husband is within us. I sawe in an inward passion, for he brought us in bondage of sinne and himselfe deceitfully, and yet notwithstanding so long, as we are sinners, we sinne willingly. ¶ As we becometh them, who after the death of their old husbands, are bound to the spirit: as to whom the spirit of God hath made a new man.
 ¶ By the law which is the law, in respect of that old condition: for before that our will be free from the Law, the Law is dead, as it is dead, and therefore it is dumbe and dead to us, as touching the fulfilling of it. ¶ An objection: What then? are the Law and sinne all one? ¶ No, they agree together? nay, faith he: Sinne is reprov'd and condemned by the Law, but because sinne cannot abide to be reprov'd, and was not in a manner full himselfe it was provoked and stirred up by the Law, it taketh occasion thereby this place to mench not will lust themselves, but the Romaine from whom they saye: for the very heauenly philosophers themselves condemned wicked lusts, though somewhat darkly, but as for this foumaine of them, they could not so much as suppress it, and yet is the very least of that naturall and unlesse spot and sinne. ¶ Ezo. 20. 27. deat. 10. 6.
 ¶ Through him we are not in us, yet it is out knowne to us, neither doth it rage, as it rageth after that the Law is knowne. ¶ Hee feeleth himselfe before us an example, in whom all men may behold first what they are of nature before they earnestly thinke upon the Law of God: to wit, what they are, and ready to sinne and wickednes, without all true sense and feeling of it, that the manner of persons they become, when their consciences are reprov'd by the testimony of the Law, to wit, stubborne, and more enflamed with the devil of sinne, they ever deede: for my conscience never troubled me, till I knew not my selfe. ¶ I when I began to understand the commandement, ¶ I sinne, or by the Law. The conclusion: That the lawe of it selfe is holy, but all the fault is in us which abuses the lawe.

CHAP. VIII.

7 The proposition: That the Law is not the cause of death, but our corrupt nature, being thereof with out covered, but also stirred up, and took occasion thereby to rebell, as which, the more that things are forbidden it, the more it cherish them, and from hence commeth guiltinesse, and occasion of death.

13 ¶ Was that then which is good, I made death unto mee? God forbid; but sinne, that is might & appeare sinne, wrought death in mee by that which is good, that sinne might be y out of measure singular by the commandment.

14 ¶ For we know that the Law is spiritual, but I am carnall, sold under sinne.

15 ¶ For I do allow not that which I doe: for what I will, doe I not, but what I hate, y doe I.

16 ¶ If I doe then that which I would not, I consent to the Law, that it is good.

¶ Now then, it is no more I, that doe it, but sinne that dwelleth in me.

18 ¶ For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present w me, but I find a no means performing y which is good.

19 ¶ For I doe not the good thing, which I would, but the evill, which I would not, that doe I.

20 ¶ Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 ¶ I finde then that when I would do good, I am thus yoked, that evill is present with me.

22 ¶ For I delight in the Law of God, concerning the b inner man.

23 ¶ But I see another Law in my members, rebelling against the Law of my e minde, and leading mee captive unto the law of sinne, which is in my members.

24 ¶ O wretched man that I am, who shall deliver me from the body of this death?

25 ¶ I e thanke God through Iesus Christ our Lord. Then I of my selfe in my minde serve the Law of God, but in my flesh, the law of finne.

¶ The Law of God and our wickednes. For since that the Law in a man not regenerate bringeth forth death onely, therefore him it may easily be accused: but seeing that in a man which is regenerate, it bringeth forth good fruit: it doth better appeare that evill which proceedeth not from the Law, but from sinne, that is from our corrupt nature.

¶ The regenerate man, who at the first, that is, at the beginning of his regenerate life, is as a little babe, to wit, from the seventh verse unto the thirteenth, he is declared to be in them which are not regenerate. To the deedes of my life, faith be, answered not, nay they are contrary to my will: Therefore by the consent of my will with the Law, and repugance with the deedes of my life, it appeareth evidently, that the Law and a right rule will do performe one thing, but corruption which hath bene seld to regenerate, another thing.

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¶ He concludeth that there is no condemnation to them, who are graffed in Christ through his Spirit. ¶ hereafter they be as yet burdened with sinnes: ¶ For they liue through that Spirit, 14 Whole testimonies, 15 driven away all faile, 18 and relieue their present miseries.

¶ Now then there is no condemnation to them that are in Christ Iesus, which a walke not after the flesh, but after the Spirit.

2 ¶ For the Law of the Spirit of e life which is in d Christ Iesus, hath e freed mee from the Law of sinne and of death.

3 ¶ For (that that was impossible to the Law, in as much as it was weake, because of the e flesh) God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne, e condemned sin in the flesh,

4 ¶ That that righteousnes of the Law might be fulfilled in us, which walke not after the flesh, but after the Spirit.

5 ¶ For they that are after the m flesh, favour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 ¶ For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

7 ¶ Because the wisdom of the flesh is enmity against God: ¶ for it is not subiect to the Law of God, neither in deed can be.

8 ¶ So then they that are in the flesh, cannot please God.

9 ¶ Now ye are not in the flesh, but in the spirit, because y spirit of God dwelleth in you: but if any man hath not y Spirit of Christ, the same is not his.

¶ A preventing of an objection: seeing that the vertue of the spirit which is in us, is so weake, how may we gather thereby, that there is no condemnation to them that have this vertue? because faith is that vertue of the quickening spirit, which is imparted unto us, which beleeve, causeth us to be accounted of, although there were no reliques of corruption, and death in us. Therefore bitter Paul disputed of remission of sinne: and imputation of fulfilling the Law, and also of sanctification which is begun in us: but none be speakers of the perfite imputation of Christs manhood, which part was necessarily required to the full appealing of our consciences: for our sinnes are defaced by the blood of Christs, and the guiltion of our corruption is covered with the righteousness of Christs, and the corruption is sanctified by the blood of Christs, which is healed in us by little and little, by the gift of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Chrites owne flesh, which also is to be imparted.

¶ The power and authority of the spirit, against which is the tyranny of sin. ¶ Which mortifieth the old man, and quickeneth the new man. ¶ To wit, absolutely and perfectly. ¶ For Christs sanctification bringeth imputation unto us, perfecteth our sanctification which is begun in us.

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¶ A conclusion of all the former diffinitions from vers. 16. of chap. i. even to this place: Seeing that we be ingrafted into Christ by faith in Christ, doe obtaine remission of sinne and imputation of righteousnes, & are also faultles, it followeth hereof, that they that are graffed into Christ by faith, are out of all fence of condemnation. ¶ A. The fruits of the Spirit, or effects of sanctification, which is begun in us, doe not ingraft us into Christ, but doe declare that we are graffed into him. ¶ A. Follow not the flesh for they yield: but ye shall have the fruit of the Spirit, which hath the holy Ghost for his guide, though sometimes he sleepe away.

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10 **10** And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteousnes sake.

11 **11** But if the Spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, by his Spirit that dwelleth in you.

12 **12** Therefore brethern, wee are debtors not to the flesh, to live after the flesh :

13 **13** For if ye live after the flesh, yee shall die : but if ye mortifie the deedes of the body by the Spirit, ye shall live.

14 **14** For as many as are led by the Spirit of God, they are the sonnes of God.

15 **15** For yee have not received the Spirit of bondage, to feare againe : but ye have received vs Spirit of adoption, whereby we cry, Abba, Father.

16 The same Spirit beareth witnesse with our spirit, that we are the children of God.

17 **17** If we be children, we are also heires, even the heires of God, and heires annexed with Christ : so if we be that we suffer with him, that we may also be glorified with him.

18 **18** For I count that the afflictions of this present time are not worthy of the glory, which shall be shewed unto us.

19 **19** For the fervent desire of the creature waiteth when the sonnes of God shall be revealed.

20 Because the creature is subiect to vanitie, not of its owne will, but by reason of him, which hath subdued it under hope.

21 Because the creature also shall be delivered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For wee know that every creature groweth with us also, and travaileth in paine together unto this present.

23 **23** And not onely the creature, but we also and death over us.

24 For we shall cloth us with heavenly glory. o By the vertue and power of it, which shewed the fathers might sitt in our head, and daily worketh in his members.

25 An exhortation to oppresse the flesh daily more and more by the vertue of the Spirits of regeneration. because (saith he) you are debtors unto God, for so much as you have received for many benefits of him. 26 Another reason of the joynt that comfort is for such as throve and fight valiantly shall have everlasting life. 16 A confirmation of this reason : they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting. 17 He declareth and expoundeth by the way in thre two vertues, by what right this name, to be called the children of God, is given to us. 18 Verres: because (saith hee) they have received the grace of the Gospel, wherein God sheweth himselfe, or (as before in the publishing of the Law) terrible and feartfull, but a most benigne and loving father in Christ, so that with great boldness we call him Father, the holy Ghost feeling this adoption to our hearts by faith. 19 By the Spirit is meant the holy Ghost, whom we are led by, by the preaching of the Law. 20 Which feare is the fruite of adoption in our minds, and therefore openeth our mouths. 18 A proof of the consequent of the confirmation: because that he which is the Sonne of God, doth enjoy God with Christ. 19 Partakers of our fathers goods, and that freely, because we are children by adoption. 20 Now Paul teacheth by what way the sonnes of God doe come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therefore shall openeth unto them fountains of comfort: as first, that we have Christ a companion and fellow of our afflictions: secondly, that we shall be also his fellows in that everlasting felicity. 21 Thirdly that this glory which we look for, doth a thousand partes furnish us with misery of our afflictions. 22 All being well considered. 1 Gaber.

23 **23** Fourthly, be plainly teacheth us that we shall certainly be renewed from that confusioe and horrible defotiation of the whole world which cannot be continuall, as it was at the beginning: But as it had a beginning by the sinne of man: for whom it was made by the ordinance of God, so shall it also, be restored with the death of All this world. 24 The first to be restored is sinne and sinners five. 25 Not by their nature, but by their sinne, as it estate how really was displaced with man. A God would not make the world subiect to everlasting curse, for the sinne of man, but gave it hope, but it should be restored b Fr in the corruption which they are now subiect to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed when the sonne of God shall be shewed to glory. c By this world is meant, not onely exceeding sorrow but also the state that followeth of it. 22 Briefly if the rest of the world looketh to us, as to the first, let us be first restored, and then to vigne, let us not growe, it to flourish, yet, let us be more certainly perswaded of our redemption to come, forasmuch as we have the first fruites of the Spirit,

which have the first fruites of the Spirit, even wee doe fight in our selves, waiting for the adoption, even as the redemption of our body.

24 **24** For wee are rayed by hope : but hope that is seene, is not hope : for how can a man hope for that which he seeth ?

25 But if we hope for that we see not, we doe with patience abide for it.

26 **26** Likewise the Spirit also helpeth our infirmities: for wee know not what to pray as wee ought : but the Spirit it selfe maketh request for us with sighs, which cannot be expressed.

27 But hee that searcheth the hearts, knoweth what is the meaning of the Spirit : for he maketh request for vs Saints, according to the will of God.

28 **28** Also we know that all things worke together for the best unto them that love God, even to them that are called of his purpose.

29 For those which hee knew before, he also predesignate to bee made like to the image of his Sonne, that hee might be the first borne among many brethren.

30 Moreover, whom hee predesignate, them also he called, and whom he called, them also he iustified, and whom hee iustified, them he also glorified.

31 **31** What shall we then say to these things ? If God be on our side, who can be against us ?

32 Who ispared not his owne Sonne, but gave him for us all to death, how shall hee not with him give us all things also ?

33 **33** Who shall lay any thing to the charge of Gods chosen ? it is God that iustificth.

34 Who shall condemne vs ? it is Christ which is dead : yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for us.

35 Who shall separate us from the love of Christ ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword ?

36 **36** As it is written, & for thy sake are we killed al day long: we are counted as sheep for slaughter.

37 **37** Nevertheless, in all these things we are more than conquerors through him that loved us.

38 For I am perswaded that neither death, nor life, nor Angels, nor principallities, nor powers, nor things present, nor things to come,

39 **39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Iesus our Lord.

Even from the bottom of oze heeres.

40 **40** Take as a Rule. The last request which shall be the accomplishment of our adoption.

41 **41** Specially, hope in necessarily joyued with faith: feieig thee that we be loved by the Father, which we are not yet in possession of, and hope respected not the thing that is present. we must therefore hope and patiently wait for that which we be leave shall come to passe.

42 **42** This is spoken by the figure Mesony, alio for that which is hoped for, 24 Severally. There is one cause why we should faim under the burden of afflictious: our being that prays himselfe, a most sure helpe, which cannot be frustrate, seeing they proceed from the Spirit of God, which dwelleth in us.

43 **43** Because our burden, as it were, we faint not under.

44 **44** Provoketh us to prayers, and telleth us as it were within us, what we shall say, and how we shall grow.

45 **45** What jobs and fights proceed from the inward of his Spirit.

46 **46** Because hee recheereth us, hee gaily to say according to Gods will.

47 **47** Eithly, we are not afflicted, either by chance or by Gods providence for our great profit, who as chose us from the beginning, to sauh be predesignate us to be made like to the image of his Sonne, and therefore will bring us in his time, being all so well iustificed, to glory, by the crosse. 18 Not onely afflictions, but whatsoever else, shall be able to separate, which God bath from everlasting appointed with himselfe, according to his good will and pleasure.

48 **48** He useth the cine part, for the true professor, as hee Habieue, who sometime set downe the thing that is to come, by the time that it is past, to signifie the certainty of it: and hee had also a regard to Gods continual working.

49 **49** Notly, we have no cause to feare that the Lord will not give us what we desire, in all that we see, that beeth not paired his owne Sonne to give us. 24 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is of the certatye of iustificatioe. There are no excuses, that we are able to be afraid of before God, seeing that God himselfe absheweth us as just: and therefore we be left neede to feare damnation, seeing that we rest upon the death and resurrection of the almightie power and defence of Iesus Christ. Therefore what can bee, to be without in this life, or of so great force and power, that might feare us, as though we might fall from the love of God, wherewith be loved us in Christ. Surely nothing. 25 Briefly, that it is in itselfe most constant and sure, as it is in us being confirmed by the faith of vs. 26 Who pronounced it, as it is most pullitible, but also possibly said in his S. q. Who upon Christ loved us. 27 Psal 44.21. 28 We are not onely not overcome with so great and many miseries and calamities, but also more than three conquerors in all of them,

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CHAPTER IX
 He answered brethren, that which he brought on the Tenes
 he shall: 7 and it shall be upon us: 8 that hee shall be
 and that God worketh all things in this matter according
 317

his will, *to even as the poster dicit.* **14** 30 *As he prophesied*
afford the calling of the Gentiles, *as at the preaching*
of the Jews, *as by the testimony of the Prophet.*

I Say, *the truth in Christ, I lieno not, my con-*
fession bearing me witness in the holy Ghost.

2 That I have great heaviness, and continu-

3 For I would with my selfe to be separate
from Christ, for my brethren that are my kindred
according to the b flesh.

4 Which are the Israelites, to whom *pertaineth*
the adoption, and the glory, and the c Covena-
nty, and the giving of the e Law, and the
f service of God, and the g promises,

5 Of whom are the fathers, and of whom
concerning the flesh, Christ came, who is **2** God
overall, blessed for ever, Amen.

6 3 Notwithstanding it cannot be the
word of God should take none effect: for all they
are not b Israel, which are of Israel:

7 Neither are they all children, because they
are the seede of Abraham, * **4** but, In **1** Isaac shall
thy seede be called:

8 5 That is, they which are the children of
the k flesh, are not the children of God: but the
* children of the l promise, are counted for the
seede.

9 6 For this is a word of promise, * In This
same time will I come, and Sara shall have a sonne.

10 7 Neither he only felt this, but also * Re-
becca, when she had conceived by one, *even by*
our father Isaac.

11 For yer the children were borne, and when
they had neither done good nor evil (that the
m purpose of God might, b remaine according to
election, nor by works, but by him that calleth.)

12 9 It was said unto her, * T. **u**e Elder shall
serve the younger.

the third part of the Epistle, even to the twelfth

Chapter, wherein Paul saith to the thege

thege because of faith: and first of all because he pur-

posed to speake much of the calling

of the Jewes, and to declare by a double or triple

coale, and by witness- ing of his great de-

vice towards their salvation, his singular love to-

wards them; and therewithall granting

unto them all their prerogatives.

the Apostle loved his brethren fo-

relyingly, that if he were able, he would have bene

ready to have re- deemed the calling

away of the Israelites with the souls

of his owne soule: for this would separate, be-

tweene such as in this place,

b. Being brethren by flesh, as of one nation and coun-

try.

the Arke of the covenant, which

was a token of Gods presence. c Chap 17. epe. a. 12. d The tables of the covenant:

which is this spoken by the figure Metonymy. e Of the iudicial Law. f The ceremonial

Law. g Which were made to Abraham and to his posterity. h A more manifest

testimonie of the Goodness and divine will of Christ. i He entereth into the handling

of predestination by a kind of preventing an objection: How may it be, that

Israel is call off: but that therewithall we must also make the covenant which

God made with Abraham and his seede, frustrate and voyd? He answereth thereto,

that Gods word is true, although that Israel be call off: for the election of the people

of Israel is fo general and common, that coote hitting the same, God chuseth by

his secret counsell, such as please him. So then this is the proposition and state of

this Treatise: The grace of salvation is offered generally in fact; for, notwithstanding

it, the efficacy thereof is promet only to the elect. b. *Israel* in the first

place, is taken for Iacob, and in the second, for the Israelites. * *Gen. 41. 11.* hebr.

12. 8 The first proofe is taken from the example of Abrahams owne howe, where

In Isaac only was counted the sonne, and that by Gods ordinance: although that

Ismael also was borne of Abraham, and circumcised before *1. Isaac* shall be the

true and naturall sonne, and therefore heire of thy blessing. f. A general application

of the former proofe of example, k. *Which* are borne of the same f. *promise*, b. *A* reason that

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13 As it is written, **4** I have loved Iacob, and **5** Malach. **1. 1.**
have hated Esau.

14 10 What shall we say then? Is there un-
righteousnesse with Gods Gift forbid?

15 11 For he saith to Moses, **4** I will have mercie
on him, to whom I will shew mercie: and will have
r compassion on him, on whom I will have compassion.

16 12 So then it is not in him that a wilsyth nor
in him that runneth, but in God that sheweth mercie.

17 13 For the s Scripture saith unto Pharao, * For
this same purpose have I stirred thee up, that I
might 14 shewe my power in thee, and that my
Name might be declared throughout all the earth.

18 15 Therefore hee hath mercie on whom hee
will, and whom hee will hee hardeneth.

19 16 Thou wilt say then unto mee, Why doth
hee yer complain: for who hath refuted his will?
20 17 But, O man, who art thou which pleidest
against God: shall hee **4** thing a formed say to

10 The first ob-
jection: If God doth
love or hate upon
no consideration of
any mans merits, or
virtories, then is
he uniuersall, be-
cause he may love them
which are unwor-
thy, and hate them
which are worthy. The
Apostle doth saith
this blasphemy, and
afterward answereth
it severally, by point.
Mans will knoweth
no other causes
of love or hatred,
but those that are
in the persons, and
thereupon this ob-
jection riseth.

21 He answereth first touching them which are chosen to saluation in chusing of whom,
he deuteh that: God may seeme vnjust, although hee chuse and predestinate to his saluation

them that are not yet borne, without any respect of worthinesse: because he bringeth
the chosen to the appointed end, but by the means of his mercie, which is a cause

next unto predestination. Next mercie presupposeth miserie, and againe miserie im-

poseth force of voluntarie corruption of mankind, and corruption presupposeth a pure
and perfect creation. Motorev mercie is shewed by her degree: to wit, by calling, by
faith, by iustificatiion and sanctificatiion, fo that as length we come to glorificatiion, as

the Apostle will shew afterward. Now all these things, orderly following the purpose
of God, doe clearly prove that hee can by no meanes fauour to wit in loving and fauour-
ing his.

22 *As Paul saith,* *o I will be mercifull and iusticiable to whom I will to be fauor-*
able. 1. I will haue compassiion on whom I will. *2. The*
conclusion of the answer: Therefore God is not iust in chusing and fauoring of the re-
probates, such as it pleaseth him, as he also answered Moses, when hee prayed for all the
people. **3.** *By will, he meaneth the thow, his endowre of ficiari, and by running*
worke to niether of which hee giueth the praise, lastely to the mercie of God.

31 Now here answereth concerning the reprobate or them whom God hateth being not
yet borne, and hath appointed to destruction, without any respect of unworthinesse.

And first hee layeth the proofe that hee doth so, by the example of God himselfe
himselfe touching Pharao, whom hee stirred up to this purpose, that hee might be glorious

in his hardning and iust punishiing. *1. Gods speech* unto Pharao *in the Scripture,*
the Scripture bringeth in God, *speaking to Pharao.* *Eod. 9. 16.* *f. Brought thee*
into this world. **14.** Secondly, hee bringeth the end of Gods consollatiion, the waye that

is in our righteousnes, in him. Now this chiefest end, is not properly and simply the destruc-

tion of the wicked, but Gods glory which appeareth in their rightfull punishiing.

15 A conclusion of the full answer to the first objection: therefore seeing God doth
nothing to them, hee freely chuse according to his good will and pleasure, but by
iustifying and sanctifying them by his grace, but counsell in fauoring them cannot be

vnjust. And againe, there is no vnjustice in the everlasting counsell of God touching the
destruction of them whom hee listeth to destroy, fo that hee hardeneth where hee destroyeth:

Therefore the third answer to the maintenance of Gods iusticie is the everlasting
counsell of reprobation, consisteth in this word hardening: which notwithstanding
hee concealed in the former verse, because the History of Pharao was well knowne. But

the force of the word is great: for hardning, which is for against Mercy, presuppo-

seth the same things that mercy doth, to wit, a voluntarie corruption, whereto the re-
probate are hardened: and againe corruption presupposeth a peit state of creation. More-

over, this hardning allows voluntarie, for God fo hardneth being offended with corrup-

tion, that hee vberth their owne will, whom hee hardneth, to the executing of that iudg-

gement. Then follow the fruits of hardning, to wit, vbelief and faine, which are the
true & proper causes of the condemnation of the reprobate. Why doth hee then appoint
to destruction? because hee will; why doth hee be so chuse? hee is corrupted; by do-

Gen. 22. 12.

Gen. 31. 21.

Gen. 22. 12.

him that formed it, Why hath thou made mee thus ?

21 **H**ath not the potter power of the clay to make of the same lump one to vessel to honour, and another unto dishonour ?

22 **W**hat and if God would, to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath, prepared to destruction ?

23 **A**nd that he might declare the riches of his glory upon the vessels of mercie, which he hath prepared unto glory ?

24 **E**ven us whom he hath called, not of the Jewes onely, but also of the Gentiles.

25 **A**s he saith also in Ofce, I will call them, My people, which were not my people : and her, Beloved, which was not beloved.

26 **A**nd it shall be in the place where it was saide unto them, Ye are not my people, that there they shall be called. The children of the living God.

27 **A**lso Esaias cryeth concerning Israel, Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saved.

28 **F**or hee will make his account, and gather it into a short summe with righteousnesse : for the Lord will make a short count in the earth.

29 **A**nd as Esaias said before, Except the Lord of hostes had left us a seede, we had bene made as Sodome, and had bene like to Gomorra.

30 **W**hat shall we say then ? That the Gentiles which followed not righteousnesse, have attained unto righteousnesse, even the righteousnesse which is of faith.

31 **B**ut Israel which followed the Law of righteousnesse, could not attaine unto the Law of righteousnesse.

32 **W**herefore ? Because they sought it not by faith, but as it were by the workes of the Law :

the second answer is this, that God, moreover and besides that he doeth justly decree whatsoever he doeth decree, useth that moderation in executing his decrees, as declareth his singular lenitie even in the reprobate in that, that he suffereth them a long time, and permiteth them to enjoy many and singular benefits, until as length he justly condemne them : and that to good end and purpose, to wit, to shew himselfe to be an enemy and revenger of wickednesse, that thereby appeare what power hee is of by these severie iudgements, and finally by comparison ofcarnation to see forth in dede, how great his mercie is towards the elect.

Therefore useth we may say with Paul, that these men are enemies of God the Creator and bestower of the Law, and yet not of the Jewes created by the Law, and yet not of the Gentiles.

23 **U**pon occasion calling in free of grace, even as our predestination is ; and therefore there is no cause why either our owne unworthinesse, or the unworthinesse of our ancestors should cause us to thinke that we are not the elect and chosen of God, if we be called of him, and to embrace though faith the salvation that is offered us.

24 **C**ontrary wises, Neither any outward calling calling, neither any worthinesse of our ancestors is sufficient to obtaine the favour, nor the favour of God, as hee calleth us, to that which we ought to passe in the Lawes, as the Lord hath forewarned.

25 **C**ontrary wises, by which we had the chief power that is given to God, as hee calleth us, to that which we ought to passe in the Lawes, as the Lord hath forewarned.

26 **C**ontrary wises, by which we had the chief power that is given to God, as hee calleth us, to that which we ought to passe in the Lawes, as the Lord hath forewarned.

27 **C**ontrary wises, by which we had the chief power that is given to God, as hee calleth us, to that which we ought to passe in the Lawes, as the Lord hath forewarned.

for they have stumbled at the stumbling stone, 33 As it is written, Beholde, I lay in Sion a stumbling stone, and a rocke to make men fall ; and every one that hyletever in him, shall not be alhamed.

C H A P. X.

1 **H**e handleth the effects of election, that some resist, and some embrace, 2 Christe in the end of the Lawe, 3 His letters that hee wrote in the calling of the Gentiles, 4 and Esaias the hardening of the Jewes.

1 **R**ethren, I mine hearts desire and prayer to God for Israel is, that they might be saved.

2 **F**or I beare them record that they have the zeale of God, but not according to knowledge.

3 **F**or they being ignorant of the righteousness of God, and going about to stablish their owne righteousnesse, have not submitted themselves to the righteousness of God.

4 **F**or Christe in the end of the Lawe for righteousness unto every one that beleeveth.

5 **F**or Moses thus describeth the righteousnesse which is of the Lawe, * That the man which doeth these things, shall live thereby.

6 **B**ut the righteousnesse which is of faith, I speake on this wise, * Say not in thine heart, Who shall ascend into heaven ? (that is to bring Christ from above.)

7 **O**r, Who shall descend into the deepe (that is to bring Christ againe from the dead.)

8 **B**ut what saith it ? The worde is neere thee, even in thy mouth, and in thine heart. This is the worde of faith which we preach.

9 **F**or if thou shalt confess with thy mouth the Lord Iesus, and shalt beleeve in thine heart, that he God raised him up from the dead, thou shalt be saved :

10 **F**or with the heart man beleeveth unto righteousnesse, and with the mouth man confesseth to salvation.

11 **F**or the Scripture saith, * Whosoever beleeveth in him, shall not be alhamed.

12 **F**or there is no difference betweene the Jew and the Grecian : for he that is Lord over all, is rich unto all that call on him.

13 **F**or whosoever shall call upon the Name of the Lord, shall be saved,

161. 12. 28. 29. 161. 13. 14. and 16. 1. 2. 3. 4. 5. 6.

1 Purpose of the Jewes an example of marvelous oob. Rinnike, he useth an illustration.

2 The first entrance into the vocation into salvation, is to re-nounce our owne righteoussesse: the next is, to embrace that righteousnesse by faith, which God freely offereth us in the Gospel.

3 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

4 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

5 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

6 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

7 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

8 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

9 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

10 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

11 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

12 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

13 The ymages of the Law which we ought to know, namely, that righteousnesse by faith, which God freely offereth us in the Gospel.

161. 12. 28. 29. 161. 13. 14. and 16. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

9 That is, true faith, which seeketh God in his word, and that preached according as God hath appointed in the Church.

10 Rom. 10. 1. 7.

11 Whosoever faith is, there is also the word, but not contrary will, wherefore the word is, there is Faith also: for as they refuse and reject the word. 12 He speaketh this because of the Jews.

13 1st. 1. 24. John 12. 38.

14 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimony of our election.

15 By Gods commandment.

16 An objection: If calling be a testimony of election, were not the Jews called? why should I not grant that, faith the Apostle, seeing that there is no nation which hath not been called, & much less can I say, that the Jews were not called. ¶ Psal. 19. 3. The defender and maintainer of the Jewes cause, goeth on still to aske, whether the Jewes also knew, not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospell was transfused from them to the Gentiles, because the Jewes neglected it. And therewithall the Apostle teacheth, that that outward and universal calling, which is fet forth by the creation of the world, subiect not to the knowledge of God: yea, and that the particular alway which is by the word of God, is of itselfe of no efficacy, unless it be apprehended or layd hold eoybly faith, by the gift of small or no efficacy, unless it be made upposable, and that by the oonly fault of man, who can pretend no ignorance. ¶ Deuter. 30. 21. He calleth all prophane people, a nation that is no nation, that they are not fade to live but to die, which are appointed for everlasting condemnation. ¶ 1. 2. 6. 5. ¶ I speaketh without fear,

14 But howe shall they call on him, in whom they have not beleev'd? 9 and how shall they beleeve in him, of whom they have not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent as it is written, 4 How beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Gospell: for Esaias saith, 4 Lord, who hath beleev'd our report?

17 Then faith it by hearing, and hearing by the word of God.

18 But I demand, Have they not heard? * No doubt they found went out through all the earth, and their wordes into the endes of the world.

19 But I demand, Did not Israel know God? First Moses saith, 4 I will provoke you to envie by a nation that is not my nation, and by a foolish nation I will enrage you.

20 And Esaias is bolde, and faith, I was found of them that sought mee not, and have bene made manifest to them that asked not after mee.

21 And unto Israel hee saith, * All the day long have I fretched fourth mine hand a disobedient, and gaineaying people.

and they seeke my life?

4 But what faith the answer of God to him?

¶ I have b referred unto my selfe seven thousand men, which have not bowed the knee to Baal.

5 Even so then, at this present time is there a remnant according to the election of grace.

6 And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest have bene hardened.

8 According as it is written, * God hath given them the spirit of slumber: eyes that they should not see, and eares that they should not heare unto this day.

9 And David saith, * I Let their table be made a snare, and a net, and a stumbling blocke, even for a recompense unto them.

10 Let their eyes be darkened that they see not, and bow downe their backe aaways.

11 They demand then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation cometh unto the Gentiles, to provoke them to follow them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be?

13 For in that I speake to yon Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 To try if by any meanes I might provoke them of my selfe to follow them, and might have some of them.

15 For if the calling away of them be the reconciling of the world, what shall the receiving be, but live from the dead?

16 9 For if the fruit frutes be holy, so is the whole lump: and if the roote be holy, so are the branches.

CHAP. XI.

¶ Least the calling off of the Jewes should be limited according to the outward appearance, 4 see howeth that Elias was in times past received: 16 and that, seeing they had an holy roote, 23 many of them likewise shall be holy. 24 See whether the Gentiles to be humble, 33 and crieth out that Gods judgements are unsearchable.

I Demand then, 1 Hath God cast away his people? God forbid: for I I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he knew before. 4 Know yee not what the Scripture saith of Elias, how hee communeth with God against Israel, saying,

3 * Lord, they have killed thy Prophets, and digged downe thine Altars: and I am left alone,

¶ How the Apostle sheweth howe thinke none is to be applied to: orken, shiding still in his propounded cause. Therefore hee teacheth us that all the Jewes in particular are to cast away, and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the elect or not. 4 The first proofe, I am a Jew, and yet elected, therefore, were may and ought fully resolve upon our election, as hath bene before said: but of another man we cannot be so certainly resolved: because that God is faithful in his league or Covenant, although men be unfaithfull: so that seeing that God hath said, that hee will be the God of his unto a thousand generations. we must take heed, that we inke not out that the whole race and offspring is cast off, by reason of the unbelief of a few, but rather, that wee hope well of every member of the Church, because of Gods league and Covenant.

¶ A which be loved and chosen from everlastig. 4 The third proofe, is taken from the answer that was made to Elias: when he also, when it is applied openly to the face of the world, would not be, yet God knew his elect, and chosen, and of them also good hope and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is often times brought to that state, that even the most watchfull and straight lighted pallous thinks it to be elect, and yet not so. ¶ 1 King 19. 20.

1. King. 19. 16. He speaketh of remnants and reserved people which were chosen from everlastig, and not of remnants that should be chosen afterward: for they are not chosen, because they were not idolaters but therefore they were not idolaters because they were chosen and reserved. 4 The election of grace, is not where by men chese grace, but where by God chese us of his great and good mercie. 5 Although that all be not elected and chosen, yet let them that are elected, remember that they are fre from sin, and let them that humbly refuse the grace and free mercie of God, impute it unto themselves. 6 This saying beareth witness upon the ground of all kinds and manner of workes, whereby our justifies of themselves do teach, that workes are either wholly or partly the cause of our justification. 7 Luke Marke 3. 5. And yet this hardness of heart cometh not but by Gods decree and judgement, and yet without fault, whom as hee is to punish the unthankfull by taking from them all fauit and verticewise, and by doubling their darknesse, that the benen of God which are offered unto them, doe redound to their self destruction. 8 1st. 1. 9. and 29. 10. math. 23. 12. I have sowed to see, 26. g A very dead shepe which taketh away all faith. 27. That is, eyes will see, ¶ Psal. 69. 23. I as unappy birdes are infused to death: but that which is their fullnesse, did it thaatly thing turne to the Jewes destruction: out of which they sought life to write the Law of God for the preperouse zeale wherof they refused the Gospell. 9 By which the meaning is to be shewed, that it might be an occasion to be given, and againe might turne this calling of the Gentiles: to be an occasion to restore the Jewes: to wit, that they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace the Gospell. And hereby we may learne, that the severity of God preserveth himselfe to the setting forth of his glory as in his mercie death: and also that God prepare himselfe a way to mercy, by his severity, so that we ought not rashly to despise of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them also. 10 By which the meaning is to be shewed, that they are as once all called to be of the world, all nations dispersed througout the whole world. 11 Of the Jewes, when the whole nation wold, exception shall come to Christ. 12 See yewitnesse by his owne example, that hee goeth before all other in this behalf. 13 I make obole and famous. 14 It shall come to passe that when the Jewes come to the Gospell, the world shall as it were quicken againe, and rise up from death to life. 9 The nation of the Jewes being considered in their focke and tooke, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we must not stick in their unthankfulness, to shunke that they are as once all called to be, we ought to consider the roote of the Covenant, and rather goe backe to their ancestors which were faithful, that we may know that the blessing of the Covenant resteth in some of their posterity, as we also finde proofe hereof in our selves. 10 Hee standeth to the first fruit of the labours by the obting wherof of all the whole crop of corne was wasted, and they might live the rest of the yeere following with good confidence. ¶ Auarard.

Jerem. 23. 5. ^o There is no ^o Gentiles which have obtained mercy should triumph over the Jewes which continue the grace of being they are grafted into the Jewes ancestors. But let them rather take heed that also be not found in whom which is recently condemned in the Jewes. And here of alfo his general doctrine may be gathered and taken to be the foundation to be studied of glory of God's, even in respect of our neighbours; so far ought we to be from bragging and glorying for that, that we are preferred before other by a singular grace. ^o In place of those boughs which are broken off, it is against the common course of husbandry that the barren juice of the ympe is changed with the juice of the good olive. ^o We may rejoice in the Lord, but yet that we desire not the Jewes, whom we ought rather to provoke to that good striving with us. ^o Seeth thou stand in awe of God modestly and carefully. ^o He calleth them natural, not because they had any boldness of nature, but because they were borne of them whom the Lord first spurs for himselfe, for other nations, by his league and covenant which he freely made with them. ^o Seeing the matter is selfe declared that election cometh not by inheritance (although the fault be in men, and not in God) why the blessing of God is not perpetual? We must take good heed, that that be not found in our selves, which we thinke blame worthy in others, for the election is sure, but they that are truly elect and engraved, are not proud in themselves with contempt of other, but with due reverence to God, and love toward their neighbours, ranne to the marke which is set before them. ^o The tender and living heart. ^o In that state which God his bountifullness hath advanced thee unto; and we must make heere that be speaketh of the election of every private man whom remaineth steadfast for ever, but of the election of the whole nation. ^o Many are now for a false content, that is, are without the roote, which in their time shall be grafted in; and againe there are a great sort, which after a lost, and touching the outward shewe, seeme to be ingrafted, which notwithstanding through their own fault afterward are cut off and cleave cast away, which thing is especially to be considered in kings and poples, as in the Gentiles and Jewes. ^o As the seed was sowne to Adam, and to derive from him to his posteritie, into the people of the Jewes which God had sanctified of his meere grace; and he into the whole captiv, not of every part. ^o The blindnesse of the Jewes is neither so universal that the Lord hath no elect in that nation, neither shall it be continual: for there shall be a time wherein they also (as the Prophets have forewarned) shall effectually embrace that which they doe now so Rubrantly for the most part reject and refuse. ^o They yet be not proud within thy selves. ^o In that the Church. ^o Ezech. 39. 20. ^o Ezech. 37. 20. ^o Againe, that he may joye the Jewes over the Gentiles over to the Jewes hee bareth this into their heads, ^o In that the nation of the Jewes is not utterly cast off without hope of recovery. ^o Forasmuch as they received it not. ^o In that, that God reproveth not what they deserve, but what he promised to Abraham. ^o The reason or proofe: because the covenant made with that nation of life everlasting, cannot be frustrated and void.

17 ^o And though some of the branches be broken off, and thou being a wilde Olive-tree, wast grafted in for them, and made y partaker of the roote, and fatnelle of the Olive-tree: ^o Boast not thy selfe against the branches: and if thou boast thy selfe, thou barest not the roote, but the roote thee. ^o Thou wilt say then, The branches are broken off, that I might be grafted in. ^o Well: through unbelief they are broken off, and thou standest by faith: be not high minded, but feare. ^o For if God spare not the naturall branches, take heed: least he also spare not thee. ^o Behold therefore the bountifullnesse, and severitie of God: toward them which have fallen, severitie; but toward thee, bountifullnesse, if thou continue in his y bountifullnesse, or els thou that also be cut off. ^o And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graffe them in againe. ^o For if thou wast cut out of the Olive-tree, which was wilde by 2 nature, and wast grafted contrary to nature in a right Olive-tree, how much more shall they that are by nature, be grafted in their owne Olive-tree? ^o For I would not brethren, that ye should be ignorant of this secret (least ye should be arrogant in your b selves) that partly obstinacie is come to Israel, untill the fulnesse of the Gentiles be come in. ^o And so all Israel shall be saved, as it is written, & The deliverer shall come out of Zion, and shall turne away the ungodlinesse from Jacob. ^o And this is my covenant to them, * When I shall take away their finnes. ^o As concerning the 4 Gospel, they are enemies for thy sakes: but as touching the election, they are beloved for the fathers sakes. ^o For the gifts and calling of God are without repentance. ^o He calleth them natural, not because they had any boldness of nature, but because they were borne of them whom the Lord first spurs for himselfe, for other nations, by his league and covenant which he freely made with them. ^o Seeing the matter is selfe declared that election cometh not by inheritance (although the fault be in men, and not in God) why the blessing of God is not perpetual? We must take good heed, that that be not found in our selves, which we thinke blame worthy in others, for the election is sure, but they that are truly elect and engraved, are not proud in themselves with contempt of other, but with due reverence to God, and love toward their neighbours, ranne to the marke which is set before them. ^o The tender and living heart. ^o In that state which God his bountifullness hath advanced thee unto; and we must make heere that be speaketh of the election of every private man whom remaineth steadfast for ever, but of the election of the whole nation. ^o Many are now for a false content, that is, are without the roote, which in their time shall be grafted in; and againe there are a great sort, which after a lost, and touching the outward shewe, seeme to be ingrafted, which notwithstanding through their own fault afterward are cut off and cleave cast away, which thing is especially to be considered in kings and poples, as in the Gentiles and Jewes. ^o As the seed was sowne to Adam, and to derive from him to his posteritie, into the people of the Jewes which God had sanctified of his meere grace; and he into the whole captiv, not of every part. ^o The blindnesse of the Jewes is neither so universal that the Lord hath no elect in that nation, neither shall it be continual: for there shall be a time wherein they also (as the Prophets have forewarned) shall effectually embrace that which they doe now so Rubrantly for the most part reject and refuse. ^o They yet be not proud within thy selves. ^o In that the Church. ^o Ezech. 39. 20. ^o Ezech. 37. 20. ^o Againe, that he may joye the Jewes over the Gentiles over to the Jewes hee bareth this into their heads, ^o In that the nation of the Jewes is not utterly cast off without hope of recovery. ^o Forasmuch as they received it not. ^o In that, that God reproveth not what they deserve, but what he promised to Abraham. ^o The reason or proofe: because the covenant made with that nation of life everlasting, cannot be frustrated and void.

30 ^o For even as ye in times past have not believed God, yet have now obtained mercy through their unbelief: ^o Even so now have they not believed by the mercy shewed unto you, that they also may obtaine mercy. ^o For God hath that up fall in unbelief, that he might have mercy on all. ^o Of the deepnesse of the riches, both of the wilfdome, and knowledge of God I how insearchable are his & judgements, and his wayes past finding out! ^o For who hath knowned the mind of the Lord; or who hath given his counsellor? ^o Or who hath given unto him? first, and hee shall be recompensed? ^o For of him, and through him, and for him are all things: to him be glory for ever. Amen.

Another reason, because that although that they were condemned, are worthily punished, yet hath not this Rubrannesse of the Jewes so come to passe properly for that nation, but that an entire might as it were be opened to bring in the Gentiles, and afterwards all the Jewes being inflamed with emulation of this mercie which is shewed to the Gentiles, might themselves

are partakers of the same benefit, and so it might appeare that both Jewes and Gentiles are saved, only by the free mercy and grace of God, which could not have beene so manifest, if by the beginning, God had thought all together into the Church, or if he had saved the nation of the Jewes without the intervention of Both Jewes and Gentiles. ^o The Apostle crieth not as if glorified with this wonderful wisdom of God, which he teacheth us, ought to be religiously reverenced; and not curiously and proudly to be searched beyond the compasse of that that God hath revealed unto us. ^o The course that he holdeth in governing all things both generally and particularly. ^o The order of his counsells and doings. ^o Job 41. 2. ^o Ezech. 40. 13. ^o 1 Corinth 13. 12. ^o Hee brideth three manner of eyes, the wicked boldnesse of man first, because that God knoweth all, most wifely, and therefore it is very absurd, and plainly godlesse to measure him by our folly. Moreover because he is debtore to no man, and therefore no man can complain of injurie done unto him. Thirdly because all things are made for his glory, and therefore we must referre all things to his glory, much less may we contend and debate the matter with him. ^o This laying overthrowing the doctrine of foretewen works and merita. ^o To wit, for God, to whose glory all things are referred, not onely things that were made, but especially his newe works which hee worketh in his selfe.

CHAP. XII.

Hee exhorteth a to that worship which is acceptable to God, 3 to leave us sainted, 13, 20 even towards our enemies.

1 ^o Befeech you therefore brethren, a by the mercies of God, that ye b give up your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable serving of God. ^o And fashion not your selves like unto this world, but be ye changed by the renewing of your minde, that ye may & prove what that good, and acceptable and perfect will of God is. ^o For I say through the grace that is given unto me, to every one that is among you; that no man k presume to understand above that which is meete to understand, but that he understand according to i fobrietic, as God hath dealt to every man the * measure of k faith.

The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all be given general precept and then of the chief whereof i this, that every man consecrate himselfe wholly to the spiritual service of God, and doe as it were sacrifice himselfe, offering to the grace of God. ^o By this preface hee sheweth that God glory is the utmost end of all our doings. ^o In times past the sacrifices were preferred before the altar, but now the altar is every where. ^o Your selves in times past other bodies then our own, now our owne must be offered. ^o In times past, dead sacrifices were offered, but now we offer such as have the spirit of life in them. ^o Spirituall. ^o The second precept is this, that we take not other mens opinions or manners for a rule of life, but that we wholly recounting unto us in his word. ^o Why then there is no place left for reason, which the heathen Philosophers place as a Queen in a Citell, not for manie fee will, which the Popes schoolmen dreame on, if the middle must be removed. ^o Look ephesians 5. 18, and 4. 15, and 4. 27, and Colossians 3. 21. ^o Ephesians 5. 17. ^o 1 Thess. 4. 3. ^o Thirdly, be admonished us very earnestly, that every man keep himselfe within the bound of his vocation, and that every man be wifely according to wifely measure of grace that God hath given him. ^o 2 Charge. ^o That ye please not himselfe too much, as they doe, which persuade themselves they knowe more then indeede they doe. ^o 1 We shall be sober, if we kee that upon us, which we have not, and if we bringe not of that we have. ^o 2 Corin 1. 2. 1. eph. 4. 7. ^o k By faith be made rich the knowledge of God in Christ, and the gifts which the holy Ghoſt powreth upon the faithful.

4 Gal. 5, 16.
1 Pet. 1, 11.
1 To put on Christ,
is to possess Christ,
as have him in us,
and sit in him.

chamberg and wantonnesse; not in strife and envying.

14 ¶ But put yee on the Lord IESUS CHRIST, and take no thought for the flesh, to fulfill the lust of it.

CHAP. XIV.

1 Hereineth that we so deale with the weak brethren, as that through our fault they be not offended. ¶ To whom the other side he commandeth them not as this to judge of his brethren.

19 That within the bounds of edification 20 and charity, 21 Christian liberty may consist.

Him 1 that is weak in the faith, 2 receive unto you, but not for 3 controversies of disputations.

3 ¶ One 4 believeth that he may eat of all things: and another, which is weak, eateth herbs. 3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemn him that eateth: for 4 God hath received him.

4 ¶ Who art thou that condemnest another mans fervant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.

5 ¶ This man esteemeth one day above another day; and another man counteth every day alike: 7 let 4 every man be fully perswaded in his mind.

6 ¶ He that 6 observeth the day, observeth it to the Lord: and hee that observeth not the day, observeth it not to the Lord. He that 6 eateth, eateth to the Lord: 9 for he giveth God thanks:

10 ¶ He that 6 eateth not, he giveth God thanks: and hee that eateth and hee that eateth not, to the Lord and to the Father, who is the Father of our Lord IESUS CHRIST. ¶ He that 6 eateth not, let him be judged of God, not of man.

11 ¶ He that 6 eateth, let him take heed that he do not despise his brother, who is weak in the faith. ¶ He that 6 eateth not, let him be judged of God, not of man. ¶ He that 6 eateth, let him be judged of God, not of man. ¶ He that 6 eateth not, let him be judged of God, not of man.

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and he that eateth a not, eateth not to the Lord, and giveth God thanks.

7 10 For none of us liveth to himselfe, neither doeth any die to himselfe.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.

9 For Christ therefore died and rose againe, and revived, that hee might be Lord both of the dead and the quicke.

10 ¶ But why doest thou condemne thy brother? or why doest thou despise thy brother? for we shall all appear before the iudgement seat of Christ.

11 For it is written, ¶ I live, saith the Lord, and every knee shall bow to me, and all tongues shall confess unto God.

12 So then every one of us shall give accounts of himselfe to God.

13 ¶ Let us not therefore iudge one another any more: but use your iudgement rather in this: that no man put an occasion to fall, or a stumbling blocke before his brother.

14 ¶ I knowe, and am perswaded through the Lord Iesus, that there is nothing uncleane of it selfe: but unto him that iudgeth any thing to be uncleane, to him it is uncleane.

15 But if thy brother be grieved for the meate, now walkest thou not charitably: ¶ 14 destroy not him with thy meate, for whom ¶ 13 Christ died.

16 ¶ Cause not your commodity to be evill spoken of.

17 For the kingdom of God, is in meate nor drinke, but righteousness, and peace, and joy in the holy Ghost.

18 For whosoever in these things serveth Christ, is acceptable unto God, and is approved of men.

19 ¶ Let us then follow those things which concerne peace, and wherewith one may edifie another.

20 ¶ Let us then follow those things which concerne peace, and wherewith one may edifie another.

21 ¶ Let us then follow those things which concerne peace, and wherewith one may edifie another.

22 ¶ Let us then follow those things which concerne peace, and wherewith one may edifie another.

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24 ¶ Let us then follow those things which concerne peace, and wherewith one may edifie another.

25 ¶ Let us then follow those things which concerne peace, and wherewith one may edifie another.

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† Titus 11.

† 1 Cor. 13.13.

19 He giveth a double warning in these matters one which persuadeth to following, the other which hath abstrained a fore knowledge of this liberie, keep that reason...

20 Destroy not the worke of God for meates sake: † all things indeede are pure: but it is evil for the man which eateth with offence.

21 Is it good neither to eat flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak.

22 Hast thou 9 faith: have it with thy selfe before God, blessed is hee that condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eat, because he eateth not of faith: and whatsoever is not of faith, is sinne.

24 The end he may use it wisely and profitably as hath bene said: the other which respecteth the weak, that they do nothing rashly by themselves example with a wavering conscience, for that cannot be done without sinne, whatsoever is not persuaded by the word of God: but he liketh and approveth it, what he seeth before verse 14, what he seeth by faith, so will, for a man to be certain and out of doubt in matters and things indifferent. † Embracech. f Reasoneth with himselfe.

CHAPTER XV.

1 The stranger multiply in strength to strengthen the weak. 2 By Christs example. 7 in strength. 8 not only the Jews, 10 but also the Gentiles. 15 The cause why he wrote this Epistle.

WE which are strong, ought to beare the infirmities of the weak, and not to please our selves.

2 Therefore let every man please his neighbour in that that is good to edification.

3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, sell on me.

4 For whatsoever things are written, aforetime, are written for our learning, that we through patience, and comfort of the Scriptures might have hope.

5 Now the God of patience and consolation give you that yet be like minded one towards another, according to Christ Iesus.

6 That yet with one minde, and with one mouth may praise God, even the Father of our Lord Iesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say, that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made unto the fathers.

9 And let the Gentiles praise God, for his mercie, as it is written, * For this cause will I confesse thee among the Gentiles, and sing unto thy Name.

10 And againe hee saith, * Reioyce, ye Gentiles with his people.

11 And againe, † Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe Esaias saith, † There shall be

a roote of Iesse, and he that shall see to reioyce over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy, and peace in believing, that yet may know all hope, through the power of the holy Ghost.

14 And I my selfe also am perfected of you, my brethren, that ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neverthelesse, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God.

16 That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing, which a Christ hath not wrought by mee, to make the Gentiles obedient in word and deede.

19 With the power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should have built on another mans foundation.

21 But as it is written, † To whom he was not spoken of, they shall see him, and they that heard not, shall understand him.

22 Therefore also I have bene oft led to come unto you:

23 But now seeing I have no more place in these quarters, and also have bene desirous many yeeres agoe to come unto you,

24 When I shall take my journey into Spaine, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have bene somewhat filled with your company.

25 But now goe I to Hierusalem, to minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution unto the poore Saints which are at Hierusalem.

27 For it hath pleased them, and their deters are they: † for if the Gentiles be made partakers of their spiritual things, their deters are also to minister unto them in carnal things.

28 When I have therefore performed this, and have I sealed them this fruit, I will passe by you into Spaine.

29 And I know when I come, that I shall

signifie the force, and working of the wonders in piercing mens minds: and in the latter, it signifieth Gods mighty power which was the worker of these wonders.

30 Chapter 15.10 He writeth unto the Romanes, and that familiarly his singular good will towards them, and the state of his affaires: but so that he foretrench not a note from the end of Apostollicall doctrine: for he declareth nothing but that which is pertinent to his office, and is goodly: & commending by a title of giftion as it were, the liberality of the Churches of Macedonia, hee prooveth them modestly to followe their godly deede. 1 The 1. 17. P Doing his dutie for the Saints, to care them that money which was gathered for their use. As Almes are voluntarie, but yet such as we owe by the love of charitie. † 1 Cor. 6.11. Q To serve the turnes. R Performed it faithfully, and sealed it as it were with my ring. S That money which was gathered for the use of the poore, which almes is very fully called fruit: and receiving of them the duty of prayes, he sheweth what thing they ought chiefly to rest upon in all difficulties and adversities.

7 He speaketh up 7 it were all the former treatise with prayer, willing all that to be given them of the Lord, that he had commanded them. i In whom we hope. k Abundantly and plentifully. l The conclusion of the Epistle, wherein hee hath exhorted them, that hee hath written somewhat at large unto them, rather to warne them, then to teach them, and that of occasion by reason of his vocation, which bindeth him peculiarly to the Gentiles. m By the offering up of the Gentiles, be meaneth the Gentiles themselves, whom he offered to God as a sacrifice. n He commendeth his Apostleship highly by the effect, but yet so that moreover and besides that hee seeketh all things ready, hee giveth all the glory to God as the only without: and doth not properly respect himselfe, but his Father: that men might see doubt of the truth of the doctrine which hee propounded unto them. o Christ was so with me in all things, that I am assured, that I would never forsake him, yet I cannot say, what he hath done by me to bring the Gentiles to obey the Gospel. p In the last place this word, Power, signifieth the force, and working of the wonders in piercing mens minds: and in the latter, it signifieth Gods mighty power which was the worker of these wonders. q He writeth unto the Romanes, and that familiarly his singular good will towards them, and the state of his affaires: but so that he foretrench not a note from the end of Apostollicall doctrine: for he declareth nothing but that which is pertinent to his office, and is goodly: & commending by a title of giftion as it were, the liberality of the Churches of Macedonia, hee prooveth them modestly to followe their godly deede. r The 1. 17. p Doing his dutie for the Saints, to care them that money which was gathered for their use. As Almes are voluntarie, but yet such as we owe by the love of charitie. s To serve the turnes. t Performed it faithfully, and sealed it as it were with my ring. u That money which was gathered for the use of the poore, which almes is very fully called fruit: and receiving of them the duty of prayes, he sheweth what thing they ought chiefly to rest upon in all difficulties and adversities.

1 Now the Apostle reasoneth generally of violence, or of beating with the weak, so farre forth as may be for their profit, and Adversitie. 2 For his profit and edification. 3 A confirmation taken of the example of Christ, who suffered all things to bring another to the same end, but also his most cruel enemies, overcoming them with patience, to his Father. 4 Tit 1. 10. 5 The preventing of an objection: Such things as are cited out of the examples of the ancients, are proceeded unto us to this end and purpose, that according to the example of our Father, we should in patience and hope beare one with another. 6 By Moses and the Prophets. 7 The Scriptures are said to teach and comfort, because God useth them to teach and comfort his people with all. 8 Wee must have an example of patience of God: that both the weak and the strong serving God with a mutual consent, may bring one another to God: as Christ also received us unto himselfe, although we were never so unworthy. 9 1 Cor. 1. 10. e He did not displease us, but received us into his own accord, to make us partakers of Gods glory. f An applying of the example of Christ to the Jewes, whom hee hated in his honour of the promises which he made unto their fathers, although they were ever so unworthy, that he executed the office of a minister amongst them with marvelous patience. Therefore must Iesse offer the Gentiles defence for certaine faults, whom the Sonne of God so much esteemed. f Of the circumcised Jewes, for as long as he lived, he never went out of their quarters. g That God might be seeme to be true. 8 An applying of the same to the Gentiles, whom the Lord of his incomprehensible goodness had regard of, so that they are not to be contemned of the Jewes as fitners. 9 Tit 1. 10. h I will openly professe, and say fourth by thy Name. 10 Levit. 22. 32. k Tit 1. 12. l Esai. 1. 12.

THE FIRST EPISTLE OF PAUL

TO THE CORINTHIANS.

CHAP. I.

After the salutation, which in effect is an exhortation, he reprehendeth the Corinthians, for their divisions, and call them from pride to humility: shewing how all worldly wisdom is only the preaching of the cross.

The inscription of the Epistle, whereby he chiefly speaketh about to procure the good will of the Corinthians towards him, yet notwithstanding, that always he leaeth them to wit, that he is a servant of God, and not of man.

If he be an Apostle, hee is not to be despised, although he sometimes reproveth them sharply, seeing hee hath not his owne cause in hand, but is a messenger that bringeth the commendement of Christ.

Hei sayeth, hee is not separated from whence our justification cometh, and the second strength to call on God, which is the foundation and life of the Church, in Christ Iesus given of the Father.

Going about to censure many vices, hee begetteth with a true commendation of their virtues, lest hee might seeme after to defend, being moved with malice or envie: yea, that hee reproveth all of God as the arbiter of them, and that he prayeth, that the Corinthians might be made thankful thereunto.

He teacheth that name, which they most abuse themselves, that while they say, we knowe him, but in part, and prophetic in part, this word (All) must be referred to the perfect state of the faithful: which speech hee meaneth not a late kind of talking, but the gift of his eloquence, which the Corinthians abused.

He teacheth that they be truly the vye of those gifts on themselves, that the mightie power of Christ might thereby be set forth in them, that benefite it might evidently appeare howe weakly they abused themselves, and howe weakly they abused themselves, and howe weakly they abused themselves.

He sayeth by the way, that there into cause why they should please themselves so much in those gifts which they had received, seeing that those were nothing in comparison of them which are to be looked for.

Hee speaketh of the last coming of Christ, that they may be more patiently able his reprobation afterwards. And yet againe, that the recompence of our salvation is onely the works of God.

Hee calleth them in answer, not to have man never found fault with, but with whom no man can justly finde fault, that is to say, them which are in Christ Iesus, in whom there is no condemnation. See Luke 23.

True and constant, who doth not onely call us, hee gives us the gift of perseverance also.

Having made an end of the preface, hee cometh to the matter it selfe, beginning with a most grave exhortation, as though they should heare Christ himselfe speaking, and not Paul.



Aul called to be an Apostle of Iesus Christ, through the will of God, and our brother's Suffrages,

Unto the Church of God, which is at Corinthus, to them that are sanctified in a Christ Iesus, & Saintes by calling, with all that call on the Name of our Lord Iesus Christ in every place, both their Lord, and ours:

Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

I thank my God always on your behalfe for the grace of God, which is given you in Iesus Christ.

That in all things ye are made rich in him in all kinde of speech, and in all knowledge:

As the testimonie of Iesus Christ hath bene confirmed in you:

So that ye are not destitute of any gifte: so waiting for the appearing of our Lord Iesus Christ.

Who shall also confirme you unto the ende, that ye may be blameless in the day of our Lord Iesus Christ.

God is faithfulfull, by whom ye are called unto the fellowship of his sonne Iesus Christ our Lord.

Now I beseech you, brethren, by the

Name of our Lord Iesus Christ, that ye all speake one thing, and that there be no dissensions among you: but ye knit together in one minde, and in one iudgement.

For it hath bene declared unto mee, my brethren, of you by them that are of the house of Cloe, that there are contentations among you.

I now k this I say, that every one of you saith, I am Pauls, and I am & Apollos, and I am Cephas, and I am Christ.

Is Christ divided? was Paul crucified for you? either were ye baptized into the name of Paul?

I thank God, that I baptized none of you, but & Clippus, and Gaius.

Least any should say, that I had baptized into mine owne name.

I baptized also the household of Stephanus: furthermore know I not, whether I baptized any other.

For CHRIST sent me not to baptize, but to preach the Gospel, not with a wisdom of words, lest the cross of Christ should be made of none effect.

He understood by good witnesse, that there were many factions among them, and therewithall he openeth the cause of dissensions, because that some had hang on one doctour, some on another, and some were so addicted to themselves, that they neglected all doctours and teachers, calling themselves the disciples of Christ onely, flustering forth their teachers.

The first reason why he himselfe ought to be followed; because that he first by that means, so hee desired to be in peace, which was not to be had of two divers and disagreeing bodies, being himselfe one. Another reason: Because they cannot without great iniurie to God be hang on as at Christ, which thing on doubt they doo, which allow whatsoever some men speaketh, even for his persons sake: as these men allowed one false Gospels being vnto of one man, and did loathe being vnto of another man. So that these factions were called by the names of their teachers.

Now Paul setteth downe his owne name not onely to give no man, but also to shewe that hee was not his owne call, but the first reason aske of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost: Therefore allowd a man doe not fall from the doctrine of Christ, yet if hee hang upon some certaine teacher, and dispise others, be forsoaken Christ: for hee hold Christ his owne master, hee would heare him, teaching by whomsoever.

Thinking a way of an oblation, that hee gave not himselfe to baptize many among them: not for the contentment of Baptisme, but because hee was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof hee had three.

Hee declared sufficiently how farre hee was from all ambition: whereas on the other side they were so ambitious, as to be pleased in their owne wisdom, so themselves as to whom Christ bragged most ambitious of members, which they had baptized.

Now hee teacheth himselfe to the doctours themselves, which pleased themselves in brave and ambitious eloquence, to the ende that they might drawe more disciples after them. Hee confesseth plainly that hee was unlike unto them, opposing gravely as it became an Apostle, his example against their perverie iudgements: So that this is another place of this Epistle, touching the offering of a word of simplicity, both in words and in things, as hee saith in the Gospel, Chap. 23.

His eloquence was not Paul's, and hee was not as they, but as a flat contrary to the effect of his Apostleship: and hee had Paul's kind of eloquence, being not heavenly, not firm, and boiste of painted words.

At the reason why hee used on the pompe of words, and painted speech: because it was Gods will to bring the woude to his obedience by that way, whereby the most idiots among them might understand, that this was done of God himselfe without the arte of man.

Therefore as salvation is first sought unto us in the Gospel, by the crosse of Christ, then by nothing is man saved, but by more faith from Ie. So God would have the manner of the preaching of the crosse most different from these meanes, with which men doe vie to drawe and entice others, either to heare or believe: therefore pleased him by a certaine kind of most wife folly, to triumph over the most foolish wisdom of the world, as hee had said before by Isay, that he would. And hereby we may gather, that both those doctours which were puff'd up with ambitious eloquence, and also they that were stay'd farre away from the end and mark of their vocation,

etours in Christ, yee have yee not many fathers : for in Christ Iesus I have gotten you through the Gospel.

16 Wherefore, I pray you, be followers of mee.

17 For this cause have I sent unto you Timotheus, which is my beloved sonne, and faithful in the Lord, which hath put you in remembrance of my ways in Christ, as I teach every where in every Church.

18 Some are puffed up as though I would not come unto you.

19 But I will come to you shortly, & if the Lord will, and I will know, not the words of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meeknesse?

22 A passing over to another part of this Epistle, wherein he reprehended more than a very vainous offence, shewing the use of ecclesiastical correction. 1 Meekly afflicted towards you.

CHAPTER V.

1 That they be winked at him who committed incest with his mother in law. 2 he forbeth them, cause them rather to be ashamed, then to rise up. 3 Such kind of wickednesse is to be punished with excommunication, 4 least they be infected with it.

IT is heard certainly that there is fornication among you, and such fornication as is not once named among the Gentiles, that one should have his fathers wife.

2 And ye are puffed up, and have not rather feared, that he which hath done this deed, might be put from among you.

3 For I verily as absent in bodie, but present in a spirit, have determined already as though I were present, that hee that hath thus done this thing,

4 When yee are gathered together, and my spirit, in the Name of our Lord Iesus Christ, that such one, if say, 4 by the power of our Lord Iesus Christ,

5 Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 Yourreioycing id is not good: know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the olde leume, that ye may be a new lump, as ye are uncleaned: for Christ our Passover is sacrificed for us.

8 Therefore let us keepe the feast, not with olde leaven, neither in the leaven of malicioufnesse

and wickednesse: but with the unleavened bread of sinceritie and truth.

9 I wrote unto you in an Epistle, that yee should not company together with fornicators,

10 And not altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I have written unto you, that yee company not together: if any that is called a brother, is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 For what have I to doe to iudge them also which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selves that wicked man,

that hee meaneth those feasts of love whereto the Supper of the Lord was received, or else in common usage and most of life which is rightly to be eaten, lest any man should thinke that after matrimony were broken by excommunication, of such doubts hindered and cut off thereby, as were owe one to another; children to their parents, subjects to their rulers, servants to their masters, and neighbour to neighbour, to visit one another to God. 1 If you should visit any alien from such mens company, you should goe out of the world: therefore I speak of them which are in the very bosome of the Church, which must be called name by discipline, and not in them which are without, in whom you must labour, as in malice possible, to bring them to Christ. 10 Such as are false brethren, ought to be cut out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAPTER VI.

1 He rebideth against their contention in law matters, 2 wherewith they vexed one another under iudges that were infidels, to the reproach of the Gospel, 3 and then sharply threateth fornicators.

ARE any of you, having businesse against another, to be iudged b under the vniust, 2 and not under the Saints?

3 Doe ye not know that the Saints shall iudge the world? If the world then shall be iudged by you, are ye unworthie to iudge the smallest matters?

4 Know ye not that we shall iudge the Angels? how much more things that pertaine to this life?

4 If then ye have c iudgements of things pertaining to this life, let them up which are d left offeemed in the Church.

5 I speak it to your shame. Is it so that there is not a wise man among you? no, not one, that can iudge between his brethren?

6 But a brother goeth to law with a brother, and that under the infidels.

7 Nowe therefore there is altogether

9 Nowe he speaketh more generally, and that which hee spake before of the incontinent persons, he sheweth that it pertained to others, which are knoweno to be wicked, and such as through their naughty life are a slander to the Church, which ought also by lawfull order to be cut out of the communion of the Church. And making mention of eating of meat, either he meaneth those feasts of love whereto the Supper of the Lord was received, or else in common usage and most of life which is rightly to be eaten, lest any man should thinke that after matrimony were broken by excommunication, of such doubts hindered and cut off thereby, as were owe one to another; children to their parents, subjects to their rulers, servants to their masters, and neighbour to neighbour, to visit one another to God. 1 If you should visit any alien from such mens company, you should goe out of the world: therefore I speak of them which are in the very bosome of the Church, which must be called name by discipline, and not in them which are without, in whom you must labour, as in malice possible, to bring them to Christ. 10 Such as are false brethren, ought to be cut out of the Congregation: as for them which are without, they must be left to the iudgement of God.

1 The third question is of civill iudgements: Whether it be lawfull for one faithfull to stave another faithfull before the iudgement, (as of an infidell) He answered that it is not lawfull, for offence sake, for it is not evill of itselfe. 2 As if he sayd, Are ye become impudent, that you are not ashamed to make the Gospel a laughing stocke to profane men? b Before the unskillfull.

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7 Nowe therefore there is altogether

1 Heedbe that hee doeth not forbid that one neighbour may goe to law with another, if need require, but yet under holy iudges. 3 Hee rebideth by a compassion that the faithfull can not seeke to infidels to be iudged, without great injurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the devils, with his Sonne Christ; much more ought they to iudge these light and small causes: which may be by right, and good confidence, determined. 4 The conclusion, whereto hee presseth a remedie for this mischief, is to wit, if they and their private affairs betwixt themselves by choice submit out of the Church: for which matter and purpose, the least of you, sayth he, is sufficient. Therefore he commendeth not iudgement feat, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrare: for hee speaketh not of iudgements, which are practised between the faithfull and the infidels, neither of publike iudgements, but of controversies which may be ended by private arbiters. 6 Covers and hides iudgements. d Evident mischief calling them backe to this, to take away from them that fallie opinion of their owne excellencie, from whence all these mischiefes spring. 6 Nowe hee goeth further a litle, and although by granting them private arbiters out of the Congregation of the faithfull, hee doth not simply condonne, yet rather establish private iudgements, so that they be exercised without offence, but he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedie.

5 He applieth the general proposition ma particular, always calling them backe to this, to take away from them that fallie opinion of their owne excellencie, from whence all these mischiefes spring. 6 Nowe hee goeth further a litle, and although by granting them private arbiters out of the Congregation of the faithfull, hee doth not simply condonne, yet rather establish private iudgements, so that they be exercised without offence, but he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedie.

1 What way and rule I followe every where in teaching the Churches. 21 List of all the defendable assertions, Apolliticke first, Apolliticke assertions, but yet chiding them as a father, least by their disorder he be constrained to come to punish some among them. 24 Acts 19, 32. 25 By words, hee smeaneth their painted and coloured kind of eloquence, against which he writeth the verses of the Spirit. 26 A passing over to another part of this Epistle, wherein he reprehended more than a very vainous offence, shewing the use of ecclesiastical correction. 1 Meekly afflicted towards you.

1 That they be winked at him who committed incest with his mother in law. 2 he forbeth them, cause them rather to be ashamed, then to rise up. 3 Such kind of wickednesse is to be punished with excommunication, 4 least they be infected with it.

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3 For I verily as absent in bodie, but present in a spirit, have determined already as though I were present, that hee that hath thus done this thing,

4 When yee are gathered together, and my spirit, in the Name of our Lord Iesus Christ, that such one, if say, 4 by the power of our Lord Iesus Christ,

5 Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

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7 Purge out therefore the olde leume, that ye may be a new lump, as ye are uncleaned: for Christ our Passover is sacrificed for us.

8 Therefore let us keepe the feast, not with olde leaven, neither in the leaven of malicioufnesse

1 He rebideth against their contention in law matters, 2 wherewith they vexed one another under iudges that were infidels, to the reproach of the Gospel, 3 and then sharply threateth fornicators.

9 He answereth an objection: But the faithful is defiled by the foolishness of the unfaithfull. The Apostle denieth that, and prooveth that the faithful man with good conscience (that is, without the will of his unfaithfull wife, by which their children which are borne of them, are accounted holy) hath continued within the promise for it is said to all the faithful, I will be by Gods, and the God of thy flesh.

10 The unfaithfull of the wife is of more force, to cause their coupling together so to be accounted holy, then the infidelity of the husband is, to prophane the same.

11 The faithful is not sanctified in made holy in his own person, but in respect of his wife, he is sanctified to her.

12 To the faithful husband.

13 This place destroyeth the opinion of them that would not have children to be baptiz'd, and that opinion also, that make baptizme the very cause of justification. For the children of the faithful are holy by virtue of the covenant, even before baptizme, and baptizme is added as the seal of that holiness.

14 He answereth to a question: what if the unfaithfull forsake the faithful then is the faithful free, sayth he, because he is forsaken of the unfaithfull.

15 When any faithfull forsaketh one of his libertie should give occasion to the unfaithfull to depart, hee which is free, it is possible the infidel may be wome to the faith.

16 Taking occasion by that which he sayd of the bondage and liberie of marriage, he digresseth to a general doctrine concerning the outward state and condition of mans life, as Circumcision and uncircumcision, servitude and liberie: warning every man generally to live with a contented minde in the Lord, what state of condition forever hee be in, because that those outward things, as to be circumcised or uncircumcised, to be bonds or free, are not of the faithfulls care (as they were in the Kingdom of heaven.)

17 Hath hee him to a certain kinde of life.

18 Now, in blaspheing bee given us our vnderstand, that in these examples all are not of like fort: because that uncircumcision is not simply of itselfe to be desired, but such are bound may desire to be free. Therefore herein onely they are equal, that the kingdom of God consisteth not in them, and therefore there are no hindrance to obey God.

19 He is said to gather his uncircumcision away by the helpe of a Christian, and recovereth an upper libertie, which is done by the drawing of the kinsme with an instrument, to make it to cover the flesh in his body, as chapt. 7. v. 1. Tim. 6. 1.

20 At our thus calling were to unworky a calling for Christ.

21 Hee that is in state of a servant, and is called to bea Christian.

22 Chap. 6. 20. 1. Pet. 18. 19.

23 He sheweth the reason of the unlikenesse, because that hee that desireth to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more understood of superstitious, which come do foolishly account for things indifferent.

24 A repetition of the general doctrine.

25 The purpose of the discourse is, that they that are called may be approved before God.

26 Hee enjoineth virginity to no man, yet hee perswadech and praileth it for another respect, to wit, both for the easinesse of the present time, because the faithfull could scarce abide in any place, and vie the commodities of his present life, and therefore such as were not troubled with families, might be the readier: and also for the cares of his life, which marriage draweth with it of necessitie, so that they cannot but have their mindes distracted: and this hath place in wome especially.

27 The circumstance enjoineth, this is counsel, not a law. It is that I make this which I am minded to speak: and the truth is, I am a man, but yet would credit, for I have obtained of the Lord to be such an one.

28 To remaine a Virgin.

29 For the necessitie which the Saints are daily subiect unto, who are continually tussled up and downe, so that their estate may seeme most unfit for marriage, were it not that the weaknesse of his flesh enforced them to it.

14 9 For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband, elle were your children unclean: but now are they holy.

15 10 But if the unbelieving depart, let him depart: a brother or a sister is not in subjection in such things: but God hath calleth us in peace.

16 16 For what knowest thou, O wife, whether thou shalt save this husband? Or what knowest thou, O man, whether thou shalt save thy wife?

17 17 As but as God hath distributed to every man, as the Lord hath called every one, so let him walke: and so ordaine I in all Churches.

18 18 Is any man called being circumcised? let him not: or gather his uncircumcision: is any called uncircumcised? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 20 Let every man abide in the same vocation wherein he was called.

21 21 Art thou called being a servant? care not for it: but if yet thou mayest be free, use it rather.

22 22 For he that is called in the name of the Lord, being a servant, is the Lords freeman: likewise also he that is called being free, is Christs servant.

23 23 Ye are bought with a price: be not the servants of men.

24 24 Brethren, let every man, wherein he was called, therein abide with God.

25 25 Now concerning virgins, I have no commandment of the Lord: but I give mine advice, as one that hath obtained mercie of the Lord to be faithful.

26 26 I suppose then that it is to be good for the present necessitie: I mean that it is good for a man so to be.

27 Art thou bound unto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, the sinnest not: nevertheless, such shall have trouble in the flesh: but I spare you.

29 29 And this I say, brethren, because the time is short, hereafter that both they which have wives, be as though they had none:

30 30 And they that weepe, as though they wept not: and they that reioyce, as though they reioycied not: and they that buy, as though they possessed not:

31 31 And they that vse this world, as though they used it not: for the fashion of this world goeth away.

32 32 And I would have you without care. The unmarried careth for things of the Lord, & how he may please the Lord.

33 33 But hee that is married, careth for the things of the worlde, how hee may please his wife.

34 34 There is difference also betwene a virgine and a wife: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the worlde, how she may please her husband.

35 35 And this I speake for your owne commodity, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleave fast unto the Lord without separation.

36 36 But if any man thinke that it is uncomely for his virgine, if shee passe the flowre of her age, and need so require, let him doo what hee will, hee sinneth not: let them be married.

37 37 Neverthelesse, hee that standeth firme in his heart, that he hath no keene, but hath power over his owne will, and hath so decreed in his heart, that he will keepe his virgine, he dooth well.

38 38 So then hee that giveth her to marriage, doeth well, but he that giveth her not to marriage, doeth it better.

39 39 The wife is bound by the law, as long as her husband liveth: but if her husband be dead, she is at libertie to marrie with whom shee will, onely in the Lord.

40 40 But hee is more blessed, if shee so abide in my judgement: & I thinke that I have also the Spirit of God.

By the (Fleish) he understandeth what things soever belong to this present life, for marriage bringeth with it many discomforts: so that he bendeth more to a sole life: not because it is a service more agreeable to Gods then marriage is: but for these difficulties, which (if it were possible) he would wish all men to be void of: that they might give themselves to God onely.

2 I would to say, our weaknesse were provided for.

3 For we are now in the latter end of the world.

4 By sweeping, the Hebrews understood all adversitie, and he joy, all prosperitie.

5 Those things which God giveth us we use here.

6 The guile, the snare, and the fashion: whereby he deceiveth us, that there is nothing in this world that continueth.

7 They that are married, howbeit their wives deceiveth them, and therefore if any man have the gift of continencie, it is more commendable for him to live alone: but they that are married may care for the things of the Lord also.

8 Clem. Strom. 3. f. Minde.

9 Hee meaneth that hee will give no offence to man committid.

10 Now hee saith himselfe to be a parent, in whose power and authority their children are, warning them: that according to the former doctrine they should be meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor contrarie to their nature, where as either their will dooth leadeth them, nor any necessity serveth them. And against he praileth virginity, but of it selfe, and not in all.

11 Hee doth well: for so hee exponeth it ver. 33.

12 Refused with himselfe.

13 That the weaknesse of his danger to forsake him not, of any other matter, but that he may safely keep her a virgine still.

14 Provideth more commonly for his children, as that not simply, but by reason of such conditions as are before mentioned.

15 That which hee speake of a widower, hee speaketh now of a widow to wit, that they may marry againe, for that shee doo it in the feare of God: and yet hee discommendeth not, but faith, that if shee remaue still a widow, she shall be void of many cares.

16 By the law of marriage, & Rom. 7. 1.

17 Religiously, and in the feare of God.

18 1. Thim. 4. 3.

CHAP. VIII.

From this place unto the end of the tenth Chapter, hee writeth them not to be to the Gentiles prefant banckets.

15 Hee reprehendeth the abuse of Christian libertie, & that they should not knowledg must be tempered with charitie.

ANd as touching things sacrificed unto idols, we know that wee have all knowledge: knowledge be pusheth up, but love e edifieh.

1 Now, if any man thinke that hee knoweth any thing, he knoweth nothing, yea as he ought to know.

2 But if any man love God, the same is known of him.

3 Concerning therefore the eating of things sacrificed unto idols, we knowe that an idol is e nothing in the world, and that there is none other God but one.

4 For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many lords.)

5 Yet unto us there is but one God, which is that Father, of whom are all things, and we are in him, and whose Lord Iesus Christ, by whom are all things, and we by him.

6 But every man hath not that knowledge; for many having e conscience of the idoles, unwilling this hour, eate as a thing sacrificed unto the idole, and so their conscience being weak, is defiled.

7 But meate maketh us not acceptable to God, for neither if we eate, have we the more; neither if we eate not, have we the lesse.

8 But take heede least by any meanes this power of yours be an occasion of falling, to them that are weak.

9 For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?

10 For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?

11 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

12 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

13 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

14 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

15 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

16 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

11 And through thy knowledge shall the weak brother perish, for whom Christ died.

12 Now when ye finne for against the brethren, & wound their weak conscience, ye finne against Christ.

13 Wherefore if meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

14 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

15 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

C H A P. I X.

1 I am not a Apostle? am I not free? a have I not feede Iesus Christ our Lord: are ye not my workes in the Lord?

2 If I be not an Apostle unto you, yet doubtlesse I am unto you: for ye are the b scale of mine Apostleship in the Lord.

3 My defence to him that e examine mee, is this,

4 Have we not power to eate and to drinke? Or have we not power to lead about a wife being e sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

5 Or I only and Barnabas, have not we power not to worke?

6 Whoso goeth a warfare any time at his owne cost, who planteth a vineyard, and eateth of the fruit thereof, or who feedeth a flocke, and eateth of the milke of the flocke,

7 Say I these things according to man: faith not the Law the same also?

8 For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doeth God take care for the oxen?

9 Either sayeth hee no: it not altogether for our sakes? For our laces no doubt it is written, that he which eareth, should eare in hope, and that hee that thresheth in hope, should be partaker of his hope.

10 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

11 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

12 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

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17 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

18 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

19 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

20 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

21 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

22 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

23 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

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27 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

28 *For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?*

→ Rom 3 127. 7 An assumption of the arguments with an amplification, for neither in this doing do we require a reward meet for our desire.

→ An argument of great force; observe a surprised thought you therefore it was lawful for you, yet rather for me than any other: and yet I refused it; and had rather still suffer any discomfort, than see the Gospel of Christ should be hindered.

→ The word significeth aright and inward whereby we subject us to understand the meaning of the word much of right and due to be found of the Church.

→ Let of all, see bringing forth the specific Law concerning the nature of the Levites: which privilege notwithstanding he will not give.

→ 1 Pet 3 11. Nay for to be a figure Neomyonia, for, of those things that are offered in the temple.

→ Are partakers with the altar in dividing the sacrifices.

11 * If we have sowed unto you spiritual things, is it a great thing if we reape your carnall things?

12 * If others with you be partakers of this power, are not we rather? nevertheless, we have not received this power: but suffer all things, that we should not hinder the Gospell of Christ.

13 * Doe you yet knowe, that they which minister about the holy things, eat of the altar of the Temple; and they which waite at the altar, are partakers with the altar?

14 So also hath the Lord ordeined, that they which preach the Gospell, should live of it.

15 But I have refused none of these things; neither wrote I these things, that it should be done unto me: for it were better for me to die, then that any man should make me reioycing vaile.

16 For though I preach the Gospell, I have nothing to reioyce of: for necessitye is laid upon me, and woe is unto me, if I preach not the Gospell.

17 For if I doe it willingly, I have a reward, but if I doe it against my will, not withstanding the dispensation is committed unto me.

18 What is my reward then? verely that when I preach the Gospell, I make the Gospell of Christ free, that I abuse not mine authority in it.

19 For though I be free from all men, yet have I made my selfe servant unto all men, that I may winne the moe.

20 * And unto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are under the Law, as though I were under the Lawe, that I may winne them that are under the Lawe:

21 To them that are without Lawe, as though I were without Lawe, (when I am not without Lawe as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Lawe:

22 To the weakke I become as weakke, that I may winne the weakke: I am made all things to all men, that I might by all means save some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 * Knowe ye not, that they which runne in a race, runne all, yet one receiveth the price: so runne that ye may obtaine.

25 And every man that proveth himselfe, shall obtaine the crowne: but woe for an incorruptible crowne: but woe for an incorruptible,

10 He taketh a way occasion of suspitions by the way, that it might not be thought that he wrote this, though he challenged his work, but was a paved him. For I am bound to preach the Gospell, seeing that the Lord hath incouraged me thereto: but unless I doe it willingly and for the love of God, nothing it to be allowed that I doe. If I had rather, yet I should have beene of, that I should not require my wages, then would it appeare that I tooke these gains: so much for the Gospels sake, as for my gainst and advantage.

11 He brings in an another cause of his mischief, to wit, that he might not also in allowing himselfe to receive any thing, but that he might not seeme to be against Christ, or might together with them be woe to Christ.

26 I therefore for ranne, not as uncertainly: for fight I, not as one that beatech the ayre.

27 But I beat downe my body, and bring it into subiection, lest by any means after that I have preached to other, I myselfe should be reproved.

CH A P. X.

1 If God spared not the Iewes, neither will he spare these who are of like condition.

2 Moreover, I brethren, I would not that ye should be ignorant, that all our fathers were under: that cloud, and all passed through that sea.

3 * And were all baptized unto c Moses, in that cloud, and in that sea.

4 * And did all eat of the same spirituall meat,

5 * And did all drinke of the same spirituall drinke (for they dranke of the spirituall Rock that followed them: and the Rocke was Christ.)

6 * But with them of whom God was not pleased: for they were * overthrown in the wilderness.

7 Now these things are our aft examples, to the intent that we should not lust after evil things as they also lusted.

8 Neither be ye idolaters as were some of them, as it is written, * The people fate downe to eat and drinke, and rose up to play.

9 Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand.

10 Neither let us tempt Christ, as some of them also tempted him, and * were destroyed of serpents.

11 Neither murmur ye, as some of them * also murmured, and were destroyed of the destroyer.

12 Now all these things came unto them for examples, and were written to admonish us, upon whom the kendes of the world are come.

13 Wherefore, let him that thinketh he standeth, take heed lest he fall.

14 These hath no tentation taken you, but such as appertaineth to man: and God is faithful,

23 * And to effect the Sacraments of the olde fathers: were all one with out, for they sought Christ only who offered himselfe unto them in diverse maner. b * All of them were baptized with the outward grace, but not in deede, whereas God cannot be served, but in truth. c * Meats being their guide. * Exod 16 15. d * The time that I lay in the Mannah, which was a spirituall meate to the beleevors, to whom Ie susus held upon Christ who is the true meate. * Exod 17 6. numb. 20 30. and 21 6. f * Of the river and running Racle, which followed the people. g * Discretly, and justly, Christ is to be taken together with the thing, which signifyed, and the truth signifye, for God doth not offer a bare thing, but the thing signifyed by the figure, together with which may be received with faith.

3 * Num 26 67. A amplifying of the example againe, them which are carried away with their lusts beyond the bounds which God hath mesured out. For this is the beginning of all evill, as of idollary (which hath gluttonie a companion unto it) fornication, rebellion against Christ, murmuring, and such like, which God punisheth most sharply: that olde people, to the ende that we which succede them, and have a more full declaration of the will of God, might by that meane take better heed.

h * Some reads, together with which was a libell contented of Baptism, made in the latter Tables of righteousness, and to be a libell contented of Baptism, made in the latter Tables. i * Num 21 9. i * Totempri Christi, is to provoke him to a combat with you, which they men doe, who abuse the knowledge that he hath given them, and make ite force for a cloak for their lustes and wicked deede. * Num 21 6. g. al. 106. 14. k * Num 24 37. 28. k * This run ayre is called the order, for it is the force which ye may use, to be as a condition the defendeth to the Corinthians themselves, warning them that they play not themselves, but live in the world, from the subtilties of Satan. Ye be with an infection, and correct them, that they may not be prone to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wilderness. l * Which cometh of weaknesse, which

in that would have you tempted for your profits sake, will give you an idole to set up out of the temptation.

¶ Now returning to those idoles fraites, that be may not frame to daily: as first be promifeth that hee will use no other reasons then such as they knew very well themselves. And be seif no idole to be borrow'd of the agree-ment in the things themselves. The holy bankets of the Christians are pledges, first of all of the communitie: that they have with Christ, and next one with another. The fraites also doe ratifie in their sacrifices, their mutual confidence in the same religion: therefore to doe the idolatry also, is to sever themselves from the idoles or devils rathes (as it is called) no-thing in thefe folow-ers bankets. Whereupon it followeth, that that table is a table of divins, and there fore you must knowe it: For you can not be partakers of the Lords and of Idoles together, much lesse may they bankets be accounted for things indifferent. Whose ben-efit with God?

which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to beare it.

14 Wherefore my beloved. see from idolatry.

15 I speake as unto them which have understanding: iudge ye what I say.

16 The cup of blessing which wee blefse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For wee that are many, are one bread and one body, because wee all are partakers of one bread.

18 Beholde Israel, which is after the p feth: are not they which eate of the sacrifices of partakers of the Altar?

19 What say I then that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that the things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.

21 Ye cannot drinke the cup of the Lord, and the cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Doe we provoke the Lord to anger? are we stronger then he?

23 All things are lawful for mee, but all things are not expedient: all things are lawful for me, but all things edifie not.

24 Let no man seeke his owne, but every man anothers wealth.

25 Whatsoever is sold in the shambles, eate ye, and asked no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleeve not, call you to a feast, and if ye will goe, whatsoever is set before you, eate, asking no question for conscience sake.

28 But if any man say unto you, This is sacrificed unto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is.)

29 And the conscience, I say, not thine, but of that other: for why should my libertie be con-

demned of another mans conscience?

30 For if I through Gods grace be partaker, why am I will spoken of, for that wherefore I give thanks?

31 Whether therefore ye eate, or drinke, or whatsoever ye doe, doe all to the glory of God.

32 Give none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God:

33 Even as I please all men in all things, not seeking mine owne profit, but the profits of many, that they might be saved.

¶ I seeke not my selfe, but Gods glory, and to the salvation of as many as may be: wherein the Apostle sheweth not so proud himselfe. The Corinthians (even his owne flocke) as an example, but to that hee calleth them basketts of Christ, unto whom hee himselfe had regard.

CHAPTER XI.

He blameth the Corinthians for that in their assemblies, they were praying habbing their head covered, and women bareheaded, and because their meetings tended to evil, as who mingled profane banquets with the holy Supper of the Lords, as which he required to be checked according to Christ's institution.

BE ye followers of mee, even as I am of Christ:

2 Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, and I delivered them to you.

3 But I will that ye know, that Christ is the head of every man: and the man is the womans head: and Gods Christes head.

4 Every man praying or prophesying having any thing on his head, dishonoureth his head.

5 But every woman that prayeth or prophesieth bareheaded, dishonoureth her head: for it is even one very thing as though she were shaven.

6 Therefore if the woman be not covered, let her also be shorn: and if it be shame for a woman to be shorn or shaven, let her be covered.

7 For a man ought not to cover his head: for as much as he is the image and glory of God: but the womans the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to have power over her head, because of the Lords Angels.

¶ A Beesteth downe God, in Christ our mediator: for the ende and marke no other of doctryne, but also ecclesiasticall discipline. Then applying it to the question purposed touching the comely apparell both of men and women in publick assemblies, he declareth that the woman is one degree better than man by the ordinance of God, and that the man is his subjection to Christ, that the glory of God ought to appear in the preminences of these. Eph. 5. 23. In that Christ is our mediator. 3 Hereof he gathereth that if men doe either pray or preach in publick assemblies having their heads covered (which was then a signe of subjection) they did as it were spoile themselves of their dignitie, against Gods ordinance. And it appeareth that this was a positive law serving only for the circumstances of the time that Paul lived in: by this reason, because in these our dayes, for as much as speake he rebeked in an assembly, is a signe of subjection. And in Rhod. he concludeth that women which these themselves in publick and ecclesiasticall assemblies without the signe and token of their subjection: it is to say, uncovered, shame themselves.

5 The first argument taken from the common sense of man, for so much as nature teacheth women, that it is dishonour for them to come abroad bareheaded, being that the haire given them thicke and long haire, which they doe so diligently trimme and decke, and that they can so to wife abide to have it shaven. 6 The second arguement is another matter in it: For man was made to rule and purpose, that the glory of God should appeare in his rule and authority: but the woman was made, that by profession of her obedience, she might more honour her husband. Gen. 3. 16. 7 He proveth the inequality of the woman; by that that the man is the master thereof, woman was first made. Gen. 2. 22.

8 Secondly, by that, that the woman was made for man, and not the man for the woman. The conclusion: Woman must be covered, to shew by her countenance, that shee acknowledgeth her subjection. 9 A covering which is a token of subjection.

10 What this meaneth, I doe not yet understand.

21 A digression which the Apostle makes, to shew that which he saith of the participation of bread, and lower degrees of women in consideration of the police of the Church, should be taken as though there were no more of this iniquity. Therefore he saith that men have in such sort the preeminence that God made them not alone, but women also: and woman was made of man, that man also are borne by the means of a woman, and it is ought to put them in minde to observe the degree of every sex, in such sort, that man shall be considered as the first degree, and woman as the second.

11 Nevertheless, neither is the man without the woman, neither the woman without the man.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 I judge in your selves, Is it comely that a woman pray unto God uncovered?

14 Dutch: not nature it is to teach you, that if a man have long haire, it is a shame unto him?

15 But if a woman have long haire, it is a praise unto her: for her haire is given her for a covering.

16 But if any man lust to be contentious, we have no such custome, neither the Churches of God.

17 Now in this that I declare, I praye you not, that yee come together, not with pride, but with hurt.

18 For first of all, when yee come together in the Church, I desire that there are divisions among you: and I believe it to be true in some part.

19 For there must be heresies even among you, that they which are approved among you, might be knowne.

20 When yee come together therefore into one place, it is not to eate the Lords Supper.

21 For every man when they should eate, taketh his owne supper before, and one is hungry, and another is drunken.

22 Have ye not houses to eate and to drinke in? despite ye the Church of God, and flame them that have not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which I have also delivered unto you, to wit, That the Lord layes in the night when he was betrayed, tocke bread.

24 And when he had given thanks, he brake it, and said, Take, eate: this is my body, which is broken for you: this doe yee in remembrance of me.

25 After the same maner also he tooke the Cup, when he had supped, saying, This cup is the New Testament in my blood: this do as ut as ye drinke it in remembrance of me.

26 For as often as ye shall eate this bread, and drinke this cuppe, yee shew the Lords death till he come.

27 Whosoever shall eate of this bread, and drinke of this cup, unworthily, shall be guilty of the Lords death. But let every man examine himselfe, and so let him eate of that bread, and drinke of that cup. For whosoever shall eate and drinke unworthily, shall be guilty of the Lords death.

28 Whosoever shall eate of this bread, and drinke of this cup, unworthily, shall be guilty of the Lords death. But let every man examine himselfe, and so let him eate of that bread, and drinke of that cup. For whosoever shall eate and drinke unworthily, shall be guilty of the Lords death.

27 Therefore, whosoever shall eate this bread, and drinke the cuppe of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 And let every man therefore examine himselfe, and let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords body.

30 That which cause many are weak, and sicke among you, and many sleepe.

31 For if we would judge our selves, we should not be judged.

32 But when wee are judged, we are chastened of the Lord, because we should not be judged with the world.

33 Wherefore, my brethren, when yee come together to eate, tary one for another.

34 And if any man be hungry, let him eate at home, that yee come not together unto condemnation. 35 Other things will I set in order when I come.

knowledge of Christ, or not sufficient, though they profess Christians Religion: and others such like. This place beareth testimony the faith of Christians, which is the Papists maintenance, who have said to offend the Lords body, that hath consecration of the worthiness of it, and therefore, committed to it, hath made which great reverence. 21 The prophaning of the body and blood of the Lord in his mysteries is thereby punished of him, and therefore such a mischief ought diligently to be prevented by judging and correcting of a mans selfe. 27 And examine you selves, by faith and repentance, separating your selves from the world, as the Supper for private prayer. 28 The Supper of the Lord was instituted not to feed the belly, but to feede the foule with the communion of Christ, and therefore it ought to be separate from common banquet. 34 Such things as pertained to order, as place, time, forme of prayers, and other such like, the Apostle took order for in Congregation, according to the consecration of times, places and persons.

CHAPTER XII.

1 To shew the Corinthians from contention and pride, he thrusteth that spiritual gifts are therefore diversly bestowed, so that some being given to be others employed, as we may see grow up together into one body of Christ in such equal proportion and measure, so as the members of mans body are.

2 Now concerning spiritual gifts, brethren, I would not have you ignorant.

3 Yee knowe that yee were Gentiles, and were carried away unto the dumbe idols, as yee were led.

4 Wherefore I declare unto you, that no man speaking by the spirit of God, calleth Iesus a execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

5 Now there are diversities of gifts, but the same Spirit.

6 And there are diversities of administrations, but the same Lord.

7 And there are diversities of operations, but the same God.

8 The gifts of God are bestowed diversly, as the Spirit is given to every man, as he will. 9 The operations of God are bestowed diversly, as the Spirit is given to every man, as he will. 10 The administrations of God are bestowed diversly, as the Spirit is given to every man, as he will. 11 The gifts of God are bestowed diversly, as the Spirit is given to every man, as he will. 12 The operations of God are bestowed diversly, as the Spirit is given to every man, as he will. 13 The administrations of God are bestowed diversly, as the Spirit is given to every man, as he will.

39 Whosoever contemns the holy Sacraments, that is, the Lords Supper, shall be guilty of the death of Christ, and shall be grievously punished for ever. 40 Whosoever that needs in such mysteries should be handled. 41 Cor 13. 5. 42 The examination of a mans faith, is of necessity required in the Supper, and therefore they ought not to be admitted unto it, which can not examine themselves: as children, furious and madde men, also such as either have no other faith like. 43 This place beareth testimony the faith of Christians, which is the Papists maintenance, who have said to offend the Lords body, that hath consecration of the worthiness of it, and therefore, committed to it, hath made which great reverence. 21 The prophaning of the body and blood of the Lord in his mysteries is thereby punished of him, and therefore such a mischief ought diligently to be prevented by judging and correcting of a mans selfe. 27 And examine you selves, by faith and repentance, separating your selves from the world, as the Supper for private prayer. 28 The Supper of the Lord was instituted not to feed the belly, but to feede the foule with the communion of Christ, and therefore it ought to be separate from common banquet. 34 Such things as pertained to order, as place, time, forme of prayers, and other such like, the Apostle took order for in Congregation, according to the consecration of times, places and persons.

44 Now he inserteth into the third part of this treatise, touching the sight of spiritual gifts, wherein he giveth the Corinthians plainly to understand, that they abused them: For they that received, bragged ambitiously of them, and so robbed the gifts of his gift: and having no consideration of their brethren abused to a vain ostentation, and so robbed the Church of the use of those gifts. On the other side, the inferior sort envied the better, and went about to make a departure, so that all that body was as it were scattered and rent in pieces. So then hee going about to remedie these evils, will shew them first to consider diligently, that they have not these gifts of themselves, but from the free grace and liberality of God, to whose glory they ought to bestow them all. 2 The power of all purpofe, that wherein they were at this time invid, with those excellant gifts, is what purpofe, what service, and the Governour, mere liberality. 3 The conclusion is: Know you therefore, that you cannot so much as move your lips to honour Christ without, but by the grace of the holy Ghost. 4 Cor 13. 1. 5 Cor 13. 1. 6 Cor 13. 1. 7 Cor 13. 1. 8 Cor 13. 1. 9 Cor 13. 1. 10 Cor 13. 1. 11 Cor 13. 1. 12 Cor 13. 1. 13 Cor 13. 1. 14 Cor 13. 1. 15 Cor 13. 1. 16 Cor 13. 1. 17 Cor 13. 1. 18 Cor 13. 1. 19 Cor 13. 1. 20 Cor 13. 1. 21 Cor 13. 1. 22 Cor 13. 1. 23 Cor 13. 1. 24 Cor 13. 1. 25 Cor 13. 1. 26 Cor 13. 1. 27 Cor 13. 1. 28 Cor 13. 1. 29 Cor 13. 1. 30 Cor 13. 1. 31 Cor 13. 1. 32 Cor 13. 1. 33 Cor 13. 1. 34 Cor 13. 1. 35 Cor 13. 1. 36 Cor 13. 1. 37 Cor 13. 1. 38 Cor 13. 1. 39 Cor 13. 1. 40 Cor 13. 1. 41 Cor 13. 1. 42 Cor 13. 1. 43 Cor 13. 1. 44 Cor 13. 1. 45 Cor 13. 1. 46 Cor 13. 1. 47 Cor 13. 1. 48 Cor 13. 1. 49 Cor 13. 1. 50 Cor 13. 1. 51 Cor 13. 1. 52 Cor 13. 1. 53 Cor 13. 1. 54 Cor 13. 1. 55 Cor 13. 1. 56 Cor 13. 1. 57 Cor 13. 1. 58 Cor 13. 1. 59 Cor 13. 1. 60 Cor 13. 1. 61 Cor 13. 1. 62 Cor 13. 1. 63 Cor 13. 1. 64 Cor 13. 1. 65 Cor 13. 1. 66 Cor 13. 1. 67 Cor 13. 1. 68 Cor 13. 1. 69 Cor 13. 1. 70 Cor 13. 1. 71 Cor 13. 1. 72 Cor 13. 1. 73 Cor 13. 1. 74 Cor 13. 1. 75 Cor 13. 1. 76 Cor 13. 1. 77 Cor 13. 1. 78 Cor 13. 1. 79 Cor 13. 1. 80 Cor 13. 1. 81 Cor 13. 1. 82 Cor 13. 1. 83 Cor 13. 1. 84 Cor 13. 1. 85 Cor 13. 1. 86 Cor 13. 1. 87 Cor 13. 1. 88 Cor 13. 1. 89 Cor 13. 1. 90 Cor 13. 1. 91 Cor 13. 1. 92 Cor 13. 1. 93 Cor 13. 1. 94 Cor 13. 1. 95 Cor 13. 1. 96 Cor 13. 1. 97 Cor 13. 1. 98 Cor 13. 1. 99 Cor 13. 1. 100 Cor 13. 1.

*I The holy Ghost
speaks and breath
himself freely
in giving these
gifts.
To the wife and
benefit of the
Church.
I He declares
this manifold di-
versitie, and recom-
mend up these
best gifts, bearing
that in their
heads, which he
said before, to
wit, that all these
things proceeded
from one selfe
same Spirit.
b Wifedome is a
most excellent gift,
whereof we see not
only for them
which teach, but
also for them that
exhort and com-
fort, which thing is
proper to the Pa-
stours office, as the
word of knowledge
agreeth to the Do-
ctours.
i By operation hee
meaneth those great
workings of Gods
mighty power,
whereof we see
and excell among
his miracles, as
the delivery of his
people Israel by
the hand of Mo-
ses: that which
heer by Elias
to wit the Priests
of Baal, in send-
ing downe fire
from heaven to
consume his sacrifi-
ce: and that
which hee did by
Peter in the mat-
ter of Ananias and Saphira.*

God is the same which worketh all in all.
7 But the manifestation of the Spirit is given to every man, to show profit withall.
8 For to one is given by the Spirit the word of wisdom: and to another the word of knowledge, by the same Spirit:
9 And to another is given faith by the same Spirit: and to another the gifts of healing, by the same Spirit:
10 And to another the operations of great works: and to another, prophecies: and to another, the discerning of spirits: and to another, diversities of tongues: and to another, interpretation of tongues.
11 And all these things worketh one and the selfe same Spirit, distributing to every man severally as he will.

12 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, yet are but one body: so even so is the Church.
13 For by one Spirit are we all baptized into one body, whether we be Jewes, or Grecians, whether we be bond, or free, and all have beene all made to drink into one Spirit.
14 For the body also is not one member, but many.
15 If the foore would say, Because I am not of the hand, I am not of the body, is it therefore not of the body?
16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18 But nowe hath God disposed the members every one of them in the body at his owne pleasure.
19 For if they were all one member, where were the bodie?
20 But now are there many members, yet but one body.

k Foecetting of things to come. l Wherby false prophets are known from true, where in Peter said Philip in discovering Symon Magus, Actes 8. 10. m Rom. 12. 3. eph. 4. 7. m Hee addeeth one which another every one of them belong to the profit of all, that which be hath received, according as his ministry doeth require. i For all Churches where soever they are dispersed thorow the whole world, are divers members of one body. n Ephesians 4. 11. l The offices of Deacons, v He teacheth forth the order of Elders which were the maintainers of the Churches discipline. 14 Hee teacheth them that are ambitious and envious, a certaine holy ambition and envie, to wit, if they give themselves to the best gifts, as such as are most profitable to the Church, and so if they contend to excell one another to love, which is most profitable althogether.

21 And the eye cannot say unto the hand, I have no neede of thee: nor the head againe to the feete, I have no neede of you.
22 Yea, much rather those members of the bodie, which seeme to be more feeble, are necessary.
23 And upon those members of the bodie, which we thinke most unhonour, put we more honour: and our weaker parts have more comeliness.
24 For our comely parts neede it not: but God hath tempered the body together: and hath given the more honour to that part which lacked.
25 Least there should be any division in the bodie: but that the members should have the same care one for another.
26 Likewise if one member suffer, all suffer with it: if one member be had in honour, all the members rejoyce with it.
27 Now ye are the bodie of Christ, and members of his flesh and bone.

28 And God hath ordained some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, & helpers, & governours, diversitie of tongues.
29 Are all Apostles? are all Prophets? are all teachers?
30 Are all doers of miracles? have all the gifts of healing? doe all speak with tongues? doe all interpret?
31 Yea? But desire you the best gifts, and I will yet shew you a more excellent way.

they have a communite both in commodities and discomforts. P Of the smallest and wisest offices, and therefore finally accounted of, of the rest. Q We more carefully cover them. r Should be taught their operations and offices to the profit and preservation of the whole body. 13 Nowe be applyeth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are divers functions and divers gifts, it is their doerie, not to offend one against another, either by envie or ambition, but rather by their being loved together in love and charitie one with another, every one of them belong to the profit of all, that which be hath received, according as his ministry doeth require. i For all Churches where soever they are dispersed thorow the whole world, are divers members of one body. n Ephesians 4. 11. l The offices of Deacons, v He teacheth forth the order of Elders which were the maintainers of the Churches discipline. 14 Hee teacheth them that are ambitious and envious, a certaine holy ambition and envie, to wit, if they give themselves to the best gifts, as such as are most profitable to the Church, and so if they contend to excell one another to love, which is most profitable althogether.

CHAP. XIII.

1 He sheweth that there are gifts far excellent, which in Gods sight are not corrupt, if Charitie be among: 4 and therefore he directeth unto the commendation of it.

1 Though I speak with the tongues of men and of Angels, and have not love, I am as sounding braile, or a tinkling cymbal.
2 And though I had the gift of prophecie, and knew all secretes and all knowledge, yea, if I had all faith, so that I could remove mountains, and had not love, I were nothing.
3 And though I feede the poore with all my goods, and though I give my body, that I be burned, and have not love, it profiteth me nothing.

4 Therefore if I have not love, I am as a sounding braile, or a tinkling cymbal.
5 And though I should give all my goods to feede the poore, and though I should give my body to be burned, and have not love, it profiteth me nothing.
6 Love is the bond of perfect knowledge.
7 Wherefore love is the bond of perfect knowledge.
8 Love is the bond of perfect knowledge.
9 Love is the bond of perfect knowledge.
10 Love is the bond of perfect knowledge.
11 Love is the bond of perfect knowledge.
12 Love is the bond of perfect knowledge.
13 Love is the bond of perfect knowledge.
14 Love is the bond of perfect knowledge.
15 Love is the bond of perfect knowledge.
16 Love is the bond of perfect knowledge.
17 Love is the bond of perfect knowledge.
18 Love is the bond of perfect knowledge.
19 Love is the bond of perfect knowledge.
20 Love is the bond of perfect knowledge.

15 Now one the other fid, as the feete to the hand, to them which we see indeed with more excellent gifts, willing them not to despise the inferioris as unprofitable, and as though they served to no use: for God, sayeth hee, hath in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lacke the more shew and such as we are ashamed of, and that they should have more care to feede us, and to cover them: that by this means we may be knit together, which is in both parts, might keepe the whole body in peace and concord: that although if each part be considered apart, they are of divers degrees and conditions, yet because they are joined together,

16 Hee teacheth them that are ambitious and envious, a certaine holy ambition and envie, to wit, if they give themselves to the best gifts, as such as are most profitable to the Church, and so if they contend to excell one another to love, which is most profitable althogether.

1 Hee reasoneth first of Charitie, the excellencie wherof he sheweth by this, that without it, all other gifts are as nothing before God, which thing be proved by his being loved together in love and charitie one with another, every one of them belong to the profit of all, that which be hath received, according as his ministry doeth require. i For all Churches where soever they are dispersed thorow the whole world, are divers members of one body. n Ephesians 4. 11. l The offices of Deacons, v He teacheth forth the order of Elders which were the maintainers of the Churches discipline. 14 Hee teacheth them that are ambitious and envious, a certaine holy ambition and envie, to wit, if they give themselves to the best gifts, as such as are most profitable to the Church, and so if they contend to excell one another to love, which is most profitable althogether.

1 He defecteth
in the nature
of charity,
partly by a com-
parison of econo-
mies, and partly
by the effect of
it self: whereby
the Corin-
thians may
understand,
both how pre-
sirable it is in
the Church, and
how necessary,
and also
to see they are
from it: and there-
fore how vainly
and without cause
they are proud
& boast for words
without merit.
2 It is not com-
mon.
3 He says that
significatives in
tongues, & r the
liberwes means
purs, significatives,
is the same
word used
throughout
the epistle, in
reference to the
excellence of
charity, in that
it shall never be
abolished in the
Saints, whereas the other gifts which are necessary for the building up of the Church, so
soon as we live here, shall have no place in the world to come. 4 The way to get
knowledg by prophesying. 5 The reason: because we are now in that state, that
we have neede to learne daily, and therefore we have neede of hole benefite, to wit,
of the gifts of tongues, and knowledge, and also of them that teach them. But to what
purpose theye then, when we have obtained and gotten the full knowledge of
God, which serve now but for them which are imperfect, and goe by degrees to per-
fection. 6 He learne imperfectly. 7 He teache fourth that that by sayd, by an
excellence similitude comparing this life to our infancy or childhood, wherein we hag-
ger and flammer rather then speake, and make and understand that childish things,
and therefore have neede of such things as may forme and frame our tongue and
minde: But when we become men, to what purpose should we desire that flammer-
ing, those childish toys, and such like things, whereby our childhood is framed by
little and little? 6 The applying of the similitude of our childhood to this present life,
wherin wee darkely behold heavenly things, according to the small measure of light
which is given us, through the understanding of tongues, and hearing the teachers and
members of the Church, of our mans age and strength, to that heavenly and eternall
life, wherein when we behold God himselfe present, and are glorified with his full and
perfect light, to what purpose should we desire the voice of man, and those worldly
things which are most imperfect? But yet then, shall all the Saints be knit both with
God, and beweeke themselves with much fervent love, and therefore charity shall not
be abolished, but perfected although it shall not be beloved forth and entertained by
such worldly duties as peculiarly and onely belong to the inimitie of this life.

4 A Love doth suffre love; it is bountifull; it loveth
envious not: love doth not boast it selfe: it is not
puffed up:
5 It doth not uncomely thing: it seeketh not
her owne thing: it is not provoked to anger: it
thinketh not evil:
6 It rejoiceth not in iniquitie, but freioygeth
in the truth:
7 It putteth all things: it beleeveth all things:
it hopeth all things: it endureth all things.
8 Love doeth never fall away, though that
prophecies be abolished, or the tongues cease,
or knowledge vanish away.
9 For we know in part, and wee prophesie
in part:
10 But when that which is perfect, is come,
then that which is in part shall be abolished.
11 When I was a child, I spake as a child:
I understood as a child, I thought as a child;
but when I became a man, I put away childish
things.
12 For now we see thorow a glasse darkely:
but then shall we see face to face. Now I
know in part: but then shall I knowe even as I
know,
13 And now abideth faith, hope and love,
even these three: but the chiefest of these is love.

2 For hee that speaketh a strange tongue,
speaketh not unto men, but unto God, for no
man heareth him; howbeit in the spirit he speaketh
himselfe things.
3 But he that prophesieth, speaketh unto men
to edifying, and to exhortation, and to comfort.
4 He that speaketh strange language, edifieth
himselfe: but hee that prophesieth, edifieth the
Church.
5 I would that ye all spake strange languages,
but rather that ye prophesied: for greater is hee
that prophesieth, then hee that speaketh diverse
tongues, except hee expound it, that the Church
may receive edification.
6 And now, brethren, if I come unto you
speaking diverse tongues, what shall I profit you,
except I speake to you, either by revelation, or by
knowledge, or by prophesying, or by doctrine?
7 Moreover things without life which give
a sound, whether it be a pipe or an harpe, except
they make a distinction in the sounds, how shall
it be known what is piped or harped?
8 And also if the trumpet give an uncertain
sound, who shall prepare himselfe to battell?
9 So likewise you, by the tongue, except yee
utter words that have signification, how shall it
be understood what is spoken? for ye shall speake
in the ayre.
10 There are so many kinds of voyces (as it
comerh to passe) in the world, and none of them
is dumbe,
11 Except I know then the power of the voice,
I shall unto him that speaketh a Barbarian, and
he that speaketh, shall be a Barbarian unto me.
12 Even so, forasmuch as yee cover spiritual
gifts, seeke that ye may excell unto the edifying of
the Church.
13 Wherefore, let him that speaketh a strange
tongue, pray that he may interpret.
14 For if I pray in a strange tongue, my
spirit prayeth: but mine understanding is without
fruit.
15 What is it then? I will pray with the spirit:
but I will pray with the m understanding also: I
will sing with the spirit: but I will sing with the
understanding also.
16 Else, when thou blest with the spirit,
how shall hee that occupieth the roume of the
unlearned, say Amen, at thy giving of thanks,

2 He repro-
bates their prevale
judgements
touching the gift of
tongues. For why
as it is given to
us, to receive
that the myeries
of God might be
the better known
to a great sort.
Thereby is evi-
dent that Prophe-
cie, is necessary
unto the edifying
of the gift of tongues
out to serve, is
better here this:
and therefore the
Corinthians did
judge wisely, in
that they made
more account of
the gift of tongues
then of prophes-
ying: because
forsooth the gift
of tongues was a
thing more to be
desired, as it
hereupon followed
another abuse of
the gift of tongues,
in that the Corin-
thians used tongues
in the Congregation,
without an in-
terpreter. Which
thing although it
might be done to
some profit of him
that spake it, yet
he corrupted the
right use of
it: because
there came thereby
no profit to the
hearer: and com-
mon affinites
were intestine
and appointed not
to be used
among diverse
manners of com-
munity, but for the
profit of the whole
company.
3 A strange lan-
guage, which no
man can under-
stand, without an
interpreter.
4 By that inspira-
tion which he had
received of
the spirit, which
was without
the company can
understand.
5 He that
speaketh
without an
interpreter,
is as if he
spake
unto himselfe.
6 He that
speaketh
without an
interpreter,
is as if he
spake
unto himselfe.
7 He that
speaketh
without an
interpreter,
is as if he
spake
unto himselfe.
8 He that
speaketh
without an
interpreter,
is as if he
spake
unto himselfe.

CHAP. XIV.

1 He commendeth the gifts of prophesying: 7 and by a simi-
litude taken of musical instrument: 12 he teacheth the
true use of interpreting the Scriptures: 17 he teacheth
us the abuse: 18 And forbiddeth women to speake in
the Congregation.
2 Followe after love, and love spiritual gifts,
and rather that ye may a prophetic,
3 He inter-
fereth
now of that,
4 He spake before:
5 The reason
therein
charitie is the chiefest of all, before all things set it before you as chiefest
and principall: and to esteem those things as most excellent, which promote the greater
part of them; as prophesie, that is to sayne gifts of teaching and applying the doctrine,
which was contented in respect of other gifts, although it be the chiefest and most ex-
cellently the Church) and that which becometh a man, seeme to be as zealous as the
gifts of tongues, when a man was suddenly lodged with the knowledge of many
tongues, which made men greatly amazed, and yet of itselfe was not greatly to any use,
unless there were an interpreter. 6 He that prophesie be thers to us the things we

1 He repro-
bates their
prevale
judgements
touching the
gift of
tongues.
2 He saith
that
significatives
in
tongues,
& r the
liberwes means
purs, significatives,
is the same
word used
throughout
the epistle,
in
reference to
the
excellence
of
charity,
in
that
it
shall
never
be
abolished
in
the
Saints,
whereas
the
other
gifts
which
are
necessary
for
the
building
up
of
the
Church,
so
soon
as
we
live
here,
shall
have
no
place
in
the
world
to
come.
3 The
way
to
get
knowledg
by
prophesying.
4 The
reason:
because
we
are
now
in
that
state,
that
we
have
neede
to
learne
daily,
and
therefore
we
have
neede
of
hole
benefite,
to
wit,
of
the
gifts
of
tongues,
and
knowledge,
and
also
of
them
that
teach
them.
But
to
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theye
then,
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obtained
and
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the
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knowledge
of
God,
which
serve
now
but
for
them
which
are
imperfect,
and
goe
by
degrees
to
per-
fection.
6 He
learne
imperfectly.
7 He
teache
fourth
that
that
by
sayd,
by
an
excellence
similitude
comparing
this
life
to
our
infancy
or
childhood,
wherin
we
hag-
ger
and
flammer
rather
then
speake,
and
make
and
understand
that
childish
things,
and
therefore
have
neede
of
such
things
as
may
forme
and
frame
our
tongue
and
minde:
But
when
we
become
men,
to
what
purpose
should
we
desire
that
flammer-
ing,
those
childish
toys,
and
such
like
things,
wherby
our
childhood
is
framed
by
little
and
little?
6 The
applying
of
the
similitude
of
our
childhood
to
this
present
life,
wherin
wee
darkely
behold
heavenly
things,
according
to
the
small
measure
of
light
which
is
given
us,
through
the
understanding
of
tongues,
and
hearing
the
teachers
and
members
of
the
Church,
of
our
mans
age
and
strength,
to
that
heavenly
and
eternall
life,
wherin
when
we
behold
God
himselfe
present,
and
are
glorified
with
his
full
and
perfect
light,
to
what
purpose
should
we
desire
the
voice
of
man,
and
those
worldly
things
which
are
most
imperfect?
But
yet
then,
shall
all
the
Saints
be
knit
both
with
God,
and
beweeke
themselves
with
much
fervent
love,
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therefore
charitie
shall
not
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forth
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worldly
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peculiarly
and
onely
belong
to
the
inimitie
of
this
life.
12 He
teacheth
the
true
use
of
interpreting
the
Scriptures.
17 He
teacheth
us
the
abuse.
18 And
forbiddeth
women
to
speake
in
the
Congregation.

feeling he knoweth not what thou sayest

17 For thou verely givest thanks well, but the other is not edified.

18 I thank my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake 9 five words with mine understanding, that I might also instruct others, then ten thousand words in a *strange* tongue.

20 Brethren, be not children in understanding, but as concerning maliciousnes be children, but in understanding be of a ripe age.

21 In the Law it is written, & by men of other tongues, and by other languages will I speake unto this people: yet so shall they not heare mee, saith the Lord.

22 Wherefore *strange* tongues are for a signe, not to them that beleeve, but to them that beleeve not: but prophesying *vereth* not for them that beleeve not, but for them which beleeve.

23 If therefore, when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are vnclearned, or they which beleeve not, will they not say, that ye are out of your wits?

24 But if all prophetic, and there come in one that beleeveh not, or one vnclearned, he is rebuked of all men, and is iudged of all.

25 And so are the secrets of his heart made manifest, & so he will fall downe on his face and worship God, and say plainly that God is in you in deede.

26 What is to be done then, brethren? when ye come together, according as every one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath revelation, or hath interpretation, let all things be done unto edifying.

27 If any man speake a *strange* tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, *which speaketh languages*, and let him speake to himselfe, and to God.

29 Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing be revealed to another that siteth by, let the first hold his peace.

31 For ye may all prophetic one by one, that all may learne, and all may have comfort.

32 And the spirits of the Prophets are subject to the Prophets.

33 For God is not the author of confusion, but of peace, as ye see in all the Churches of the Saints.

34 Let your women keepe silence in the Churches: for it is not permitted unto them to speake; but they ought to be subject, as also the Law saith,

35 And if they will learne any thing, let them aske their husbands at home: for it is a blame for women to speake in the Church.

36 Came the worde of God out from you? either came it unto you only?

37 If any man think himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the commandements of the Lord.

38 And if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophetic, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

for such as he stubbently ignorant, and will not abide to be taught, butto go forward notwithstanding in the things which are right. 18 Prophetic ought simply to be retained and kept in Congregacions, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAPTER. XV.

I The Gospel that Paul preached. 2 Paul sawe Christ. 3 The death and resurrection of Christ. 4 Paul sawe Christ. 5 He had perswaded that Church a while of afterward he was made a minister. 6 Christ first rose againe, and we all shall rise by him. 7 The last enemies, death. 8 The baptizing of the dead. 9 At Ephesus Paul sought unto him. 10 How the dead are raised. 11 The first Adam. The last Adam. 12 The first and second man. 13 We shall all be changed, we shall not all sleepe. 14 Death sing. 15 Vilitie. 16 Confiance and steadfastnes.

14 A general conclusion of the resurrection of the righte of spiritual gifts in assemblies: with a thirde reprehension. 15 If the Corinthians might alwaies seeme in themselves to be wise. 16 A desire to knowe the things which are written in spiritual letters. 17 The Church ought not to care

Moreover, I brethren, I declare unto you the Gospell which I preached unto you, which yee have also received, and wherein yee continue,

2 And whereby yee are saved, if yee keepe in memory, after what manner I preached it unto you, but except yee have beleeved in vaine.

3 For first of all, I delivered unto you that which I received, how that Christ died for our finnes, according to the Scriptures,

4 And that he was buried, and that he arose the third day according to the Scriptures,

5 And that he was seene of Cephas, then of the twelve,

6 After that he was seene of more then five hundred brethren at 4 once: whereof many remaine unto this present, and some also are alive.

7 After that, he was seene of James: then of all the Apostles.

8 And last of all he was seene also of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God I am that I am: and his grace which is in me, was not in vaine; but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so have ye beleeved.

12 Now if it be preached, that Christ is risen

1 The sixth treatise of this Epistle, concerning the resurrection: and he use a tradition

of passing over from one matter to another, shewing first that he bringeth no new thing, to the end that the Corinthians might be understood that they had bene to have them

the signe confite: and next that he goeth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith

must needs come to nothing: And so at the beginning he begins to this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it by the testimony of the Scriptures, and by the witness of the Apostle,

Gal. 3:26. In the profession whereof you continuare. 3 Which is very alward, and cannot be hid, but shall be made manifest to all men. 4 1 Cor. 15:5. He was seene of Cephas, then of the twelve. 5 And he was seene of more then five hundred brethren at once. 6 1 Cor. 15:15. I laboured more abundantly then they all. 7 1 Cor. 15:16. Yet not I, but the grace of God which is with me.

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8 He propoudeh himselfe as an example, but they may be ashamed of their foolish ambition, also that he may knowe that he is full of envy, 7 of very few needs. 9 How he reprooveth them freely for their childish folly, which he knows how this gifts of tongues which are given to the profit of the Church, is turned by their ambition into an instrument of hurting, seeing that this same also is coveted amongst the unlearned, and who polluted the tabernacles of the people, that he dispersed them among which strangers, whose language they vnderstood not. 10 Max. 43. 11 By the last he vnderstandeth all the whole Scripture. 12 1 Cor. 15:11, 10 The conclusion: Therefore let the gift of tongues serue to profit the vnclearned, and vnclearned, vntill it be referred to prophetic (that is to say, to the interpretation of Scripture) and that which is spoken be by that which is vnderstood of the hearers. 11 Another argument: The gift of tongues without prophetic is not profitable to the faithful: but also doth very much hurt as well to them as to the vnclearned which should be won by the publication thereof. 12 By this meaneth cometh to passe, that the faithful seeme to other to be made, much lesse can the vnclearned be instructed thereby. 13 Luke Actes 4:13. 14 The conclusion: The edifying of the Congregation is a rule and square of the right use of all spiritual gifts. 15 The manner how to use the gifts of tongues. It may be lawfull for one or two, or at the most for three, to use the gift of tongues, one after another, as a signe, so that there be none to expound the same: but if there be none to expound, let him that hath the gift, speake to himselfe alone. 16 The manner of prophesying: Let two or three propound, and let the other iudge of that that is propounded: whether it be agreeable to the word of God or no: If in this examination the Lord giveth any man thought to speake, let them give him leave to speake. Let every man be admitted to prophetic, severally and in his order, so farre forth as it is requisite for the edifying of the Church. Let them be content to be subjected to others iudgement. 17 He doth not wish that the fathers being which are inspired with Gods spirit. 18 Where we are commanded to be silent by a foolishness, and they are commanded to aske of their husbands at home. 19 1 Tim. 3, 12, 6 Tit. 3, 16,

and of more then five hundred brethren, and last of all by his owne. Gal. 3:26. In the profession whereof you continuare. 3 Which is very alward, and cannot be hid, but shall be made manifest to all men. 4 1 Cor. 15:5. He was seene of Cephas, then of the twelve. 5 And he was seene of more then five hundred brethren at once. 6 1 Cor. 15:15. I laboured more abundantly then they all. 7 1 Cor. 15:16. Yet not I, but the grace of God which is with me. 8 Gal. 3:26. In the profession whereof you continuare. 3 Which is very alward, and cannot be hid, but shall be made manifest to all men. 4 1 Cor. 15:5. He was seene of Cephas, then of the twelve. 5 And he was seene of more then five hundred brethren at once. 6 1 Cor. 15:15. I laboured more abundantly then they all. 7 1 Cor. 15:16. Yet not I, but the grace of God which is with me.

from the dead, how say some among you, that there is no resurrection of the dead?

13 ¶ For if there be no resurrection of the dead, then is Christ not risen :

14 ¶ And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are found also false witnesses of God : for we have testified of God, that he hath raised up Christ : whom he hath not raised up, if so be the dead be not raised.

16 ¶ For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine : ye are yet in your finnes.

18 ¶ And so they which are asleepe in Christ, are perished.

19 ¶ If in this life only we have hope in Christ, we are of all men the most miserable.

20 Now but now is Christ risen from the dead, and was made the first fruites of them that slepe.

21 ¶ For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive,

23 ¶ But every man in his owne order : the first fruites is Christ, afterwards, they that are of Christ, at his coming shall rise againe.

24 ¶ Then shall the end, when he hath delivered up the Kingdome to God, even the Father, when he hath put downe all rule, and all authoritie and power.

25 For he must reigne till he hath put all

his enemies under his feete.

26 The last enemy that shall be destroyed, is death.

27 ¶ For he hath put downe all things under his feete (And when he saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued unto him, then shall the Sonne also himselfe be subiect unto him, that did subdue all things vnder him, that God may be all in all.

29 ¶ Els what shall they doe which are baptized for dead ? if the dead rise not at all, why are they then baptized for dead ?

30 ¶ Why are we also in iopardie every hour ?

31 By our reioicing which I have in Christ Iesus our Lord, I die daily.

32 ¶ If I have fought with beasts at Ephesus, after the manner of men, what advantage it me, if the death be not raised up ? let us eate and drinke : for to morow we shall die.

33 ¶ Be not deceived : evill speakings corrupt good manners.

34 Awake to live righteously, and sinne not : for some have not the knowledge of God, I I speak this to your shame.

35 ¶ But some man will say, How are the dead raised up ? and with what body cometh they forth ?

36 ¶ O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that bodie that shall be, but bare corne as it falleth, of wheat, or of some other,

38 ¶ But God giveth it a body at his pleasure,

and to himselfe he giveth another body, as he will : and to what sower he will, he will also give another body, according to his purpose.

39 ¶ As we have borne the image of the earth, we shall also bear the image of the heaven. As we have borne the image of man, we shall also bear the image of God.

40 ¶ There shall be sown in corruption, and shall also rise in incorruption. There shall be sown in dishonour, and shall also rise in glory. There shall be sown in weakness, and shall also rise in power.

41 ¶ There shall be sown in mortality, and shall also rise in immortality. There shall be sown in the image of the corruptible, and shall also rise in the image of the incorruptible.

42 ¶ As that which is sown is first, and afterwards is raised up, so shall they which be sown in corruption, be first, and afterwards be raised up in incorruption.

43 ¶ As that which is sown is first, and afterwards is raised up, so shall they which be sown in dishonour, be first, and afterwards be raised up in glory.

44 ¶ As that which is sown is first, and afterwards is raised up, so shall they which be sown in weakness, be first, and afterwards be raised up in power.

45 ¶ As that which is sown is first, and afterwards is raised up, so shall they which be sown in the image of the corruptible, be first, and afterwards be raised up in the image of the incorruptible.

46 ¶ As that which is sown is first, and afterwards is raised up, so shall they which be sown in mortality, be first, and afterwards be raised up in immortality.

47 ¶ As that which is sown is first, and afterwards is raised up, so shall they which be sown in the image of the corruptible, be first, and afterwards be raised up in the image of the incorruptible.

Christ is reserued here, as he appeared in the forme of a servant, in which respect he ruled the Church as a head, and that because his power was in him from his Father

The raising up of the arguments which is taken from the whole to the parts : If all his enemies shall be put under his feet, then must it needs be that death also shall be subdued unto him

¶ Psal. 86. Heb. 2. 5. Not because the Sonne was not subiect to his Father before, but because his body that is to say, the Church which he here in distress, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the saints which be in the graves shall not be glorified until the resurrection :

¶ 1 Cor. 15. 52. ¶ 1 Cor. 15. 53. ¶ 1 Cor. 15. 54. ¶ 1 Cor. 15. 55.

¶ 1 Cor. 15. 56. ¶ 1 Cor. 15. 57. ¶ 1 Cor. 15. 58.

¶ 1 Cor. 15. 59. ¶ 1 Cor. 15. 60. ¶ 1 Cor. 15. 61.

¶ 1 Cor. 15. 62. ¶ 1 Cor. 15. 63. ¶ 1 Cor. 15. 64.

¶ 1 Cor. 15. 65. ¶ 1 Cor. 15. 66. ¶ 1 Cor. 15. 67.

¶ 1 Cor. 15. 68. ¶ 1 Cor. 15. 69. ¶ 1 Cor. 15. 70.

¶ 1 Cor. 15. 71. ¶ 1 Cor. 15. 72. ¶ 1 Cor. 15. 73.

¶ 1 Cor. 15. 74. ¶ 1 Cor. 15. 75. ¶ 1 Cor. 15. 76.

¶ 1 Cor. 15. 77. ¶ 1 Cor. 15. 78. ¶ 1 Cor. 15. 79.

¶ 1 Cor. 15. 80. ¶ 1 Cor. 15. 81. ¶ 1 Cor. 15. 82.

¶ 1 Cor. 15. 83. ¶ 1 Cor. 15. 84. ¶ 1 Cor. 15. 85.

¶ 1 Cor. 15. 86. ¶ 1 Cor. 15. 87. ¶ 1 Cor. 15. 88.

4 The second by an absurditie, if there be no resurrection of the dead, then is not Christ risen againe. 5 The proofe of that absurditie by other absurdities. 6 If Christ be not risen againe, the preaching of the Gospel is to vaine, and the credite that you give unto it is vaine, and we are liars. 6 ¶ He repeateth the same argument taken of an absurditie, purposing to show how faith is in vaine if there be no resurrection of Christ be taken away. 7 Filistering death is the punishment of Sinne, in vaine would we believe that our finnes are forgiven us, if they remaine : but they doe remaine, if Christ rose not from death. 8 They are yet in their finnes, which are not forgiven, nor have obtained remission of their finnes. 8 Secondly, velleste that this is a cenatice that Christ life againe, all they which died in Christ, are perished. So then what profit cometh of faith ? 9 The third argument is also taken from an absurditie : for velleste there be another life, wherein such as trust and believe in Christ shall be blessed, yet were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument. Therefore Christ is risen againe. 11 He putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen againe, Therefore shall we be faithful (for that we be speake) rise againe : Thee followeth the first reason of this conclusion : for Christ is risen from the dead, to be considered of not as a private man apart and by himselfe, but as the first fruites : And be considered that which was knoweno to all men, to wit, that the whole heape is sanctified in the first fruites. ¶ Colof. 1. 8. reuel. 1. 5. ¶ Hee alludes to the first fruites of corne, the offering whereof sanctified the rest of the fruit. Another confirmation of the same consequent : for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came over all, so from one man Christ life cometh unto all : that is to say, that all the faithful which die, because they were borne of Adam, for because in Christ they are made the children of God by grace, they are quickened and restored to life by him. ¶ Shall rise by the verbe of Christ. 13 Hee doeth two things together : for be first that the resurrection is in such sort cometh to Christ with all his members, that notwithstanding hee farre passeth them, both in time, and in the full that hee receiveth from the dead, and also in honour, because that from him and in him is all corse and glorie. Thon by this occasion bee possib in the next argument. ¶ 1. The first ¶ 14 The fourth argument, whereby also hee confirmeth the other, both a most fount ground, to wit, because that God must reigne, And this is the manner of his reigne, that the Father will be Dewed to be King in his Sonne who was made man, to whom all things are made subiect, the promise only excepted) in the end that the Father may afterwards triumph to his Sonne the conquerour. And it maketh two parts of this reigne and dominion of his Sonne, the members which hee keepeth, which shall be the resurrection of his enemies (whereof some shall be deprived of all power, as Saron and all the wicked, but they never to stand and mightie, and other shall be verily glorified as death) and a plaine and full delivery of the godly from all enemies, that by this means God may fully set forth the body of the Church, cleaving fall into their head Christ, his Kingdome and glorie as a King in his Church. Moreover he putteth the first degree of this Kingdome in the resurrection of the Sonne, who is the head : and the perfection, in the full constitution of the members which hee keepeth, which shall be the resurrection day. Now all this tends to this purpose, to shewe that hee velleste the dead doe rise againe, whether the Father can be King above all, neither Christ be Lord of all : for neither should the power of Saron and death be overcome, nor the glorie of God be full in his Sonne, nor his Sonnes in his members. ¶ Hee finishing up and finishing of all things, I will his enemies which shall be spoiled of all the power they have. ¶ Psal. 110. 2. Act. 2. 34. Heb. 1. 13. and 10. 13.

even to every feed his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds :

40 There are also heavenly bodies, and earthly bodies : but the glorie of the heavenly is one, and the glorie of the earthly is another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the steres : for one starre differeth from another starre in glorie.

42 So also is the resurrection of the dead, The bodie is s^trowen in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glorie : it is sown in weakenile, and is raised in a power.

44 It is sown a naturall bodie, and is raised a spirittual bodie; there is a naturall bodie, and there is a spirittual bodie.

45 As it is also written, The first man Adam was made a living foule : and the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spirittual : but that which is naturall, and afterward that which is spirittual.

47 The first man is of the earth, earthly : the second man is the Lord from heaven.

48 As it is the earthly, such are they that are earthly : and as it is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earth, so shall we beare the image of s^t heavenly.

50 Thus I, brethren, that s^t flesh and blood cannot inherit the Kingdome of God, neither doth corruption inherite incorruption.

51 Behold, I shew you a secret thing, We shall not all sleepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye at the last s^t trumpet : shall blowe, and the dead shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption : and this mortal must put on immortality,

That is called a naturall bodie, which is quickened and maintained by a living soule onely, such as Adam was, of whom all wee are borne naturally; and that is said to be a spirittual, which together with the soule is quickened with a farre more excellent vertue to wit, with the Spirit of God, which descendeth from Christ the second Adam into us.

Adam is called a naturall man, because here is s^t soule as it were from whence wee spring; s^t Christ is later man, because he is the beginning of all them that are spirittual, and in him wee are all comprehended.

Gen. i. 2. s^t Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as we saw in the first chapter.

Secondly he is called a living foule, by reason of the soule which is in him both in life and in death.

Adam being created of the clay of the earth, and the spirit u^s in him, and the first u^s in him, which was prepared and made fit for him, with the fulnes of the Godhead, 2 Walking in dirt, and wholly given to an earthly care.

The Lord is said to come downe from heaven by that kinde of speech whereby that which is proper to one is vouchsafed of another.

He sayeth both the earthly naturall soule of Adam (if it may be layd) to our bodies, so long as they are naturally conversant on earth, to wit, in this life, and in the grave; and also the spirit u^s of Christ, to the same our bodies, after that they are risen againe, and hea^venly; that that which before and this shall followe.

Not a wretched false image, but as in one as had the truth with it inside.

The conclusion; We cannot be partakers of the glorie of God, unless we put off all that grosse and filthie nature of our bodies which is subject to corruption, that the same bodie may be adorned with incorruptible glorie, s^t flesh and blood are taken care for a living bodie, which cannot attaine to incorruption, unless it be put in corruption.

He seeketh further, declaring that it shall come to passe that they which shall be the first day shall be raised up, and those which are the first day of the grave, shall be raised with a sudden change, which change is vertie requisite; and that certain enjoying of the benediction and victorie of Christ, is deferred unto that latter time.

And that that hath beene said, and never knowne to be here, and therefore worthy that you give good care unto it.

See also in the first chapter of the second book of the apostle Paul, that the time shall be everie thing.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to passe the saying, that is written, Death is swallowed up into victorie.

Of death where it thy thing? s^t grave where it thy victorie?

56 The sting of death is sinne; and the strength of sinne is the Law.

57 s^t But thanks be unto God, which hath given us victorie through our Lord Iesus Christ.

58 So Therefore my beloved brethren, be ye stedfast, unmovable, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the s^t Lord.

CHAPTER XVI.

He exhorteth them to helpe the poore brethren of Hierusalem: to then he commendeth Timothy, and s^t with a friendly exhortation, s^t commendations, endeth the Epistle.

Concerning s^t the gathering for the Saintes, as I have obtained in the Churches of Galatia, so doe ye also.

2 Every s^t first day of the weeke, let every one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come,

3 And when I am come, whomsoever ye shall allow by e^t letters, they will I send to bring your liberality unto Hierusalem.

4 And if it be meet that I goe also, they shall goe with me.

5 Nowe I will come unto you, after I have gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring mee on my way, whithersoever I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarry at Ephesus untill Pentecost.

9 For a great doore and effectfull is opened unto me, and there are many adversaries.

10 Now if Timothy come, see that hee be without feare with you: for he worketh the worke of the Lord, even as I doe.

11 Let no man therefore despise him: but convey him forth in peace, that hee may come unto me: for I looked for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren; but his minde was not at all to come at this time; howbeit he will come when he shall have convenient time.

13 Watch ye therefore that ye be not like men, but be strong.

14 Let all your things be done in love.

15 Now brethren, I beseech you (ye know the houle of s^t Stephanas, that it is the first fruits of Achaia, and that they have given themselves to minister unto the Saintes.)

16 That ye be obedient even unto such, and to all that helpe with us and labour.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for they have supplied the want of you.

18 For they have comforted my spirit, and yours: I acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and

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

Collected in the collection made by the Apostles appointment the first day of the weeke, the man was then to assemble himself. Which in times past was called Sunday, but now is called the Lords day. That every man below, according to the ability that God hath blessed him with. Which you shall give them to carie. The residue of the Epistle is spent in writing of some matters, as for that all things be referred to his purposed mark, that is to say, to the glorie of God and to the edifying of the Corinthians. Verie fit and convenient to doe great things by. Without any iust occasion of feare. Safe and sound, and that with all kind of curiosity. s^t Stephanas in the name of a man and not of a woman. Given themselves wholly to the ministrerie. That you honour and reverence them, be obedient to them, and to be ruled by them, meet is you should, seeing they have bestowed themselves, and their goods to helpe you withall. s^t Akis heard. Take them for such men as they are indeed.

¶ Rom. 16. 16
1 c. 13. 2.
1 ¶ 1. 3. 16.
13 By these words,
i. he showed he
was a kind of
and economical
affliction
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and Priscilla with the Church that is in their house, salute you greatly in the Lord.
20 All the brethren greet you. Greete yee one another with an holy kisse.
21 The salutation of me Paul with mine owne hand.
22 If any man love not the Lord Iesus Christ, let him be had in execration ^{me} maran-atha.
23 Lord commeth: so that his meaning may be this, Let him be accursed for ever to the coming of the Lord, that is to say, in his death, as for ever.

23 The grace of our Lord Iesus Christ be with you.
24 My love be with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, written from Philippi, and sent by Stephanus, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praise of afflictions, 2 declaring what he hath suffered in Asia, 3 and how happily God afflicted him. 4 Which comforteth us in our tribulation, 5 that we may be able to comfort them which are in any affliction by the comfort wherewith we our selves are comforted of God. 6 And whether we be afflicted, it is for your consolation and salvation, which is wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and salvation.

1 See the declaration of such famous in the famous Epistles.

PAUL an Apostle of IESUS Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus, with all the Saints, which are in all Achaia;

2 Grace be with you, and peace from God, our Father, and from the Lord Iesus Christ.
3 ¶ Blessed be God, even the Father of our Lord Iesus Christ, the Father of ^{our} mercies, and the God of all comfort,
4 Which comforteth us in all our tribulation, 5 that we may be able to comfort them which are in any affliction by the comfort wherewith we our selves are comforted of God.
5 For as the sufferings of Christ abound in us, for our consolation and aboundeth through Christ.
6 ¶ And whether we be afflicted, it is for your consolation and salvation, which is wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and salvation.
7 And our hope is steadfast concerning you, in as much as we were knowe, that as ye are partakers of the sufferings, so shall ye be also of the consolation.
8 ¶ For brethren, we would not have your ignorant of our affliction, which came unto us in Asia, who were persecuted out of measure passing strength, so that we altogether doubted even of life.
9 Yea, we received the sentence of death in our selves, because we should not rest in our selves, but in God, which raised the dead.

10 Who delivered us from so great a death, and doeth deliver us: in whom we trust, that yet hereafter he will deliver us.

11 ¶ So that yet labour together in prayer for us, that for the gift bestowed upon vs for minie, thanks may be given by many persons for us.

12 ¶ For our reioycing is this, the testimonie of our conscience, that in simplicitie & godly purenesse, and not in fleshly wilddome, but by the grace of God we have had our conversation in the world, and most of all to you wards.

13 For we write none other things unto you, then that ye read or els that ye acknowledge, and I truly ye shall acknowledge unto the end.

14 Even as yet have acknowledge us partly, that we are your reioycing, even as ye are ours, in that day of our Lord Iesus.

15 And in this confidence I was minded first to come unto you, that ye might have had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia, unto you, and to be led forth toward Iudea of you.

17 ¶ When I therefore was thus minded, did I yet lightlike? or mind I those things which I mind, according to the flesh, that with mee should be, o Yea, ye, and Nay, nay?

18 ¶ Yea, God is faithfulfull, that our word toward you, was not Yea, and Nay.

19 ¶ For the Sonne of God Iesus Christ, who was preached among you by us, that is, by me, and Silvanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 ¶ For all the promises of God in him are Yea, and are in him Amen, unto the glory of God through ^{us}.

¶ From these great dangers.
¶ Rom. 15. 30.
¶ That he may not seeme to boast himselfe, he afflicted himselfe all to God, and therewith also contenteth all that he attributeth much to the prayers of the faithful.
¶ The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious unto us.

¶ Secondly he putteth away an other flander, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come unto them, and came not.

¶ Another he speaketh of the simplicitie of his mind, and sinceritie, which they knowe both by his voice who he was present, and they ought to acknowledge also in his letters, being absent: and moreover he protesteth that he will never be otherwise.

¶ With clearnesse, and holy and true plainnesse of minde, as God himselfe can witness.

¶ Trusting to that very wisdom, which God of his free good will hath given me from heaven. ¶ He sayeth he writeth barely and simply: for he that writeth in coloured sort, it is rightly said to write otherwise then we read: and this he saith the Corinthians shall knowe and like of very well.

¶ I Perieuly. ¶ Mans reioycing in the Lord was, that hee had wonne the Corinthians: and they themselves reioyced that such an Apostle was their instructor, and together with us purely and sincerely. ¶ When he saith he hath written to doubt, it is to say he also with himselfe his followers as witnesses, with whom he fully confessed in teaching one selfe same thing, to wit, one selfe same Christ. ¶ Was not diversely and wavering. ¶ This is God. ¶ A List of all he declareth the summe of his doctrine, to wit, that all the promises of salvation sure and faithful in Christ. ¶ Christ is set forth to exhibite and fulfill them most assuredly and without all doubt, through our ministerie.

2 Most mercifull. 3 The Lord doeth comfort us in this end purpose that we may so much the more fully comfort others. 4 The mercies which we suffer for Christ, or which Christ suffereth in us. 5 Therefore that either his afflictions wherewith we were often afflicted, or the consolation which he receiveth of God, may fully be desired, seeing that the Corinthians both might and ought to take great occasion to be comforted by either of them. 6 Although salvation be given us freely, yet because thereof a way appointed us wherewith we must come to it, which is the race of an honest and upright life, which we must runne, therefore we are joyce to make our salvation, Philippians 2. 12. And because it is God only that gives his free good will, worketh all things in us, therefore is hee faine to make the salvation in us by his selfe same thing, which we must passe over all things life after that we have made some account all in our consciences. ¶ Hee comforteth that hee is not only not ashamed of his afflictions, but hee desireth also to have all men knowe the greatnesse of them, and also his deliverance from them, although it be not yet perite. ¶ I know not at all what to doe, neither did I see by what meanes which way to save my life, if I was resolved within my selfe to die.

¶ I Perieuly. ¶ Mans reioycing in the Lord was, that hee had wonne the Corinthians: and they themselves reioyced that such an Apostle was their instructor, and together with us purely and sincerely. ¶ When he saith he hath written to doubt, it is to say he also with himselfe his followers as witnesses, with whom he fully confessed in teaching one selfe same thing, to wit, one selfe same Christ. ¶ Was not diversely and wavering. ¶ This is God. ¶ A List of all he declareth the summe of his doctrine, to wit, that all the promises of salvation sure and faithful in Christ. ¶ Christ is set forth to exhibite and fulfill them most assuredly and without all doubt, through our ministerie.

17 He attributeth the praise of his confidence, only to the grace of God, through the holy Ghost, and thereby all contentions that they cannot doubt of his faith, and his fellows, without doing injury to the Spirit of God.

21 And it is God which stablished us with you in Christ, and hath anointed us.
 22 Who hath also sealed us, and hath given the earnest of the Spirit in our hearts.
 23 Nowe, I call God for a record unto my soule, that to spare you, I came not as yet unto Corinthus.
 24 Not that wee have dominion over your faith, but wee are helpers of your ioy: for by faith ye stand.

feeling that they themselves doe knowe all this to be true. y An earnest, is whatsoever is giuen to confirme a promise. 14 Nowe comming to the matter, hee sweareth, that he did not onely, nor lightly alter his purpose of comming to them, but rather that he came not unto them for this cause, that hee might not be constrained to desire more sharply, with them being present, then he would. e Against my life and to the danger of mine owne life. 15 Hee remoueth all suspicion of arrogancie, declaring that hee speakes not as a Lord unto them, but as a lecturer, appointed of God to comfort them. f Hee fettereth the ioy and peace of conscience, which God is author of, against yntemperate feare, and therewithall sheweth the end of the Gospell.

CHAP. II.

1 Hee excuseth his not comming unto them, a and proudly reprehendeth them: 4 Hee sheweth that such is his affliction towards them, 5 that hee weepeth secretly, but when they are merite. 6 Perceiving the adulterer, hee requesteth that they forsake him. 31 Hee mentioneth his going into Macedonia.

BUT I determined thus in my selfe, that I would not come againe to you in a heavynesse.

a Causing grieue amongst you, which hee should have done (for he had come to you before they had repented them.)

2 For if I make you forie, who is he then that should make me glad, but the same which is made forie by me?

b For I trusted that you would take that out of the way which with you I was disconnected with, considering how you are persuaded that my ioy is your ioy.

3 And I wrote this same thing unto you, lest when I came, I should take heavynesse of them of whom I ought to reioyce: this is confidence have I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote unto you with many teares: not that ye should be made forie, but that ye might perceive the love which I have, specially unto you.

5 And if I had caused sorrowe, the same hath not made me forie, but partly (least I should more charge Lim) you all.

6 It is sufficient unto the same man, that hee was rebuked of many.

7 So that nowe contrariwise yee ought rather to forgive him, and comfort him, least the same should be swallowed up with overmuch heavynesse.

8 Wherefore, I pray you, that you would g comfort your love towards him.

9 For this cause also did I write: that I might knowe the proofe of you, whether ye would be obedient in all things.

c By the way hee hath- and be kind- and unloofing of the incestuous person, because hee seemed to have given sufficient testimonie of his repentance: therefore of excommunication, to wit, that it proceed not of hatred, but of love, and to good health, we have sate Satans devill.

10 To whom yee forgive any thing, I forgive also: for verely if I forgive any thing, to whom I forgive it, for your sakes forgive I in the light of Christ.

11 Least Satan should circumvent us: for we are not ignorant of his enterprises.

12 2 Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened unto me of the Lord.

13 I had no rest in my spirit, because I found

d As if he sayd, All that sorrow is for shame wiped away, as though he had never felt it. e As for me (saith Paul) I have no more to doe with him. f That whereas before you punished him sorrow, you would now forgive him. g That as my abode is at Troas, I have againe overseen you declared by the consent of the whole Church. h I shall visit him againe for a brother. i Truly and from the heart. k He requesteth as the confirmation of his Apolleship, and bringeth forth the testimonies, both of his labour, and also of Gods blessing.

now Tims my brother, but took my leave of them, and went away unto Macedonia.

14 Nowe thanks be unto God, which always maketh us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 For we are unto God the sweete favour of Christ, in them that are saved, and in them which perish.

16 To the one we are the favour of death, unto death; and to the other the favour of life, unto life: and who is sufficient for these things?

17 3 For we are not as many which make merchandise of the word of God: but as of sincerity, but as of God in the fight of God speake we in Christ.

any rather very many sanctified and devoted him, seeing that hee preacheth Christ, not onely as a Saviour of them that believe; but also as a Judge of them that contemne them.
 4 Again, he putteth away all suspicion of arrogancie, attributing all things that hee did, to the vertue of God, whom hee serveth sincerely, and without all dishonest affection: whereof he maketh them witnesses unto the gods of the next chapter.

5 Chap. 2. 1 We doe not handle it craftily and covetously, or leave him rely upon we ought: and hee is a metaphor which is taken from bukkers, which hee is to play the false bukkers with whatsoevor cometh into their hands.

CHAP. III.

1 Hee desireth no other commendation, 3 How this continuing in the faith, 6 He is a minister not of the letter, but of the spirit, 8 He sheweth the difference of the Law, and the Gospell, 13 that the brightness of the Law doth rather dimme the sight then lighten it: 18 But the Gospell doeth make manifest Gods countenance unto us.

DO wee beginne to praise our selves againe? or need we as some other, Epistles of recommendation unto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is understood and read of all men.

3 In that ye are a manifest, to be the Epistle of Christ, remitted by us; and written, not with yncke, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart.

4 And such a trust have we through Christ to God:

5 Not that wee are sufficient of our selves, to thinke any thing, as of our selves: but our sufficiency is of God,

6 A Who also hath made us able ministers of the Newe Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

7 If then the ministracion of death written with letters, and engraven in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glorie of his face of the Priesthood of Levi, which the ministerie of the Gospell, which hee handleth afterward more fully. d This boldness we have, and thus gloriously may we boldly of the worthnesse and fruit of our ministerie. e It is that we are fit and meet to make other men partakers of lo greater grace.

8 Hee amplifieth his ministerie and his fellows: that is to say, the ministerie of the Gospell, comparing it with the ministerie of the Law, which hee considereth in the person of Moses, by whom the Law was given: against whom hee fettereth Christ the author of the Newe Testament. Now this comparison is taken from the wise building of the ministerie of the Law: as it were a writing of it selfe dead, and without efficacy: but the Gospell, or new covenant; as it were the very vertue of God it selfe, in renewing, justifying, and saving of men. The Law propoundeth death, accusing all men of worshippingnesse: the Gospell offereth and giveth righteousness and life. The poversance of the Law served for a time to the promise: the Gospell remaineth to the end of the world. Therefore what is the glorie of it in comparison of the ministerie of the Law? Not of the Law, but of the Gospell. g In-riused and ingroves, for that by the Law we are made plaine preservative, that the Apostle saith of the ceremonies of the Law, but even of the ten commandments. h This word Glory, heretofore a brightness, and a manifest, which was bodily in Moses, but spiritually in Christ.

9 He alludeth to the saying of the scriptures, and the innocencie of the sacrifice. f He denieth that ought should be taken away from the dignity of his Apolleship, because they have evidently that he was not received with like favour in every place.

k He alludeth to the saying of the scriptures, and the innocencie of the sacrifice. f He denieth that ought should be taken away from the dignity of his Apolleship, because they have evidently that he was not received with like favour in every place.

commencement

*1 Merely God of
firth, yet a
the spirit, not
a dead thing, but
a quickning
the
k To wit of Christ,
which being imputed
to us as our
owne, yet we are
not condemned,
but also we
are crowned as
righteous.*

*1 The Lawyer, O
thein commands
themselfe
whereby he
is, is abolished
we consider the
ministry of Moses,
a part by it selfe,
3 see howe he
the glory which
of the
Gospel, to wit, in
that that is lesse
forth plainly and
evidently, that
which the Lawe
threw darkly,
for it sent them
that heard it to be
healed of Christ,
which was to
come, after it had
wounded them.*

*4 Exod. 34. 34.
4 He counteth
by the waye the allegorie of Moses his covering, which was a token of the darknesse
and weakenesse that is in men, which were thus dulle by the bright shining of the
Lawe, the light and which covering was taken away by the coming of Christ, who
lighteneth the hearts, and turneth them to the Lord, that we may be brought from
the flaverie of this blindness, and set in the liberty of the light, by the verue of
Christ his Spirit.*

*5 In the very best time of his ministry, a Christ
in that hee which hee sayeth that covering by working in our hearts, who would
the Lawe itselfe called us, though in vain, because it speaketh to dead men, so will
the spirit quicken us. John 4. 14.*

countenance (which glory is gone away.)

8 How shall not the ¹ministration of the Spirit
be more glorious ?

9 For if the ministry of condemnation was
glorious, much more doth the ministration of
righteousnesse exceede in glory.

10 For evē, that which was glorified, was not
glorified in this point, that is, as touching the ex-
ceeding glory.

11 For if that which should be abolished, was
glorious, much more shall that which remaineth be
glorious.

12 Seeing then that we have such trust, we use
great boldnesse of speech.

13 And we are not as Moses, which put a
vaile upon his face, that the children of Israel
should not looke unto the ¹ende of that which
should be abolished.

14 Therefore their minds are hardened : for
until this day remaineth the same covering un-
taken away in the reading of the olde Testament,
which vaile in Christ is put away.

15 But even unto this day, when Moses is read,
the vaile is layd over their hearts.

16 Nevertheless when their hearts shall be turned
to the Lord, the vaile shall be taken away.

17 Now the ¹ Lord is the ² Spirit, and where
the Spirit of the Lord is, there is liberty.

18 But we all behold as in a mirror the glo-
rie of the Lord with open face, and are changed
into the same image, from glory to glory, as by
the Spirit of the Lord.

4 In whom the god of this world hath blind-
ed the minds that is, of the infidels, that the light
of the glorious Gospel of Christ, which is the
image of God, should not shine upon them.

5 For we preach not our selves, but Christ
Iesus the Lord, and our selves your servants for
his sake,

6 For God is that commanded the light to
shine out of darkness, is he which hath thined in
our hearts, to give the light of the knowledge of
the glory of God in the face of Iesus Christ.

7 4 But we have this treasure in earthen ves-
sels, that the excellencie of that power might be
of God, and not of us.

8 We are afflicted on every side, yet are we
not in distresse; we are in doubt, but yet we de-
spise not.

9 We are persecuted, but not forsaken : cast
downe, but we perish not.

10 Every where we beare about in our bodie
the dying of the Lord Iesus, that the life of Iesus
might also be made manifest in our bodie.

11 For we which live, are always delivered
unto death for Iesus sake, that the life also of Ie-
sus might be made manifest in our mortal flesh,

12 7 So then death worketh in us, and life in
you.

13 8 And because we have the same ¹ spirit of
faith, according as it is written, & I beleevd, and
therefore have I spoken, we also beleve, and
therefore speake.

14 Knowing that hee which hath raised up the
Lord Iesus, shall raise us up also by Iesus, and shall
for us with you.

15 9 For all things are for your sakes, that that
most plenteous grace by the thanksgiving of ma-
ny, may redound to the praise of God.

16 Therefore we faint not, 10 but though our
outward man perish, yet the inward man is re-
newed daily.

17 For our light affliction which is but for a
moment, causeth unto us a farre more excellent
and eternall weight of a glorie :

18 While we looke not on the things which are
seene, but on the things which are not seene; for the
things which are seene, are temporal : but the
things which are not seene, are eternall.

*d The light of
plain and by
some preaching,
which is the
of Christ.*

*e In whom the Fa-
ther, Iesus, hath
himselfe to be
seene and be-
lieved.*

*3 He removed
according to his
accustomed ma-
ners, all supbia-
ment of ambition ; avoid-
ing that be-
teacheth faith-
fully, but as a servant,
and withstand-
ing all this light
which hee see
fellows give to
other, proceed-
from the Lord.*

*f To preach this
selfe same Iesus
to you.*

*g Gen. 1. 3.
Which made
with his word,
h That being high-
ness of God, we
should in like sort
give that light to
others.*

*q Hee seeth away
a stumbling block,
by which was
darkened, amongst
some, the bright
shining of the mi-
nistrie of the
Gospel, to wit,
because the Apo-
stles were the
most miserable of
all men, Paul an-
swereth that hee
and all his fellows
are as it were ear-
then vessels, but
yet here is in them
a most precious
treasure.*

*r Hee bringeth
marvellous rea-
sons, why the Lord
doth to afflict his
children servants.*

CHAPTER III.

1 Hee preacheth that he hath laboured in preaching the Gospel,
that that hee is not blinded of Satan, who did not perceive
the brightness thereof, 7 that the same is written in
desires, to us who are subject to many miseries : 16
and therefore hee exhorteth them by his own example to be un-
willing, 17 and content with this present life.

1 Now he plain-
ly sheweth that
he is, and his
fellows (through
the mercy of God)
do their vocation
and duety right-
ly and discreetly,
and innocently
suffering all dan-
gers.

2 That hee was
broken in pie-
ty, with miseries
and calamities, yet
yet hee was
not
b Subtilitie, and all kinde of deceits, which men hunt after, as if
they were donnes and lurking holes, to cover their shamelesse deceipts, will
be, is, but in the former Chapter he called, making mans hande of the word of God.
An obscuring Many bee the Gospel, and yet are no more lightened thereby, then
by the preaching of the Lawe Hee saith, The faith is in us no more than
whofe eyes Satan plucketh out, who rule in this world. And yet notwithstanding
death be, and his fellowes are for to see the most cleare light of the Gospel, to be seene and
beholden. Seeing that Christ whom only they preach, it is in whom only God will
be knowne, and as it were, life.

to the end faith hee that all men may perceive that they Rand not by mans meritt
but by the singular vertue of God, in that they die about hundred times, but never
perish.

6 As a justification of the former lecture, wherein hee compareth his
afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life,
which opposeth that death.

7 As Paul calleth that miserable estate and condition,
that the faith hath, but especially the ministers, are in.

8 Which life, that life, to
wit, by the spirit of Christ, amongst many and great miseries.

1 Subject
to that miserable condition.

7 A very cunning conclusion, as if they were
Therefore to be done, we die, that you may live by our death, for that they would say,
into all these dangers for the building of the Churches sake, and they caused not
to countenance the faith full with the examples of their patience.

8 Hee declareth the
to former life, yet notwithstanding they are partners of the same life with others: because
they themselves do first beleve that, which they are very propound to others to beleve,
to wit, that they also shall be saved together with them in Christ.

9 The same
how this countenance is preserved in them, to wit, because they respect Gods glorie.

10 The same
and the salvation of the Churches committed unto them.

11 When it shall please
Gods will, we will not see, but that exceeding benefe which shall be proved
upon me, shall in the first endow the glory of God, by the thanksgiving of many.

12 Hee addeth that it were assumption long, how that he is outwardly afflicted, but
inwardly hee profiteth daily, and passeth not as all for all the miseries that may be
fulfilled in this life, in comparison of that most constant and eternall glorie.

13 Wherein new strength, that the outward man be not overcome with the miseries
which come freddy one upon the necke of another, being maintained and upheld in
the strength of the inward man.

14 Afflictions are not called light, in
that they are not light of themselves, but because they pass away quickly, when as
indeed we abide in the great long continuance.

15 Which remaineth for
ever firme and stable, and can never be shaken.

CHAP. V.

a He continueth in the same arguments, touching the certain hope of justification through faith, as not to praye himselfe, *b* yetting he has' not and his Church before vs. 16. *c* and afterwards adding but one word of it to Christ.

FO R we know that if our earthly house of this tabernacle be destroyed, we have a building given of God that is, a house not made with hands, but eternal in the heavens.

2 For therefore we grieve, desiring to be clothed with our house, which is from heaven.

3 Because that if we be clothed, we shall not be found naked.

4 For in deed we that are in this tabernacle, sigh and are burdened because we would not be unclothed, but would be clothed upon, that mortalitye might be swallowed up of life.

5 And be that hath created us for this thing, is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we also wait boldely, though we know that whiles we are at home in the body, we are absent from the Lord.

7 (For we walke by faith, and not by sight.)

8 Nevertheless, we are bold, and love rather to remove out of the body, and to dwell with the Lord.

9 Wherefore also we covet, that both dwelling at home, and removing from home, we may be acceptable to him.

10 For we must all appear before the judgement seat of Christ, that every man may receive the things which he hath done in his body according to that he hath done, whether it be good or evill.

11 Knowing therefore that the terror of the Lord, we persewale men, and we are made manifest unto God, and I trust also that we are made manifest in your consciences.

12 For we praise not our selves againe unto you, but give you an occasion to rejoyce of us, that ye may have to answere againe them, which rejoyce in the face, and not in the heart.

13 For whether we be the word of our wit, we are it to God; or whether we be in our right wisdome, we are it unto you.

14 For that love of Christ constraineth us,

15 because wee thus judge, that if it were be desired for all, then were they dead, and heeded for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose againe.

16 Wherefore, henceforth know we no man after the flesh, yet not henceforth know we him no more.

17 Therefore if any man be in Christ, let him be a new creature. Old things are passed away, behelde, all things are become new.

18 And all things are of God, which hath reconciled us unto himselfe by Iesus Christ, and hath given unto us the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their finnes unto them, and hath p committed to us the word of reconciliation.

20 Now then are we ambassadors for Christ; as though God did beseech you through us, we pray you in Christs stead, that ye be reconciled to God.

21 For he hath made him to be a sinne for us, which knew no sinne, that we should be made the righteousnesse of God in him.

Therefore upon nothing but that which is heavenly. I possess that which is heavenly. I have spoken here of justification, whereby it cometh to pass that Christ liveth in us. *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

to our selves, but to Christ, to wit, to know no man according to the flesh, that it is to us to be conversant: mought me, it not to care for those worldly and carnal things, as they do which they respect a mans flocke, his countrey, forme, glories, riches, and such like, wherein men commonly dwell, and operate themselves.

10 An amplification: This is, sayeth he, for us, that we do not now shewe carnality of Christ himselfe, who hath now left the world, and therefore hath been crucified as we unjustly.

11 As an exhortation for every man which is renewed with the spirit of Christ, to meditate heavenly things, and not earthly. *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

12 He commendeth the excellencie of the ministerie of the Gospell, both by the authoritie of God himselfe, who is the author of both ministerie, and also by the excellencie of the doctrine of it: for it announceth annotations with God, by free forgiveness of our finnes and iustification offered unto us in Christ, and that lovingly and liberally, that God himselfe doeth as if for us, thereby by the mouth of his ministers to have consideration of themselves, and not to despoile to give a benefit, and what he will to us, he plainly requires, that we shall be challenged to thankent the name of possessor.

13 A further note to himselfe, that by imputation of the guilt of all our finnes to him, *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

14 Whom we have received of grace. **15** Righteousness before God, and that which righteousnesse is not as essentiall to us, as that which is essentiall to Christ, God imparts to us as we trust faith.

CHAP. VI.

a He exhorted them to leave their lives, as it becometh Christians, *b* as they be to be baptized in baptism, *c* as our gift shall be to you, *d* to be baptized in baptism, *e* confounding that they are the temple for the living God.

SO we therefore as workers together beseech you, that ye receive not the grace of God in vain.

1 For he saith, I have saved thee in a time accepted, and in the day of salvation have I

asked of it, but also after they have received grace, that they may continue in it. **2** In that it is of the grace of God, which he has prepared in himselfe and fallen to all things, that we may take occasion where it offered. **3** Which I say for every man, and he that is not, it is of God, and he that is not, it is of God, which time God prepared out that his ministerie be upon us.

Accouced

1 Taking occasion by the former comparison, hee comprehendeth this miserable body, as it is to this life, to be as a tabernacle, and he calleth it tabernacle, as if it were not only not added to this tabernacle, but also doe with it, as if it were rather than tabernacle. And for this place also concerning the glory to come, hee putteth the treasure of the discipline of the ministerie, as if he were there, whereof we speake in the beginning of the first Chapter. *2* Hee calleth the glory of immortality, which we shall be as it were clothed with, a garment. *3* He saith, not that the substance of it is heavenly, but for the glory of it. *4* An exposition of the former T. *5* The glory doe not without cause, desire to be cloth with the heavenly house, that is, with that everlasting and immortal glory, as with a garment; for when we depart hence, we shall not remaine naked, having once call of the covering of this house, but we shall take our bodies againe, which shall put on, as it were another garment besides: and therefore we fight not for the wearinge of this life, but for the desire of a better life. Neither is this desire in vain, for we are made to that life, the pledge whereof we have. even the Spirit of adoption. *6* Hee calleth them bold, which are bold in their first creation, to give us to understand, that they are bold in their first creation, and that they receive us to heavenly immortality. *7* Hee instructeth upon that sentence which went out before, that, therefore, being that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this tribulation, for we are now to wish God, that he bestoweth him, but by faith, and also therefore now absent from him, but so that we aspire and have a longing always to him: therefore also we have our lives for, that we may be acceptable to him, both while we live here, and when we goe from hence to him. *8* He calleth them bold, which are bold in their first creation, to give us to understand, that they are bold in their first creation, and that they receive us to heavenly immortality. *9* Hee instructeth upon that sentence which went out before, that, therefore, being that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this tribulation, for we are now to wish God, that he bestoweth him, but by faith, and also therefore now absent from him, but so that we aspire and have a longing always to him: therefore also we have our lives for, that we may be acceptable to him, both while we live here, and when we goe from hence to him. *10* Rom. 14. 10. *11* That no man might thinke it to be a vain account of his judgement, after that he is departed from hence. *12* We must all appear personally, and equitie shall be made of us, that all, may see, how we have lived. *13* Now hee putteth over, and taking occasion of the former sentence, setteth to the former chap. v. 16. confirming his ownne sentence and his followers. *14* It was their judgement. *15* Hee remonstreteth with his supposition of pride, by a new reason, because it is bewrayed, not for his pride, but for the love, that his apostle-thip becometh againe to him, which is the same as before, and he is not in outward dignities, and that coloured with a mans willfulnesse and ebullientie, and in rose gouldines, which is sought in the heart.

3 He threateneth the Corinthians a picture of a true minister, in his own example, and Timothy and Silvanus to the end, that (as he is purposed from being) he might procure to write to himself and his like, b Deplete and they indeed.

4 He hid of all respects up those things which are not for always, in the ministers, nor without exception, unless it be according to the affection of the minister, patience only except, which also is one of the virtues which ought to be always in a good minister.

5 In tasting no place of fasting no place of fast quietness. 6 Secondly, hee reckoneth up such virtues as are necessary, and ought always to be in them, and whereby, as by good nature, all flesh and hinderance may be overcome.

7 In teaching of the Gospel. 8 Power to work miracles, and to bring under the wicked. 9 Virginitie.

10 Going about to rebuke them, hee saith first, that hee desireth with them sincerely and with an open and plain heart, and there with all complacency.

11 That he do not like in loving against their Father. 12 The opening of the mouth and heart, to begeth a most earnest affection in him that speaketh, as he saith commonly with them that are in justice, &c. 13 You are in mine heart, as in an house, and that hee may see or hear his brethren, for I have opened my mouth to you, but you are inwardly fixed to me to ward.

14 After the manner of the Hebrews, he calleth their tender affection which act in the heart, bowels. 15 Now he rebuketh them boldly, for that they became fellows with idolaters in worshiped idolatry, as though it were a thing indifferent. And this is the fourth part of his Epistle, the conclusion whereof is, that such as the Lord hath worshipped the name of his children, must keep themselves pure, not only in mind, but also in body, that they may wholly be holy unto the Lord. 16 1 Cor. 3.16. and 6.19. I have search the living (id. 2 Cor. 13.11). 17 1 Cor. 13.11. 18 1 Cor. 13.11.

succoured thee: behold now the accepted time, behold now the day of salvation.

3 Wee give no occasion of offence in any thing, that our ministrerie should not be reprehended.

4 But in all things we approve our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindeesse, by the best of Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness in the right hand, and on the left,

8 By honour, and dishonour, by evil report, and good report, as deceivers and yet true:

9 As unknowne, and yet knowne: as dying, and beholds, we live, as chastened, and yet not killed:

10 As sorrowing, and yet always rejoycing: as poore, and yet making many rich: as having nothing, and yet possessing all things.

11 O Corinthians, our mouth is open unto you, our heart is made large.

12 Ye are not kept strait in us, but ye are kept strait in your own bowels.

13 Now for the same recompense, I speake as to my children, Be you also enlarged.

14 We are not unequally yoked with the Infidels; for what fellowship hath righteousnes with unrighteousnesse? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath the beleever with the infidel?

16 And what agreement hath the Temple of God with idols? for ye are the Temple of the living God: as God hath sayd, I will dwell among them, and walke there: and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and separate your selves, sayth the Lord, and touch none unclean thing, and I will receive you,

18 And I will be a Father unto you, and ye shall be my sonnes and daughters, sayth the Lord Almighty.

19 The opening of the mouth and heart, to begeth a most earnest affection in him that speaketh, as he saith commonly with them that are in justice, &c. 20 You are in mine heart, as in an house, and that hee may see or hear his brethren, for I have opened my mouth to you, but you are inwardly fixed to me to ward.

21 After the manner of the Hebrews, he calleth their tender affection which act in the heart, bowels. 22 Now he rebuketh them boldly, for that they became fellows with idolaters in worshiped idolatry, as though it were a thing indifferent. And this is the fourth part of his Epistle, the conclusion whereof is, that such as the Lord hath worshipped the name of his children, must keep themselves pure, not only in mind, but also in body, that they may wholly be holy unto the Lord. 23 1 Cor. 3.16. and 6.19. I have search the living (id. 2 Cor. 13.11). 24 1 Cor. 13.11. 25 1 Cor. 13.11.

2 Receive us: we have done wrong to no man: we have corrupted no man: we have defrauded no man.

3 I speake it not to your condemnation: for I have sayd before, that ye are in our hearts, to die and live together.

4 I saye great boldnesse of speech toward you: I rejoyce greatly in you: I am filled with comfort, and an exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings without, and terrors within.

6 But God, that comforteth the debilitate, comforted us at the coming of Titus:

7 And not by his coming only, but also by the consolation wherewith hee was comforted of you, when he told us your great desire, your mourning, your fervent minde to me ward, so that I rejoyced much more.

8 For though I made you sorry with a letter, I repent not, though I did repent: for I perceive that the same Epistle made you sorry, though it were but for a season,

9 I now rejoyce, not that ye were sorry, but that ye grew to repentance: for ye followed godly, so that in nothing ye were hurt by us.

10 For godly sorrow catcheth repentance unto salvation, not to be repented of: but the worldly sorrow catcheth death.

11 For behold, this thing that ye have beene godly sorry, what great care hath it wrought in you: yea, what clearing of your selves ye see, what indignation: yea, what desire ye see, how great desire ye see, what a zeale ye see, what a revenge in all things ye have shewed your selves, that ye are pure in this matter.

12 Wherefore, though I wrote unto you, I did not it for his cause that had done the wrong, neither for his cause that hath the iolurie, but that our care toward you in the sight of God might appeare unto you.

13 Therefore we were comforted, because ye were comforted: but rather we rejoyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I have boasted any thing to him of you, I have not bene ashamed: but as I have spoken unto you all things in truth, even so our boasting unto Titus was true.

15 And his inward affection is more abundant toward you, when he remembereth the obedience of you all, and how with feare and trembling ye received him.

16 I reioyce therefore that I may put my confidence in you in all things.

1 He reurneth a gale from us to admonition to his own person, opposing the testimonies both of his faithfulness and also of his continual good will toward them. b Let me have some place among you, that I may teach you. c To condemn you of unkindnes or treachery. d Whole hearts are cast down, and are very far from it. e With those things which Titus told me, I am mourning, to wit, how fruitfully you reade over my letters: moreover and besides that, I am exceedingly refreshed with his presence.

f An obidition: But thou behavest without godly, the Apostle saith, which that be used for his roughness without godly. And hee addeth moreover, that he is also glad you should have drawn them to that sorrow, although it were against his will: as it was profitable unto them: for there is a sort of profitable weariety, but also necessary, to you, whereby your repentance groweth by certain degrees, for it is which repentance hee praise h, obediently. And this is the first part of his Epistle.

i Informeth that that sorrow did you much good toward the imending of your selves and his heart.

k Gladly knoweth who we are, and testified with the feast of punishment, but because we feele we have offended God our most mercifull Father: contrary to this, there is one other sorrow, that is only these punishments, when a man is vexed for the losse of some worldly good: the fruit of the first, is repentance: the fruit of the second, is desperation, unless the Lord blesse speedily. h It is not coloured nor counterfeited, but such as all dare stand to before God.

a Both of bodie and soule: that by their means the sanctification may be perfect, consisting to both the parts thereof.

SELECTING thus we have these promises, dearly beloved, let us cleanse our selves from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God.

CHAP. VIII. 1 He rebuketh them by the example of the Macedonians, and also of himselfe, to be liberal toward the saints: 2 hee wisheth purpose of the spirit, that it be, and another brother come unto them.

WE doe you also to wit, brethren, of the grace of God bestowed upon the Churches of Macedonia, who laboured with us in the power of the Gospel, and first of all beareth out before them the example of the Churches of Macedonia, which others were brought by grace willing to extreme poverty, to the end that they should follow them. 2 The benefit that God bestowed upon the Churches,

b For those manifold afflictions which the Lord tried them, did not only not quail their joyfull readines, but also made it much more excellent, and famous.

c Of their own accord they were liberall.

d He calleth that Grace, that other men would have called a burden. And this verſe it to be expounded by the sixth verſe.

a He amplifies the forwardnes of the Macedonians, in this that they alſo deſired Paul to ſtirre up the Corinthianſt to accompliſh the giving of almes, by ſending epheſus of Titus unto them.

3 Thirdly be warneth them that they deceive not their expectation which they have conceived of him.

e At the request of the Macedonians, f Then appeareth the naturallie of our love, when as indeede, that freely and freely, we helpe our brethren, even for Chriſt his ſake. 4 The fourth argument taken from the example of Chriſt.

g He taketh good heed, that hee ſeene not to wretch it out of them by constraints, for hee is the voluntarie. God doeth not accept it.

g Not only to doe, but alſo to doe willingly: for hee ſeeth that to be ſo termed a readie williges without an intention.

h By any other men, much leſſe came it of ambition and vainglorie.

6 Againſt ſuch as are weakes of ſtrength, becauſe they are not rich, as though they were only proper to rich men to helpe the poore.

7 Chriſtian liberalitie is mutuall: that proportion may be proved. h That like as now in your abundance you helpe others, which are poore, with ſome part of your goods, ſo ſhould others like to be done to you of theirs upon you.

8 Exod. 19. 8. h Become as David, and his two companions for many caules, both that their need might not be ſuffered, as though he had but them ſilly to ſpeake to the Churches, and alſo that they might be ſo much the readier to contribute.

i In the preaching of the Goſpell. k Theſe almes which are beſowed for the reliefe of the Church of Hieruſalem.

l To ſuch plentiful liberalitie of the Churches, which is committed to our truſt.

ches of Macedonia;

2 Because in great trial of affliction they joy abounded, and their moſt extreme povertie abounded unto their rich liberalitie.

3 For to their power (I heare record) yea, and beyond their power they were willing.

4 And prayed us with great influence that we would receive the grace, and fellowſhip of the miniſtring which is toward the Saints.

5 And this they did, not as we looked for: but give their ownne ſelves, fiſt to the Lord, and after unto us by the will of God,

6 That we ſhould exhort Titus, that as hee had begun, ſo hee would alſo accompliſh the ſame grace among you alſo.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your love towards us, even ſo feare that ye abound in this grace alſo.

8 This ſay I not by commandment, but becauſe of the diligence of others: therefore prove I the naturalitie of your love.

9 For ye know the grace of our Lord Ieſus Chriſt, that hee being rich, for your ſakes became poore, that yee through his povertie might be rich.

10 And I ſhew my minde herein: for this is expedient for you, which have begun not to doe onely, but alſo to will, a yere agoe.

11 Now therefore performe to doe it alſo, that as there was a readines to will, even ſo yee may performe it of that which ye have.

12 For if there be fiſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men ſhould be eaſed and you grieved: But upon like condition, at this time your abundance ſupplieth their lacke:

14 That alſo their abundance may be for your lacke, that there may be equalitie.

15 As it is written, * Hee that gathered much, had nothing over, and he that gathered little, had not the leſſe.

16 And thanks be unto God, which had put in the heart of Titus the ſame care for you.

17 Becauſe he accepted the exhortation, ye were to be careful that of his owne accord he went unto you.

18 And we have ſent alſo with him the brother, whoſe praife is in the Goſpell thoroughout all the Churches.

19 (And not ſo onely, but alſo choſen of the Churches to be a fellow in our journey, concerning this grace that is miniſtred by us unto the glory of the ſame Lord, and declaration of your prompt minde.)

20 Avoiding this, that no man ſhould blame us in this abundance that is miniſtred by us,

21 * Providing for honeſt things, not onely before the Lord, but alſo before men.

22 And we have ſent with them our brother, whoſe we have oftentimes proved to be diligent

in many things, but now much more diligent, for the great confidence, which I have in you.

23 Whether any do enquire of Titus, he is my fellow and helper to your ward: or of our brethren, they are meſſengers of the Churches, and the glory of Chriſt.

24 Wherefore then towards them, and before the Churches the prooſe of your love, and of the rejoycing that we have of you.

deſiring, in whoſe preſence you are, ſo far much as you fee the meſſenger whom they have choſen by all their conſent, and ſeaſt them unto you.

CHAP. IX.

1 Why alſo hee thinketh well of their ready will, 3 yet ſcarſely ſpeaketh them, 4 hee ſeeketh a reaſon: Theſe compare ſometimes to ſeaſe ſewing, 5 which God doeth repay with great gaine.

For a As touching the miniſtring to the Saints, it is ſuperfluous for me to write unto you.

3 For I know your readines of minde, whereof I boaiſt my ſelfe of you unto them of Macedonia, and ſay, that Achaia was prepared a yere agoe, and your zeale hath provoked many.

3 Now have I ſent the brethren, leaſt our rejoycing over you ſhould be in vaine in this behalfe, that ye (as I have ſayd) be ready.

4 Leaſt if they of Macedonia come with mee, and finde you unprepared, we (that we may not ſay, you) ſhould be aſhamed in this my conſtant boaiſting.

5 Wherefore, I thought it neceſſary to exhort the brethren to come before unto you, and to ſhew your benevolence appointed afore, that it might be ready, and come as of benevolence, and not as of nigarditie.

6 This yet remember, that hee which ſoweth ſparingly, ſhall reape alſo ſparingly, and he that ſoweth liberally, ſhall reape alſo liberally.

7 As every man will ſtich in his heart, ſo let him give, not a grudgingly, or of neceſſitie: * for God loveth a cheerefull giver.

8 And God is able to make all grace to abound toward you, that ye alwayes have all ſufficiencye in all things, may abound in every good worke,

9 (* As it is written, He hath ſpared abroad and hath given to the poore: his benevolence remaineth for ever.

10 Alſo hee that ſoweth ſeed to the ſower, will miniſter likewiſe bread for food, and multiply your ſeed, and increaſe the fruits of your benevolence.)

11 That on all parts ye may be made rich unto all liberalitie, which cauſeth through us thanksgiving unto God,

12 For the miniſtration of this ſervice not onely ſupplieth the neceſſities of the Saints, but alſo abundantly cauſeth many to give thanks to God,

13 (Which by the experiment of this miniſtration praife God for your voluntarie ſub-

Titus his two companions: 2 By whom the glory of Chriſt is ſet forth. 3 All Churches ſhall be witness of their joyfull rejoycing: 4 By whom the glory of Chriſt is ſet forth. 5 By whom the glory of Chriſt is ſet forth. 6 By whom the glory of Chriſt is ſet forth. 7 By whom the glory of Chriſt is ſet forth. 8 By whom the glory of Chriſt is ſet forth. 9 By whom the glory of Chriſt is ſet forth. 10 By whom the glory of Chriſt is ſet forth. 11 By whom the glory of Chriſt is ſet forth. 12 By whom the glory of Chriſt is ſet forth. 13 By whom the glory of Chriſt is ſet forth. 14 By whom the glory of Chriſt is ſet forth. 15 By whom the glory of Chriſt is ſet forth. 16 By whom the glory of Chriſt is ſet forth. 17 By whom the glory of Chriſt is ſet forth. 18 By whom the glory of Chriſt is ſet forth. 19 By whom the glory of Chriſt is ſet forth. 20 By whom the glory of Chriſt is ſet forth. 21 By whom the glory of Chriſt is ſet forth. 22 By whom the glory of Chriſt is ſet forth. 23 By whom the glory of Chriſt is ſet forth. 24 By whom the glory of Chriſt is ſet forth. 25 By whom the glory of Chriſt is ſet forth. 26 By whom the glory of Chriſt is ſet forth. 27 By whom the glory of Chriſt is ſet forth. 28 By whom the glory of Chriſt is ſet forth. 29 By whom the glory of Chriſt is ſet forth. 30 By whom the glory of Chriſt is ſet forth. 31 By whom the glory of Chriſt is ſet forth. 32 By whom the glory of Chriſt is ſet forth. 33 By whom the glory of Chriſt is ſet forth. 34 By whom the glory of Chriſt is ſet forth. 35 By whom the glory of Chriſt is ſet forth. 36 By whom the glory of Chriſt is ſet forth. 37 By whom the glory of Chriſt is ſet forth. 38 By whom the glory of Chriſt is ſet forth. 39 By whom the glory of Chriſt is ſet forth. 40 By whom the glory of Chriſt is ſet forth. 41 By whom the glory of Chriſt is ſet forth. 42 By whom the glory of Chriſt is ſet forth. 43 By whom the glory of Chriſt is ſet forth. 44 By whom the glory of Chriſt is ſet forth. 45 By whom the glory of Chriſt is ſet forth. 46 By whom the glory of Chriſt is ſet forth. 47 By whom the glory of Chriſt is ſet forth. 48 By whom the glory of Chriſt is ſet forth. 49 By whom the glory of Chriſt is ſet forth. 50 By whom the glory of Chriſt is ſet forth. 51 By whom the glory of Chriſt is ſet forth. 52 By whom the glory of Chriſt is ſet forth. 53 By whom the glory of Chriſt is ſet forth. 54 By whom the glory of Chriſt is ſet forth. 55 By whom the glory of Chriſt is ſet forth. 56 By whom the glory of Chriſt is ſet forth. 57 By whom the glory of Chriſt is ſet forth. 58 By whom the glory of Chriſt is ſet forth. 59 By whom the glory of Chriſt is ſet forth. 60 By whom the glory of Chriſt is ſet forth. 61 By whom the glory of Chriſt is ſet forth. 62 By whom the glory of Chriſt is ſet forth. 63 By whom the glory of Chriſt is ſet forth. 64 By whom the glory of Chriſt is ſet forth. 65 By whom the glory of Chriſt is ſet forth. 66 By whom the glory of Chriſt is ſet forth. 67 By whom the glory of Chriſt is ſet forth. 68 By whom the glory of Chriſt is ſet forth. 69 By whom the glory of Chriſt is ſet forth. 70 By whom the glory of Chriſt is ſet forth. 71 By whom the glory of Chriſt is ſet forth. 72 By whom the glory of Chriſt is ſet forth. 73 By whom the glory of Chriſt is ſet forth. 74 By whom the glory of Chriſt is ſet forth. 75 By whom the glory of Chriſt is ſet forth. 76 By whom the glory of Chriſt is ſet forth. 77 By whom the glory of Chriſt is ſet forth. 78 By whom the glory of Chriſt is ſet forth. 79 By whom the glory of Chriſt is ſet forth. 80 By whom the glory of Chriſt is ſet forth. 81 By whom the glory of Chriſt is ſet forth. 82 By whom the glory of Chriſt is ſet forth. 83 By whom the glory of Chriſt is ſet forth. 84 By whom the glory of Chriſt is ſet forth. 85 By whom the glory of Chriſt is ſet forth. 86 By whom the glory of Chriſt is ſet forth. 87 By whom the glory of Chriſt is ſet forth. 88 By whom the glory of Chriſt is ſet forth. 89 By whom the glory of Chriſt is ſet forth. 90 By whom the glory of Chriſt is ſet forth. 91 By whom the glory of Chriſt is ſet forth. 92 By whom the glory of Chriſt is ſet forth. 93 By whom the glory of Chriſt is ſet forth. 94 By whom the glory of Chriſt is ſet forth. 95 By whom the glory of Chriſt is ſet forth. 96 By whom the glory of Chriſt is ſet forth. 97 By whom the glory of Chriſt is ſet forth. 98 By whom the glory of Chriſt is ſet forth. 99 By whom the glory of Chriſt is ſet forth. 100 By whom the glory of Chriſt is ſet forth.

d With a ſparing and nigardly heart. e Againſt his will, as leaſt he ſhould be ſuppoſed. f Bleſſ. 31. 10. g All God his bounty, all liberalitie. h To helpe others by all means poſſible, in doing ſome good in their neceſſities. i Plaine 124. 9. h To be prevailing: Now David ſpeaketh of a man, that feareth God, and loveth his neighbour, who ſhall never want (ſay he) to receive to him. i There is none ſo good an inheritance, as the goodnes of the Saints, in this: that it giveth occasion to liberall fruit of liberalitie towards the Saints, in this: that by this people of your wifeſhalie in this helping and ſuccouring of them. l In ſhowing what our conſent is, that you acknowledge that only Goſpell which you have willingly ſubmitted, you ſhew unto, declaring thereby, that you agree with the Church of Hieruſalem.

a Rom. 12. 8. b To helpe others by all means poſſible. c Plaine 124. 9. d There is none ſo good an inheritance, as the goodnes of the Saints. e Another excellent and double fruit of liberalitie towards the Saints, in this: that by this people of your wifeſhalie in this helping and ſuccouring of them. f By this people of your wifeſhalie in this helping and ſuccouring of them. g In ſhowing what our conſent is, that you acknowledge that only Goſpell which you have willingly ſubmitted, you ſhew unto, declaring thereby, that you agree with the Church of Hieruſalem. h Rom. 12. 8.

m least by his great commendation and praise, the Corinthians should be satisfied up his exhortation with this exclamation.

mission to the Gospel of Christ, and for your liberal distribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly for the abundant grace of God in you.

15 M Thanks therefore be unto God for his unpeakeable gift.

CHAP. X.

a He sheweth with what confidence, & with what weapons, & with what reuerence, he is armed against the couulations of the wicked. 2 And that, when he is present, his deces haue no effect. 31 And his words haue force when he is absent.

NOW I Paul my selfe beseech you by the meeknesse, and gentleness of Christ, which when I am present among you am bated, but am bolde toward you being absent :

2 And this I require you, that I neede not to be bolde when I am present, with that same confidence, where with I thinke to be bolde against some, which esteeme us as though we walke according to the flesh.

3 Neuerthelesse, though we walke in the flesh, yet we do not waite after the flesh.

4 (For the weapons of our warfare are not carnall, but mightie through God, to cast down holdes.)

5 Calling downe the Imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captiuitie every thought to the obedience of Christ.

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Locke ye on things after the appearance: If any man trust in himselfe that he is Christes, let him consider this againe of himselfe, that as he is Christes, even so are we Christes.

8 For though I should suffer somewhat more of our authoritie, which the Lord hath given us for edification, and not for your destruction, I should haue no blame.

9 This I say, that I may not seeme as it were to feare you with letters,

10 For the letters, sayeth hee, are force and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as wee are in word by letters, when we are absent, such will wee be also in deede, when we are present.

12 For we dare not make our felues of the number, or to compare our felues to them, which are they are deceiued, which make that account of the office of an Apostle, that they do of worldly offices, that according to the outward appearance.

13 But as though I be inclined to merite, rather then to reioyce in this. As though I had no other aide and helpe than that which outwardly I seeme to haue: and therefore Paul saith his flesh, that is, his weake condition and state, against his spirituall and Apostolique dignitie.

14 Secondly be warned this, that although he be like vniuor other men, yet hee cometh furnished with that strenght, which no holdes of man can match, whether they resist by craft and deceit, or by force and might, because he walke with diuine weapons.

15 Be not such as men get their authoritie with selfe out of another, and deate it. Stand upon that infinite power of God.

16 An amplification of this spirituall vertue, which in facte firste, consequently the enemies they ouer to exaspe and migitate, that it bringeth some of them by repentance vnto Christ, and iudly reuenge others, that are stubbornly obstinate, separating them from the other which suffer themselves to be ruled.

17 Hee beareth into their heads that same mace, with great weight of wordes and fraterces.

18 Do ye iudge of things according to the outward flesh. For not being told of it by me.

19 Being constrained to rell the foolish, by the eyes of certain ambitious men, he will confess, that they are able to bring nothing, but that they fall by perforce themselves of themselves: and as for himselfe, although be drage of excellent things, yet hee will not passe the boundes which God hath measured him out, according whereunto hee same vniuor uses them, in preaching the Gospel of Christ, and sauleth that hee shall goe further, when they haue professed that hee shall not to tary any longer amongst them, and herunto is added an amplification, in that hee neuer succeded other men in their labours.

20 This is spoken after a taunting sort.

praise themselves: but they understand not that they measure themselves with themselves, and compare themselves with themselves.

13 But we will not reioyce of things, which are not within our measure, but according to the measure of the line, whereof God hath distributed vnto us a measure to attaine vnto you.

14 For wee stretch not our felues beyond our measure, as though we had not attained vnto you: for even to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: as it is, of others mens labours: and wee hope, when your faith shall increase, to be magnified by you according to your line abundantly.

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in another mans line: that is, in the things that are prepared already.

17 But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe, is not allowed, but hee whom the Lord praiseth.

CHAP. XI.

a He reffeth that for the great leses sake he beareth by the Corinthians, he is compelled to mite vs vsone prouide: 2 And that he be helped by labor on them without any reward, 3 That the faith apperth himselfe, to iure off him in any way, & as whom hee fauor exaspe in reioicing, which are graue wrong in deede.

WOULD to God, ye could suffer a little my foolishnesse, and in deede, ye suffer me.

2 For I am ielous ouer you, with a godly ielousie: for I haue preuoted you for one husband, to present you as a pure virgine to Christ;

3 But I feare it as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ:

4 For if he that commeth, preacheth another Iesus whom we haue not preached: or if ye receive another spirit whom yee haue not received: either another Gospel which ye haue not received, ye might well haue suffered him.

5 Vrely I suppose that I was not inferior to the very chiefe Apostles,

6 And though I be stude in speaking, yet I am not so in knowledge, but among you we haue bene made manifest to the uttermost, in all things.

7 Have I committed an offence, because I labored my selfe, that ye might be excited, & because I preached to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages of them to do you service.

9 And when I was present with you, and had need, I was not shonfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia,

10 He sheweth that they deuce themselves, if they looke to receive of any other man, either a more excellent Gospel, or more excellent gift of the holy Ghost. A notable perfect doctrine of Iesus Christ. 31 He reueth the flanders of those that say, I grant, sayeth he, that I am not so eloquent an Orator, but yee can not take away the knowledge of the Gospel from me, whereof you had had good proofe, and abe every man of woe. 2 I will rell that I had gift of eloquence which I must for you, and for the Gospel, but hee will not warrant that a perfect gift of speech, which to many men a dayes had and follow. Another direct to witte, that he was a rascal, and liued by the labour of his owne hand. But heerewith he the Apostle, what can you say against me, but that I was content to take any payes for your sakes, and when I lacked, to trauell for my living with mine owne hands in part, and partly also when pauerly constrained mee, I chose rather otherwise to seeke my sustentance, then to be any burden to you, although I preached the Gospel vnto you.

An amplification: so I have it from being ashamed of this ad, that he hath also rejoyced with himselfe doe no otherwise hereafter among them, to the intent that it may always be truly sayd, that he taught in Achaia for nothing: not that he desired the Corinthians, but that hee would have my never hnde the occasion which they have already sought for, and be in the mean season may see some thing before them to followe, that at length they may truly say, that they are like to Paul.

¶ This is a forme of an oath, as if he sayd, let me not be thought to have any treach in me. he shall always agree to me.

¶ Pauls adventures, fought all occasions they could, to be equal to him.

¶ And therefore seeing they had rather ease saye in Corinth, then to stay to them for nothing, they sought another occasion, to wit, to make Paul to take something which they thought if he had done, they thought they that meant to be equal to him: for they made such a show of zeal and knowledge, and set in forth such a quencing kind of eloquence, that some of them were in difficulty: Paul: but he triumphs that all this is nothing but colour and painting.

¶ Now although he is patient, he is patient: they he is patient: in their colour, foreseeing that it will come to passe, that they will at length betray themselves, what countenance fever they make of zeale that they have to Gods glory.

¶ 13 light is meant the heavenly glory, whereof the Angels are partakers. 7 He goes forth boldly, and using a vehement storme of kinde of taunting, desired the Corinthians to pardon him, if for a time he content as a foole before them being wife with those jolly fellows, touching those external things to wit, touching his blucke, his ancelles, his white meate.

¶ Before he cometh to the matter, he toucheth the Corinthians who perswading themselves to be wise men, did not mark in the mean season, that those false apostles desired their implicity for advantage. 1 As if he sayd, in respect of that reproach which they doe unto you, I speake it which forcibly is as well as if they did betray you. m Paul is called weak, in that he seemeth to the Corinthians a vile and abject man, a beggerly artificer, a wretched and miserable idler, whereupon notwithstanding therein Gods mightie power was made manifest. ¶ Phil. 3. 7. m Paul being honourable indeed, desired that his military glory should be his owne take, by the way he laye in a doctrine come into hazard. 6 In danger of present death, he sheweth that that is written, Deut. 31. 2, and moreover that place sheweth, that Paul suffered many things which Luke passed over. q Of the Romane Magistrates. ¶ Adet. 16. 23. ¶ Adet. 17. 4. ¶ Painfullnes is a troublesome sickness, as when a man is weary and would rather be constrained to fall to new labour.

supplied, and in all things I kept, y and will keepe my selfe, that I should not be grievous unto you.

10 The truth of Christ is in me, that this rejoycing shall not be shut up against mee in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, for that they might be found like unto us in that wherein they reioyce.

13 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no marvelle: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their works.

16 ¶ I say againe, Let no man thinke that I am foolish, or else that I am me even as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as if I were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that yee are wise.

20 For ye suffer, even if a man bring you into bondage, if a man devoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproach: as although that we had bene weak: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, & to I am: they are Israelites, so am I: they are the feede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes above measure: in prison more plentifully: in death oft.

24 Of the Iewes y five times received I fourtie stripes save one.

25 I was y thrife & beaten with rods: I was * once stoned: I suffered thrife & shipwacke: night and day have I bene in the deepe sea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the cite, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watch-

ching often, in hunger and thirst, in fastings often, in cold and in nakednesse.

28 Beside the things which are outward, I am combered dayly, and have the care of all the Churches.

29 Who is weak, and I am not weak? Who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine infirmitie.

31 The God, even the Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governour of the people under King Aretas, layde watch in the cite of the Damascens, and would have caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP XII.

1 He doth then unwillingly make rehearfull, 7 3 of the heavenly wisdom, 4 that were revealed unto him, 6 for which though he might in deeds glory, yet he will not, to bring glory of his owne infirmitie: 11 but they drive him to this kinde of folly, 20 in that they give care to certain raine glorious persons, who draw them from Christ.

9 He addeh this in conclusion further, that the Corinthians might be ashamed to despise him, upon whose care almost all Churches depend, and as was plainly seen by experience.

10 He turneth that against the adversaries, which they observed against him as if he should say, they alledge my calamities, to take away my authorities from me: but if I were as weak as myselfe, I would argue no better argument: and God himselfe is my witness that I do love and forge nothing.

¶ Adet. 19: 24

It is not expedient for me no doubt to reioyce: for I will come to visions and revelations of the Lord.

2 I know a man in Christ above foureteen yeeres ago, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up unto the third heaven.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that he was taken up into Paradise, and heard words which I cannot be spoken, which are not possible for man to utter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmitie.

6 For though I would reioyce, I should not be a foole, for I will say the truth: but I reframe, lest any man should thinke of me above that hee seeth in me, or that he heareth of me.

7 And least I should be exalted out of measure through the abundance of revelations, there was given unto me a prick in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I bough the Lord b thrife that it might depart from me.

9 And he sayd unto me, My grace is sufficient

7 He goeth forth ward in his purpose, and becometh those bragging men boyled of revelations, hee reckneth up those things which life him up above the common capacities of men: but he uttereth a prophesie, and exalteth himselfe as if he were afoolishly.

a I speake this in Christ, that is, hee spoken without raine glory, for I seeke nothing but Christ I knoweth: b Into the light heavenly fire we neede not dispute subtilly upon the word (Third) but yet this place is to be marked againe, in which would make him to glory there.

c So the Grecians name that which we call a parketball is to say, a place where trees are planted, and which be kept by

which name they that translated the olde Testament of the Hebrews into Greeke, called the garden Eden, where unto Adam was put straight after his creation, as a most delicate and pleasant place. And heereunto grew in that that blessed state of the glory of God is called by that name. d Which as man is able to utter. ¶ Which the Saints themselves do not by any means able to expresse, because it is God himselfe. ¶ That death Clement writes and in expound this place, 2. 5. ¶ To remove all suspicion of ambition hee writeth that hee braggeth not of those things as of his owne, but as of his benefite, and yet notwithstanding saith nothing, I say by this occasion other men should attribute more unto him then in deeds hee is: and therefore hee had rather glory in his infirmitie. ¶ An excellent doctrine: why God will have even his best servants to be vexed of Satan, and by all kinde of temptations, to wit, that they should be too much puffed up, and also that they may be made perfite by their continual exercise.

f He meaneth consequently, that his prick shall fall in vs, as if we were a parketball, which hee confined. Paul himselfe being regenerate, to say, not, I do not that god that I would, &c. And he callith it a prick, by a borrowed kinde of speech taken from thence, y fumes, which are very dangerous and hurtfull for the feete: if a man walke through them as hee went downe, g Which fitteth those who fall in sin.

4 He concluded, that hee will only see his sinnes against the voice bragges of the false Apolles, and therein will exceed himselfe, for that by their importunity, he was constrained to speake for much of these things as he did: to wit, because that if his Apollship were subverted, his doctrine must needs fall.

5 That I might feele the vertue of Christ more and more: For the weaker that our tribulations are, the more death Christes vertue appeares in them.

6 I do not only take them patiently, and with a good heart, but also I take great pleasure in them.

7 Againe he maketh the Corinthians witnesses of those things whereby God hath sealed his Apollship among them, and againe he desireth by certaine arguments, how farre hee is from all courtousness, and also how hee is affectioned towards them.

8 The arguments whereby it may well appeare, that I am in deede an Apoll of Iesus Christ.

9 Chap. 11. 9. In I was not slouthfull in getting my living with mine own hands, that I might not be burdensome to you.

10 He putteth away another most grievous blunder, to wit, that hee did feebly and by others, make his gaine and profite of them.

11 Hee concludeth, that hee writteth not these things unto them, as though hee needed to defend himselfe, for hee is guiltie of nothing: but because it is behoveable for them to doubt nothing of his fidelitie who instructed them.

12 As if hee commeth him to speake truly and sincerely, that pr. selleth himselfe to be in Chr. that is to say, to be a Christian.

13 Having confirmed his authoritie unto them, hee rebuketh them sharply, and threatneth them also like an Apoll, shewing that hee will not spare them, but greater, unless they repent, seeing that this is the third time that hee hath warned them.

for thee: for my power is made perfect through weaknesse. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguishes, for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: yee have compelled me: for I ought to have bene commended of you: for in nothing was I inferiour unto the very chiefe Apostles, though I be nothing.

12 The signe of an Apoll were wrought among you with all patience, with signes, and wonders and great works.

13 For what is it, wherein yee were inferiours unto other Churches, & except that I have not bene so slouthfull to your hinderance: for give mee this wrong.

14 Behold, the third time I am ready to come unto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your soules: though the more I love you, the lesse I am loved.

16 But be it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent unto you?

18 I have desired Titus, and with him I have sent a brother: did Titus pill you of any things? walked we not in the selfe same spirit? walked we not in the same fays?

19 Againe, thinke yee that we excuse our selves unto you? we speake before God in Christ. But we doe all things, dearly beloved, for your edifying.

20 So for I feare least when I come, I shall not find you such as I would: and that I shall be found unto you such as yee would not: and least there be strife, envying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare least when I come againe, my God abuse me among you, and I shall bewaile many of them which have sinned already, and have not repented of the vncleannesse, and fornication, and wantonnesse which they have committed.

6 He putteth away another most grievous blunder, to wit, that hee did feebly and by others, make his gaine and profite of them.

7 Hee concludeth, that hee writteth not these things unto them, as though hee needed to defend himselfe, for hee is guiltie of nothing: but because it is behoveable for them to doubt nothing of his fidelitie who instructed them.

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9 Having confirmed his authoritie unto them, hee rebuketh them sharply, and threatneth them also like an Apoll, shewing that hee will not spare them, but greater, unless they repent, seeing that this is the third time that hee hath warned them.

1 Comming the third time, 2 He denounceth the sharper denegance toward them, 3 who have a perfect trial of the power of Christ in his Apollship. 4 At length hee praicheth for their repentance, 5 and wisheth them prosperitie.

LO this is the third time that I come unto you.

4 In the mouth of two or three witnesses shall every word stand.

2 I told you before, and tell you before: as though I had bene present the second time, so write I now being absent to them, which heretofore have sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that yee seeke experience of Christ, that speaketh in mee, which towards you is not weak, but is a mightie in you.

4 For though hee was crucified concerning his infirmite, yet liveth hee through the power of God. And we no doubt are weak in him, but we shall live with him, through the power of God towards you.

5 Prove your selves whether ye are in the faith: examine your selves: knowe yee not your owne selves, how that Iesus Christ is in you, except ye be reprobat?

6 But I trust that yee shall knowe that wee are not reprobates.

7 Nowe I pray unto God that yee doe none evil, not that we should seeme approved, but that yee should doe that which is honest: though wee be as reprobates.

8 For wee can not doe any thing against the truth, but for the truth.

9 For wee are glad when wee are weak, and that yee are strong: this also we wish for, even your perfection.

10 Therefore write I these things being absent, least when I am present, I should use sharpnesse, according to the power which the Lord hath given mee, to edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect, be of good comfort: be of one minde: live in peace, and the God of love and peace shall be with you.

12 I greet one another with an holy kisse. All the Saines salute you.

13 The grace of our Lord Iesus Christ, and the love of God, and the communion of the holy Ghost be with you all. Amen.

3 Hee mitigateth that sharpnesse, trusting that they will follow themselves towards their faithfull Apolles, and willingly to be taught: adding that moreover, that hee passeth not for his owne fame and estimation, so that hee may serve to their salvation, which is the onely marke that hee sheweth.

4 In his judgement, 4 That all things may be in good order amongst you, and the members of the Church referred to their place, which have bene shaken and out of place. 4 A briefe exhortation, but yet such an one as comprehendeth all the partes of a Christian mans life. 5 Hee salueth them familiarly, and in conclusion willth well unto them. 6 1. Cor. 16. 20.

1 The second Epistle to the Corinthians, written from Philippi, a cite in Macedonia, and sent by Titus and Lucas.

4 Deut. 19. 17. mat. 18. 16. John 8. 17. hebr. 10. 28.

1 A most sharpe reprehension, for that, while they despise the Apolles, they denounce themselves.

2 They tempt Christe owne patience: and also while they commend him as wreched and miserable, they lay nothing here in a gainst him, which is not common to him with Christ.

3 And will be most mightie to be rejoycing of you, when wee shall be.

4 At touching that safe forme of a servant which hee tooke upon him when hee abused himselfe.

5 1. Cor. 11. 28. Hee confirmeth that which hee saith of the vertue of God appearing in his ministerie, and he gathereth by the usual relation betweene the people faith, and the ministers preaching, that they must receive reverence his Apollship, upon whose doctrine their faith is grounded, or they must condemne themselves of infidelitie, and must

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

CHAP. I.

z Straight after thesalvation, 4 He reprobandeth the Galatians for revoluing, 9 from his Gospel, 15 which he received from God, 17 before he had communicated with any of the Apostles.



z A saluation comprehending in few words, the summe of the Apostle doctrine, and also findes straightway from the beginning.

Heing the grativite meate for the authoritie of an Apostle, which he had to mainzine against the false apostles.

A He sheweth who is the author of the minister generally, for herein the whole ministry agreeth, that whether they be Apostles, or Shepherds, or Doctors, they are appointed of God.

B He toucheth the instrumentall cause: for this is a peculiar prerogative to the Apostle, to be called immediatly from Christ.

C Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c.

D He toucheth the instrumentall cause: for this is a peculiar prerogative to the Apostle, to be called immediatly from Christ.

E Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c.

F Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c.

G Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c.

H Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c.

I Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c.

J Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c.

K Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c.

AUL z an Apostle (not a^s of men, neither by^b man, * but by a^s Iesus Christ, and God the Father which hath raised him from the dead.)

2 And all the brethren which are with me unto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lord Iesus Christ,

4 a Which gave himselfe for our finnes, that he might deliver us* from this present evil world according to the will of God even our Father,

5 To whom be glory for ever and ever. Amen.

6 3 I marvelle that ye are so eone^r removed away unto another Gospel, from him that had called you into the grace of Christ.

7 4 Which is not another Gospel, save that there be some which trouble you, & saye that to^e p^ervert the Gospel of Christ.

8 But though that we, or an Angel from heaven preach unto you otherwise then that which we have preached unto you, let him be accursed,

9 As we said before, so say I now againe, If any man preach unto you otherwise, then that yee have received, let him be accursed.

10 5 For now preach I b^s mans doctrine or Gods? or goe I about to please men? for if I should yet be pleased men, I were not the servant of Christ.

11 * 6 Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither received I it of man, neither was I taught it, but by the r^evelation of Iesus Christ,

13 7 For ye have heard of my conversation in

a The summe of the true Gospel is this, that Christ by his only offering, saveth us being chosen our from the world, by the free decree of God the Father.

b Luke 1. 74. d Out of that most corrupt state which is without Christ.

e The first part of the Epistle wherewith he witnesseth that he is an Apostle, nothing inferior to those chiefe disciples of Christ, and wholly agreeing with them whose names the false apostles did abuse. And he beginneth with chiding, reprooving them of slight-ness that they gave eare so easily unto them which perverted them and drew them away to a new Gospel.

f He sheweth the justitie of his cause, to call the false apostles the false apostles, and he sheweth the time that was so long, as if he seeme to understand, that he was not already done, but in doing.

g He reacheth him in time to remember that there are none many Gospels, and therefore whatsoever the false apostles pretend which had the Law, Moses and the Fathers in their mouths, yea they are in deed, from many conceptions of the true Gospel, in so much that hee himselfe, yet also the very Angels themselves, and therefore much more these false apostles, ought to be bolden accused, if they goe about to change the all lotte that is in the Gospel, that hee delivered to them by his offer.

h For there is nothing more contrary to the Law or free justification, then justification by the Law, or by our doings.

i A confirmation taken both from the nature of the doctrine it selfe, and also from that mannet which hee useth in teaching, for neither, faith hee, did teach those things which pleased men as these men doo, which put part of saluation in external things, and workes of the Law, neither went I, about to procure any mans favour. And therefore the matter is selfe therseth that that doctrine which I delivered unto you, is heavenly.

j He toucheth the false apostles who had no hing but men in their mouths, and hee, though hee would derogate nothing from the Apostles, yet toucheth God and his men.

k A second argument to prove that this doctrine is heavenly, because hee had it from heaven, from Iesus Christ himselfe, without any mans help, wherein hee excelleth them whom Corinth taught on earth after the manner of men.

l This place is to be understood of an extraordinary revelation, for otherwise the Sonne alone revealed his Gospel by his Spirit, although by the ministry of men which Paul sheweth out here.

m Hee reprobandeth that hee was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians, themselves know well enough: for faith hee, it is well knowne in what schoole I was brought up, even from a child, to wit amongst the chief and deadly enemies of the Gospel: And that no man may cavill and say that I was a scholar of the Pharisee in name onely and not in deed, no man is ignorant, how that I excelled in Pharisaisme, and was suddenly made of a Pharisee, an Apostle of the Gentiles, so that I had no space to be instructed of man.

time past, in the Jewish religion, how that I persecuted the Church of God extremely, and wasted it.

14 And profited in the Jewish religion above many of my companions of mine own nation, and was much more zealous of the k traditions of my fathers.

15 But when it pleased God (which had I separated me from my mothers wombe, and called me by his grace.)

16 To reveale his Sonne m in mee, that I should preach him * among the Gentiles immediately, I communicated not with a flesh and blood;

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe unto Damascus.

18 Then after three yeeres I came againe to Hierusalem to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles saw I, save James the Lords brother.

20 Now the things which I write unto you, behold, I w^rite sse before God, that I lie not.

21 After that I went into the coastes of Syria and Cilicia: for I was unknown by face unto the Churches of Iudea which were in Christ.

22 But they had heard onely some say, He which perfected us in time past, now preached the faith which before hee destroyed.

23 And they glorified God for me.

24 And they glorified God for me.

25 And they glorified God for me.

26 And they glorified God for me.

27 And they glorified God for me.

28 And they glorified God for me.

29 And they glorified God for me.

30 And they glorified God for me.

31 And they glorified God for me.

32 And they glorified God for me.

33 And they glorified God for me.

34 And they glorified God for me.

35 And they glorified God for me.

36 And they glorified God for me.

k Acts 9. 8. K Hee calleth them the traditions of this Father, because he was not only a tharis himselfe, but also had a tharis to his father.

L He speaketh of Gods bestowing of saluation whereby he appointed him to be an Apostle, rather of Gods bestowing of degrees than of the fleshly confesse of God, his appearing from his mothers wombe, and his calling: here is no mention at all, we stee of workes forsooke in To me, and this is a kinde of speech which hee useth yf, whereby it is given us to see understand, that this isst commeth from God.

M Hee sheweth who is the author of the minister generally, for herein the whole ministry agreeth, that whether they be Apostles, or Shepherds, or Doctors, they are appointed of God.

N He toucheth the instrumentall cause: for this is a peculiar prerogative to the Apostle, to be called immediatly from Christ.

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X Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c. Titus x. 3. c.

CHAP. II.

1 That the Apostle did nothing disagree from his Gospel, 3 he declares by this example of Titus being unaccommodated, 11 and also by his admonishing the same against Ieters dissimulation, 17 And the passage in the handling of our free justification by Christ.

T Hen fouteene yeeres after, I went up againe to Hierusalem with Barnabas, and tocke with me Titus also.

1 And I went up by revelation, and declared unto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any means I should runne, or be runne a in vaine:

3 But neither yet Titus which was with me, though hee were a Grecian, was compelled to be circumcised.

4 To wit, for the b false brethren which were craftily sent in, and crept in privily to spie out our liberty which we have in Christ Iesus, that they

z Now hee sheweth how hee agreeth with the Apostles, with whom hee graunt hee confederated touching his Gospel which hee taught among the Gentiles, fouteene yeeres after his conversion, and they allowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some

tornement themselves therein, which traiterously layd wait against him but in vain: neither did they adde the least iote that might be to the doctour which hee had preached, but contrarywise they gave to him and Barnabas, the right hands of fellowship, and acknowledged them as Apostles appointed of the Lord to the Gentiles.

5 In fowerthly, for as touching the doctrine, hee had desired not to be disputed, but because there were certaine reports cast abroad of him, that hee was of another opinion then the rest of the Apostles were, which thing might have hindered the course of the Gospel, therefore hee laboured to remedy this fault.

6 Which by deceit, and counterfeit holynesse crept in amongst the false Jews.

Paul reproved Peter.
By submitting ourselves to them, and betraying our own liberty.

might bring us into bondage.
To whom we gave not place by a subjection for an hour, that we should be the servants of the Gospel continue with you.
But by them which seemed to be great, I was not taught (whatsoever they were in time past), I am nothing; the better: God accepteth no man's person) for they that are the chiefs, did add nothing to me above that I had.

But contrarywise, when they saw that the Gospel over the uncircumcision was committed unto me, as the Gospel over the circumcision was unto Peter:

(For he that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles.)

And when James, and Cephas, and John, knew of the grace that was given unto me, which are counted to be pillars, they gave to me and to Barnabas the right hands of fellowship, that we should preach unto the Gentiles, and they unto the circumcision.

Warning only that we should remember the poor: which thing also I was diligent to doe.

And when Peter was come to Antiochia, I withstood him to his face; for he was to be condemned.
For before that certain came from James, hee ate with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

And the other Iewes played the hypocrites likewise with him, in so much that Barnabas was led away with them by that their hypocrisy.
But when I saw, that they went not the right way to the truth of the Gospel, I said unto Peter before all men, If thou being a Iew, livest as the Gentiles, and not like the Iewes, why constrainest thou the Gentiles to doe like the Iewes?

We which are Iewes by nature, and not sinners of the Gentiles.
Knowe that a man is not justified by the works of the Law, but by the faith of Iesus Christ, even we, I say, have believed in Iesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law, because that by the works of the Law, no flesh shall be justified.

If then while I seeke to be made righteous by the works of the Law, which is fetter against believing and disabling which backward, in this case, which is the truth of the Gospel, how shall I be able to sell, and also the use of mine, which were all the profit, or the benefit we were constrained, which were the times by Peter's example?

The first of this Epistle, is the place whereof this: we are justified by faith in Christ Iesus, without the works of the Law: which thing he propounded in such sort, that first of all meeteth with an objection. (For I should have said a Law, that no man may say against me, that I am an enemy to the Law.) And afterward, he confirmeth it by the expresse witness of David, o Although we be Iewes, yet we preach justification by faith because we know undoubtedly, that no man can be justified by the Law.

So the Iewes called the Gentiles, because they were brought by that consequence, whereby it meant that the nature of man is utterly corrupt. Rom. 3.19. 4 Before he goeth any further, he meeteth with this objection, which abhorreth this doctrine of free justification by faith, because they say, we are freed by this means withdrawn from the study of good works. And in this sort is the objection. If sinnes should be justified through Christ by faith without the Law, Christ should approve sinnes, and should as it were exhort us to sin, by his minister. For the Gospel, if it be not so accute Christ would be false, because that Christ destroyeth sin in the believers: For so faith hee doeth use Christ, through the terror and feare of the Law that being quit from the curse of the Law, and justified, they may be freed by him, that together therewithall, he beginneth to sin, by little and little, that strength and power of his which destroyeth sinne: to the end that this old man being abolished by the venture of Christ crucified, Christ may live in them, and they may continue themselves to God. Therefore if any man give Iesus Christ, for that he destroyeth the works of God, himselfe, Christ, is not from justification, but justification, which is another benefit we receive by Christ, if we lay hold on him by faith,

teous by Christ, we ourselves are found sinners, is Christ therefore the minister of sinne? God forbid.

For if I build againe the things that I have destroyed, I make myselfe a trespasser.
For I through the Law am dead to the Law, that I might live unto God.

I am crucified with Christ, but I live, yet not I any more, but Christ liveth in mee; and in that that I now live in the flesh, I live by the faith in the Sonne of God, who hath loved me, and given himselfe for me.

I do not abrogate the grace of God: for if righteousnesse be by the Law, then Christ died without a cause.

Bying of lust in us, that it cannot take such occasion to sinne by the flesh, which the Law maketh, as it did before Rom. 7.10.11. u The same that I was before. x In this moral body. y The second argument take of an abundance: i. nra may be justified by the Law, when was it not necessary for Christ to die. y For there was no cause why he should doe so.

CHAP. III.

He rebuketh them, for suffering themselves to be drawn from the grace of free justification in Christ, most likely felt out unto them.
He bringeth in Abrahams example, to declaring the effects, and hath fit of the giving of the Law.

Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?

This oney would I learne of you, Received ye the Spirit by the workes of the Law, or by the hearing of a faith preached?

Are ye so foolish, that after ye have begun to the Spirit, ye would now be made perfect by the flesh?

Have ye suffered so many things in vaine? If so be it be even in vaine.

See therefore that ministereth to you the Spirit, and worketh miracles among you, doeth hee it through the workes of the Law, or by the hearing of faith preached?

Yea rather as Abraham beleved God, and it was reputed to him for righteousnesse.

Know ye therefore, that they which are of faith, the same are the children of Abraham.

For the Scripture foreseeing, that God would justify the Gentiles through Iesus, preached before the Gospel unto Abraham, saying, * In thee shall all the Gentiles be blessed.

So then they which be of faith, are blessed with faithfull Abraham.

before you, so foottily and so plainly, that you had his lively image in you were represented before your eyes, as if he had been crucified before you. b Those spiritual gifts and graces, which were sealed in us were to the Galatians, that the Gospel which was preached to them was true. c Of the doctrine of faith. d The fourth argument mixed with the former: it is double, if the Law be to be layed downe, or to go forward, but backward, seeing that those spiritual gifts which were bestowed upon you, are more excellent then say that could proceed from your selves. And moreover, it should follow, that the Law is better then Christ, because it should perse and being to end, that Christ began to end. d By the flesh, he meaneth the ceremonies of the Law, against which he telleth the Spirit, that is, the spiritual working of the Gospel. f An exhortation by manner of upbraid, that they do not in vaine suffer so many things. g The second argument, which is the same as the former, because he had interposed certain other arguments by the way. h The first argument which is of great force, and hath three grounds. The first, that Abraham was justified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doth most plainly witness. e Luke Rom. 4. f Gen. 15.6. rom. 4.3. James 2.13. o The second, that the sonnes of Abraham may be esteemed and accounted off by faith. 7 The third, that all people that be true without exception, comprehended in the promise of the blessing. g Gen. 12.3. Acts 3.17. h A proofe of the first and second grounds out of the words of Moses. f Blessing in this place, signifieth the free promise by faith. 9 The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that believe) blessed by faith, to say, freely justified. g With faithfull Abraham, and not by faithfull Abraham, to give us to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is justified.

The Law that terrifieth the conscience, bringeth us to Christ, and hee only cauleth us to enter the Law into bondage, because that by making upright, hee taketh away from us the terror of conscience, and by faith, bying us, cauleth through the merit of his blood, to be freed from the Law, and to be made perfect by the Spirit.

The third reason of argument taken of those gifts of the holy Ghost, whereby which they were induced from heaven, after they had heard and beleved the Gospel by Paula ministerie, which seeing they were so evident to all men eyes, that they were so lively images, wherein they might behold the truth of the doctrine of the Gospel, no less then if they had beheld with their eyes. Christ himselfe crucified, in whose woely death they ought to have their trust, hee may, verily know it could be that they could be so bewitched by the false apostles.

A Christ was laid before you, so foottily and so plainly, that you had his lively image in you were represented before your eyes, as if he had been crucified before you. b Those spiritual gifts and graces, which were sealed in us were to the Galatians, that the Gospel which was preached to them was true. c Of the doctrine of faith. d The fourth argument mixed with the former: it is double, if the Law be to be layed downe, or to go forward, but backward, seeing that those spiritual gifts which were bestowed upon you, are more excellent then say that could proceed from your selves. And moreover, it should follow, that the Law is better then Christ, because it should perse and being to end, that Christ began to end. d By the flesh, he meaneth the ceremonies of the Law, against which he telleth the Spirit, that is, the spiritual working of the Gospel. f An exhortation by manner of upbraid, that they do not in vaine suffer so many things. g The second argument, which is the same as the former, because he had interposed certain other arguments by the way. h The first argument which is of great force, and hath three grounds. The first, that Abraham was justified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doth most plainly witness. e Luke Rom. 4. f Gen. 15.6. rom. 4.3. James 2.13. o The second, that the sonnes of Abraham may be esteemed and accounted off by faith. 7 The third, that all people that be true without exception, comprehended in the promise of the blessing. g Gen. 12.3. Acts 3.17. h A proofe of the first and second grounds out of the words of Moses. f Blessing in this place, signifieth the free promise by faith. 9 The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that believe) blessed by faith, to say, freely justified. g With faithfull Abraham, and not by faithfull Abraham, to give us to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is justified.

10 The sixth argu-
ment is the con-
clusion thereof is also
the former verbe
taken of contrari-
ty, thus, They are
accused which are
of the workes of
the Law, that is to
say, which vs
their righteouss
by the forme of
the Law. There-
fore they are bles-
sed which are of
faith, that is, they
which have righte-
ouss by faith.

11 A profie of the
former consequent
or propoition : and
the propoition of
this argument is
this : Cursed is
he that fulfill-
eth not the whole
Law.

12 Deut. 27.16.
13 The second
propoition with
the conclusion : But
no man fulfilleth
the Law. Therefore
no man is iustified
by the Law. Or els,
All are accused,
which seeke righte-
ouss by the
workes of the Law.

14 And
needed also this manner of proofe of the second propoition to wit, Righteousnesse & life
are attributed to faith. Therefore no man fulfilleth the Law. § Heb. 2. q. rom. 5. 17. heb.
10. 10. 13 Here is a reason thereof the former consequent : Because the Law
promitteth life to all that keepe it, and therefore if it be kept, it will bring forth
life. But the Scripture attributing righteousness and life to faith, teacheth it to be
the Law, feeling that faith inheriteth by imputation, and the Law by the performing of
the workes.
15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

10 For as many as are of the workes of the
Law, are vnder the curse : 11 For it is written,
12 Cursed is every man that continueth not in all
things, which are written in the booke of the Law,
to doe them.

13 And that no man is iustified by the Law
in the sight of God, it is evident : § for the iust
shall live by faith.

14 And the Law is not of faith : but * the man
that shall doe these things, shall live in them.

15 Christ hath redeemed us from the curse
of the Law, made a curse for vs, (for it is writ-
ten, 16 Cursed is every one that hangeth on tree.)

17 But the blessing of Abraham might come
on the Gentiles through Christ Iesus, that
we might receive the promise of the Spirit
through faith.

18 Brethren, I speake as men doe : * though
it be but a mans conceit, when it is confirmed,
yet no man doth abrogate it, or addeth any thing
thereto.

19 Now to Abraham and his feede were the
promises made. He saith not, and to the feedes,
as speaking of many : but, And to thy feede, as of
one, 20 which is I. Christ.

21 And this I say, that the covenant that was
made afore of God in respect of Christ, the
Law which was foure hundred and thirty yeeres
after, cannot disannull, that it should make the
promise of one void effect.

22 For if the inheritance be of the Law,
it should be by the Law.

23 Here is a reason thereof the former consequent : Because the Law
promitteth life to all that keepe it, and therefore if it be kept, it will bring forth
life. But the Scripture attributing righteousness and life to faith, teacheth it to be
the Law, feeling that faith inheriteth by imputation, and the Law by the performing of
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24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

it is no more by the promise, but God gave it freely
unto Abraham by promise.

19 Wherefore then saith the Law : It was
added because of the transgressions, p till the seed
came, unto the which the promise was made : and
it was ordained by Angels in the hand of a Medi-
ator.

20 Nowe a Mediator is not a Mediator of
one : 21 but God is one.

22 Is the Law then against the promises of
God : God forbid : For it there had been a Law
given which could have given life, surely righte-
oussnesse should have bene by the Law.

23 But the Scripture hath concluded * all
vnder sinne, that the promise by the faith of Ie-
sus Christ should be given unto them that beleeve.

24 But afore faith came, we were kept vnder
the Law, as vnder a garison, and shut up vnder
that faith, which should afterward be revealed.

25 Wherefore the Law was our scholemaster
to bring vs to Christ, that we might be made righte-
ous by faith.

26 But after that faith is come, we are no longer
vnder a scholemaster.

27 For ye are all the sonnes of God by faith,
in Christ Iesus.

28 For all ye that are y baptized into Christ,
have * put on Christ.

29 There is neither Jew nor Grecian : there is
neither bond nor free : there is neither male nor
female : for ye are all one in Christ Iesus.

30 And if ye be Christes, then are ye Abrahams
feede, and heires by promise.

this word, feede, we may not understand, Christ alone by himselfe, but coupled and yoked
together with his feede. 23 A confirmation of the former aduertisinge from the
manner and forme of giving the Law : for it was given by Angels, bringing a great trea-
sor into all, and by Mofes a Mediator coming betweene. Now they that are true;
neede no Mediator, but they that are waie at the least, and that are at variance one
with another. Therefore the Law is selfe and the Mediator, were waies of the
will of God, and not that God would by this means reconcile me to himselfe, and
abolish the promise, after the Law unto the promise. 24 Commanded and given, or
preludid, by the service and minister. 25 A striking away of an obiection,
least any man might say, that sometimes by consent of the parties which have made a
covenant something is added to the covenant, or the former covenant is broken.
This, saith the Apostle, cometh not to passe in God, who is alwayes one, and the selfe
same, and like himselfe. 26 The conclusion vnter by a manner of asking a question,
and it is the same that was vnter before, yet it, but proceeding of another rule : for
that the argument is new, and is this : God vs waies is unto himselfe. Therefore the
Law was not given to abolish the promise. But it should abolish them if it gave
life for by that meanes it should iustifie, and therefore it should abolish that iustifica-
tion which was promised to Abraham, and to his feede by faith. Nay it was rather
given to bring to light the iustifieness of all men, to the end that all beleevers tending
to Christ promised might be freely iustified in him. 27 By this word, seruare, he meaneth
the Law. 28 Rom. 3.9 I will name and will deserue cometh from me.
In every one of these wordes there is an argument against the merites of works,
for all we do is good, for we are not able to doe it, and we are not able to doe it,
and not one of them is bound with desire. 29 Now there followeth another
other banding of the second part of this Epistle : the first was of iust by : although
the Law (that is the better government of Gods house according to the Law) is
not iustitie, it is therefore to be abolished, seeing that Abraham himselfe was iustified,
and his posteritie held full the life of Mofes Law : Paul affirmeth that it ought
to be abolished because it was instituted for that end and purpose, that it should be as it
were a school-master and keeper to the people of God, vntill the promise might come
to us, that is to say, Christ, and the Gospel manifestely possessed with great mercie
of the Spirit. 30 The cause why we were kept vnder the Law, is, that we were free
of the Law, but not the condition of seruants, he addeth that we were free
by conduct, and therefore, seeing we are in our four childboode, we have more
neede of keeper and scholemaster. 31 Vntill a generall particle, least the Lawes at
the least should not think themselves bound with the band of the Law, but pronounceth
that Baptisme is common to all beleevers, because it is a pledge of our deliuerie in
Christ, as well to the Christian as to the Gentians, that by it mannes may be iustified
in Christ, that is to say, they promised feede to Abraham and his iustititers, being
living. 32 He saith, Baptisme, freely, and circumcisiō, in which the selfe apostles
is much breved of. 2 The Church must put on Christ, as if it were a garment, and
be covered with him, that it may be thoroughly help, and without blame. 3 You are
all one : and iustitie is his great love and commendation in himselfe.

23 An obiection
which rieth of the
former aduertise : If
the inheritance be
not by the Law (at
the least in part)
then why was the
Law given, seeing
that the promise
was made : There-
fore saith the A-
postle, to improve
me of time, and
to teach them to
looke vnto Christ,
in whom as I say
that promise of a
ving all people to-
gether, should be
fulfilled, and not
that the Law was
given to iustifie
me.

24 That men might
vnderstand, by dis-
covering of their
conuers, by the only
grace of God, which
he revealed to A-
braham, and that
in Christ
p. 1711 the parti-
tion, not was broken
down, and that
full feede sprang
up, framed of two peo-
ples, both of Jewes
and Gentiles, as
the Law was
not
abolished
by the
promise,
but
the
promise
was
the
ground
of
the
Law,
and
the
Law
was
the
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of
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25 A striking away of an obiection,
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be covered with him, that it may be thoroughly help, and without blame. 3 You are
all one : and iustitie is his great love and commendation in himselfe.

CHAP. IV.

1 Being delivered from the bondage of the Law, & by Christ's coming, who is the end thereof, & so is every one that is called thereunto, to begetly ceremonies: & to her call them a man therefore, in the nature of the doctrine of the Gospel, as performing his duty with a full allegory.

1 Then I say, that the heir as long as hee is a child, differeth nothing from a servant, though he be Lord of all.

2 But is under tutors and governors, & until the time appointed of the Father.

3 Even so now, when we were children, were in bondage under the rudiments of the world.

4 But when the fullness of time was come, God sent forth his Sonne made of a woman, and made under the Lawe,

5 That hee might redeem them which were under the Law, that we might receive the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a servant, but a sonne: now if thou be a sonne, thou art also the heir of God through Christ.

8 But even then, when ye knew not God, ye did service unto them, which by nature are not gods:

9 But now seeing ye know God, yea, rather are known of God, howe turue ye againe unto him, and begetly rudiments, whereunto at from the beginning ye will be in bondage againe?

10 Ye observe dayes, and months, and times, and yeeres.

11 I am in feare of you, lest I have bestowed on you labour in vaine.

12 Be ye as I (for I am even as you) brethren, I beseech you: ye have not hurt me at all.

13 And ye know, how through miniftrtie of the flesh, I preached the Gospel unto you at the first.

14 And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye received

me as an Angel of God, yea, as Christ Iesus.

15 ¶ What was then your felicity? For I beare you record, that if it had bene possible, yee would have plucked out your owne eyes, and have given them unto me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are zealous over you & amisse: yea, they would exclude you, & that yee should altogether love them.

18 But it is a good thing to love earnestly always in a good thing, and not only when I am present with you.

19 My little children, of whom I travaile in birth againe, until Christ be formed in you.

20 And I would I were with you now, that I might chance my voice: for I am in doubt of you.

21 ¶ Tell me, yea, that I will be under the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, * one by a servant, and † one by a free woman.

23 But he which was of the servant, was borne after the flesh: and he which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these mothers are the two Testaments, the one which is Agar of mount b Sina, which gendereth unto bondage.

25 (For Agar or Sina is a mountaine in Arabia, and it is called to Hierusalem which now is), and it is in bondage with her children.

26 But Hierusalem, which is above, is free: which is the mother of us all.

27 For it is written, * Rejoyce thou barren that bearest no children: breake forth, & cry, though that travailest not: for the desolate hath many more children, then the which hath an husband.

28 ¶ Therefore, brethren, we are after the manner of Isaac, children of the b promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, even so it is now.

¶ A man a father common to both, but not with like success: for as Abraham begat Isaac, by the common cōfession of nature, of Agar his bondmaid and a stranger and begate Isaac of Sara a free woman by the virtue of the promise and by grace only, and the first was an only sonne borne, but also persecuted the better: So there are two covenants, and as I were thus one to Abraham in of these two covenants, yet as I were both of two mothers. The one was made in Sinai, without the law of promise according to which covenant Abraham children according to the flesh were begotten: so I were these, which seeke righteousness by that covenant, that is, by the Law; but they be not beeres, any they shall lengthen be call out of the house, as they that persecute the true beeres. The other was made to that Hierusalem or in Sion, (to wit, by the favour of Christ) which begeth children of promise to wit, belevers by the virtue of the holy Ghost, which children (as Abraham) do not persecute themselves in free promise, and they are only by the birth of children: that is, by the fathers of the beeres, and those fathers shall be shut out. ¶ That doth hee say, 4. Gen. 16. 5. ¶ Gen. 22. 1. ¶ A. All men are, and by the common cōfession of nature. ¶ Y. By virtue of the promise, which Abraham layd hold on for himselfe and his true free: for otherwise Abraham and Sara were past begetting, and bearing children. ¶ This doth represent and fulfille Genesis. ¶ They are called two covenants, one of the old Testaments, and the other of the New: which were written in decretals, but in respect of time, and the diversitie of the governments. ¶ He that beareth mention of Sion, that is, that covenant was made in that mountaine, of which mountaine Agar was driven out. ¶ See how high by the safe standeth betwixt Agar and her children, & how low she is betwixt Hierusalem and her. ¶ That is, Sina, is which is excellent, and of great account. Hee therefore that is in this allegorie, see that followed the peepes of Esau, who foretole that the Church should be made consist of the children of barren Sara, that is, of them, whom I call only figurally borne to be made Abrahams children by faith: but that the Church should not be made consist of the children of Esau, who foretole and called the Gentiles. ¶ Eia 34. 1. There has been delivered. ¶ Rom 9. ¶ After the manner of Isaac who is the first begotten of the bearyer Hierusalem, as I said in the Jewish Synagogue. ¶ That feede, unto which the promise is longest. ¶ By the common cōfession of nature. ¶ K. By the virtue of Gods promise and after a spiritual manner.

1 Her declares that shee is another thought, the multitude, which he sayd before concerning the keeper and schoolmaster: R. hee sayd, that the Law, which is the whole government of Gods house according to the Law, was as it were a tutor, or overseer appointed for a time, until such time as that perfection and overfeeding, which was put for a time, being ended, we should as long be come to that our own liberitie and should live as children, and not as servants. Moreover, hee flourish by the way, that that government of the Law was as it were an ABC, and as certaine principles, in comparison of the doctrine of the Gospel.

¶ This is added, because that it is always under a tutor and governor, may hardly be expected a freeman. ¶ The Law is called rudiments because of the Law God instructed his Church as were by rudiments, and after and provided his Holy Spirit most plentifully in the time of the Gospel. A. Heveree and declare many things at once, to wit, that this twofold was ended at that time, that is, our own selfe by nature, but by adoption, and that in that Sonne of God, who therefore took upon him our flesh, that we might be made his brethren.

¶ The time is said to be full, when all parts of it are full and ended, and therefore Christ did not have come either sooner or later. ¶ Hee calleth Maria a woman, in respect of the flesh, and not as the word is used in a contrary sense to a virgin filly. ¶ Rom. 8. 15. ¶ The adoption of the sonnes of God, from calling him to be called and loved in the time appointed for it. ¶ Hee also saith, that we be as much free and in a liberitie, that in the same fashion may be governed by the Spirit of Christ, which ingoing into our hearts, may reach us the true felicity of the Father. But this is not to serve but rather to enjoy true liberitie, as it cometh from God and beere. ¶ By that that followeth hee hath said, that we be free: for if we are not by Spirit, we are in bondage, and if we are in bondage, then are we free. ¶ The Holy Spirit, which is both of the Father and of the Sonne, is a peculiar religion, which is called the spirit of the sonne, to wit, because the Holy Ghost shall open us to enjoy in Christ, and minister us a full inheritance. ¶ In the word servant, it is also taken for us, that is, that in bondage, which is proper to the flesh, but is free, for that is set under the economy of the Law, which is proper to the Jewes, ¶ 1. Partaker of the Law, which is a Heappeth the former doctrine to the Galatians, with a peculiar rebetion: but in comparison of them, the Jewes might have pretended some excuse, as men that were borne and brought up, in that service of the Law. But seeing the Galatians were taken and called out of idolatry to Christian liberitie, who pretence might they have to goe backe to those impious and begetly rudiments? ¶ There are also said here, that they begetly and carnally as if they were partly themselves without Christ, and that by that meaning they are good testimonies that they were beeres in Christ, when as notwithstanding, for a time, to fall backe from Christ to carnality, is nothing else but to call away riches, and to fallow begetly. ¶ I By my backen end, ¶ Hee misgiveth and quetheth those things wherein hee might have seemed to have spoken some thing sharply, yet artfully and discreetly declaring his will to have no words in him for, ¶ That the Galatians could not but be of the will of the Lord, who they receive themselves, nor knowe if they were any where as a theatre, and desire pardon, ¶ Many will, ¶ To die deeply trouble, whereby was the Lord sent me amongst you.

o For my ministris sake, ¶ This is a bully was there abroad in the nature of the Law, which means howe happye you were? ¶ For they are zealous over you for their owne commenditie. ¶ Thus they may coney all away from me to themselves. ¶ Hee justly his owne one and good liberty, which was purchased by his owne blood, and hee would have us to be as hee was, who hath purchased us at the purchase of his owne life of the false apostles. ¶ Hee therefore, ¶ 2. ¶ Hee therefore, among you.

¶ Because the false apostles alwayes urged this, that would be the Gentiles were circumcised, Christ could not profit them nothing at all, and this distinction of them which beleeved of the circumcision, as small them which beleeved of the uncircumcision, was full of offence to the Apostle, after divers arguments whereby hee hath refuted their error, in that hee had found an allegorie, wherein hee saith the holy Ghost did shadow out unto us all these mysteries: to wit, that it should come to passe, that two forts of sonnes should have Abraham.

8 Gen. 22. 10. 8 The conclusion of the former allegory, that we by no means procure and call backe againe the slavery of the Law, seeing that the children of the bondmaid shall not be heires.

30 But what faith the Scripture? Put out the servant and her sonne: for the sonne of the servant shall not be heire with the sonne of the free woman.

31 8 Then brethren, we are not children of the servant, but of the free woman.

CHAP. V.

1 Having declared that we come of the free woman, hee sheweth the price of that freedom, 2 and how we should use the same, 36 that we may obey the Spirit, 39 and resist the flesh.

Stand fast therefore in the libertie whereunto Christ hath made us free, and be not entangled againe with the yoke of bondage.

2 8 Beholde, I Paul Ly unto you, that if yee be circumcised, Christ shall profit you nothing.

3 For I testifie againe to every man, which is circumcised, that he is bound to keepe the whole Law.

4 Ye are abolished from Christ: whosoever are justified by the Law, ye are fallen from grace.

5 For wee through the Spirit waite for the hope of righteousness through faith.

6 For in Iesus Christ neither circumcision availeth any thing, neither a vncircumcision, but faith which worketh by love.

7 Ye did runne well: who did let you, that ye did not obey the truth?

8 It is not the perswasion of him that calleth you on.

9 A little leaven doeth leaven the whole lump.

10 I have trust in you through the Lord, that ye will be none otherwile minded: but hee that troubleth you, shall beare his condemnation, whosoever he be.

11 And brethren, if I yer preach circumcision, why doe I yer suffer persecution? Then is the slander of the crosse abolished.

12 Would to God they were even cut off which doe you disagree.

13 For brethren, ye have bene called unto li-

bertie: onely use not your libertie as an occasion unto the flesh, but by love serve one another.

14 For all the Law is fulfilled in one word, which is this, Thou shalt love thy neighbour as thy selfe.

15 If ye bite and devoure one another, take heed lest ye be consumed one of another.

16 Then I say, Waile in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the flesh lutheth against the Spirit, and the Spirit against the flesh: and these are contrary one to another, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 Moreover the works of the flesh are manifest, which are adulterie, fornication, uncleannes, wantonnesse,

20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Envie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also have tolde you before, that they which doe such things, shall not inherit the Kingdome of God.

22 But the fruite of the Spirit is love, ioy, peace, long suffering, gentleness, goodnesse, faith,

23 Meekenes, temperance: against such there is no law.

24 For they that are Christs, have crucified the flesh with the affections and the lusts.

25 If we live in the Spirit, let us also walke in the Spirit.

26 Let us not be desirous of vaine glorie, provoking one another, envying one another.

weakeneth of the godly, for that they are but in part regenerate: but be willesh that remember that they are indued with the Spirit of G. d. which hath delivered them from the slavery of sinne, and so of the Law to tarry forth as in the vertue of sinne, that they should not give themselves to lusts. Rom 13. 14. 1. Let us not be troubled with the flesh, as it is in the regenerate man, but the Spirit, which although not without grace, as is largely set forth in Rom 7. 16. He that is in Christ, particularly which he speaks generally, reckoning up sinnes, is the seed of the flesh, and so, putting them to the fruite of the Spirit, that no man may pretend ignorance. K. T. Therefore they are not the fruite of free will: but so farre from as our will is freed by grace. 17. Let us that any man should obstruct: that Paul said the Sabbath, is an one who urging the Spirit, might be a thing, but that which the Law commandeth, be a fleshly that he requireth not: but inward and outward obedience. but spiritual which proceeds from the Law, but from the Spirit of Christ, which doeth to be our usage, and mult and ought to be the ruler and guide of our life. 1. I use be intended, and as he quickning Spirit, which causeth us to distrust and love to God, let us these in our deeds, that by holiness of life. 18. He that by all exhortations according as we see the Galatians submit to divers vices: and first of all he warreth them so take heed of ambition, which vice hath two followes, backbiting and envie, out of which two it cannot be, but many contentions mult needs arise.

CHAP. VI.

1 Nowe he entreateth particularly of charity towards such as offend, 2 and toward the Ministers of the word, 3 and that which are his household of faith, 4 and that which are such as have a conscience of the Law, 5 and that which are in the managing of the flesh, 14 and not in the cruse of Christ.

Brethren, if a man be suddenly taken in any offence, ye which are brethren, restore such one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.

be me derated and tempered by the spirit of meeknesse. a Through the malice of the flesh and the devil. b Which are upholden by the vertue of Gods Spirit.

c Let us now fill up that that is wanting in him, d This is a kind of speech which the Holy-ewe use giving to vnderstand thereby, that all good gifts come from God.

e He toucheth the fore: for they commonly are most envie iudges, which forget their owne iniquities.

8 An other objection wherein be plainly without needeth that iustification of workes, and iustification of faith cannot stand together, because no man can be justified by the Law, but he that doeth fully and perfectly fulfill it. And he testifieth the example of circumcision, because it was the ground of all the service of the Law, and was chiefly used of the false Apostles.

8 Circumcision is in other places called the seal of righteousness: but here we mult have consideration of the circumcision in the place of circumcision. And moreover Paul reasoned against the opinion that his enemies had oft, which was circumcision a piece of their salvation.

8 That is, he himselfe upon the same is fallen from grace. 2 That is, he himselfe is justified by the Law, for in deeds no man is justified by the Law. 3 He privily compareth the new people with the old: for he certifieth that they also did ground in their hope of iustification and life in faith, and not in circumcision, but so far that their faith was vncircumcised and ceremonial worship: but our faith is bare and content with spiritual worship.

d Through the Spirit which ingendred faith. 3 He addeth a reason, for that now circumcision is abolished seeing that Christ is exhibited unto us with full plentie of spiritual circumcision. 4 He maketh mention of all vncircumcision, least the Gentiles should please themselves in it as the Jewes doe in circumcision. 5 The taking away of an obligation: If all that worship of the Law be taken away, wherein then shall we exercise our selves? In charity. 6 For faith, whether of we speak cannot be idle, may it bringeth forth daily fruits of charity. e So is true faith distinguished from counterfeite faith: for charity is not toyed to faith as a followe, cause, help, force, or instrument, but faith. 6 Again he commendeth the Galatians, but with an admiration and therewithall a praise of their former zeal, that he may make them more ashamed. 7 He playeth the part of an Apostle which can and he maketh his authority desire, that this doctrine come from God which is contrary to his eye exercise of G. d. 8 Corin. 5. 6. 8 He addeth this, that we may not seeme to contend upon a thing, warning them diligently (by a similitude which he borroweth of leaven, as Christ himselfe also did) not to suffer the purity of the Apostolical doctrine, to be infected with the least corruption that may be. 9 He mingreth the former reprehension, calling the fault upon the false Apostles, against whom he denounce the horrible iudgements of God. 10 He w. He then to consider how that heeke in his own private in this manner, seeing that he could evidence the hatred of men, if he would give Iustification with Christiantie. 11 An example of true culture in flourish with the zeale of Gods glorie and love of his flocke. g For they that preach the Law, cause men continually to tremble.

13 The third part of this Epistle, shewing that the right use of Christian libertie consisteth in this, that being delivered from the slavery of the Law, we should have unto one others salvation through love.

13 He proponeth the love of our neighbour, as a mark whereby to all Christians ought to referre all their actions, and thereunto be circumscribed the obligations of the Law.

b This paricle (All) must be restrained to the second table.

8 Levit 19. 18. mat. 23. 39. mat. 23. 13. 14. An exhortation to the duties of charity by the professe that ensueth thereof, because that no men provide woofe for themselves, then they sh. have one another.

17 He acknowledged by a great number that they are indued with the Spirit of G. d. which hath delivered them from the slavery of sinne, and so of the Law to tarry forth as in the vertue of sinne, that they should not give themselves to lusts.

17 Let us that any man should obstruct: that Paul said the Sabbath, is an one who urging the Spirit, might be a thing, but that which the Law commandeth, be a fleshly that he requireth not: but inward and outward obedience. but spiritual which proceeds from the Law, but from the Spirit of Christ, which doeth to be our usage, and mult and ought to be the ruler and guide of our life.

18 He that by all exhortations according as we see the Galatians submit to divers vices: and first of all he warreth them so take heed of ambition, which vice hath two followes, backbiting and envie, out of which two it cannot be, but many contentions mult needs arise.

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3 He sheweth that this is the end of objection-ions, to raise up our brother which is risen and out proud, to oppress him. Therefore every one must feare to have commedion of his owne life by appearing of himselfe, and not by respecting others.

e *hebr*, in place of *that words*, calleth the commandment of charity, his commandment.

4 *1 Cor* 3, 18. 4 A reason wherefore me ought to have the great eye upon heaven, because that every man shall be judged according to his owne life, and not by comparing himselfe wth other men.

2 Bear ye one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.

4 But let every man prove his owne worke; and then shall he have rejoycing in himselfe only and not in another.

5 ¶ For every man shall beare his owne burden.

6 ¶ Let him that is taught in the worde, make him that hath taught him, partaker of all his goodes.

7 Bee not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reape.

8 For hee that soweth to his flesh, shall of the flesh reape corruption; but he that soweth to the spirit, shall of the spirit reape life everlasting.

9 ¶ Let vs not therefore be wearie of well doing; for in due season we shall reape, if wee faint not.

10 ¶ While we have therefore tyme, let vs doe good unto all men, but especially unto them, which are of the household of faith.

11 ¶ Ye fee how large a letter I have written unto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constrain you to be circumcised, onely because they would not suffer perfection for the crosse of Christ.

13 For they themselves which are circumcised, keepe not the Law, but desire to have you circumcised, that they might reioyce in you.

14 ¶ But God forbid that I should rejoyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified unto me, and I unto the world.

15 For in Christ Iesus neither circumcision availeth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be upon them, and mercy, and upon the Israel of God.

17 ¶ From henceforth let no man put me to businesse; for I beare, in my bodie the crosse of the Lord Iesus.

18 ¶ Brethren, the grace of our Lord Iesus Christ be with you & spirit, Amen.

¶ Unto the Galatians written from Rome.

9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose: to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles; and he painteth out those false apostles in their colours, reproving them of ambition, as men that do not that which they do for any affection and zeale they have to the Law, but only for this purpose, that they may purchase themselves favour amongst their owne reborned brethren of the Galatians.

b Hee seeth a farre view against the truth, in keeping of ceremonies.

k For the preaching of him that was crucified.

l That they have entangled us in lawisme, and get hee up on the forme of circumcision.

m Hee sticketh not to compare himselfe with them shewing that in the contrary part hee receiveth in those affliction which are sufficient for Christs sake, and as he is despised of the world, so doo he in like sort esteeme the world as nothing; which is the circumcision of a true Israellite.

n When Paul wisheth to send Paul the spirit, it signifies a real manifestation of his will in a thing, and to content himselfe therewith in the present use of his will, and not of men.

o Continuing till in the same metaphor, be opposite his miseries and the markes of those things which he bore for Christs sake, against the shame of his owne circumcision, as a true marke of his Apostleship.

p Markes which are borne into a mans flesh, as they are of old time, to make their favour that he has not any favour in heaven.

q Hee in-vincoribus michi, whose markes we beate; for the cause we beate the Martyr, and not the punishment.

r Taking his farewell of them he wisheth them grace and the Spirit against the deceit of the false apostles, which laboured to beat those outward things into their braines.

q Wish your mindes and hearts.

5 It is meete that matters should be said by their scholars, so farre forth as they are able.

6 He commendeth liberitie towards the people, and first of all children, which we are not allowed to pretend in, and that, and all because they would not helpe their neighbours.

7 As though they could deceive God; and afterward comparth almes to spirituall sowing, which shall have the most plentifull harvest, so that it shall be very profitable; and compareth covetous niggarditie to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by.

8 The covetousness of the covetous is not life, because hee hath respect to be defeted v^y long, as soon as the seede time, and the harvest were at an end.

9 They that are of the household of faith, that is, such as are joyned with us in the profession of one Iesus Christ, ought to be preferred before all other, yet notwithstanding that our liberallitie extend to all.

10 Hee sticketh not to compare himselfe with them shewing that in the contrary part hee receiveth in those affliction which are sufficient for Christs sake, and as he is despised of the world, so doo he in like sort esteeme the world as nothing; which is the circumcision of a true Israellite.

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THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAPTER I.

1 After the salutation, 4 hee treateth of the free election of God, 5 and adoption, 7-13 from whence mans salvation is brought, as from the true and naturall fountaine; and because of this a mystrie cannot be understood, 16 he prayeth that the full knowledge of Christ, may by God be revealed unto the Ephesians.

1 The inscription, and salutation, whereof we have kept kee in the former Epistles.

1 *1 Cor* 12, 1. 1 This is the definition of the Saints, shewing what they are.

1 *1 Cor* 1-3, 1 per 13.

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1 ¶ Paul is an Apostle of Iesus Christ by the will of God, to these Saints, which are at Ephesus, and to the faithful in Christ Iesus:

2 Grace be with you, and peace from the Lord Iesus Christ.

3 ¶ Blessed be God, 3 and the Father of our Lord Iesus Christ, 4 which hath blessed us, with all spiritual blessing in 5 heavenly things in Christ,

4 ¶ As hee hath chosen us in him, before the foundation of the world, 7 that we should be holy, and without blame 8 before him in love:

9 ¶ Who hath predestinate vs, to be adopted through Iesus Christ in himselfe, according to the good pleasure of his will.

10 ¶ To the praise of the glorie of his grace, 10 to wherewith hee hath made us freely accepted in his beloved.

11 ¶ By whom we have redemption through his blood, even the forgiveness of finnes, according

6 Hee declareth the efficient cause, or by what means God the Father saveth us in his Sonne: Because faith be the substance as from everlasting in his Sonne.

d To be adopted in him.

e Hee poundeth the next small cause, which hee speaketh here after. And hereby also two things are to be noted, to wit, that holiness of life cannot be separated from the grace of election; and againe what pureness forever is in us, is the gift of God, who hath freely by his mercie chosen us.

e Then God did not thus as, because we were, or otherwise it should have bene holy, but so that we should be holy.

f Being electe d with Christs righteousness.

g Truly, and for aye.

8 Another plainer exposition of the efficient cause, and also of eternall election; to wherby God is faith to have chosen us in Christ, to wit, because he pleased him to appoint us; when we were not yet borne: whom he would make to be his children by Iesus Christ: fo that there is no reason here of our election to be fought, but in the free mercie of God, neither is faith which God foresew, a cause of predestination, but the effect.

b God respecteth nothing, either that present is, or that is to come, but himselfe only.

9 The eternall and chiefest shall cause is the glory of God the Father, who hath us freely chosen in his Sonne.

11 As for his benevolent goodnesse deserveth all praise, fo as if we wd be free fourth and lastly, that his benevolent shall cause more creere, is our iustification, wherewith hee freely accounteth us for unit in his Sonne.

11 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is the onely, while factitious by the mercy of God is imputed unto us, for forgiveness of finnes.



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11 Now he cometh to our first cause, that is to say, to vocation or preaching of the Gospel, whereby God executeth that eternal counsell of our free reconciliation and salvation in Christ. And putting in place of the Gospel all wisdom and understanding, he showeth how excellent it is.

12 By which gracious goodness and bountifulness.

13 In perfect and found wisdom, the Lord had opened unto us that mystery, we could never have so much as dreamed of in our felicit.

14 Notonly the election, but also the vocation proceedeth of mere grace.

15 The Father exhibitieth and gives in Christ, who is the head of all the elect unto the world, at that time which was convenient, according to the most wisely disposed all times from everlasting.

16 And Christ is he who is in the beginning of the world, (otherwise wandering and separated from God,) are gathered together: which some come, were in heaven before he came into the earth (to wit, such as by faith in him to come, were gathered together) and other being founded upon the earth, were gathered together gathered together.) The faithful are laid to be of him, and the truly day gathered together.

17 He preacheth feversily the benefits of vocation and become as it were one man.

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ding to his rich grace: 8 **11** Whereby he hath bene abundant toward us in all wisdom and understanding.

9 And hath opened unto us the mystery of his will according to his good pleasure, which he hath purposed in him.

10 That in the dispensation of the fullness of the times, he might gather together in one all things, both which are in heaven, and which are in earth, even in Christ:

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his own will.

12 That we, which first trusted in Christ, should be unto the praise of his glorie:

13 In whom also we have trusted, after that ye heard the wordes of truth, even the Gospel of our salvation, wherein also after that ye beleevsed, ye were sealed with the holy Spirit of promise.

14 Which is the earnest of our inheritance, for the redemption of that libertie purchased unto the praise of his glorie.

15 Therefore also after that I heard of the faith, which ye have in the Lord Iesus, and love toward all the Saints,

16 I cease not to give thanks for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ, that Father of wisdom, might give unto you the Spirit of wisdom, and revelation through the acknowledgement of him,

18 That the eyes of your understanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatness of his power toward us, which beleve, according to the working of his mighty power,

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20 Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heavenly places,

21 Far above all principallitie, and power, and might, and domination, and every name, that is named, not in this world only, but also in that that is to come,

22 And hath made all things subiect unto his feet, and hath given him over all things to be the head of the Church,

23 Which is his body, even the fullness of him that filleth all in all things.

24 And the weakness of the flesh.

25 To be for our God's right hand, it is to be partner of the sovereignty which he hath over all creatures.

26 Every thing whatsoever he is, or above all things which he never hath power or excellencie.

27 That we should not think that he excellent glorie of Christ is a thing whereby we have thought to be benefited; that he was appointed of God the Father head of all the Church and therefore the body must be loved by his head, which otherwise it should be a manyed thing, we have the members, which notwithstanding it is not of itselfe, (seeing that the Church is rather quickened and sustained by the only true of Christ, he farre off it, that he needs be the fullness of himselfe) but of the infinite good will and pleasure of God who would bestow it upon his Sonne.

28 Inasmuch that therein nothing but is subiect to him.

29 For the love of Christ is so great toward the Church, that though he doo fully fauile all with all things, yet he esteemeth himselfe but a tinyed and upperfect head, unless he be the Church toyed to him as his bodie,

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CHAP. II.

And ye who hath been quickened, that were dead in trespasses and lunnets,

2 Wherein, in times past ye walked, according to the course of this world, and after the prince that ruleth in the aire, even the spirit, that now s worketh in the children of disobedience.

3 Among whom we also had our conversation in time past in the lustes of our old flesh, in fulfilling the will of the flesh, and of the mirale, and 7 were by the power of wrath, as well as others.

4 But God which is rich in mercie, through his great love wherewith he loved us,

5 Even when we were deale by finnes, hath quickened us together in Christ, by his grace ye are saved.

6 And hath raised us up together, and made us sit together in the heavenly places in Christ Iesus.

So then he callth them dead, which are not regenerate: for aseth immortalitie of them which is damned, is no life to that knitting together of bodie and soule is properly no life, but death in them which are not ruled by the Spirit of God.

2 He weth the cause of death, to wit, finnes.

3 He prooveth by the effects that all were spiritually dead.

4 He prooveth this will to be universal, inasmuch as all are slaves of Saran.

5 At the pleasure of the prince.

6 Men are therefore slaves to whom they are willingly rebellious against God.

7 They are called the children of disobedience, because they are given to disobedience.

8 After that he hath feversily condemned the Gentiles, he confirme that the Jewes, amongst whom he numbeth himselfe, are not a better sort.

9 By the name of Iesu in the first place, he meaneth the world man, which he divideth into two parts: into the flesh, which is the part that is I flesh; where we will be reason, and into the soules, which they call reasonableness that heaven making in our hearts.

10 But we knoweth that it is not as it is, because it is the conclusion of all men are borne free.

11 They are said to be children of wrath passively, that is to say, cutie of God.

12 He saith that we are children of wrath, because we are guilty of everlasting death by the iudgement of God, which is our guilt.

13 Those people which knowe not God.

14 Now he of followeth another member of the compassion, declaring our excellencie, to wit, that by the vertue of Christ we are delivered from that death, and made partakers of eternal life, to the ende that as long we may remaine in him.

15 And of divers and sundry meanes, he beareth this unto their heads, that the better cause of this is, that is the free mercie of God, and Christ himselfe is the meritorie cause.

16 To wit, as he saith afterward in Christ, for as yet this is not fulfilled in us, but only in our head, by whose Spirit we have begun to die to sinne, and live to God, until that we will be fully brought to an end: but yet he is here, and for we are at that work that we look for, at a work that we have received already.

24 He declareth the gift of God's good will, by comparing that miserable state wherein we are borne, with that glorious resurrection, by which we are advanced by God the Father in Christ.

25 So that he declareth that condition in such sort, that he faith that touching spiritual motions, we are not borne, but wholly and altogether dead.

26 Col. 2:13.

27 Looke Rom. 6:2.

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7 That he might shew in the ages to come the exceeding riches of his grace through his kindness toward us in Christ Jesus.

8 For by his grace are ye saved through faith, and that not of yourselves: it is the gift of God,

9 Not of works, lest any man should boast himselfe.

10 For we are his workmanship created in Christ Jesus unto good works, which God hath ordained, that we should walke in them.

11 Wherefore remember that ye being in times past Gentiles in the flesh, and called uncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, and were aliens from the common-wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Jesus, ye which once were far off, are made nere by the blood of Christ.

14 For hee is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandements which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that hee might reconcile both unto God in one bodie by his crosse, and so slay hatred thereby,

17 And came, and preached peace to you which were atfear off, and to them that were nere.

18 For through him we both have an entrance unto the Father by one Spirit.

19 Now therefore ye are no more strangers and foreigners: but citizens with the Saints, and of the household of God.

20 And are built upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whome all the building is coupled together, groweth unto an holy Temple in the Lord.

22 In whome ye also are built together to be the habitation of God by the Spirit.

b So then, Grace, that is Gods gift of God, and Faith, do stand one with another, so that they are not contrary. The flesh by our selves, or by our works. Therefore what meant they which would ignore the things of the contrary nature? 9 It stand away expressly and namely from our works in the praise of justification, being that the good work themselves are the effects of grace in us.

i He speaketh here of grace, and not of nature, therefore he saith the works nere to god, I hope that they are, they are it of grace. 10 Applying the former doctrine to the Gentiles, he saith that they were not only as the Jewes, by nature, but also after an especial sort, strangers and without God: and therefore they ought to much rather remember that same to great a benediction of God.

k Ye were called to abstruse these Gentiles, that all rise would might wondrous of your uncleanesse.

l Of the Jewes which were brought from you by the mark of circumcision, the mark of the covenant. m Hee beguneth first with Christ, who was the end of all the promises, no right or title, to the common-wealth of Israel. n Rom. 9. 11 Christ is the only head of the Jewes and Gentiles, whereby they are reconciled to God. 12 As by the ceremonies and worship appointed by the Law, the Jewes were divided from the Gentiles, so now Christ, having broken downe the partition wall, doeth connect both together, both in himselfe, and by what he hath done, and to God. Whereby it followeth, that whosoever hath established the ceremonies of the Law, maketh the grace of Christ void and of none effect. o Col 2. 14. o He alleudeth to the sacrifices of the Law, which represented that true and onely sacrifice. p For he destroyed death by death, and failed it as it were to the crosse. 13 The preaching of the Gospill is an effectfull instrument of his grace, common as well to the Jewes as to the Gentiles. q Christ is the gate as it were, by whome we come to the Father, and the holy Ghost, as it were our Iudiceman who judgeth us. 14 The resolution: The Gentiles are taken in to the fellowship of salvation. And describe the excellencie of the Church, calling it the cite and boule of God. 15 The Lord committed the doctrine of salvation, first to the Prophets, and then to the Apostles, the midde whereof, and manner as it were and substance, is Christ. Therefore it is made the true and Catholique Church, which is builded upon Christ by the Prophets and Apostles, as a spiritual temple consecrated. o God 1. That is, the head of the building, for the foundation as it were the heads of the building. k So that God is the workman not onely of the foundation, but also of the wbol. building.

For this cause, I Paul am the prisoner of Iesus Christ for you Gentiles.

2 If ye have heard of the dispensation of the grace of God, which is given me to youward.

3 That is, that God by revelation hath shewed this mysterie unto mee (as I wrote above in fewe wordes.

4 Whereby when ye reade, ye may knowe mine understanding in the mystrie of Christ.)

5 Which in other ages was not opened unto the sonnes of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit.

6 That the Gentiles should be inheritors also, and of the same bodie, and partakers of his promise in Christ by the Gospell.

7 Whereof I am made a minister by the gifte of the grace of God given unto mee through the effectual working of his power.

8 Even unto mee the least of all Saints is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ.

9 And to make cleare unto all men what the fellowship of the mystrie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ.

10 As to the intent, that now unto principalities and powers in heavenly places, might be known by the Church the manifest wisdom of God.

11 According to the eternal purpose, which he wrought in Christ Iesus our Lord:

12 By whome we have boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not in all tribulations for your sakes, which is your glorie.

14 For this cause I bowe my knees unto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole familie in heaven and in earth.)

16 That he might grant you according to the riches of his glorie, that ye may be strengthened by his Spirit in the ginner man,

17 That Christ may dwell in your hearts by faith:

18 That ye, being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, an length, and depth, and height:

19 And to knowe the love of Christ, which I passe knowledge, that ye may be filled with all fullnesse of God.

20 Unto him therefore that is able to doe exceeding abundantly above all that wee aske or thinke, according to the power that worketh in us,

21 Be praise in the Church by Christ Iesus, throughout all generations for ever, Amen.

1 He meaneth his Apostleship against the offence of the crosse, whereof also he taketh an argument to convince himselfe, affirming that he was not only appointed an Apostle by the mercie of God, but was also particularly appointed to the Gentiles, as call them on every side to salvation: because God had fore decreed it from the beginning, although he desired a great while the manifestation of that his counsell.

a These wordes. The prisoner of Iesus Christ, are taken prisoner, that is to say, I Paul am cast into prison for maintaining the glory of Christ. b He meaneth not that one knoweth the calling of the Gentiles before, but because very few knew of it, and they that did know it, as the Prophets, had it revealed by an abstruse darke, and under name.

a The unlooked for calling of the Gentiles was as it were a glasse to the heavenly Angels, wherein they might behold the marvelous wisdom of God. c God never had but one way onely, to save men by: but it had diverse judgments and formes. d Which was before all beginnings. e He teacheth by his owne example, that the doctrine dependeth upon the grace of God, and therefore we ought to love prayer with the preaching and hearing of the worle: which are needfull not onely to them which are younglings to rest, but even to the oldest also, that they growing up more and more by faith in Christ, being confirmed with all spiritual gifts, may be grounded and rooted in the knowledge of that immutable love, whereof God the Father loveth us in Christ, seeing that the whole familie, whereof put is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, to his onely Sonne. e All that whole people which hath bene Iudicially Father, and that is the Church which is adopted in Christ. f According to the greatnesse of his merite, g Luke 8. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. h I wish ye might all the captivacie of man wit, to comprehend it fully in his mind: for otherwise ye shall have both the Spirit of God, perceive so much (according to the measure that God hath given him) as is sufficient to vary him. In so it is we have abundantly in us, whatsoever things are requisite to make us profite with God. h He beareth forth unto a thanksgiving, to whereby the Ephesians also may be comforted to hope for any thing of God.

CHAP. III.

1 Hee declareth that therefore he sufficeth many things of his love, because hee preached the mystrie touching the salvation of the Gentiles. 2 As of old commandments. 3 As if he did desire the Ephesians not to faint for his afflictions. 4 And for his cause he prayeth more Gods, lest that they may understand the great love of Christ.

CHAP. III.

These three last Chapters contain precepts of ministers. 2 He teacheth with that is a mutual love. 3 Sunday offices are therefore left out of God. 4 The Church may be built up. 5 He calleth them from the vanities of infidels, as from lying, 29 and from filthy talk.

Therefore, 2 being prisoner in the Lord, pray you that ye walke worthy of the vocation wherunto ye are called,

2 4 With all humbleness of mind, and meeknesse, with b long suffering, supporting one another through love,

3 3 Endeavouring to keep the vnitie of the Spirit in the bond of peace.

4 4 There is one body, and one Spirit, even as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme, 6 One God and Father of all, which is above all, and d through all, and e in you all.

7 5 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended upon hie, he led captivity captive, & gave gifts unto m e.

9 (Nowe, in that he ascended, what is it but that hee had also descended first into the b lowest parts of the earth?

10 Hee that descended, is even the same that ascended, farr above all heavens, that hee might i fill k all things.)

11 6 Hee therefore gave some to be l Apostles, and some m Prophets, and some n Evangelists, and some o Pastours, and Teachers,

12 7 For the repairing of the Saints, for the worke of the ministerie, and for the edification of the P body of Christ.

13 8 Till we all meete together (in the a vnitie of faith and that acknowledging of the Sonne of God) unto a perfect man, and unto the measure of the r age the fullnesse of Christ:

14 9 That wee henceforth be no more children, 10 wavering and carried about with every winde of doctrine, by the f deceit of men, and

with craftines, whereby they lay in wait to deceive. 11 By the deceit of those men which are they men which are in all things, grow up into him, which is the head, that is, Christ.

16 By whom all the bodie being coupled and knit together by every ioynt, for y furniture thereof (according to the e effectual power, which is in the measure of every part) receiveth 2 increase of the body, unto the edifying of it selfe in y love.

17 15 This I say therefore and testify in the Lord, that yee henceforth walke not as 4 other Gentiles walke, in 2 vanitie of their mind.

18 Having their understanding darkened, and being strangers from the a life of God through the ignorance that is in them, because of the hardness of their heart:

19 Which being b past feeling, have given themselves unto wantonnesse, to worke all uncleannesse, even with e greedinesse.

20 13 But ye have not to learned Christ,

21 If so be ye have heard him, and have bene taught by him, 4 as the truth is in Iesus,

22 2 That is, that ye cease off, concerning the conversation in time past, e that olde man, which is corrupt through the deceivable lusts,

23 And be renewed in the f spirit of your mind,

24 And put on the new man, which a after God is created unto a righteousnesse, and i true holinesse.

25 14 Wherefore cease off lying, and speake uerite man truth unto his neighbour: for we are members one of another.

26 15 Be k angry, but finne not: let not the sunne goe downe l upon your wrath.

27 Neither give place to the devill.

28 16 Let him that stole, steale no more: but let him rather labour, and worke with his hands: the thing which is m good, that hee may have to give unto him that needeth.

29 17 Let not corrupt communication proceed out of your mouths: but y which is good to the vie of edifying, y it may minister o grace unto the hearers.

30 18 And grieve not the holy Spirit of God,

comparison betweene the children of God, and them which are not regenerate: For in the first men all the powers of the mind are corrupted and their minds is given to vanity, and their senses are darkened with mull goule mistifie, and their affections are so accustomed by litle and litle to wickednesse, that at length they run headlong into all uncleannes, being vntuly defilute of all iudgement. Rom. 1. 21. I ffitie such parts of the soule corrupt, what is man but corruption only? A Wherof God lieth in them. 2 2nd of all iudgement. 3 They first to passe one another as though they had him firste gate to the porten by. 13 There followeth the contrary part touching them which are regenerate by the true and lively knowledge of Christ, which have their mind changed by the vertue of the holy Ghost, from whence proceede all the fruits, as a iust and holy life in deed. 4 As they have learned with acknowledge Christ indeed and to good earnest. Col. 3. 8. 5 True liues. 6 Where there ought to be bene the greatest force of reason, there the greatest corruption of all which wasteth all things. 7 After the image of God. 8 The effect and end of the new creation. 9 2 2nd of all regenerate. 10 He commended severally certain speciall vertues, which he maketh an account of for all matters. 11 The first of them, 0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

By the deceit of those men which are in all things, grow up into him, which is the head, that is, Christ. By whom all the bodie being coupled and knit together by every ioynt, for y furniture thereof (according to the e effectual power, which is in the measure of every part) receiveth 2 increase of the body, unto the edifying of it selfe in y love. This I say therefore and testify in the Lord, that yee henceforth walke not as 4 other Gentiles walke, in 2 vanitie of their mind. Having their understanding darkened, and being strangers from the a life of God through the ignorance that is in them, because of the hardness of their heart: Which being b past feeling, have given themselves unto wantonnesse, to worke all uncleannesse, even with e greedinesse. 13 But ye have not to learned Christ, If so be ye have heard him, and have bene taught by him, 4 as the truth is in Iesus, 2 That is, that ye cease off, concerning the conversation in time past, e that olde man, which is corrupt through the deceivable lusts, And be renewed in the f spirit of your mind, And put on the new man, which a after God is created unto a righteousnesse, and i true holinesse. 14 Wherefore cease off lying, and speake uerite man truth unto his neighbour: for we are members one of another. 15 Be k angry, but finne not: let not the sunne goe downe l upon your wrath. Neither give place to the devill. 16 Let him that stole, steale no more: but let him rather labour, and worke with his hands: the thing which is m good, that hee may have to give unto him that needeth. 17 Let not corrupt communication proceed out of your mouths: but y which is good to the vie of edifying, y it may minister o grace unto the hearers. 18 And grieve not the holy Spirit of God,

uncertaine them, to which I will referre to addresse.

13 An arguement taken from the example of Carinus the Emperor, who committed his body for pardon of those enemies which have been done unto us by our greatest enemies, and much more for his consideration of the miserable & vile moderation and gentle behaviour towards all men.

4 John 13. 14. and 15. 12. 1 John 3. 13. 2 John 7. 10. Coloss. 3. 12. 1 Thib. 2. 17.

1 Now be commeth to another kind of affection, which is in that part of the mind, that men call covetous or delirious: and be reprehended fornication, covetousness, and letting very cheaply.

2 As for covetousness, men call it another: that no benefit be seen, nor evil example given, nor any defence made by evil words or flattery.

3 Because these finnes are such that the soul part of men count them not for sin, but to weaken the godly, to the end they should make the more take heed to themselves from them, as moost hurtfull plagues.

4 of handling is to handle, for the covetous man thinketh that his life standeth in goods.

5 Mark. 10. 24. Luke 12. 3. 3 Because we are so ready to follow evil examples, therefore the Apostle warneth the godly to remember always that they are as but as they are weak, and that they themselves are as if they were light. And therefore the Apostle committeth all things in heaven and earth to follow their example: but also as the property of the light is, to reprove their kinde: so to walke so having Christ, that twilight going before them, as it becommeth wise men.

6 The faithfull are called light, not because they have the true light in them which lighteneth them, and also because they are light to others, inasmuch that their honest conversation reproveh the life of wicked men. 4 By these finnes we are made light in the Lord. c Make them open to all the world by your good life. 5 The wife, as God in the beginning said, He shall be as thy flesh of thy flesh.

6 The wife and man are one; so that the manner of this world see, the more watchfull ought we to be against all occasion, and respect nothing but the will of God. 4 Coloss. 4. 5 b This is a metaphere taken from the merchants: who preferre the leaff profit that may be, before all these pleasures. 1 The eyes are unwise, simple and aspe. 2 Rom. 11. 2 the will of God. 3 He setteth the will as his body of the faithful, against the dishonest bankers of the unfaithfull: which the praise of the onely Lord must bring, be it in profit or advantage.

by whom ye are fealed unto day of redemption. 31 Let all bitterness, and anger, and wrath, crying, and evil speaking be put away from you, with all maliciousnesse. 32 Be ye courteous one to another, and tender hearted, freely forgiving one another. 19 even as God for our finnes sake, freely forgave you.

C H A P. V.

1 As for those finnes which be reprehended, they should seeke to be kept by his dominion; he terrifieth them by denouncing severe judgement, 8 and threateth them forward: 15 Then hee defendeth by general lessons of mannes, 31 to the particular duties of wives, 15 and husbands.

2 Ye therefore followers of God, as deare children.

3 And walke in love, even as Christ hath loved us, and hath given himselfe for us, to be an offering and a sacrifice of a sweete swelling favour to God.

4 But fornication, and all uncleannesse, or covetousnes, let it not be once named among you, as it becommeth Saints,

5 Neither filthinesse, neither foolish talking, neither lying, which are things not comely, but rather giving of thanks.

6 For this ye know, that no whoremonger, neither uncleane person, nor covetous person, which is an idolater, hath any inheritance in the kingdom of Christ, and of God.

7 Let no man deceive you with vaine words: for, for such things commeth the wrath of God upon the children of disobedience.

8 Be not therefore companions with them, 8 For ye were once darknesse, but are now light in the Lord: walke as children of light.

9 (For the fruit of the Spirit is in all goodnesse, and righteousness, and truth.)

10 Approving that which is pleasing to the Lord,

11 And have no fellowship with the unfruitfull works of darkness, but even reprove them rather.

12 For it is shame even to speake of the things which are done of them in secret.

13 But all things when they are reproved of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore seeke ye, to be awake like them that sleepe, and stand up from the dead, and Christ shall give them life.

15 Take heed therefore that ye walke circumpetely, not as footles, but as God, wife,

16 Redeeming the season: for 3 4 daies are evil.

17 Wherefore, be ye not unwise, but understand what the will of the Lord is.

18 Asnd be not drunken with wine, therein is

excesse: but be fulfilled with the Spirit. 19 Speaking unto your selves in Psalmes, and hymnes, and spiritual songs, singing and making melody to the Lord in your hearts, 20 Giving thanks always for all things unto God even the Father, in the Name of our Lord Iesus Christ,

21 Submitting your selves one to another in the feare of God.

22 Ye wives, submit your selves unto your husbands, as unto the Lord.

23 As for the husband is the wives head, even as Christ is the head of the Church, and the same is the Saviour of his body.

24 Therefore as the Church is in subjection to Christ, even so let the wives be to their husbands in every thing.

25 Ye Husbands, love your wives, even as Christ loved the Church, and gave himselfe for it,

26 That he might sanctifie it, and cleanse it by the washing of water through the word,

27 That he might make it unto himselfe a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blame.

28 Ye ought men to love their wives, as their owne bodies: he that loveth his wife, loveth himselfe.

29 For no man ever yet hated his owne flesh, but nourished and cheriseth it, even as the Lord doeth the Church.

30 For we are members of his bodie, of his flesh, and of his bones.

31 For this cause shall a man leave father and mother, and shall cleave to his wife, and they twaine shall be one flesh.

32 This is a great secret, but I speake concerning Christ, and concerning the Church.

33 Therefore every one of you, do ye so: let every one love his wife, even as himselfe, and let the wife see that she feare her husband.

34 The salvation of the Church is of Christ, although false otherwise. 11 The conclusion of the wives duties towards their husbands: 8 Coloss. 3. 19. 12 The husbands duties toward his Church is a lively pasture. 9 Because many men proceede in the softness of their wives to set their owne badnesse and crueltie, the Apostle willeth us to marke what manner of Christ Christ gave, when he layed it to himselfe, and how he doeth not onely to love a best fish and uncleannesse, but reacheth not to wipe the face away with his cleanness. 10 He will have wholly purged it. 10 Make it body. 0 Through the promise of free justification and sanctification in Christ, received by faith. 0 The Church as it is called in scripture, shall not be without wrinkle, before it come to the marke 3 thron 6. 10. for while it is in this life, it is washed in a sea: but it is sanctified in Christ, it is cleane and without wrinkle. 14 Another argument: Ever man loveth himselfe, even of nature: therefore he strived against nature that loveth not his wife: he protheth the counterpoint first by the mystical knitting of Christ and the Church together, and then by the ordinance of God, who sayeth, that man and wife are one, that is, not to be divided by his owne bodie. 4 Hee alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper. 5 Genes. 2. 24. mat. 19. 5. marke 10. 7. 1 corinth. 6. 16. 5 Look Mat. 19. 5. 15 That no man might dreame of naturall conjunction or knitting of Christ and his Church together (such as the husbands and the wives is) be shewed that it is secret, to wit: spiriual and such as are differre in the common capacity of man: as which consisteth by the vertue of the Spirit, and not by the flesh by faith, and by no naturall band. 16 The conclusion both of the husbands duty towards his wife, and of the wives toward her husband.

All kind of rick, rised with all manner of filthines and thowefalnesse. 1 If in an earnest affection of the heart, and not with the tongue only. 6 A short ending of the reprobation to all things which to be thought to be referred to, to serve one another for Gods sake. 4 Coloss. 3. 18. titus 2. 5. 1 pet. 3. 1.

7 Now hee defendeth himselfe to a familie dividing orderly all the parts of a familie, And hee saith that the duties of wives consisteth therein, to be obedient to their husbands. 8 The first argument, for they cannot be disobedient to their husbands, but they must receive of God also, who is the author of this subjection. 9 1 Cor. 11. 3. 9 A declaration of the former Eyoing: Because God hath made the man be the head of the Church in matrimonie, as Christ is the head of the Church.

10 Another argument: Because the good estate of the wife dependeth on the man, so that this subjection is not onely just, but also verie profitable: as also the salvation of the Church is of Christ, although false otherwise. 11 The conclusion of the wives duties towards their husbands: 8 Coloss. 3. 19. 12 The husbands duties toward his Church is a lively pasture. 9 Because many men proceede in the softness of their wives to set their owne badnesse and crueltie, the Apostle willeth us to marke what manner of Christ Christ gave, when he layed it to himselfe, and how he doeth not onely to love a best fish and uncleannesse, but reacheth not to wipe the face away with his cleanness. 10 He will have wholly purged it. 10 Make it body. 0 Through the promise of free justification and sanctification in Christ, received by faith. 0 The Church as it is called in scripture, shall not be without wrinkle, before it come to the marke 3 thron 6. 10. for while it is in this life, it is washed in a sea: but it is sanctified in Christ, it is cleane and without wrinkle. 14 Another argument: Ever man loveth himselfe, even of nature: therefore he strived against nature that loveth not his wife: he protheth the counterpoint first by the mystical knitting of Christ and the Church together, and then by the ordinance of God, who sayeth, that man and wife are one, that is, not to be divided by his owne bodie. 4 Hee alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper. 5 Genes. 2. 24. mat. 19. 5. marke 10. 7. 1 corinth. 6. 16. 5 Look Mat. 19. 5. 15 That no man might dreame of naturall conjunction or knitting of Christ and his Church together (such as the husbands and the wives is) be shewed that it is secret, to wit: spiriual and such as are differre in the common capacity of man: as which consisteth by the vertue of the Spirit, and not by the flesh by faith, and by no naturall band. 16 The conclusion both of the husbands duty towards his wife, and of the wives toward her husband.

C H A P. VI.

1 Hec sthereth the duties of children, 5 servants, 9 and masters: 10 Then he speaketh of the force battell that the faithful have. 12 and what weapons we must use in the same: 22 In the end he commendeth Thybicus.

Children,

2 He cometh to
 3 be the part of a
 4 family, and there-
 5 eth that the duty of
 6 the children to-
 7 ward their parents,
 8 consisteth in obe-
 9 dience unto them.
 10 Exod. 21. 20.
 11 The first argu-
 12 ment: because God
 13 hath appointed:
 14 whereupon it fol-
 15 loweth also, that
 16 children are to ob-
 17 obey their parents,
 18 as they may not
 19 sware from the
 20 true worship of
 21 God.

C Children, 1 * obey your parents: in the 2 Lord,
 3 for this is right.
 4 5 Honour thy father and mother (5 which
 is the first commandment with b promise.)
 6 That it may be well with thee, and that thou
 mayest live long on earth.
 7 And ye fathers, provoke not your children
 to wrath: but bring them up in instruction and
 c information of the Lord.
 8 9 * Servants, be obedient unto them that are
 your masters, 8 according to the flesh, with 4 fear
 and trembling in singleness of your hearts, as unto
 Christ,
 6 Not with service to the eye, as men please, for
 as the servants of Christ, 9 doing the will of
 God from the heart.
 7 With good will, serving the e Lord, and not
 men.

1 For the Lord is
 2 author of all fa-
 3 vour, and therefore
 4 we must yield
 5 full obedience as
 6 he will have us.
 7 The second argu-
 8 ment: because
 9 this obedience is
 10 most iust.
 11 Exod. 20. 12.
 12 deut. 5. 16. ecdcl.
 13 3. 9. math. 23. 5.
 14 marke 7. 10. 4
 15 A proofe of the first argument. 5 The third argument, taken of
 16 the profit that ensueth here: because the Lord vouchsafed this commandment among
 17 the rest, of a special blessing. b With a special promise, for otherwise the second
 18 commandment hath a promise of mercy to abundant generations, but that promise is
 19 general. c It is the duty of fathers to see their fatherly authority moderately, and
 20 to Gods glory. e Such instructions and precepts, as being taken out of Gods booke
 21 are holy and acceptable to him. 7 Now he ascendeth to the third part of a familie,
 22 to wit, to the duty both of the masters and of the servants. And he sheweth that
 23 the duty of servants consisteth in an hearty love and reverence to their master. * Coloss.
 24 3. 22. titus 2. 9. 1. pet. 2. 18. 8 He obligeth the servants to service, in that they
 25 are spiritually free, notwithstanding the same, and yet that spiritual freedom taketh
 26 away corporall service, inasmuch that they cannot be Christs, unless they serve
 27 their masters willingly and faithfully, to farre forth as they may with safe confidence.
 28 With careful reverence: for daviath feare is not allowable, much lesse in Christian
 29 servants. 9 To catch occasion of all pretences, but teacheth us that it is Gods will that
 30 some are either bond or made servants, and therefore they must rejoyce: Gods will,
 31 although their service be never to end. e Being moved with reverence to God, and
 32 as though ye served God himselfe. 10 Although ye serve an unkind and cruel master,
 33 yet the obedience of servants is no less acceptable to God, than the obedience of them
 34 that are free. 11 It is the ducie of masters to use the authority that they have over
 35 their servants modestly, and holily, seeing that they in another respect have a common
 36 master, which is in heaven, who will iudge both the bond and the free. * Deut.
 37 10. 7. achro. 16. 7. ion 34. 19 ad 1. 24. rom. 2. 1. gal. 2. 6. coloss. 3. 1. 1. pet. 2. 7.
 38 f Eithle of freedom or bondage. 10 Hee concludeth the other parts of his Epistle
 39 with a grave exhortation, that all be ready, and fight constantly, inuring to spiritual
 40 weapons, untill their enemies be utterly destroyed. And first of all he warneth
 41 us to take the armour of God, whereby ourly our enemy may be dispatched.

11 Put on the whole armour of God, that ye may
 be able to stand against the assaults of the devill.
 12 13 For we wrestle not against flesh & e blood,
 but against 4 principalities, against powers, and
 against the worldly governments, the prince of the
 darknesse of this world, against spiritual wicked-
 nesse, which are in the high places.
 13 14 For this cause take unto you the whole
 armour of God, that ye may be able to resist in
 the 1 evill day, and having finished all things,
 stand fast.
 14 Stand therefore, and your loines girded a-
 bout with verity, and having on the 6 breastplate of
 righteousness,
 15 And your feet shod with the k preparation
 of the Gospel of peace.
 16 Above all, take the shield of Faith, where-
 with ye may quench all the fierie darts of the
 wicked,
 17 And take the helmet of Salvation, and the
 sword of the Spirit, which is the word of God.
 18 And pray always with all manner prayer an
 supplication in the 1 spirit: and watch thereunto
 with all perseverance & supplication for all Saints,
 19 And for me, that utterance may be given un-
 to me, that I may open my mouth boldly to pub-
 lish the secret of the Gospel.
 20 Whereof I am the ambassador in bonds,
 that therein I may speake boldly, as I ought to
 speake.
 21 22 But that ye may also know mine af-
 faires, and what I doe, Tychicus my deare brother
 and faithful minister in the Lord, shall shew you
 of all things.
 22 Whom I have sent unto you for the same
 purpose, that ye might know mine affaires, and that
 he might comfort your hearts.
 23 Peace be with the brethren, and love with
 faith from God the Father, and from the Lord Ie-
 sus Christ.
 24 Grace be with all them which love our Lord
 Iesus Christ, to their m immortality, Amen.
 25 Written from Rome unto the Ephesians,
 and sent by Tychicus.

13 Secondly hee
 14 declareth that our
 15 chiefest and might-
 16 est enemies are
 17 invisible, that we
 18 may not thinke
 19 that our chiefest
 20 conflict is with me.
 21 22 Against men,
 23 which are of a
 24 feeble and brittle
 25 nature, that we
 26 which are spiri-
 27 tuall subtilities,
 28 more mighty then
 29 the other by a thou-
 30 sand parts.
 31 32 Chap. 2. 2. a
 33 b Hee giueth these
 34 names to the evill
 35 angels, reason of
 36 the s^cifices which
 37 they worke: not
 38 that they are able
 39 to doe the same of
 40 themselves, but be-
 41 cause God giueth
 42 them the bridle.
 43 Hee sheweth
 44 that these enemies
 45 are put to flight
 46 with the only ar-
 47 mour of God, 10
 48 with the 11 light-
 49 nes of conscience,
 50 a godly and holy
 51 life, knowledge of
 52 the Gospel, faith,
 53 and to be 100rs,
 54 with the word of
 55 God, and with a day-
 56 ly earnest prayer
 57 for the health of
 58 the Church, and
 59 especially, for the
 60 continuance of the
 61 true, godly, and
 62 valiant ministers
 63 of the word.
 64 I looke Chapter
 65 1. 16.
 66 k That the prepara-
 67 tion of the Gospel
 68 may be as it were
 69 shod to you, and is
 70 it very fully called
 71 the Gospel of peace,
 72 for that, seeing we
 73 have to goe to God
 74 through most danger-
 75 ous tanks of enemies,
 76 this may inure us
 77 to goe on manfully,
 78 in that we know by
 79 the doctrine of the
 80 Gospell, that we take
 81 our journey to God,
 82 who is at peace with
 83 us. 1 That holy pray-
 84 ers may proceed from
 85 the holy spirit.
 86 2 A familiar and very
 87 amiable declaration
 88 of his love, together
 89 with a solenne pray-
 90 er, wherewith Paul
 91 is wont to end his
 92 Epistles. m To
 93 life everlasting.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

3 Having testified his goodly and tender affection towards the
 Philippians, 11 he intreateth of himselfe, and his bonds:
 12 and prayeth them forward by his own example,
 13 and exhorteth them to unity, 21 and patience.

PAUL and Timotheus the servants
 of IESUS CHRIST, to all the
 Saints in Christ Iesus, which are at
 Philippi, with the 2 Bishops and
 Deacons:
 2 Grace be with you, and peace
 from God our Father, and from
 the Lord Iesus Christ:

go forward. And
 first of all, he commendeth their former doing, to exhort them to go forward: which
 duty he sayeth, be most holily they will doe, and that by the testimony of their lively
 charity, but in the mean season hee refresheth all things by the grace of God. a By
 the Bishops are meant both the Pastours, which have the dispensation of the word and
 the Elders, that govern: and by Deacons are meant those that waitteward of the
 treasury of the Church, and had to looke unto the poore.

1 I thank my God, having you in perfect me-
 morie,
 2 (Always in all my prayers for all you, pray-
 ing with gladness)
 3 Because of the fellowship which ye have
 in the Gospel, from the e first day unto now.
 4 And I am perswaded of this same thing, that
 he that hath beene this good worke in you, will
 performe it untill the 4 day of Iesus Christ,
 7 As it becometh me so to iudge of you all,
 because I have you in remembrance, that both in
 my e bands, and in my defence, and confirmation of
 the Gospel, you all were partakers of my f grace.
 8 Because that you
 9 also are made part-
 10akers of the Gospel.
 11 12 Ever since I have
 13 seen you,
 14 d The Spirit of
 15 God will not for-
 16 sake ye, unto the
 17 very last end, un-
 18 till your mortall
 19 bodies shall appeare
 20 before the iudge-
 21 ment of Christ, to be glorified. e A true proofe of a true knowing
 22 together with Christ,
 23 f He calleth his bands, grace, as though he had received some singular benedicti-
 24 on. g A For

1 The marke
 2 whereas he shoneth
 3 in this Epistle,
 4 is to comfort
 5 the Philippians by
 6 his own example,
 7 not only not to
 8 faint, but also to
 9 go forward. And
 10 first of all, hee
 11 commendeth their
 12 former doing, to
 13 exhort them to go
 14 forward: which
 15 duty he sayeth, be
 16 most holily they
 17 will doe, and that
 18 by the testimony of
 19 their lively charity,
 20 but in the mean
 21 season hee refresheth
 22 all things by the
 23 grace of God. a By
 24 the Bishops are
 25 meant both the
 26 Pastours, which
 27 have the dispensa-
 28 tion of the word
 29 and the Elders,
 30 that govern: and
 31 by Deacons are
 32 meant those that
 33 waitteward of the
 34 treasury of the
 35 Church, and had
 36 to looke unto the
 37 poore.

a Hee declareth his good will towards them, there will he shewing by what means christy they may be confirmed, to wit, by continuall prayer.

b Hee sheweth what heere we ought chiefly desire, to wils, first of all, that we may increase in the true knowledge of God (so that we may be able to discern things that differ one from another) and also in charity, that even to the end we may give our selves to good works indeed, to the glory of God by Iesus Christ.

c If righteousness be the tree, and good works the fruits, then must the Pa-pills needs be deceived, when they say that works are the cause of righteousness.

d Hee sheweth the offence that might come by his perfection, whereby divers took occasion to disgrace his Apollithy, to wit, that hee confes- reb, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the dignitie of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet indeed.

e Hee sheweth his sake.

f In the Emperours court.

g The Gospel is called the word, to fort forth the excellencie of it.

h Not with a pure mind, for otherwise their doctrine was pure.

i He sheweth by setting forth his own example, that the ends of our afflictions is true joy; and that through the vertue of the Spirit of Christ, which hee gives to them that aske it.

m Under a goodly colour and shew: for they made Christ cloake for their ambition and envy.

n We must continue even to the end, with great confidence, having our sight before our eyes, but Christs glory onely, whether we live or die.

o An example of a true shepheard, who maketh more account how he may profit his sheepe, then he doth of any commodity of his owne whatsoever.

p To live in this mortall body.

q Having first done those things before, in manner of a Preface, hee defendeth us without us, for we have no ability or power, so much as to will well (much less to do well) but onely of the free merite of Gods.

r Why then, if we are not flock, but yet we doe not will well of us, but only because God hath made of our onghly will a good will.

s Hee describeth modestie by contrary effects of pride, teaching us that it is streeth both from malicious, and clove in outward haire, and also from open contentious and brawlings.

8 For God is my record, how I long after you all from the very heart in Iesus Christ.

9 And this I pray that your love may abound yet more and more in knowledge, and in all judgement.

10 That ye may allow those things which are best, that ye may be pure, and without offence, until the day of Christ.

11 Filled with the fruits of righteousness, which are by Iesus Christ unto the glorie and praise of God.

12 I would ye understood, brethren, that the things which have come unto me, are turned rather to the furthering of the Gospel.

13 So that my bandes in Christ are famous throughout all the judgement hall, and in all other places.

14 Inasmuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the k Word.

15 Some preach Christ even through envy and strife, and some also of good will.

16 The one part preach Christ of contention, and not purely, supposing to adde more affliction to my bandes.

17 But the others of love, knowing that I am set for the defence of the Gospel.

18 What then: yet Christ is preached all manner ways, whether it be under a pretence, or sincerely: and I therein joy: ye, and will joy.

19 For I know that this shall turne to my salvation through your prayer, and by the helpe of the Spirit of Iesus Christ.

20 As I fervently looke for, and hope, that in nothing I shall be ashamed, and that with all confidence, as always, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life and in death advantage.

22 And whether to live in the flesh were profitable for me, and what to chuse I know not.

23 For I am distressed between both, desiring to be loosed, and to be with Christ, which is best of all.

24 Nevertheless, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith.

26 That ye may more abundantly rejoyce in IESUS CHRIST for me, by my coming to you againe.

27 Onely let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may hear of your matters, that ye continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28 And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

29 For unto you it is given for Christ, that not onely ye should beleeve in him, but also suffer for his sake.

30 Having the same fight, which ye saw in me, and now heere to be in me.

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100 Having the same fight, which ye saw in me, and now heere to be in me.

9 We ought not to be discouraged, but rather encouraged by the persecutions which the enemies of the Gospel imagine, and praise against us: seeing that they are certain witnesses from God himselfe, both of our salvation, and of the destruction of the wicked.

10 Hee prooveth that his saying, that this persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which hee beleeveeth upon his owne, as hee doth the gift of faith.

11 Now hee sheweth for what purpose hee made mention of his afflictions.

12 Hee exhorteth them above all things, to be humble, and that by the example of Christ.

13 Hee promiseth to send Timothy forth unto them, and exhorteth the long tarying of Eppaphroditus.

14 There be therefore any consolation in a Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercie.

15 Fulfill my ioy, that ye be like minded, having the same love, being of one accord, and of one judgement.

16 That nothing be done through contention or vainglory, but that in meeknesse of mind every man esteeme other better than himselfe.

17 Look not every man on his owne things, but every man also on the things of other men.

18 Let the same mind be in you that was even in Christ Iesus.

19 Who being in the forme of God, thought it no robbery to be equal with God.

20 But hee made himselfe of no reputation, and took on him the forme of a servant, and was made like unto men, and was found in shape as a man.

21 Hee humbled himselfe, and became obedient unto the death, even the death of the crosse.

22 Wherefore God hath also highly exalted him, and given him a name above every name.

23 That at the Name of Iesus should every knee bow, both of things in heaven, and things in earth, and things under the earth.

24 And that I every tongue should confesse that Iesus Christ is the Lord, unto the glory of God the Father.

25 Wherefore my beloved, as ye have always obeyed me, not as in my presence onely, but now much more in mine absence: so make an end of your owne salvation with feare and trembling.

26 For it is God which worketh in you both the will and the deed, even of his good pleasure.

27 Doe all things without murmuring and reasonings.

28 And whatsoever God knoweth that he might rightfully and lawfully not appear in the bare flesh of man, but remaine with meeknesse meet for God: yet hee chose rather to debas himselfe.

29 If hee Sonne be equal to the Father, then is there of necessity an equality, which Arrius, that Heretike, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that Heretike, denieth.

30 Hee brought himselfe from all things, as it were, to nothing.

31 By taking our manhood upon him.

32 Hee sheweth the most glorious event of Christs submission, to teach us, that modestie is the true way to true praise and glorie.

33 Dignity and renowne, and the matter with it.

34 All creatures shall at length be subiect to Christ.

35 Every nation.

36 The conclusion: We must goe on to salvation with humilitie and submission, by the way of our vocation.

37 Hee is layd to make an end of his salvation, which runneth in the race of righteousness.

38 A mollitie and grounded argument against pride, for that we have nothing in us praise worthy, but that cometh of the free gift of God, and is without us, for we have no ability or power, so much as to will well (much less to do well) but onely of the free merite of Gods.

39 Why then, if we are not flock, but yet we doe not will well of us, but only because God hath made of our onghly will a good will.

40 Hee describeth modestie by contrary effects of pride, teaching us that it is streeth both from malicious, and clove in outward haire, and also from open contentious and brawlings.

CHAP. II.

7 To be floure, he requieth a life without faile, and pure, that being lightened with the word of God, they may shine in the darknesse of this world.

15 That ye may be blamelesse, and pure: and the finnes of God without rebuke in the middes of a naughty and crooked nation, among whom ye shine as lights in the world.

16 Holding forth the word of life, that I may reioyce in the day of Christ, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be offered up upon the sacrifice, and service of your faith, I am glad, and reioyce with you all.

18 For the same cause also be yee glad, and reioyce with me.

19 And I trust in the Lord Iesus, to sende Timothy shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 For all seeke their owne, and not that which is Iesus Christs.

22 But yee know the proofe of him, that as a sonne with the father, hee hath served with me in the Gospell.

23 Him therefore I hope to send as soone as I know how it will goe with me.

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to sende my brother Epaphroditus unto you my companion in labour, and fellow souldier, even your messenger, and he that ministred unto mee such things as I wanted.

26 For he longed after all you, and was full of heavinesse, because ye had heard that he had bene sicke.

27 And no doubt hee was sicke, very neere unto death: but God had mercy on him, and not on him only, but on me also, least I should have forow upon forow.

28 I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might be the lesse forowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the worke of Christ hee was neere unto death, and regarded not his life, to fulfill that service which was lacking on your part toward me.

By whose presence they shall receive great commoditie, and hoping also to come himselfe shortly unto them: if God will. *1. Corinth. 10.24. 2. He must part. 3. He calleth it here the worke of Christ, to witte Christ, being pure and in bandes to the prison of Paul.*

CHAP. III.

1 Hee refresheth the paine boaling of the fals apostles, 7 and stretcheth Christ against them. 20 Hee severeth out the force and nature of faith, 25 that laying all things aside, they may be partakers of the Croffe of Christ. 28 The enemies thereof, hee setteth out.

Moreover, my brethren, reioyce in the Lord. It grieveth me not to write the same things to you, and for you it is a sure thing.

2 Beware of dogs: beware of evill workers: beware of the b^c circumcision.

A preface to the next admonition that followeth, to take heed and beware of false apostles, which Ioyne Circumcision with Christ, that is to say, iustification by works, with free iustification by faith) and beate into manes the ceremonies which are abolished: for the exercises of godlienesse and chastitie. And hee calleth them dogges as prophane barkers, and evill workemen, because they neglected true worke, and did not teach the true vie of them. To be floure, he calleth him Circumcision, because it wring Circumcision, they cut off themselves and others from the Church. *a Which you have often times heard of mee. b Hee saith to them Circumcision, of the name whereof whilke they boasted, they cutt off from the Church.*

3 For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and have no confidence in the flesh:

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I.

5 Circumcised the eighth day, of the kindred of Israel, of the tribe of Benjamin, an Ebrew of the Ebrewes, by the Law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was unrebukeable.

7 But the things that were d^c vantage unto mee, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I have counted all things losse, and doe judge them to be doing, that I might winne Christ.

9 And might be found in him, that is, not having mine owne righteousnesse, which is in the Law, but that which is through the faith of Christ, even the righteousnesse which is of God through faith.

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable unto his death.

11 If by any meanes I might attaine unto the resurrection of the dead:

12 Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I have attained to it, but one thing I doe: I forget that which is behind, and endeavour my selfe unto that which is before,

14 And follow hard toward the marke, for the prize of the hie calling of God in Christ Iesus.

15 Let us therefore as many as be perfect, be thus minded: and if yee be otherwise minded, God shall reveale even the same unto you.

16 Neverthelesse, in that whereunto we are come, let us proceed by one rule, that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as ye have us for an example.

18 For many walke, of whom I have tolde you often, and now tell you weeping, that they are the enemies of the croffe of Christ:

19 This is the end of righteousnesse by faith touching us, that by the vertue of his resurrection we may loose from death. *1 That I may seele him indeed, and have a true faith. 2 The way to that eternall salvation is to follow Christ his life, by afflictions and persecutions, until we come to Christ himselfe, who is our marke, our warrant, our floure, and true that reward wherunto God calleth us in him. And the Apostle teacheth these true exercises of godlienesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlienesse. 3 To life everlasting, which followeth the resurrection of the Saints. 4 For we cannot, but so farre forth, as we are layde hold on of Christ, that is, as God giveth us strength, and strength us the way.*

The conclusion of this exhortation standing upon three members: The one, that such as have professed in the truth in this doctrine, should continue in it. The second is, that if there be any which are yet ignorant, and understand not these things, and doubt of the abolishing of the Law, they should cause no trouble, and should be gently bene withall, until they also be instructed of the Lord. The third is, that they esteeme the false apostles by their fruits: wherein he doubteth not to set forth himselfe for an example. *1 Hee said before that he was not perfect. So that in this place he calleth them perfect, which have somewhat profited in the knowledge of Christ, and the Gospell, whom he setteth against the rule and innocencie, as hee saith himselfe in the next chapter. 2 Hee saith that hee hath forgotten the false apostles in their colours, not upon malice or ambition, but with sorrow and restraint, yet, because that being enemies of the Gospell (for that is toyed with afflictions) they regard nothing else, but the commodities of this life, that is to say, this flowing in peace, quietnesse, and all worldly pleasures, they may live in great estimation amongst men: whose miserable end he forewarneth them of.* *3 Rom. 16.17, 18*

o Rewarde.

o Which they hunt after at meeke words.
o He teacheth against these fel-louses, as pastors which neglect earthly things, and aspiere to heaven onely, where they knowe, that even in their bodies they shall be glorified with that eternall glory, by the vertue of God.

a Reasonfall of econclusion. That they manfully continue, vn-ill they have gotten the victorie, trusting to the Lords strength.
a My honour.
b In that concord, whereof the Lord is the bond.
c He also calleth on some by name, partly, because they needed private exhortation, and partly also to stirre up vnto to be more prompt and ready.
d Revel. 3. 5. and 308. and at 17.
e God is said after the manner of men, to have a booke, wherein the names are true, whatsoever things I are honest, whatsoever things I are written, in whom be will give everlasting life.
ezechiel calleth in the writing of the booke of israel, and the secret of the Lord, Chap. 13. 9.

19 Whose ende is damnation, whose God is their bellie, and whose glory is to their shame, which minde earthly things.
20 But our conuersation is in heaven, from whence also we looke for die & Saviour, even the Lord Iesus Christ,
21 Whom shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himselfe.

CHAP. III.

From particular exhortations, he cometh to generall.
He saith that he tooketh such joy in their vniuertite that he will patiently beare the wrong.

T Herefore, I my brethren, beloved and longed for, for my ioy and my a crowne, lo continue in the b Lord, ye beloved.
2 a I pray Eudias, and beseech Syntiche, that they be of one accord in the Lord,
3 Yea, and I beseech thee, faithful yokefellowe, helpe those wmen, which laboured with me in the Gospel, with Clement also, and with other my fellowe labourers, whose names are in the c booke of life.
4 Reioyce in the d Lord alway, againe I say, reioyce.
5 a Let your c patient minde be knowne unto all men.
f The Lord is at hand.
6 b Be nothing careful, but in all things let your requests be shewed unto God in prayer and supplication with g giuing of thanks.
7 And the g peace of which passeth all understanding, shall preserve your h hartes and mindes in Christ Iesus.
8 i Furthermore, brethren, whatsoever things are true, whatsoever things I are honest, whatsoever things I are written, in whom be will give everlasting life.
ezechiel calleth in the writing of the booke of israel, and the secret of the Lord, Chap. 13. 9.

uer things are lust, whatsoever things are pure, whatsoever things are worthy love, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things.
9 Which yee haue both learned and received, and heard, and seene in me: those things doe, and the God of peace shall be with you.
10 Nowe I reioyce also in the Lord greatly, that now at the last your care for me springeth afresh, wherein notwithstanding ye were careful, but yelacked opportunity.

11 I speake not because of k want: for I haue learned in whatsoever state I am: therewith to be content.
12 And I can be l absed, and I can abound: to be full, and to be hungry, and to abound, and to haue want.
13 I am able to doe all things through the helpe of Christ, which strengtheneth me.
14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.
15 o And ye Philippians knowe also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giuing and receiving, but ye onely.
16 For even when I was in Thessalonica, ye sent once, and afterward againe for my necessitie.
17 Not that I desire a gift: but I desire the fruit which may further your reckoning.
18 Now I haue received all, and haue plentie: I was euen filled, after that I had received of Euphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.
19 And my God shall fulfill all your needfull things through his riches with glory in Iesus Christ,
20 Vnto God euen our Father be praise for evermore, Amen.
21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.
22 All the Saints salute you, and most of all they which are of p Cefars household.
23 The grace of our Lord Iesus Christ be with you all, Amen.
f Written to the Philippians from Rome, and sent by Euphroditus.
He alloweth well of their benefite, not so much for his owne sake as for theirs, because they giue it as so much to him, as they offered in to God as a sacrifice, whereby the Lord himselfe will be beneficfull.
o He alludeth to the freewilling offerings that were offered in the old Law.
p Such as belong to the Emperour Nero.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAP. I.

After the salutations, he praifeth them the more, so as to make them attentive vnto him.
He repeateth the testimony of the doctrine which they heard of Epaphras.
He ma- nifesth Gods grace towards them, so and serueth that all the parts of our saluation consist in Christ alone.

Paul an Apostle of Iesus Christ, by the will of God, and Timotheus our brother,
2 To them which are of Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Wee giue thanks to God euen the Father of our Lord Iesus Christ, alway praying for you.
4 Since we heard of your faith in Christ Iesus, and of your love toward all Saints.
5 For the hopes sake, which is laved up for you in heaven, whereof ye haue heard before by the word of truth, which is the Gospel,
6 Which is come vnto you euen as it is unto all the world, & is fruitful as it is also among you from the day ye heard & truly knew the grace of God,
7 As ye also learned of Epaphras our deare fellowe seruant, which is for you a faithfull minister of Christ:

a By the free bountyfullnes of God.
b Colosse is situated in Iohyria, a little far from Hierapolis and Laodicea, on that side that they bend toward Lycia and Phrygia.

2 He declareth his good will towards them, telling them that they must not fill their hearts as one may, but goe further both in the knowledge of the Gospel, and also in the true use of it.

4 *For spirituall life, you lose which cometh from the spirit.*

5 *Of Gods will.*

6 The gift of continuance is not of us; but it proceedeth from the will of God, which he doeth freely give us.

7 It must not be unwilling, and as it were drawn out of us by force, but growe all from a mercie and ioyfull minde.

8 Having ended the preface, he goeth unto the matter itselfe, that is to say, an excellent description (although short) of whole Chilitianitie, which is fully divided into three treatises: the first of all he exponeth the true doctrine according to the order of the causes, beginning from this verse to the 24. And from thence he beginneth to apply the same to the Colossians with divers exhortations to the 6. verse of the second Chapter. And last of all in the third place come to the third Chapter, here refresheth the corruption of true doctrine.

9 The efficient cause of our salvation is the onely mercie of God the Father, who maketh us meere to be partakers of eternall life, delivering us from the darkness wherein we were borne, and bringing us to the light of the knowledge of the glory of his Sonne, he is in all glorious and heavenly kingdomes. *Math 3. 17. and 17. 1. Pet 1. 17.*

6 The matter isse, for our salvation, is Christ the Sonne of God, who hath obtained remission of finnes for us by the offering up of himselfe.

7 A lively description of the priorn of Christ, whereby we understand that in him onely, God hath breathed himselfe out to be borne: who was begotten of the Father before any thing was made, that is, from everlasting, by whom all things that are made, were made made, that is, from everlasting, by whom all things that are made, were made made, without any exception, by whom all things that are made, were made made.

8 Begins before any thing was made, and while the everlasting Sonne of the everlasting Father. *John 1. 3. He ferth fourth the Angels with glorious names, that by the comparison of most excellent spirits we may understand how faire passing the excellencie of Christ is in whom onely we have to consist our selves, and let goe all Angels.*

9 Having gloriously declared the excellent dignitie of the person of Christ, he describe his office and function, to wit, that he is the true Sonne of the Church, that hee is as the body that is to be the prince and government of it, and as the beginning of true life, as who rising first from death, is the Author of eternall life, so that he is above all, in whom only there is most plentiful abundance of all good things, which is proved out upon the Church. *Revelat. 1. 5. 2. cor. 1. 5. 20.*

1 *Who firste ayme that he shall live no more, and who raiseth arise from death to life by his power.* *John 1. 14 chap. 2. 9. In Most plentiful abundance of all things pertaining to God.*

9 Now he teacheth how Christ executed that office which his Father layd upon him, to wit, by suffering the death of the crosse, (which was done with the care of God) according to his office, that he sacrificed he might reconcile to his Father all those that dwell them which believed in him to come, and were already under this hope referred into heaven, as them which should upon the earth believe in him afterward. And thus is justification described of the Apostles, which is one and the chiefest part of the benefice of Christ. *In the whole Church.*

10 Sanctification is another worke of God in us by Christ, in that that he restored us, (which bated God extremely, and were woonly and willingly given to sinne) to his greatest favour, in such sort that we therein will partake us with his holy Spirit, and consecrate us to righteousness,

8 Who hath also declared unto us your love in the Spirit.

9 For this cause we also, since the day that we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will in all wisdom, and spirituall understanding.

10 That ye might walke worthy of the Lord, & please him in all things, being fruitfull in all good works, and increasing in the knowledge of God.

11 Strengthened with all might through his glorious power, unto all patience, and long suffering with joyfullnesse.

12 Giving thanks unto the Father, which hath made us meere to be partakers of the inheritance of the Saints in light.

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his deare Sonne,

14 In whom we have redemption through his blood, that is, the forgiveness of finnes.

15 Who is the image of the invisible God, the first begotten of every creature,

16 For by him were all things created which are in heaven, and which are in earth, things visible and invisible: whether they be Kingdomes, or Dominions, or Principalities, or Powers, all things were created by him, and for him.

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: hee is the beginning, and the first begotten of the dead, that in all things he might have the preeminence.

19 For it pleased the Father, that in him should in all fulnesse dwell.

20 And though peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, I say, in all things, both which are in earth, and which are in heaven.

21 And you which were in times past strangers and enemies, because your mindes were set in

evil works, hath he now also reconciled,

22 In that body of his flesh through death, to make you holy and unblameable, and without fault in his sight.

23 If ye continue grounded and stablished in the faith, and be not moved away from the hope of the Gospel, whereof ye have heard, and which hath been preached to every creature, which is under heaven, in whom I Paul am a minister.

24 Now rejoice in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.

25 Whereof I am a minister, according to the dispensation of God, which is given mee unto youward, to fulfill the word of God.

26 Which is the mystery hid since the world began, and from all ages, but now is made manifest to his Saints.

27 To whom God would make known what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, the hope of glory.

28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Iesus.

29 Whereunto I also labour and strive, according to his working which worketh in me mightily.

o The Sonne. p In that fleshly body to give us a vnderstanding that his body was not a fleshly body, but a true body.

11 The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselves by any means to be moved from this doctrine, shewing and declaring that there is no other true Gospel.

12 I have men: whereby we learn that the Gospel was not put up within the corners of Indea alone.

13 He purchased authority to this doctrine by his Apostolicke, and taketh a most true proofe thereof, of his afflictions which he suffereth for Christs sake.

14 For you professe and are called Christians & righteous, by reason of that fellowship and knitting together, that the body and the head be one with the other, not that there is any more neede to have the Church redeemed, but that Christ himselfe his power in the day we shall see, of his, and that for the comfort of the whole body.

13 He bringeth out her proofs of his Apostolicke, with that God is the author of it, by whom also hee was appointed, speciall Apostle of the Gentiles, to the end that by this means, that time might be fulfilled by him, which the Prophecy foretold of calling of the Gentiles. *Rom. 1. 5. 1. Tim. 2. 1. Tit. 1. 1. 1. 1.*

14 Whom he chose to sanctifie unto himselfe in Christ, moreover he hath that the mystery of our redemption was hidde since the world began, except it were revealed on a few, who also were taught extraordinarily. *Titus Paul biddeth the cognition of men.*

14 He prateeth that he doeth faithfully execute his Apostolicke in every place, bringing mee unto Christ onely, through the Lords plentiful blessing of his labours. *x Perfect and freed wisdom, which is life in it selfe, and shall in the end make us perfect that follow it.*

4 He condemneth, as heathen, whatsoever is without Christ, 11 treating specially of circumcision, 16 of abstinence: 1 The taking away from meats, 18 and of wearing of Angles, 20 That that are delivered from the traditions of the Law the same Christ, that hee visited thee the Colossians, nor the Laodiceans, he did it in any negligence, but in such a manner as hee was careful for them, a Mee present in body.

1 He concludes the Epistle by the summe of the former doctrine, to wit, that the whole summe of true wisdom and most secret knowledge of God, consisteth in Christ, onely, and that this whole life of touching men, that they being knit together in love, rest themselves happily in the knowledge of God, great a goodnesse, until they come fully to enjoy it, b. Whom he never saw. c. Of that vnderstanding, which bringeth forth certaintie & vnderboud persuasion in our mindes, d. There is no true wisdom, nor without Christ.

3 A passing over to the treatise following, against the corruption of Chilitianitie.

e With framed Kingdomes made to profane. *1. Cor. 1. 3. of the manner of our Ecclesiasticall discipline, d. Collat. b. So then Christ hangeth not upon mens traditions.*

4 The brigeth all corruptions to these kindes: The first kindes, which rebeth of vaine and curious speculations, and yet beareth a shewe of a certaine febble wile come.

5 This is a kind of wraire, and is as much as to dribe us away from a spile or barte.

6 The second which is manifestly profane, and vaine, and standeth early upon custome and tainted imaginations.

7 The third kinde was of such a which is the rudiments of the worlds, (that is to say, the ceremonie of the Law) with the Gospell.

8 Principles and rites, whether with God ruled his Church, as it were vnder a school-maister.

9 A generall confutation of all corruptions in this, that must needs be a false religion, which doeth any thing, or Christ.

10 A reason: Because onely Christ God and man, is most perfect, and passeth farre above all things, so that we have had his may require nothing more. 11 By these words in (with a distinction of the nature, so that of God and man is one Christ. 12 These words set downe most perfect Godhead to be in Christ. 13 The Keeping together of God and man, is substantiall and essentiall. 14 Now hee deserveth perfectly against the third kinde, that is to say against them which were in the Jewish religion: 15 And first of all hee denieth that we have needed of the Circumcision of the flesh, seeing that we know it were essentially within, by the verue of Christ. 16 Rom. 6. 4. ephe. 1. 1. 9 Luke Rom. 6. 4.

17 So then all the force of the matter cometh not from the very deede done, that is to say, it is not the dipping of us into the water by a Minister that maketh us to be buried with Christ, as if it were for us. 18 A new argument which we become very Christians, but it cometh from the verue of Christ, for if the Apostle declareth the resurrection of Christ and faith. 19 Ouent of Baptisme is the death and buriall of the old man, and that by the mightie power of God onely, whose verue wee lay hold on by faith, in the death and resurrection of Christ.

f Through faith which cometh from God. * Ephe. 2. 1. 20 An other end of Baptisme is, that we which were dead in sinne, might by true faith remission of sinnes; and a speciall life through faith in Christ wherby life for us. 21 A new argument which we are to be free from work, and it is thus: Circumcision was no hinderance to you, why you being iustificed in Christ, should not desire life, therefore you need not circumcision to the attainment of salvation. 22 Hee speaketh now more generally against the whole service of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should hee that hath obtained remission of all his sinnes in Christ require those helps of the Law? Secondly because that if a man doe rightly consider those rites, hee shall finde that they were to no seruities of our guiltied, whereby we might freely be iustificed by our faith, and setting in by a new descent of Iustification. Therefore did Christ put out this band writing, by his coming, and bringing it to the croffe, triumphed over all our enemies, where they never fo mightie. Therefore on what end and purp he should we now of those ceremonias, as though wee were still guiltie of sinne, and subiect to the Tyranny of our enemies. * Ephe. 2. 1. c Abolishing the rites and ceremonies, of the Law, and his angel x. As a conquest made by a diu of those captives, and put them to thame. y The croffe was as a chariot of triumph, the conquest could have returned, and gloriously in his conquest, as hee did of the croffe.

18 The conclusion: whereto also we asmech certaine kindes as the difference of dayes and matters, and prooeth by a new argument, that we are not bound unto them: no way, because those things were shadows of Christ to come, but wee posside him now exhibited unto us. 2 The body as a thing of substance and pith, heeareth againe shadowes.

the faith, as ye have bene taught, abounding therein with thanksgiving:

8 4 Beware lest there be any man that, spoile you through philophies, &c vaine deceit, & through the traditions of men, 6 according to the rudiments of the world, 7 and not after Christ.

9 6 For I in him dwelthet as all the fullnesse of the Godhead so bodily.

10 And ye are complete in him, which is the head of all principallie and power.

11 9 in whom also ye are circumcised with circumcission made without handes, by putting off the p infaill body of the flesh, through the circumcission of Christ.

12 10 In that ye are 3 9 buried with him through baptisme, 11 in whom ye are also raised up together through the faith of the operation of God, which raised him from the dead.

13 * 12 And you which were dead in sinnes, 13 and in the vncircumcision of your flesh, hath he quickened together with him, forgiving you all your trespasses,

14 14 And putting out to a hand-writing of ordinances that was against us, which was contrary to us, hee even took it out of the way, and fastened it upon the croffe,

15 And hath spoiled the Principallities, and Powers, and hath x made a shewe of them openly, and hath triumphed over them in they lame croffe.

16 15 Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes,

17 Which are but a shadow of things to come: but the 2 body is in Christ.

18 16 Let no man at his pleasure beare rule over you by a humblenesse of minde, and worshipping of Angels, 17 advancing himselfe in those things which hee never law, 18 b rashly pufte up with his selfe Iy minde.

19 19 And holdeth not the head, wherof all the body furnished and knit together by Ioynts and bands, increaseth with the increasing of Gods.

20 20 Wherefore if ye be dead with Christ from the ordinances of the world, why, 21 as though ye lived in the world, are ye burdened with traditions:

21 21 Touch not, Taste not, Handle not.

22 22 All which all perill with the using, 23 and are after the commandments & doctrines of men.

23 24 Which things have in dede a shewe of wisdomede, in g voluntarie religion and humblenesse of minde, and in b not sparing the body, which are things of no value, *if they pertaine to the filling of the flesh.*

a By a foolish humblenesse of minde: for otherwise humblenesse is a vertue. For theye Angells worshipping blamed such of pride, as would so praize to God, and wene other vnder meanes blyde Christ. 17 Secondly, because they rashly truft upon their prayers, those things which they neither for our beard, but desired of them selves. 18 Thirdly, because these things have no other ground, wherupon they are built, but only the opinion of men, which please themselves with vaine thoughts in their owne duties. 19 Without reason. 19 The fourth argument, which is of great weight because they spoyle Christ of his dignitie, who onely is sufficient both to our truth, and also to increase his whole body. c Christ. d With the increasing which cometh from God. 20 Now I saye of all hee fight against the second kinde of corruption, that is to say, against meeke superstitions, invented of men, which partly decrease the simplicitie of their craftinesse, and partly with very foolishly superstitions, and to be laughed at: as when godlesse remission of sinnes, or any such like were only the forme of the Kingdome of heaven, and the Kingdome of earth, and of such rites themselves understood and not in dede as it is. As in this argument taken of comparison. If by the death of Christ who established a new covenant with his blood, you be delivered from those external rites wherewith it pleased the Lord to prepare the world, as it were by certaine duties, that shall knowledge of true religion, why would ye be burdened with traditions, I wrote not wote, as though ye were citizens of this world, that is to say, as though ye depended upon this life, and earthly things: Now this is the cause why before verue 8. he followed another order that hee death in the confutation: because these things which were degrees false religions came into the world, to wit, beginning first by curious speculations of the wife after that in prosodie time succeeded a greife superstition, against which mischiefs the Lord set at length that service of the Law, which forme abused in like sort: but in the consuetudine began with the abolishing of the Law service, that be might flow by comparison, that those false services ought much more to be taken away. e As though your fellic be thine, thine false services ought much more to be taken away. f Howsoever spirituall. 21 An limitation in the perof of I have superstitious men, rightly exceeding their name and use of speech. 22 As another argument: The spiritual and inward Kingdome of God cannot consist in these outward things, and such as pertain with the using. 23 The third argument: Because God is not the author of these traditions, and therefore they do not bind the conscience. 24 The taking away of another thing. These things have a goodly due, because men by this meanes, seeme to worship God with a good mind and humble thoughts, and neglect the body, which the most part of men curiously pampere up and cherish: but yet notwithstanding the thing that follows is an Argument, for much as they are such things that are spiritual and everlasting, but to be nourishment of the flesh. If which seeme in dede to be more exquisite than any I saye devices as though they came from heaven. g Howsoever the works of supererogation, as the Papists terme them, that is to say, needlesse works, as though men performed more than is commanded them, which was the beginning and the very ground wherupon Monks merits were brought in. h A lively depiction of Monkie. i Seeing they stand in meate and drinke, wherein the Kingdome of God doeth not stand.

CHAPTER.

Against carnely exercises, which the false apostles urged, a he fleshly carnely by: g and beginning with the mortifying of the flesh, 2 whence hee drageeth particular exhortations, 3 and particular duties, which depend on each mans calling.

1 If ye then x bee arisen with Christ, 3 seeke 4 An other part of the things that are above, where Christ this Epistle, wherein hee is he occasion by the reason of those vaine exercises, to shewe the doctrine of a Christian life: which is an ordinary thing with him after he hath once fed downe the darkness it selfe. A Our renning or newe birth, which is wrought in us by being partakers of the resurrection of Christ, is the fountain of all holinesse, out of which fuddy aries or riches doeth issue: For if we be partakers of Christ, we are carried up above into another life, wher we shall need neither meate nor drinke, for we shall live vnto the Angells. 3 The end and mark which all the duties of Christians life shoue at, is to enter into the Kingdome of heave, and to give our selves to those things which lead us thither, that is to true godliesse, and not to those outward and temporall things.

CHAPTER.

1 2 And ye which are arisen with Christ, 3 seeke 4 An other part of the things that are above, where Christ this Epistle, wherein hee is he occasion by the reason of those vaine exercises, to shewe the doctrine of a Christian life: which is an ordinary thing with him after he hath once fed downe the darkness it selfe. A Our renning or newe birth, which is wrought in us by being partakers of the resurrection of Christ, is the fountain of all holinesse, out of which fuddy aries or riches doeth issue: For if we be partakers of Christ, we are carried up above into another life, wher we shall need neither meate nor drinke, for we shall live vnto the Angells. 3 The end and mark which all the duties of Christians life shoue at, is to enter into the Kingdome of heave, and to give our selves to those things which lead us thither, that is to true godliesse, and not to those outward and temporall things.

b So he calleth that
flow of religion,
which he spake of
in the former
Chapter

a A reason taken
of the efficient
causes and orders ;
ye are dead as
touching the flesh,
that is, you being
the old nature,
which I keepe
after
all these
things, and on the
other fide, you
have begun to live
according to the
Spirit, therefore
give your selves to
spirituall and hea-
venly, and not to
earthly and earth-
ly things.

5 The taking
away of an obedi-
ence : while we are
yet in this world,
we are subiect to
many miseries of
this life, fo that
the life that is in
us, as it were
hidde : yet not-
withstanding we
have the begin-
nings of glorie and
glory, the accom-
plishment where-
of which flesh
now in Christes
and in Gods hand,
shall be assuredly
and finally per-
formed in that
glorious com-
munity of the Lord.

6 Let not your
dead nature be
dead more ef-
fectually in you,
but let your living
nature be effectually
Now the force is
known by the motions.
Therefore let the
affections of the
flesh die in you, and let the contrary motions which are spirituall, live. And be re-
member ye a great legiſtroule of vices, and their contrary virtues. * Eph. 5. 3. c
The motions and lites that are in us, are in this place very properly called members,
because that the reason and will of man corrupte, doeth us them as the b dy doeth
his members. d Whish to come. 7 A definition of the old man, that is to say, of
the parts thereof, which are the putting off of the old man, that is to say, of the
wickednesse which is in us by nature, and the reborn and repairing of the new man,
that is to say of purenesse which is given us by grace. * In both of them we be because
in us in this present life, and by certaine degrees finished : the one dying in us by little
and little, and the other comming to the perfection of another life, by little and little.

8 Newnesse of life consisteth in knowledge, which transformeth man to the image of
God his maker, that is to say, to the similitude, y and portraiture of the whole soule. k Yet
e He speaketh of an effectuall knowledge. f He telleth us againe, that
the Gospell of our newnesse, which is in us by nature, and the reborn and repairing of the new man,
that is to say of purenesse which is given us by grace. * In both of them we be because
in us in this present life, and by certaine degrees finished : the one dying in us by little
and little, and the other comming to the perfection of another life, by little and little.

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the Gospell of our newnesse, which is in us by nature, and the reborn and repairing of the new man,
that is to say of purenesse which is given us by grace. * In both of them we be because
in us in this present life, and by certaine degrees finished : the one dying in us by little
and little, and the other comming to the perfection of another life, by little and little.

fiteth at the right hand of God.

2 Set your affections on things which are a-
bove, and not on things which are on the earth.

3 For ye are dead, and your life is hid with
Christ in God.

4 When Christ which is our life, shall appeare,
then shall ye also appeare with him in glory.

5 Morisife therefore you c members which
are on the earth, fornication, uncleannesse, the in-
ordinate affection, evill concupiscence, and covet-
ousnesse which is idolatrie.

6 For the which things sake the wrath of God
doth commeth on the children of disobedience.

7 Wherein yee also walked once, when yee li-
ved in them.

8 But now put yee away even all these things,
with anger, malice, unfeeling, curled speaking, filthy
speaking, out of your mouth.

9 Lie not one to another : seeing that ye have
put off the old man with his workes,

10 And have put on the new, which is renew-
ed in knowledge after the image of him that cre-
ated him,

11 Where is neither Grecian nor Iewe, cir-
cumcision nor vncircumcision, Barbarian, Scythi-
an, bond, free : But Christ is all, and in all things.

12 Now therefore as the elect of God, hold
and beloved, I put on the bowels of mercies, kinde-
nesse, humblenesse of minde, meekenesse, long suf-
fering :

13 Forbearing one another, and forgiving one
another, if any man have a quarrell to another : even
as Christ forgave, even so doe ye.

14 And above all these things put on love, which
is the bond of perfectnesse.

15 And let the peace of God I rule in your
hearts, to the which yee are called in one body,
and be ye thankfull :

16 Let the word of Christ dwell in you plente-
ously in all wisdome, reaching and admonishing
your owne selves, in Psalmes, and hymnes, and
spirituall songs, singing with a grace in your hearts
to the Lord,

17 And whatsoever ye shall doe, in word or
deed, doe all in the Name of the Lord Iesus, gi-
ving thanks to God even the Father by him,

18 Wives, submit your selves unto your
husbands, as it is comely in the Lord.

husbands, as it is comely in the Lord.

19 As unto Husbands, love your wives, and be not
bitter unto them.

20 Children, obey your parents in the Lord,
as it is the will of the Lord.

21 Fathers, provoke not your children to
anger, least they be discouraged.

22 Servants, be obedient unto them that
are your masters according to the Lord, in all things
not with eye service as men pleasers, but in single-
nesse of heart, fearing God.

23 And whatsoever ye doe, doe it heartily, as to
the Lord, and not to men.

24 Knowing that of the Lord yee shall receive
the reward of the inheritance : for yee serve the
Lord Christ.

25 But he that doeth wrong, shall receive for
the wrong that hee hath done : and there is no re-
spect of persons.

26 Of servants that fearing God himselfe to
whom their obedience is acceptable, they reverently, faithfully and from the heart, obey
their masters. * Eph. 6. 5. Tit. 2. 9. p For that you shall have duly
obeyed your masters, the time shall come, that you shall be made free of your masters, and
then shall you knowe this of a facter, which shall be when you are the partakers of
the heavenly inheritance. 15 The requits of masters, that being mild and good, that
they themselves also shall render an account before the heavenly Lord and Master,
which will requite wrongfull doings without respect of masters or servants, they
show themselves iust and upright with equite, unto their servants.

CHAP. IV.

a Hee returneth to generall exhortations, 3 teaching prayer
and gracious speeches, 7 and so endeth with greetings and
commendations.

YE masters, doe unto your servants, that which
is iust and equal, knowing that yee also have
a master in heaven.

1 Continue in prayer, and watch in the
same with thanksgiving.

2 Praying also for us, that God may open
unto us the doore of utterance, to speake the my-
sterie of Christ : wherefore I am also in bonds,

3 That I may utter it, as it becometh mee to
speake.

4 Walke wisely toward them that are
without, and redeeme the season.

5 Let your speech be gracious alwayes, and
powdered with salt, that ye may know how to an-
swer every man.

6 Tycheus our beloved brother and faith-
full minister, and fellow servant in the Lord, shall
declare unto you my whole state :

7 Whom I have sent unto you for the same
purpose that hee might know your state, and might
comfort your hearts.

8 With Onesimus a faithful and a beloved bro-
ther, who is one of you. They shall shew you of all
things here.

9 Aristarchus my prison fellow saluteth you,
and Marcus Barnabas cousin (touching whom yee
received commandments : If hee come unto you,
receive him.)

10 And Iesus which is called Iustus, which are
of the circumcision. These I only are my work-
fellows unto the kingdom of God, which have
bene unto my consolation.

11 Epaphras the servant of Christ, which is one
of you, saluteth you, and alwayes striveth for you
in prayers, that ye may stand perfect, and full in all
the will of God.

12 I have him record, that he hath a great
zeale for you, and for them of Laodicea, and them
of Hierapolis,

n For these wives
doe not well, that
doe not let God in
Christ to free them
in their love, but
the Philisophie
knoweth and
1 Pet. 3. 1.

11 Hee requits
of husbands, that
they love their
wives, and use
them gently.

12 Hee requits
of children, that
according to Gods
Commandment
they be obedient
to their parents.

13 Hee requits
of masters, that
they themselves
also shall render
an account before
the heavenly Lord
and Master, which
will requite wrong-
full doings without
respect of masters
or servants, they
show themselves
iust and upright
with equite, unto
their servants.

1 He addeth cer-
taine generall ex-
hortations and at
length endeth his
Epistle with direct
and comfortfull
and goodly
salutations.

2 Luke 12. 7.
1. thell. 5. 7.
3 A preyer must
be continuall and
earnest.

4 So as minister
the word, must
especially be com-
mended to the
prayers of the
Church.

5 Eph. 6. 18.
6 Iust. 3. 1.
7 An open and free
mouth to preach
the Gospell.

8 All sorts of
our life, we ought
to have good confi-
dence even of
them which are
wout the Church.
9 Eph. 5. 1. 5.
10 Adviseully and
circumſpectly.
11 Seeke occasion to
win them although
they be of your
owne by it.

2 Tim. 4. 11.

14 * Luke the beloved phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, and the Church which is in his houſe.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that yee likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heed to the minifterie, that thou haſt received in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you. Amen.

Written from Rome to the Coloſſians, and ſent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beginneth with thanksgiving, 4 to put them in mind that whatſoever was praife worthy in them, it came of Gods goodneſſe: 8 and that they are enſamples unto others.

PAUL, and Silvanus, and Timotheus, unto the Church of the Theſſalonians, which is in God the Father, and in the Lord Ieſus Chriſt: Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

2 We give God thanks always for you all, making mention of you in our prayers.

3 Without ceaſing, remembering your effectuall faith, and diligent love, and the patience of your hope in our Lord Ieſus Chriſt, in the ſight of God, even our Father,

4 Knowing, beloved brethren, that ye are elected of God.

5 For our Goſpel was not unto you in word onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as yee know after what manner we were among you for your ſakes.

6 And ye became followers of us, and of the Lord, and received the word in much aſſurance, with joy of the holy Ghoſt,

7 So that ye were as enſamples to all that beleeve in Macedonia and in Achaia.

8 For from you founded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that we neede not to ſpeake any thing.

9 For d they themſelves ſhew of us what manner of entering in we had unto you, and how yee turned to God from idoles, to ſerve the living and true God.

10 And to looke for his ſonne from heaven, whom hee raiſed from the dead, even Ieſus which delivereth us from that which was to come.

11 And from heaven as they themſelves did well know. b Paul ſpeake by two things, that there followed very great fruit of his preaching, to wit, by the gifts of y holy Ghoſt, and by a certayne aſſurance which was ſtrougly feſted in their minds, as appeared by their willing bearing of the croſſe.

12 Another reaſon, becauſe unto that day, they embraced the Goſpel with great joy: that it ſhould be more thane to ſtaine in the midraice. c With joy which cometh from the holy Ghoſt. d All like believers. e It is no true conversion to ſoake idoles, unleſſe a man therewithal ſortſhip the true and living God in Chriſt the only true God.

13 This word (That is) ſort ſhip without cauſe, and by ſort ſhip in meane revenge and puniſhment, wherewith the Lord will iudge the world according to his righteous word.

CHAP. II.

1 He declareth how faithfully he preached the Goſpel unto them, ſeeking neither gaine, 6 nor praife of men: 10 and he prometh the ſame by their own teſtimonie: 14 that they did contently leave perſon of their countrey men: 17 that he deſireth very much to ſee them.

For ye your ſelves know, brethren, that our entrance in unto you was not in vaine.

2 But even after that we had ſuffered before, and were ſhamefully entreated at + Philippi, (as yee know) we were bold in our God, to ſpeake unto you the Goſpel of God, with much ſtriving.

3 For our exhortation was not by deceit, nor by uncleanneſſe, nor by guile.

4 For as we were allowed of God, that the Goſpel ſhould be committed unto us, ſo we ſpeake, not as they that pleaſe men, but God, which approve our hearts.

5 Neither yet did we ever uſe flattering words, as yee know, nor coloured covetouſneſſe, God is record.

6 Neither ſought wee praife of men, neither of you, nor of others, when we might have bene chargeable, as the Apoſtles of Chriſt.

7 But we were gentle among you, even as a nource cheriſheth her children.

8 Thus being affectioned toward you, our good will was to have dealt unto you, nor the Goſpel of God onely, but alſo our owne ſoules, becauſe ye were deare unto us.

9 For ye remember, brethren, our labour and travaile: alſo when we laboured day and night, becauſe we woulde not bee chargeable unto any of you, and preached unto you the Goſpel of God.

10 Ye are witneſſes, and God alſo, how holily and juſtly, and blameably we behaved our ſelves among you that beleeve.

11 As ye know how that we exhorted you, and comforted, and beſought every one of you, (as a father his children.)

12 That ye would walke worthy of God, who hath called you unto his kingdome and glorie.

13 For this cauſe alſo thanke we God without ceaſing, that when ye received the word of God, which yee heard of us, yee received it not as the word of men, but as it is in deede the word of God, which alſo worketh in you that beleeve.

14 Which lieth and alloweth of them. 5 To ſubmit himſelfe even to the beaſt, to winne them, and eſchewe all pride. e When I might lawfully have lived upon the ſpaces of the Church. f We were not rough, but ſoft, and gentle, as a nource that is neither ambitious nor covetous, but ſeeketh all power at ſweetly, as if ſhe were a mother. g To depart with his owne right rather to bin in more humiliation, then his owne life. h To depart with his owne right rather to bin more humiliation, then his owne life. i To depart with his owne right rather to bin more humiliation, then his owne life. j To depart with his owne right rather to bin more humiliation, then his owne life. k To depart with his owne right rather to bin more humiliation, then his owne life. l To depart with his owne right rather to bin more humiliation, then his owne life. m To depart with his owne right rather to bin more humiliation, then his owne life. n To depart with his owne right rather to bin more humiliation, then his owne life. o To depart with his owne right rather to bin more humiliation, then his owne life. p To depart with his owne right rather to bin more humiliation, then his owne life. q To depart with his owne right rather to bin more humiliation, then his owne life. r To depart with his owne right rather to bin more humiliation, then his owne life. s To depart with his owne right rather to bin more humiliation, then his owne life. t To depart with his owne right rather to bin more humiliation, then his owne life. u To depart with his owne right rather to bin more humiliation, then his owne life. v To depart with his owne right rather to bin more humiliation, then his owne life. w To depart with his owne right rather to bin more humiliation, then his owne life. x To depart with his owne right rather to bin more humiliation, then his owne life. y To depart with his owne right rather to bin more humiliation, then his owne life. z To depart with his owne right rather to bin more humiliation, then his owne life.

1 An example of a right Chriſtian rejoicing; where-by alſo we learne, that ſuch as have great gifts in them are in two ſorts tried, to wit, if they conſider that they have received all from God, and that continuance muſt be deſired at his hands, wherunto alſo the whole Epistle exhorteth the Theſſalonians. 2 He commendeth them for three ſpeciall gifts, effectuall love, and patient hope: to be ſaid they might be aſhamed being inſulted with ſuch excellent gifts, out to continue in Gods election. 3 Word for word, that your election is of God. 4 Another reaſon why they ought in no wiſe ſtill backe but continue to the end, becauſe they cannot doubt of his doctine which hath bene ſo many times confirmed unto them, even from heaven as they themſelves did well know. b Paul ſpeake by two things, that there followed very great fruit of his preaching, to wit, by the gifts of y holy Ghoſt, and by a certayne aſſurance which was ſtrougly feſted in their minds, as appeared by their willing bearing of the croſſe. 4 Another reaſon, becauſe unto that day, they embraced the Goſpel with great joy: that it ſhould be more thane to ſtaine in the midraice. c With joy which cometh from the holy Ghoſt. d All like believers. e It is no true conversion to ſoake idoles, unleſſe a man therewithal ſortſhip the true and living God in Chriſt the only true God. 13 This word (That is) ſort ſhip without cauſe, and by ſort ſhip in meane revenge and puniſhment, wherewith the Lord will iudge the world according to his righteous word.

1 That which he touched before ſhortly concerning his Apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpake of. 2 The virtues of a true Pious are freely, and without feare to preach the Goſpel, even in the middeſ of dangers. 3 After 16. 12. A through God his graces helpe. 3 To teach pure doctrine faithfully and with a pure heart. b By any tricked and naughty heads of dealing. 4 To approve his confidence to God, being free from all flatterie and covetouſneſſe. c Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chaſtiſe they reſpect the qualities of thoſe things which ſtand before them, but God ſeeth the reaſon of his counſell onely in himſelfe, it followeth, that ſeeing we are not able to ſeeke a good thing, that whomſoever he ſeeth juſtly in the ſole calling, he maketh them able, and doth not ſeek them able, and therefore in that we are allowed of them. 5 To ſubmit himſelfe even to the beaſt, to winne them, and eſchewe all pride. e When I might lawfully have lived upon the ſpaces of the Church. f We were not rough, but ſoft, and gentle, as a nource that is neither ambitious nor covetous, but ſeeketh all power at ſweetly, as if ſhe were a mother. g To depart with his owne right rather to bin in more humiliation, then his owne life. h To depart with his owne right rather to bin more humiliation, then his owne life. i To depart with his owne right rather to bin more humiliation, then his owne life. j To depart with his owne right rather to bin more humiliation, then his owne life. k To depart with his owne right rather to bin more humiliation, then his owne life. l To depart with his owne right rather to bin more humiliation, then his owne life. m To depart with his owne right rather to bin more humiliation, then his owne life. n To depart with his owne right rather to bin more humiliation, then his owne life. o To depart with his owne right rather to bin more humiliation, then his owne life. p To depart with his owne right rather to bin more humiliation, then his owne life. q To depart with his owne right rather to bin more humiliation, then his owne life. r To depart with his owne right rather to bin more humiliation, then his owne life. s To depart with his owne right rather to bin more humiliation, then his owne life. t To depart with his owne right rather to bin more humiliation, then his owne life. u To depart with his owne right rather to bin more humiliation, then his owne life. v To depart with his owne right rather to bin more humiliation, then his owne life. w To depart with his owne right rather to bin more humiliation, then his owne life. x To depart with his owne right rather to bin more humiliation, then his owne life. y To depart with his owne right rather to bin more humiliation, then his owne life. z To depart with his owne right rather to bin more humiliation, then his owne life.

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22 He confirmeth them in their afflictions which suffered of their owne people. because they were afflicted of their owne countrymen. which came a fwell (saith he) to the Churches of the Iewes, as to them : and therefore they ought to take it in good part.

g *Whose church hath gathered together.*

h *Even of them which are of the same country and the same tongue that you are of.*

i *To prevent any offence which might be taken, for that the Iewes especially above all other persecuted the Gospel. That it is no new thing, sayth he, seeing they sawe Christ himselfe and his Prophets, and have banished me also.*

k *For the Iewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.*

l *Will the wickedness of sinners which they have by inheritance as it were enter in.*

m *Will the wickedness of sinners which they have by inheritance as it were enter in.*

n *He metteth with an objection, who he came on to them straightway being in so great misery, I desired sometimes who he came on to them straightway being in so great misery, I desired sometimes who he came on to them straightway being in so great misery, I desired sometimes who he came on to them straightway being in so great misery, I desired sometimes*

o *And it lay not in mee, but Satan hindered my endeavours, and therefore I frast Timothee my faithful companion unto you, because you are most deere to me.*

p *Were kept asunder from you, and as it were orphans.*

14 **13** For brethren, ye are become followers of the Churches of God, which in Iudaea are in Christ Iesus, because ye have also suffered the same things of your owne countrymen, even as they have of the Iewes.

15 **13** Who both killed the Lord Iesus & their owne Prophets, and have persecuted us away, and against their pleasure, and are contrary to all men, God they please not, and are contrary to the Gentiles,

16 And forbid us to preach unto the Gentiles, that they might be saved, to fulfill their finnes always: for the wrath of God is come on them to the utmost.

17 **13** Forasmuch, brethren, as we were kept from you for a season, concerning fight, but not in the heart, we enforced the more to see your face with great desire.

18 Therefore we would have come unto you (I Paul, at least once or twice) but Satan hindered us.

19 For what is our hope or joy, or crown of rejoycing? are not even you it in the presence of our Lord Iesus Christ at his coming?

20 **13** Ye are our glory and joy.

CHAP. III.

1 *To show his affection towards them, he sendeth Timothee unto them;*

2 *Hee is so moved by the report of their prospering state,*

3 *that he cannot give sufficient thanks, and therefore he breaketh us into prayers;*

Wherefore since we would no longer forbear, we thought it good to remaine at Athens alone,

2 **4** And have sent Timotheus our brother and minister of God, and our labour fellow in the Gospell of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be moved with these afflictions: for ye your selves knowe, that we are appointed thereunto.

4 For verely when we were with you, we told you before that we should suffer tribulations, even as it came to passe, and ye know it.

5 Even for this cause, when I could no longer forbear, I sent him that I might know of your faith, lest, the temper had tempted you in any sort, and that our labour had bene in vaine.

6 But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, desiring to see us, as we also doe you.

7 Therefore brethren, we had consolation in you, in all our affliction and necessitie through your faith.

8 For now are wee alive, if ye stand fast in the Lord.

9 For what thanks can we recompense to God againe for you, for all the joy wherewith wee reioyce for your fakes before our God,

10 Night and day, & praying exceedingly, that we might see your face, and might accomplish our desire.

11 *So that he desires to see the Thessalonians, that he may thereby more fully accomplish their faith and religion, than he can himselfe.*

that which is lacking in your faith :

11 Now God himselfe, even our Father, and our Lord Iesus Christ, guide our journey unto you.

12 **3** And the Lord increaseth you, and make you abound in love one toward another, and toward all men, even as we doe toward you :

13 **4** To make you hearts stable and unblameable in holinesse before God even our Father, at a Christian life consisteth in two things, to wit, in charity toward all men, and inward puritie of the heart, the accomplishment whereof is deferred to the next coming of Christ, who will then give his works by the faune grace, wherewith he begun it in us.

CHAP. IV.

1 *Hee exhorts them,*

2 *to holinesse,*

3 *and brotherly love.*

4 *Hee setteth out the histories of our resurrection.*

And I furthermore wee beseech you, brethren, and exhort you in the Lord Iesus, that ye increase more and more, as ye have received of us, how ye ought to walke, and to please God,

2 For ye know what commandements we gave you by the Lord Iesus.

3 **4** For this is the will of God even your sanctification, and that ye should abstaine from fornication.

4 **3** That every one of you should know, how to possesse his vesture in holinesse and honour,

5 And not in the lust of concupiscence, even as the Gentiles which know not God :

6 **4** That no man oppresse or defraud his brother in any matter: for the Lord is avenger of all such things, as we also have told you beforetime, and testified,

7 **3** For God hath not called us unto uncleannesse, but unto holinesse.

8 Hee therefore that despiseth these things, despiseth not man, but God who hath even given you his holy Spirit.

9 **6** But touching brotherly love, ye neede not that I write unto you: for ye are taught of God to love one another.

10 **10** Ye, and that thing verely ye doe unto all the brethren, which are throwout all Macedonia: but we beseech you brethren, that ye increase more and more.

11 **7** And that ye study to be quiet, and to meddle with your owne businesse, and to worke with your owne hands, as we commanded you.

12 That they may behave your selves honestly toward them that are without, and that nothing be lacking unto you.

13 **9** I would not brethren, have you ignorant concerning them, which are sleepe, that ye forow not even as other which have no hope.

14 **12** For if we beleve that Iesus is dead, and that he is risen, even so them which sleepe in Iesus, will God bring with him.

15 *These commandements which I gave you.*

16 *Thirdly he requirith a readye minde in all manner of living kindlie and exhorteth them to profic more and more in that vertue.*

17 *John 13.44. and 15. 11. John 15. 9. and 15. 10.*

18 *Hee rebuketh idle and doubtfull hearts, which vices whosoever are given unto, fall into other wickednesse, to the great offence of the Church.*

19 *The third part of the Epistle, which is entreated among the former exhortations (which he exhorteth unto afterward) wherein he speaketh of mourning for the dead, and the more of the resurrection, and of the last day.*

20 *We must take heed, that we doe not immediately bewaile the dead, as they do, whoe they doo which thinke they are already perished.*

21 *And a Christian man; for death is but a sleepe of the body, which is presently quickned.*

22 *A reason of being comforted, for seeing that the dead is still in the members altho' it shall rise, and that by the resurrection of God.*

23 *They die in Christ, which continue in him, whereby they are preserved unto Christ, even to the last gaspe.*

24 *Will call their bodies out of their graves, to give them their soules to them againe.*

¶ Act. 16. 1.

2 *The will of God, who calleth his God, to this condition, to bring them to glory by affliction, is a sufficient remedie against all affliction.*

3 *Because they have hitherto gone so well forward, he exhorteth them againe to make an end of the rest of the trotory, seeing that therein al they shall doe him their Apollie a great pleasure.*

4 *For now you can not otherwise live in good calmnesse if you get forward in religion and faith.*

5 *Rom. 1. 10. and 1. 12.*

6 *Paul was comforted through consolation, and by the important dealing of the preachers to leave the building which he had caused begun: and for that cause he had left Silas and Timothee in Macedon, and returned to Athens to come to them.*

7 *Timothee came to them to him, he sent him back againe straightway, so that he desires to see the Thessalonians, that he may thereby more fully accomplish their faith and religion, than he can himselfe.*

1 *Divert exhortations, the ground whereof is to be mindfull of those things, which they have heard of the Apollie.*

2 *That ye labour to excell more and more, and do ye pass your silence.*

3 *Rom. 12. 1. Eph. 5. 17.*

4 *This is the summe of those things which he delivered them to do, that he desired, that they should be wholly to God, and be contented with plainely all his finitie through lust, but that it is altogether contrary to the will of God.*

5 *See John 19. 17.*

6 *Another reason, because it defileth the body.*

7 *The dead, because the Saints are dispersed from them which know not God, by holinesse and puritie.*

8 *See 1. Cor. 15. 20.*

9 *Secondly, he reprehendeth all violent oppression and immediate desire, and therefore he rebuketh the members of the Church of God, that they should reverence God which wickedness, 1. Cor. 1. 2.*

3 The manner of the resurrection of the dead. The bodies of the dead shall arise raised out of sleep, as the found of the trumpet of God, Christ himself shall descend from heaven. The Saints (or he speaketh properly of them which shall then be found alive together with him) shall arise, shall be taken up into the cloudes to meete the Lord, and shall be in perpetuall glory with him.

15 For this say wee unto you by the word of the Lord, that g we which live, and are remaining in the coming of the Lord, shall not prevent them which sleepe.

16 For the Lord himselfe shall descend from heaven with ^a a shout, and with the voyce of the Archangel, and ^b with the trumpett of God: and the dead in Christ shall rise first:

17 Then shall we which live and remaine, be caught up with them also in the cloudes, to meete the Lord in the aire: and so shall wee ever be with the Lord.

18 Wherefore, comfort your selves one another with these words.

19 Comfort one another with the word, and shall be in perpetuall glory with him. f In the Name of the Lord, as though he himselfe speake unto you. g He speaketh of these things, as though he should be one of them whom the Lord shall receive alive at his coming, because that time is uncerteine, and therefore every one of us ought to be in faith as to the daye as if the Lord were coming at every momēt. h The word which the Apostle useth here signifies properly that encouragement which he maintaines one to another when they altogether with one thour put forth their ootes and rowe together. i Cor. 1. 5, 6.

CHAP. V.

1 Condemning the civillis searching for the seasons of Christ's coming. 2 For we are to be ready dayly to receive him: 3 And so ought them fainde godd lesse.

1 But ^a of the times and ^b seasons, brethren, yee have no neede that I write unto you.

2 For ye your selves know perfectly, that the day of the Lord shall come, even as a thief in the night.

3 For when they shall say, Peace and safety, then shall come upon them sudden destruction, as the travaile upon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenesse, that that day shall come on you, as it were a thief.

5 Yee are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let us not sleepe as doe other, but let us watch and be sober.

7 For they that sleepe, sleepe in the night, and they that are drunken, are drunken in the night.

8 But let us which are of the day, be sober, putting on the breastplate of faith and love, and the hope of salvation for an helmet.

9 For God hath not appointed us unto wrath, but to obtaine salvation by the means of our Lord Iesus Christ.

10 Which did for us, that whether we wake

or sleepe, we should live together with him.

11 Wherefore exhort one another, and edifie one another, even as you doe.

12 Now we beseech you brethren, that yee acknowledge them which labour among you, and are over you in the Lord, and admonish you.

13 That yee have them in singular love for their workes sake. 8 Be at peace among your selves.

14 We desire you, brethren, admonish them that are out of order: comfort the feeble minded: beare with the weakke: be patient toward all men.

15 See that none recompense evil for evil unto any man: but ever follow that which is good, both toward your selves, and toward all men.

16 Rejoyce evermore.

17 Pray continually.

18 In all things, give thanks, for this is the will of God in Christ Iesus toward you.

19 Quench not the Spirit.

20 Despise not godd prophecyng,

21 Try all things, and keepe that which is good.

22 Absteyne from all appearance of evill.

23 Now the very God of peace ^a sanctifie your thourout: and I pray God that your whole spirit and soule and body, may be kept blamelesse unto the coming of our Lord Iesus Christ.

24 Faithfull is hee which calleth you, which will also ^b doe it.

25 Brethren pray for us.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read unto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

The first Epistle unto the Thessalonians written from Athens.

10 Chapter ought not to be overcome with any iourneys. 11 Quiet and appeased mind. 12 Comfort with continuall prayer respecting the will of God. Luke 13. 1.

13 An acceptable thing to God and such as hee liketh well. 14 The spirit of the Spirit of God that are kindled in us, are nourished with dayly hearing the word of God: but true doctrine must be diligently distinguished from false.

15 The expectation of the word of God. 16 A general conclusion, that we waiting for the coming of Christ, doe give our selves to purenesse both in minde, will, and body through the grace and strength of the Spirit of God. 17 Whatsoever hath been the very fruct of evil, absteine from it. I separate you from the world, and make you holy by himselfe through his spirit in Christ, in whom early you shall receive unto that true peace.

18 The good will and power of Gods a sure confirmation against all difficulties, wherof we have a sure witness in our vocation. 19 Cor 1. 9. k Always one and ever like himselfe, who performeth indeed whatsoever he promisseth: and an effectuall calling is nothing else but: a right declaring and true letting forth of Gods will: and therefore the salvation of the elect is safe and sure. I was will also make you partice.

15 The last part of the Epistle, wherewith most weightily charge, be commended both himselfe and this Epistle unto them.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 He commendereth the increase of faith and charite. 2 And the patience of the Thessalonians. 3 And desiring Gods vengeance against such as are enemies of the goodly, he teacheth the goodly to wait for the Lord and comēt.



Aul and Silvanus, and Timotheus, unto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

1 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ,

3 * Wee ought to thank God always for you, brethren, as it is meete, because that your faith a growth exceedingly, and the love of every one of you toward another, aboundeth,

4 So that we our selves rejoyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.

he confirmeth them moreover swearing with what gifts they must chiefly fight, to wit with faith and charitie, which must daily increase. That wherewith they grow up together, is death also receiveth some increase every day more and more.

We must not only watch our selves but we are also bound to stir up and confirme one another. We must have great confidence of them which are appointed to the ministerie of the word, and government of the Church by God, and doe his duty. That you acknowledge & take them for such as they are, that is to say, men worthy to be greatly accounted of among you. In the first thing which he setteth to Gods service: so is the Ecclesiasticall function distinguished from civill and true shepherds and true wolves. So, brethren, where this cause ceaseth, there must be the honour care. This maintenance of mutual concord is especially to be looked unto. We must have consideration of every man, and as the defence it, so must the remeise be used. That keepe not their name or standing. Pro. 17. 13. 20. 22. matt. 5. 39. rom. 12. 17. 1 pet. 3. 9. 11 Quiet and appeased mind. 12 Comfort with continuall prayer respecting the will of God. Luke 13. 1. 13 An acceptable thing to God and such as hee liketh well. 14 The spirit of the Spirit of God that are kindled in us, are nourished with dayly hearing the word of God: but true doctrine must be diligently distinguished from false. 15 The expectation of the word of God. 16 A general conclusion, that we waiting for the coming of Christ, doe give our selves to purenesse both in minde, will, and body through the grace and strength of the Spirit of God. 17 Whatsoever hath been the very fruct of evil, absteine from it. I separate you from the world, and make you holy by himselfe through his spirit in Christ, in whom early you shall receive unto that true peace. 18 The good will and power of Gods a sure confirmation against all difficulties, wherof we have a sure witness in our vocation. 19 Cor 1. 9. k Always one and ever like himselfe, who performeth indeed whatsoever he promisseth: and an effectuall calling is nothing else but: a right declaring and true letting forth of Gods will: and therefore the salvation of the elect is safe and sure. I was will also make you partice. 15 The last part of the Epistle, wherewith most weightily charge, be commended both himselfe and this Epistle unto them.

1 Jude. 2 He openeth the fountains of all true comfort, to wit, that in afflictions, which we suffer for righteous sake, we may behold as it were in a glass the testimony of that judgement to come, and the end thereof most acceptable to us, and most dear to his enemies.

3 A proofe of God is that, therefore he will worthily punish the ungodly, and will drive away the miseries of his People.

4 As suffereth him also by the way, by this meane, that the condition both of this present state and the state to come is common to him with them.

5 1 Theis. 4. 16. 6 A most glorious description of the second coming of Christ, to be against all the miseries of the godly, and the triumphs of the wicked. 7 There is no knowledge of Gods unto salvation, without the Gospel of Christ. 8 The children of God shall be counted by the faith which they have in the Gospel, which is preached unto them by the Apostles. 9 Seeing that we have the mark set before us, it rejoiceth them that we get unto it. And we goe to it, by certain degrees of calitie: first by the free love and good pleasure of God, by vertue whereof all other inferior causes stooke: from thence proceedeth the free calling of Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in us, and in Christ. b By which calling we meaneth not the very act of calling, but that selfe same thing whereunto we are called, which is the glory of that heavenly kingdom. c Which determined long ere called, only upon his gracious and mercifull goodnesse toward you. d So then, faith first, and then the workes of God in us: and we see here plainly that the Apostle leaveth nothing to free will, to make it chequerate with Gods working therein, as the Papists declaine.

5 Which is a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you.

7 And to you which are troubled, rest with us, when the Lord Iesus shall rewe himselfe from heaven with his mighty Angels.

8 In flaming fire, rendering vengeance unto them, that doe not know God, and which obey not unto the Gospel of our Lord Iesus Christ.

9 Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power,

10 When hee shall come to be glorified in his Saints, and to be made marvelous in all them that believe (because our testimonie toward you was beleeved) in that day.

11 Wherefore, we also pray always for you, that our God may make you worthy of his calling, and fulfill all the good pleasure of his goodnesse, and the works of faith with power.

12 That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

4 so that he doeth fites God in the Temple of God, shewing himselfe that he is God.

5 Remember yee not, that when I was yet with you, I tolde you these things?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the myserie of iniquitie doeth already worke: 7 onely he which now withholdeth, shall till he be taken out of the way.

8 And then shall that wicked man be revealed, whom the Lord shall consume with the spirit of his mouth, and shall abolish with the brightness of his coming.

9 Even how whose coming is by the effectual working of Satan, with all his power, and signes, and in lying wonders,

10 And in all deceivablenesse of unrighteousnesse, among them that perish, because they received not the love of the truth, that they might be saved.

11 And therefore God shall send them a strong delusion, that they should believe lies,

12 That all they might be damned which beleevd not the truth, but had pleasure in unrighteousnesse.

13 But we ought to give thanks always to God for you, brethren beloved of the Lord, because that God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the faith of truth.

14 Whereunto he called you by our Gospel, to obtaine the glory of our Lord Iesus Christ.

15 Therefore, brethren, stand fast, and keepe the instructions, which ye have been taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord and our God, even the Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every word and good worke.

4 He foretelleth that Antichrist, (that is, whoesoever he be that shall occasion the fall of the Church, that shall not enigne without the Church, but to the very bosome of the Church) This practice was continually declared to the Ancient Church, but it was neglected of them that followed.

8 What Ieremiah said of Jerich, 6 Even in the Apollites time the first foundations of the Antipollitic feate were layed, but yet so, that they deceived men.

7 He foretelleth that when the empire of Rome is taken away, the first that shall flye away from Gods shall succede and shall hold his place, as the olde writers Terullian, Chrysostomes and Hieronimus do expound it.

h He which is new in authoritie and rules all to wit, the Romane Empire.

3 That wickednesse shall at length be decreed by the word of the Lord, and utterly be abolished by Christs coming.

CHAP. II.

1 He stablisheth that the day of the Lord shall not come, till there be a departure from the faith, 3 and that Antichrist be revealed, 3 whoe destruction he fetcheth out, 13 and thereupon exhorteth to constancie.

Now we beseech you, brethren, by the coming of our Lord Iesus Christ, and by our assembling unto him,

2 That ye be not suddenly mooved from your minde, nor troubled neither by spirit, nor by word, nor by a letter, as it were from us, as though the day of Christ were at hand.

3 Let no man deceive you by any meane: 3 for that day shall not come, except there come a departing first, and that a man of sinne be disclosed, even the sonne of perdition.

4 Which is an aduerlarie, and exalteth himselfe against all that is called God, or that is wor-

shipped: 4 so that he doeth fites God in the Temple of God, shewing himselfe that he is God. 5 Remember yee not, that when I was yet with you, I tolde you these things? 6 And now ye know what withholdeth, that he might be revealed in his time. 7 For the myserie of iniquitie doeth already worke: 7 onely he which now withholdeth, shall till he be taken out of the way. 8 And then shall that wicked man be revealed, whom the Lord shall consume with the spirit of his mouth, and shall abolish with the brightness of his coming. 9 Even how whose coming is by the effectual working of Satan, with all his power, and signes, and in lying wonders, 10 And in all deceivablenesse of unrighteousnesse, among them that perish, because they received not the love of the truth, that they might be saved. 11 And therefore God shall send them a strong delusion, that they should believe lies, 12 That all they might be damned which beleevd not the truth, but had pleasure in unrighteousnesse. 13 But we ought to give thanks always to God for you, brethren beloved of the Lord, because that God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the faith of truth. 14 Whereunto he called you by our Gospel, to obtaine the glory of our Lord Iesus Christ. 15 Therefore, brethren, stand fast, and keepe the instructions, which ye have been taught, either by word, or by our Epistle. 16 Now the same Iesus Christ our Lord and our God, even the Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 17 Comfort your hearts, and stablish you in every word and good worke.

x The second part of the Epistle, concerning the doctrine of the state of the Church, which the Apostles time unto the latter day of judgement.

2 If ye thinke earnestly upon that vana, vaine, cloric, which we shall partake of with Christ, it will be an excellent remedie for us against wavering, and impatience, that neither the glimring of the world shall allure us, nor the dreadfull sight of the cruell dayes.

3 We must take heed of false prophesie especially in this matter, which go about to deceive and to for the most part, after three sortes: for either they bragge of faigned propheticall revelations: or they bring cogitations and reasons of their owne, or use consistencie writings.

4 Either by word of mouth, or by booke written. 5 Either by several letters, or fully published upon it. 6 The Apostle foretelleth that before the coming of the Lord, there shall be a broce of things contrary to Christs glorie, wherein that wicked man shall rise, and transfigure all things that appertaine to God, to himselfe, and many shall fall away from God to him. 7 By speaking of one, he pointed out the body of the tyrannous and persecuting Church. 8 All men know who he is that hath beene and is yet in the world, therefore Kings and Princes shall depose and worship him, denouncing that Antichrist as a

CHAP. III.

1 He desireth them to further the preaching of the Gospel with their prayers, 6 and to withdraw themselves from the world through afflictions, 11 and to give heed to godly order: 13 Whom hee exhorteth from the company of the faithfull.

Furthermore, brethren, pray for us, that the word of the Lord may have free passage and be glorified, even as it is with you.

2 And that we may be delivered from an uncre-

1 He addeth more consequently according to his motion divers admonitions: The first of them is, that they should pray for the increase and free passage of the Gospel, and for the fame of the faithfull ministers of the same. 2 That we may be delivered from an uncre-

they may be preserved for the increase and free passage of the Gospel, and for the fame of the faithfull ministers of the same. 2 That we may be delivered from an uncre-

It is no marvel
that the Gospel is
hard of many,
being that faith is
a rare gift of God.
Norwondering
the Church that
never be destroyed
by the multi-
tude of the wic-
ked, because it is
grounded and stay-
ed upon the faith-
full promise of
God.
b From Serama
foares, or from evill.
c The second ad-
monition is, that
they follow al-
ways the doctrine
of the Apostles as
a rule for their life.
d Thirdly he di-
ligently and ear-
nestly admonish-
eth them of two
things which are
given us by the
only grace of
God, to wit, of
charitie, and a
watchfull minde
to the coming
of Christ.

sonable and evil men : 2 for all men have not faith.

3 But the Lord is faithfull, which will stablish you, and keepe you by a evill.

4 And we are perwaded of you through the Lord, that ye both doe, and will doe the things which we warne you of.

5 And the Lord guide your hearts to the love of God, and the waiting for of Christ.

6 We warne you, brethren, in the Name of our Lord Iesus Christ, that ye withdraw your selves from every brother that walked inordinately, and not after the instruction, which he received of us.

7 For ye your selves know, how ye ought to follow us, for we behaved not our selves inordinately among you.

8 Neither tooke wee bread of any man for nought : but we wrought with labour and travaile night and day, because wee would not be chargeable to any of you.

9 Not because we have not authority, but that we might make our selves an enfample unto you to follow us.

10 For even when we were with you, this wee warned you of, that if there were any, which would not worke, that he should not eat.

11 For wee heare, that there are some which of Christ.
1 Forthly hee saith that idle and lasie persons ought not to be relieved of the Church, say, that they are not to be suff. red
2 Lett he might seeme to deale hardly with them, he bereth forth himselfe for an example, who besides his travaile in preaching laboured with his hands, which he saith he was not simply bound to doe. 1. Cor. 3. 1. & 1. The. 4. 11. c What shall we doe then with those idle bellid Monkes, and scissars Priestes? A Monke (saith Socrates booke 8. of his Tripartite historie) which worketh not with hands, is like a thiefe.

wake among, you inordinately, and worke not at all, but are buse bodies.

12 Therefore them that are such, wee warne and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 And ye brethren, be not wearie in well doing.

14 If any man obey not this our saying in this letter, note him, and have no companie with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord himselfe of peace give you peace alwayes by all meanes. The Lord be with you all.

17 The salutation of mee Paul, with mine owne hand, which is the token in every Epistle : so I write.

18 The grace of our Lord Iesus Christ be with you all, Amen.

§ The second Epistle to the Thessalonians, written from Athens.

the most matters then they which neglect their owne. 9 The Lord commeth, and the Apostles pray in the Name of Christ, first that no man be idle, and next, that every man doe quietly and carefully see to doe his dutie in that office and calling wherein the Lord hath placed him. 10 Wee must take heede that some unprofitable cause us not to be slacke in well doing. 11 Excommunication is a punishment for the obstinate. 12 Wee must have no familiaritie nor following with the excommunicate. 13 The end of the excommunication is not the destruction, but the salvation of the sinner, that at least through shame he may be driven to repentance. Wee must for ever familiaritie with the excommunicate, that we diligently seeke all occasions and meanes that may be to bring them againe into the right way. 15 Prayers are the scales of all exhortations. 16 The Apostle publisheth his letters with his owne hand, that false letters might not be brought and put in place of true.

THE FIRST EPISTLE OF PAUL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect pattern of a true Pastore, whose office especially consisteth in teaching, 4 he warneth him that vaine questions hee should not teach, 5 he teacheth things that vaine charitie and faith: 11 and that his authority is not condemned: 14 he sheweth what an one he is made through the grace of God.

Paul an Apostle of Iesus Christ, by the commandment of God our Saviour, and of our Lord Iesus Christ our hope,

2 Vnto Timotheus my naturall sonne in the faith: Grace, a mercy, and peace from God our Father, and from Christ Iesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe that thou mayest walke soe, that they teach none other doctrine.

4 Neither that they give heed to fables and genealogies which are endlesse, which breed questions rather then godly edifying which is by faith.

5 For the end of the commandment

is a love out of a pure heart, and of a good conscience, and of faith undefained.

6 From the which things some have erred, and have turned unto vaine jangling.

7 They would be doctours of the Law, and yet understande not what they speake, neither whereof they affirme.

8 And we knowe, that the Law is good, if a man use it lawfully.

9 A Knowing this, that the Law is not given unto a righteous man, but unto the lawlesse and disobedient, to the ungodly, and to sinners, to the unholy, and to the prophane, to murderers of fathers and mothers, to manslayers,

10 to whomongers, to buggerers, to men-stealers, to liars, to the peiured, and if there be any other thing that is contrary to wholesome doctrine.

11 Which is according to the glorious Gospel of the blessed God, which is committed unto me.

d There is neither law without a good conscience, nor a good conscience without faith, nor faith without the word of God. 5 That which he saith before generally of vaine and vaine controversies, he applyeth to them, which presending a zeale of the Law, dwell upon outward things, and never made an end of babbling of foolish trifles. 6 There are none more unlearned, and more impatient in usurping the name of holiness.

then foolish philosophical babblers. 7 The taking away of an objection. He commendeth not the Law, but requirith the right use and practise of it. 8 He is drave echewyn the curse of the Law, and therefore doeth not abhorre it, who heeing and especially those things which the Law commendeth. 9 With himselfe with all his heart to observe it: and not he that maketh a vaine babbling of outward and curious matters. 10 And such an one is he, whom the Lord hath indued with true doctrine, and with the holy Ghost. 11 To such as make an acte as it were of flouing. 12 Heereth against fond and vaine babbling, not only the Law, but the Gospel also, which commendeth not, but greatly commendeth the wholesome doctrine contained in the commandments of God, and therefore he calleth it a glorious Gospel, and the Gospel of his blessed God, the vertue whereof these babblers knowe not. 10 A reason why neither any other Gospel it to be taught then hee hath taught in the Church, neither after any other sort; because there is no other Gospel beside that which God committed to him.

a Gift of all he
wondereth his owne
free vocation, and
also Timotheus,
that the one might
be confirmed by
the other: and
wherewithall he de-
clareth the summe
of the Apostolical
doctrine, to wit, the
mercie of God to
Christ Iesus appreh-
ended by faith, the
end whereof
is ye hoped for.
b Or, vnto man.
c There is a much
difference betwixt
mercy and grace, as
in betwixt the ef-
fect, and the cause.
d For grace is that
free good will of God,
whereby hee choseth us
in Christ, and mercie is
that free justification
of a faithfull Pastore
are lively for us. And
the first admonition
is this, that no
innovation be made
either in the Apostles
doctrine in itselfe, or
in the maner of teach-
ing it.
3 The doctrine is
corrupted not onely
by false opinions, but
also by vaine and
curious speculations:
the declaration and
ueruance whereof can
nothing helpe our
faith. 4 He setteth out
one kinde of vaine
questions. 4 The
second admonition
is, that the right use
and practise of the
doctrine must be
inoynd with the
doctrine, and that
confisteth in pure
charitie, and a good
conscience, and
true faith. 4 Rom. 13.
5. c of the Law.

12 He maintaineth of sacrifice his Apolliticship against some that did charge at his former life, debasing himselfe, even to helpe to advance Christiously mercie, whereas he abolished all those his former doings.

13 Which gave me streng h, not onely when I had no will to doe well, but also when I was wholly given to evill.

12 Therefore I thanke him which hath made me strong, that is, Christ Iesus our Lord: for hee counted mee faithfull, and put mee in his service.

13 When before I was a blasphemour, and a persecutor, and an oppresser, but I was received to mercie: for I did it ignorantly through unbelief.

14 But the grace of our Lord was exceeding abundant: with faith and love, which is in Christ Iesus.

15 This is a true saying, and by all meanes worthy to be received, that Christ Iesus came into the worlde to save sinners, of whom I am chiefe.

4 For there is one God, and one Mediatour betweene God and man, which is the b man Christ Iesus.

6 Whom gave himselfe a ransom for all men, to be that testimonie in due time.

7 Whereunto I am ordained preacher and an Apollite (I speake the truth in Christ, and lye not) even a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, everie where dilifting up pure hands without wrath, or doubting.

9 Likewise also the women, that they aray themselves in comely apparell, with shamefastnesse and modestie, not with broidred haire, or gold, or pearles, or costly apparell.

10 But (as becometh women that professe the feare of God) with good works.

4 God would not be manifested to be the onely God of all men, unless he would shew his goodness in saving of all sorts of men: neither should Christ be seene to be the onely Mediatour betweene God and all sorts of men, by having taken upon him that nature of man which is common to all men, unless he had himselfe beene for all sorts of men, and made intercession for all.

h Christ Iesus which was made man.

14 There are the preparative works which Paul braggeth of.

15 He provoveth his change by the effects, for that, that he that was a profane man, is become a believer: and he that did manie things unrighteously persecute Christ, burneth now in love towards him.

16 He turneth the reverses of the medals upon which he owne head, shewing that this singular example of the goodnesse of God redoundeth to the commoditie of the whole Church.

16 Notwithstanding for this cause was I received to mercie, that Iesus Christ should first shew on me all long suffering unto the ensample of them, which shall in time to come believe in him unto eternall life.

17 Nowe unto the king everlasting, immortal, invisible, unto God the king everlast, be honour, and glorie, for ever, and ever, Amen.

18 This commandment commit I unto thee, sonne Timotheus, according to the propheties, which went before upon thee, that thou by them shouldst fight a good fight,

19 Having faith and a good conscience, which some have put away, and as concerning faith, have made shipwacke.

20 Of whom is Hymeneus, and Alexander, whom I have delivered unto Satan, that they might learne not to blaspheme.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to teach, neither to usurpe authoritie over the man; but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman was deceived, and was in the transgression.

15 Notwithstanding, through bearing of children she shall be saved, if they continue in faith and love, and holinesse with modestie.

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17 He breaketh out into an exclamation, even for very zeale of minde, for that he cannot satisfie himselfe in amplying the grace of God.

18 The conclusion of both the former faculty admonitions, to wit, that Timothee striving manfully against all lets, being called to the ministrie according to iust prophesies, which went before of him, should both maintain the doctrine which he had received, and keepe also a good conscience.

19 Hee also by little and little the gift of understanding: which by two most lamentable examples.

20 Cor. 5.5. Standing: which by two most lamentable examples.

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16 I will therefore that the men pray, everie where dilifting up pure hands without wrath, or doubting.

17 Likewise also the women, that they aray themselves in comely apparell, with shamefastnesse and modestie, not with broidred haire, or gold, or pearles, or costly apparell.

18 But (as becometh women that professe the feare of God) with good works.

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CHAP. II.

1 He exhorteth them to make publike prayers for all men.

2 And that for two causes: 3 and therefore let widdes all men in all places to pray, 4 and declareth in what apparell, 5 and with what modestie, 6 women ought to behave themselves in hely assemblie.

1 Exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men,

2 For Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse, and a honestie.

3 For this is good and acceptable in the sight of God our Saviour.

4 Who will that all men shall be saved, and come unto the acknowledging of the truth.

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a Common eip-
rate, and one that
will sit by it.
d Teach by reason
that he is advanced
to a degree, he
take occasion to be
proud, which will
undo him, and fo
he fall into the same
condemnation that
the devil himselfe
received.

rate, modest, hauberous, apt to teach,

3 Not to give to wine, no striker, not given to
filithe lucre, but gentle, no fighter, not covetous,

4 One that can rule his owne house honestly,
having children under obedience with all honestie,

5 For if any cannot rule his owne house, how
shall he care for the Church of God?

6 He may not be a yong scholar, leaff he being
puffed up fall into the d condemnation of the
devil.

7 Hee must also be well reported of, even of
them which are without, leaff he fall into rebuke,
as the frate of the devil.

8 3 Likewise *must* Deacons be grave, not
double tongued, not given unto much wine, nei-
ther to filithe lucre.

9 * Having the myserie of the faith in pure
conscience.

10 And let them first be proved, then let them
minister, if they be found blamelesse.

11 * Likewise their wives *must* be honest, not
evil speakers, but sober, and faithfull in all things.

12 * Let the Deacons be the husbandes of one
wife, and such as can rule their children well, and
their owne household.

13 For they that have ministered well, get them-
selves a good decree, and a great libertie in the
faith, which is in Christ Iesus

14 * These things write I unto thee, trusting to
come very shortly unto thee.

15 But if I tary long, that thou maist yet know,
howe thou oughtest to behave thy selfe in the
7 house of God, which is the Church of the living
God, the pillar and ground of truth.

16 * And without controversie, great is the
myserie of godlineffe, *whiche* is Gods mani-
fested in the flesh, & fulfilled in the Spirit, seeme
of Angels, preached unto the Gentiles, beleved on in
the world, and received up in glorie.

17 But if thou shalt desire to knowe more
of the misterie of godlineffe, which is the
house of God, which is the Church of the living
God, the pillar and ground of truth, which is
the house of God, which is the Church of the
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3 Forbidding to marry, and commanding to
abstaine from meares, 4 which God hath created
to be received 6 with giving thanks of them
which belevee and know the meth.

4 7 For every creature of God is good, and no-
thing ought to be refused, if it be received with
thanksgiving.

5 8 For it is d sanctified by the e word of God,
and prayer.

6 9 If thou put the brethren in remembrance
of these things, thou shalt be a good minister of Ie-
sus Christ, which hath bene nourished up in the
words of faith, and of good doctrine which thou
hast continually f followed.

7 10 But cast away prophane, and olde wives
fables, 11 and exercise thy selfe unto g godlineffe.

8 12 For bodily exercise profiteth little: but
godlineffe is profitable unto all things, which hath
the promise of the life present, and of that that is
to come.

9 13 This is a true saying, and by all meanes wor-
thie to be received.

10 For therefore wee labour and are rebuked,
because we trust in the living God, which is the Sa-
viour of all men, specially of those that belevee.

11 These things wame and teach.

12 14 Let no man despise thy youth, but be in-
to them that belevee, an example, in worde, in
conversation, in love, in spirit, in faith, and in pure-
nesse.

13 15 Till I come, give attendance to reading,
to exhortation, and to doctrine.

14 16 Despise not the gifte that is in thee, which
was given thee by prophetic with the laying on
of the hands of the companie of the Eldership.

15 These things exercise, and give thy selfe un-
to them, that it may be seene how thou profiest
among all men.

16 Take heede unto thy selfe, and unto teach-
ing: continue therein: for in doing this thou shalt
both b have thy selfe, and them that heare thee.

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CHAP. III.

3 He commendeth as well *his* doctrine, 3 of marriage and
the chief of misteris, 7 of all prophane fables: 8 and
commendeth the goodly exercises, 13 and the daily reading
of the Scriptures.

NOW the Spirit speaketh evidently, that in the
latter times some shall depart from the a faith,
and shall give heed unto spirits of error, and do-
ctrines of devils,

2 a Which speake lyes through b hypocritie, and
have their consciences burred with an hote yon,

3 which have their consciences burred with an hote yon,
and shall give heed unto spirits of error, and do-
ctrines of devils,

4 which have their consciences burred with an hote yon,
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of them by his word, and calleth upon him. d I is fo made pure and holy in respect of
us, fo that we may wite with a good conscience, as received of the Lords hand. e Wee
confesse and acknowledge that God is the maker and giver of these creatures which we
weare. Secondly, that we are of these number of those, who through Christes benedic-
tion have received that right over all creatures, which Adam lost by his fall. Thirdly, yf
our prayers weaive of the Lord, that we may wite those meares with a good conscience,
which we receive at his hands. Fourthly, Wee make an end of our eating and drinking,
with the thanksgiving and prayer: and so are our meares sanctified to us.

9 The
Churches, which hee had suckt of the Apostle, even in the laste
of never departing from his side of it. 10 He witeb againe true doctrine not
only against that false and apollathical doctrine, but also against all vaine and curious
futilities.

11 It is not only require that the minister of the word be found
in doctrine, but also that his life be godly and religious.

12 In the true weare
of godlineffe consisteth in fupiusall exercise, and out in outward
differensse of life, yet is it to no wise comparable with godlineffe. For it profiteth not of
itselfe, but through the benedicte of another, but this hath the promise both of the present,
and of that that is to come.

13 Hee goeth a little from his matter, and sheweth
that they which give themselves to godlineffe, although they are afflicted and re-
proached, are not without reward: not to be counted miserable as other men are, because they
are not afflicted for that cause that other men are, and the end of them both is farre
different one from the other. For how can God forsake his, which is boundless
even towards his enemies? And hee willeth that this doctrine be well burred into
their eardes.

14 Nowe hee returneth to that exhortation, that hee willeth
of the verus of a Pastour, whereby hee may come to be revered, although hee be
but young, to wite, such speech and life as are witness of charitie, zeale, faith, and
purity: but there is no mention made of the crasser traine, rick, cloake, and such other
foolish and childish toys.

15 The private exercise of Pastours, consisting
in reading of the Scriptures, whereunto they may drawe matter of wholesome doctrine
and exhortation, both to themselves, and to others.

16 Faith is by hearing, and
hearing is by speaking: and therefore the ministers of the word are first to be
believers and others, for that in them the Lord hath put the word of reconciling
tion.

CHAP. V.

1 Having set down a manner howe to rebuke all degrees. 2 Hee instructeth of widows, who then were chosen for the service of the Church: 3 Then hee commeth to Elders, 23 and speaketh somewhat touching the health of the body.

Rebuke, not an elder, but exhort him as a father, and the younger men as brethren.

2 The elder women as mothers, the younger as sisters, with all purenesse.

3 Honour widows, which are widows in deede.

4 But if any widowe have children or nephewes, let them learne first to shewe godlinesse 4 toward their owne house, and to recompenise their kindred: 6 for that is an honest thing, and acceptable before God.

5 And she that is a widowe in deede and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But shee that liveth in pleasure, is dead, while she liveth.

7 These things thereof warne them of, that they may be blamelesse.

8 If there be any that provideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse than an infidel.

9 Let not a widowe be taken into the number under threescore yeere olde, that hath bene the wife of one husband.

10 And well reported off for good workes: if she have nourished her children, if she have lodged the strangers, if she have washed the Saints feete, if she have ministered unto them which were in adversitie, if shee were continually given unto every good worke.

11 But if she refuse the younger widows: for when they have begun to waxe wanton againe Christ, they will marrie.

12 Having damnation, because they have broken the first faith.

13 And likewise also being idle they learne to goe about from house to house: yea they are not onely idle, but also praters and busibodies, speaking things which are not comely.

14 I will therefore that the younger women marrie, and beare children, and governe the house, and give none occasion to the adversarie to speake evil.

15 For certain are alreadye turned backe from God and Satan.

16 If any faithfull man or faithfull woman have widowes, let them minister unto them, and let not the Church be charged, that there may be sufficient for them that are widowes in deede.

17 And as for the Elders, they shall be diligent, chaste, and ingenuitie, b That and are well reported of for their diligence, chastite, and ingenuitie, c This is spoken in respect of hath had no more husbands, but not at our time. c This is spoken in respect of hath had no more husbands.

18 The first reason why younger widowes are not the manner, oflye countries. 10 The first reason why younger widowes are not well at length shoke off the burden that Christ hath layed upon them, and shoke rather marry againe: and so will forsake the minnity whereunto they are bound.

19 Another reason: d Take them not into the college of Elders. 11 Another reason: because they are for the most part praters and busie bodies, and gadder up and down, neglecting their charge and dutey. 12 The fifth rule: Let younger widowes marrie, and governe their houses goodly. 13 The first rule: Let the faithfull beare their widowes at their owne charges as much as they can, and let not the Congregation be burnded with their expences.

17 14 The Elders that rule well, let them be had in double honour, f specially they which labour in the word and doctrine.

18 For the Scripture sayth, 4 Thou shalt not moull the mouth of the ox that treadeth out the corne: and 5 The labourer is worthy of his wages.

19 Against an Elder receive none accusation, but under two or three witnesses.

20 Let them that sinne, rebuke openly, that the rest all may feare.

21 I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou observe these things, without preferring one to another, and doe nothing partially.

22 Lay hands suddenly on no man, neither be partaker of other mens sinnes: keep thy selfe pure,

23 Drinke no longer water, but use a little wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open before hand, and goe before unto judgement: but some mens follow after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise cannot be hid.

The manner of the Congregation, the other did beside that, attende upon preaching and prayer, to and for the Congregation. f Centurion 25. 4. 1. Corinthians 9. 9. 2. Matthew 20. 10. Luke 10. 7. The first rule: Let no man be taken into the number of Elders, but under two or three witnesses. 14 The sation be admitted against an elder, but under two or three witnesses. 16 The sation be admitted against an elder, but under two or three witnesses.

Chapter 6. 13. 17 The fourth rule: Let innocencie example to others.

18 Heed without any prejudice or respect of persons in the Ecclesiastical proceedings, (specially against the elder) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels. 19 The fifth rule: Let him not be defidit bet in either by favouring or by detractione. 20 He that is not able to beare the weight of the ministry, let him keep his conscience quiet. 21 As much as in thee lyeth do good to thy fellows, let him keep his conscience quiet. 22 Let the Elders have indifferent consideration of their health in the manner of their diet.

23 Because hypocrites sometimes creepe into the ministrie, although there be never so great diligence used, the Apostle willeth the Pastours not to be troubled therefore, or slacke any whit of their diligence in trying and examining.

24 Because the Lord hath appointed a time to discover the faults of such men, and it is our part to take heed, but wee offend not therein. 25 Another commandment belonging to them, which sometimes are slandered and misperused of.

CHAP. VI.

1 He sheweth the dutey of servants: 2 and what a mischievous evil it is to be a slave to men, because against forbiddeth 2 Tim 2 vs 20 to remember himselfe with vain babbling.

Lets as many servants as are under the yoke, count their masters worthy of all honour, 2 that the Name of God, and his doctrine be not evil spoken of.

3 And they which have believing masters, let them not despise them, because they are brethren, but rather doe service, because they are faithfull, and beloved, and a partakers of the benefite. 4 These things teach and exhort.

5 The common state. And this is the first rule: Let servants that are bound to the faith, and have infidels to their masters, 5 leave them not, standing with great idleness.

6 The reason: 1. That God should seeme by the Doctrine of the Gospel to stirre up men to rebellion and all wickednesse. 2. The second rule: Let no servant in any men to rebellion and all wickednesse, but let them so manage the matter obey them, as be come to the faith, and have all matters of the same profession and religion, about the name of Iesus Christ, but let them so manage the matter obey them.

3 Let him be sufficient, that as touching these things, which pertaine to cetera, imples they are partakers of a same good will and love of God, as their masters themselves are. 4 A general conclusion, that these things ought not only to be simply taught, but with much exhortations be diligently brought unto their hearts.

He condemneth
evilly, and ex-
communicate
eth them out of
the Church as
proud men, such
as contend not
themselves with
Christ's doctrine.
(Ita isto say, the
doctrine of god-
liness) but wau-
teth in them-
selves and others
in vaile questi-
ons, (for all
other things are
vaile) because
they consent not
to the doctrine in
Christ's doctrine;
and as lying de-
ceivers, because
they favour
found of nothing
but vanity as
made men, be-
cause they trouble
themselves
so much in mat-
ters of nothing;
as malicious
plagues, for that
they cause great
contentions, and
corrupt many
minde and judg-
ment: to be thot,
is prophane and
wicked, because
they subscribe
precious name
of godlinesse and religion to fithly lures.

3 If any man teach otherwise, and con-
fenteth not to the wholesome words of our Lord Ie-
sus Christ, and to the doctrine which is according
to godlinesse.

4 Hee is puffed up and knoweth nothing, but
doteth about questions and b thrives of wordes,
whereof commeth envie, strive, railings, evill fur-
mings,

5 Forward c disputations of men of corrupt
mindes and destitute of the truth, which thinke
that gaine is godlinesse: from such separate thy
selfe.

6 But godlinesse is great gaine, if a man be
content with that hee hath.

7 For wee brought nothing into the world,
and it is certaine, that we can carie nothing out.

8 Therefore when wee have fooode and raim-
ent, let us therewith be content.

9 For they that will be rich, fall into ten-
tation and snares, and into many foolish and noy-
some lustes, which drowne men in perdition and
destruction.

10 For the desire of money is the roote of all
evill, which while some lusted after, they creid
from the faith, and 4 perced themselves thorow
with many forowes.

11 But thou, O e man of God, flee these
things, and follow after righteounesse, godlinesse,
faith, love, patience, and meekenesse.

12 Fight the good fight of faith: lay holde of
eternall life, whereunto thou art also called, and
hast professed a good profession before many
witnesses.

13 Striving about words and not about mat-
ter: and by words to meaneeth all those things which have no pish in them, and whereby
we can reach no profit. c Such as we see in those shamelesse schooles of Popery
which are nothing else but vaile babbling and prating. 6 Hee turneth away fithly the
name of gaine and lucre, confessing that godlinesse is great gaine, but farre after an
other fort, to wit, because it bringeth true sublience. 7 Hee mocketh their folie,
which doe so greedily gaze after fithly things, that they can in no wise be satisfied, and
yet notwithstanding they cannot enjoy that excessive. 8 He favourb Timotheus from
covetousnesse after another fort, to wit, because it draweth with it an inhoiring fort of
lusts, and those very hurtfull, wherewith covetous men do torment themselves to farre
forth, that in the ende they call away from their faith and salvation. d Sozowe
and grieffe do as it were pearce thorow the minde of man, and are the harvest and the
fruit of covetousnesse. 9 A peculiar exhortation to divers vertues, wherewith it
leaseth the Pallours especially to be furnished. e Whom the Spirit of God ruleth.

13 I charge thee in the fight of God, who
quickeneth all things, and before Iesus Christ,
which under Pontius Pilate 3 witnesseth a good
confession.

14 That thou keepe *thir* commandment with-
out spot, and unrebukeable, untill the appearing
of our Lord Iesus Christ,

15 Which in due time hee shall shewe, that is
f blessed and Prince onely, the King of kings and
Lord of lords.

16 Who onely hath immortalitie, and dwelleth
in the light that none can attaine unto, whom ne-
ver man lawe, neither can see, unto whom be ho-
nour and power everlasting, Amen.

17 Charge them that are rich in g this world,
that they be not high minded, and that they
* trust not in uncertaine riches, but in the b living
God, (which giveth us abundantly all things to en-
joy.)

18 That they doe good, and be rich in good
works, and be ready to distribute, and communicate,
19 * Laying up in store for themselves a good
foundation against the time to come, that they
may obtaine eternall life.

20 O Timotheus, keepe that which is com-
mitted unto thee, and avoide prophane and vaile
babblings, and oppositions of science fally so cal-
led,

21 Which while some i professe, they have
erred concerning the faith. Grace be with thee,
Amen.

1 The first Epistle to Timotheus, written from
Laodicea, which is the chiefest city of
Phrygia Pacariana.

liberalitie towards their neighbour, and gentle conditions. g In this partaining to
this life, with whom those men are compared which are rich in good works.
h Mark. 4. 19. Iob. 12. 15. b Who onely is, and that everlasting, for the setting the
fraile nature of riches against God. * Matt. 6. 19. 12 The praise of liberitie by
the fruits thereof: because it is a sure testimonie of the Spirit of God which dwelleth in us,
and therefore of the salvation that shall be given us. 13 He rebuffeth the chief of all
the former exhortations, which ought to be deeply imprinted in the minde of all mi-
nisters of the word, to wit, that they shew no allvaile babbling of fithfulness and
continue in the simplicitie of sincere doctrine. 1 No onely in word, but also in com-
pance and gesture: to be thot, whyles their behaviour was such that even when they
held their peace, they would make men beleve their heads were occupied about
nothing but high and weighty matters, even when they erred concerning the faith.

THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

CHAP. I.

3 He commendeth Timotheus faith, 6 and exhorteth him
to goe faithfully in the charge committed unto him: 8
and that neither for his hands, 15 nor for receiving of others
he faile. 11 He triumpheth of his Apostleship, 14
He willeth him to have care of the thing committed unto
him: 16 and prayeth Onesiphorus.

1 **R**ATIUS AN APOTILE OF IESUS CHRIST
BY THE WILL OF GOD, a according to
the promise of life which is in
Christ Iesus.

2 To Timotheus my beloved
sonne: Grace, mercie and peace
from God the Father, and from Iesus Christ our
Lord.

3 I thank God, 4 whome I serve from
mine b elders with pure conscience, that without

ceasing I have remembrance of thee in my prayers
and day.
4 Desiring to see thee, full of thy teares,
that I may be filled with ioy:
5 When I call to remembrance the unfained
faith that is in thee, which dwelt first in thy grand-
mother Lois, and in thy mother Eunice, and am as-
fured that it dwelleth in thee also.
6 Wherefore, I put thee in remembrance that
thou e stirre up the gift of God which is in thee, by
the putting on of mine hands,
7 For God hath not given to us the Spirit of
dfeare, but of power, and of love, and of a found
minde.
8 Be not therefore ashamed of the testimo-
ny and therefore we on the contrary side must labour as much as we can to fight and keepe
it burning. d To persece us thorow, and terrifie us: as men whom the Lord
will deliroy. 3 He proveth that the ignominie or shame of the crasse is not
only not to be ashamed of, but also that it is glorious and most honourable: first,
because the God's therefore the godly are afflicted: it is the testimonie of Christ: and
secondly, because long the great vertue and power of God appeareth in them,

4 Sent of God to
preach that life
which is promised
to Christ Iesus.

1 The chiefest
marke that he
sheweth as in this
Epistle, is to com-
mune Timotheus
to continue con-
stantly and man-
fully even to the
ende, fearing first
before him the great
good will hee beareth
him, and then
reckoning up the
excellent gift which
God would as it were
have to be by in-
heritance in Timothee,
and his ancestors,
which might so
much the more make
him bound to God.
b Acts 13. 3. b
From Abraham, Isaac
and Iacob: for he
speakech not of
Paulinus, but of
Christians.

4 Chap. 1. 1. 2
10 A most earnest
request and charge,
to observe and
keepe all the prom-
ises faithfully,
with our eyes set
upon the coming
of Iesus Christ,
whose glory we
have to set against
the vaine glittering
of this world, and
his power, against
all the enormities
of the wicked.
* Math. 27. 11.
Iob. 18. 37.
f He beareth many
words together, as
one purpose: where-
by he voucheth the
power of God,
which if we sticke
fast unto, we shall
not be moved out
of our standing.
* Chap. 1. 1. 1. 1.
e. 19. 10. 1.
4 Iob. 18. 3. 5.
11 He addeth for
an overplus as it
were a sharpe ad-
monition to the
rich, that they
shuld take heed of
theo misfortunes,
to wit, of pride, and
deceitfull hope,
against which he
setteth three excel-
lent vertues, hope
in the living God,
g In this partaining to
this life, with whom those men are compared which are rich in good works.
h Mark. 4. 19. Iob. 12. 15. b Who onely is, and that everlasting, for the setting the
fraile nature of riches against God. * Matt. 6. 19. 12 The praise of liberitie by
the fruits thereof: because it is a sure testimonie of the Spirit of God which dwelleth in us,
and therefore of the salvation that shall be given us. 13 He rebuffeth the chief of all
the former exhortations, which ought to be deeply imprinted in the minde of all mi-
nisters of the word, to wit, that they shew no allvaile babbling of fithfulness and
continue in the simplicitie of sincere doctrine. 1 No onely in word, but also in com-
pance and gesture: to be thot, whyles their behaviour was such that even when they
held their peace, they would make men beleve their heads were occupied about
nothing but high and weighty matters, even when they erred concerning the faith.

e. For his sake.
 f. The Gospel after a sort is laid to the afflictions that them that preach it.
 g. Through the power of God.
 h. Hee sheweth with how great benefits God hath bound us to maintain boldly and continually his glory which is joynt with our salvation, and reckoneth up the causes of our salvation, to wit, that free and estraill purpose of God to save us in Christ which was to come, whereby it should come to pass, that we should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and sin, and of our iniquities.
 i. Cor. 1. 2.
 k. Titus 3. 2.
 l. He saith that that grace was given us from everlastingly, none could have been predicated from everlastingly, so that the doctrine of fore-destiny faith and severance thereof is quite contrary to the doctrine which preached, and teacheth the grace of God. i. Before that course of years, which hath us ever since the beginning of the world. * Rom. 16. 26.
 m. Eph. 1. 4. col. 3. 16. Tit. 1. 2.
 n. k. Hath caused life and immortality to appear.
 o. 1. Tim. 1. 7. f. That is the Gospel which the Apostle preached. 6. Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it. 7. By being his owne example before us, he sheweth us how it may be that we shall not be ashamed of the crosse of Christ, to wit, if we be sure that God both can and will keep the salvation which hee has in it were layd up in store by himselfe for us against that day. 8. Hee sheweth wherein we ought to be most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith and charitie, and next in the manner of teaching it, a lively patene and stage, whereof Timothee knew in the Apollie. 9. An Application, taken of the dignitie of God to a benefite committed of his ministers
 10. The taking away of an obediētion. It is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued us with his virtue. 11. Hee preventeth an offence which arose by the means of ceremony, as hee saith of the Law and the religion, and searcheth also the hearts of them, that they might be knownen of all men. But hee forbiddeth against them the singular faith of one man, that no one good example might counterpoise and weigh downe all evill examples.

nie of our Lord, neither of me his prisoner : but be partaker of the afflictions of the Gospel according to the power of God.

4 Who hath favored us, and called us with an holy calling, not according to our works, but according to his owne purpose and grace, which was given to us through Christ Iesus before the world was.

10 But is now made manifest by that appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortality unto us by night through the Gospel.

11 4 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 6 For the which cause I also suffer these things, but I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.

13 8 Keepe the true patene of the whole some words, which thou hast heard of me in faith and love which is in Christ Iesus.

14 9 That worthy thing, which was committed to thee, keepe thou through the holy Ghost, which dwelleth in us.

15 11 This thou knowest, that all they which are in Asia, be turned from me: of which fort are Phygellus and Hermogenes.

16 The Lord give mercie unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord graunt unto him, that he may finde mercie with the Lord at that day, and in how many things he hath ministered unto me at Ephesus, thou knowest very well.

souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affairs of this life, because hee would please him that hath chosen him to be souldier.

5 And if any man will strive for a matterie, he is not crowned, except he strive as he ought to doe.

6 The husbandman must labour before hee receive the fruits.

7 Consider what I say, and the Lord give thee understanding in all things.

8 Remember that Iesus Christ, made of the seed of David, was raised againe from the dead according to my Gospel.

9 Wherein I suffer trouble as an evill doer, even unto bonds: but the word of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the salvation which is in Christ Iesus, with eternal glory.

11 It is a true saying, For if we be dead together with him: we also shall live together with him.

12 If we suffer, we shall also reigne together with him: if we deny him, he also will deny us.

13 If we be beleevе not, yet abideth he faithful: he cannot deny himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strive not about words, which is to no profit, but to the perverting of the hearers.

15 Studie to thew thy selfe approved unto God, a workman that needeth not to be ashamed, dividing the word of truth aright.

16 Stay profane and vaine babblings: for for they shall increate unto more ungodlinesie.

17 And their word shall frize as a canker: of which sort is Hymeneus and Philetus.

18 Which as concerning the truth have erred from the make, saying that the resurrection is past already, and doe defroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let every one that calleth on the Name of Christ, depart from iniquitie.

b With affairs of house hold, or other things that belong to their earthly labors.
 c The third admonition: The mistlelike to a game or inshure, wherein one strive for the victory, and the man is crowned unlesse hee strive according to the lawes which are prescribed, they never lo bad and painfull.
 d Another similitude tending to the same end: no man may looke for the harvest, unlesse hee first take paines to plow and sowe in good seed.
 e All these things cannot be understood, and much lesse practised, unlesse we aske of God, and hee give us understanding.
 f Hee confirmeth plainly two principles of our faith, which are always assaulted of hereticks, the one whereof (to wite, in Christ) is the true Messias made man of the seed of David) is the ground of our salvation: and the other is the high gift of faith, so witt, that he is risen againe from the dead.
 g The taking away of an obediētion: True it is, that he is kept about to derogate credit from his Gospel, seeing that notwithstanding God did blede his ministers, may rather, that example of this captivitie and patience did fundie wayes confirme the Church to the hope of a better life.
 h The fourth admonition: they ought not to contend upon words and questions, which are notably unprofitable, but also for the most part but fall: to rather upon this: how we may frame our selves to all manner of patience, and to doe also with Christ (his will to say, for Christes Name) because that is the plaine way to the most glorious life: a content with the falling away of men can diminish no part of the truth of God, although by such means they procure most certaine destruction to themselves.
 i Rom. 6. 5. e. If we be afflicted with Christ, and for Christes sake.
 k Mat. 10. 33. mark. 8. 38. l. Rom. 3. 28 and 9. 6. m. Call God to witness, as a iudge: as Moses, Joshua, Samuel, and Iust himselfe did, Mat. 10. 9. The fifth admonition: A minister must not be an idle disputer, but a faithful steward dividing aright the word of truth, inasmuch that hee must flay the most things of other vaine babblings.
 n By adding nothing to it, as hee that overflippeth, who when hee is meddling in it, notwithstanding it is slender, yet verie often, by that marking diligently what hee heares, as to beare, and what is stirring.
 o Marke and watch, and see they creepe not on further.
 p Hee discovereth the subtiltie of Satan, who beginning with these principles draweth us helike and little to ungodlinesie through the means of that wicked and profane babling, till creeping on: which be, proove by the horrible example of them that taught, that the resurrection was already past.
 q A dignifion: wherein hee saveth this offence from being made by their falling away: shewing first, that the elect are out of all danger or any such thing, and secondly, that they are knownen to God and not to us: and therefore it is no matter if we count hypocrites offences for true brethren: but we must take heed that we be not like them, but rather that we be in led, such as we are layd to be, of God: fervent and worshippeth him, and as it were, caused of him, a faithful man, or Christian.

CHAP. II.

1 The bestest stout perseverance in the Christian warfare, hee taketh similitudes 4 from souldiers, 6 and from husbandmen. 10 Hee sheweth that his bond are for the profits of the Saints: 15 Then hee warneth Timothee to divide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to do all things modestly.

1 Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by many witnesses, the same deliver to faithful men, which shall be able to teach thee also.

3 A Thou therefore suffer affliction as a good

1 The conclusion of that former exhortation, which hath also added unto it declaration how that they do not keep that which is committed unto them which keep it to themselves, but they rather which do most freely communicate it with other, to the end that may may be partakers of it without any mans use or ordinance. 2. Whom many more by the same word be witness of the things. 3. Another admonition: That the ministers of the word it is a spiritual warfare, which no man can so travel in that he may please his captaine, unlesse hee forgoe and part with all hinderances which might draw him away from it.

13 The taking away is an obligation: it is no dishonour to us to see the good man of the house, that he hath not in a great house all vessels of one sort: and for one service, but we must looke to this, that we be found vessels prepared to honour.

† Rom. 9, 21.

14 By their words is the execution of them attended, and not the cause: for a hat we put on our selves, it is not to be attributed to any free will that is in us, but to God, who freely & willingly works in us a good and an effectual will.

13 Returning to the matter from whence he digressed, verse 16, he exhorts him to exercise himselfe in weighty matters, and such as pertaine to godlinesse.

14 The first admonition: We must avoid all bitterness of minde both in teaching also, and also in calling them backe which have gone out of the way. 1. Cor. 12. * 1 Tim. 1, 4, and 4, 7, 11, 3, 9. I do reprove them through my patient bearing with them, but not in displeasure or exultation in their backslidings.

15 The seventh admonition: we may not hope for any Church in this world without corruption: but there shall be rather great abundance of well quickened men, even in the very before of the Church, which notwithstanding shall make a show and countenance of god and holinesse, and civilitie.

† 1 Tim. 4, 1 per 3-3. Jude 1, 8.

16 Which make no account, either of their sin, or of their reward. 17 We must not dally with such men as resist the truth not of simple ignorance, but of a perverse mind, which being supported by their friends which be pointed out here lively; but we must rather surge away from them.

† Eccl. 7, 11.

18 Here is a commendation: The Lord will at length plucke off all their vilds, 4 That we are not deceived by such hypocrites, we must see before us the verities of holy servants of God, and we must note at rayd of persecution, which they suffered willingly, and which always followeth true godlinesse. But we must especially bolder in the doctrine of the Apostles, the firme whereof is this, that we are saved through faith in Christ Jesus.

19 How knowest thou, not so? what I taught and did, but also how I was minded and disposed. c Which is in 1. 1. 1. 1. 1.

20 Notwithstanding in a great house are not only vessels of gold and of silver, but also of wood and of earth, & some for honour, and some unto dishonour.

21 If any man therefore purge himselfe from these, he shall be a vessel unto honour, sanctified, and meet for the Lord, and prepared unto everie good worke.

22 Flee also from the lusts of youth, and follow after righteousness, faith, love, and peace, with them that call on the Lord with pure heart;

23 And put away foolish and unlearned questions, knowing that they engender strife.

24 But the servant of the Lord must not strive, but must be gentle toward all men, apt to teach, if suffering the evil,

25 Instructing them with meeknesse that are contrary minded, proving if God at any time will give them repentance, that they may acknowledge the truth,

26 And come to amendment out of that snare of the devil, of whom they are taken prisoners, to see his will.

CHAP. III.

1 Hee foretelleth the dangerous times that are to ensue: 9 but with the certain hope of victorie, 10 hee encourageth him to the combat, 14 stirring up especially the trial of sound doctrine.

2 His 1. know also, that in the last dayes shall come perilous times.

2 For men shall be lovers of their owne selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholly,

3 Without natural affection, true breakers, false accusers, intemperate, fierce, no lovers at all of them which are good,

4 Traitors, headie, high minded, lovers of pleasures more then lovers of God;

5 Having a shew of godlinesse, but have denied the power thereof: a turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captive simple women laden with finnes, and led with divers lusts,

7 Which woman are ever learning, and are never able to come to the acknowledging of the truth.

8 * And as Iannes and Iambres withstood Moses, so doe these also resist the truth, men of corrupt minds, reprobate concerning the faith.

9 But they shall prevail no longer: for their madness shall be evident unto all men, as theirs also was.

10 ¶ 4 But thou hast fully known my doctrine, manner of living, purpose, faith, long suffering, love patience,

11 Persecutions, and afflictions which came into me at Antiochia, at Iconium, and at Lystra, 4 That we are not deceived by such hypocrites, we must see before us the verities of holy servants of God, and we must note at rayd of persecution, which they suffered willingly, and which always followeth true godlinesse. But we must especially bolder in the doctrine of the Apostles, the firme whereof is this, that we are saved through faith in Christ Jesus.

b How knowest thou, not so? what I taught and did, but also how I was minded and disposed. c Which is in 1. 1. 1. 1. 1.

which persecutions I suffered: but from them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But the evil men and deceivers shall waxe d worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and which are commended unto thee, knowing of whom thou hast learned them:

15 And that thou hast known by the holy Scriptures of a childe, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus.

16 ¶ 5 For the whole Scripture is given by inspiration of God, and is profitable to teach, to convince, to correct, and to instruct in righteousness,

17 That the man of God may be absolute, being made perfect unto all good works.

CHAP. IIIII.

1 He chargeth him to preach the Gospel with all diligence, 3 in that he is profitable a time: 6 that his death is hard at hand: 8 yet, so that as a conquerour hee shall have to a glorious triumph. 10 He sheweth the cause why he forsook Timotheus, 21 even by reason of his perfect state.

1 Charge thee therefore before God, and before the Lord Jesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdom,

2 Preach the word: be instant, in season, and out of season, improve, rebuke, exhort with all long suffering and doctrine.

3 ¶ 2 For the time will come when they will not suffer wholesome doctrine: but having their ears itching, shall after their owne lusts get them an heape of teachers.

4 And shall turne their eares from the truth, and shall be given unto fables,

5 ¶ 3 But watch thou in all things: suffer adversity: doe the worke of an Evangelist: because thy ministry to be thoroughly liked of.

6 ¶ 4 For I am now ready to be offered, and the time of my departing is at hand.

7 I have fought a good fight, and have finished my course: I have kept the faith.

8 For henceforth is layd up for me the crowne of righteousness, which the Lord the righteous Iudge shall give me at that day: and not to mee onely, but unto all them also that love that his appearing.

9 ¶ 5 Make speed to come unto me at once:

10 For Demas hath forsaken me, and hath embraced this present world, and is departed unto Thessalonica, Crescens is gone to Galatia, Titus unto Dalmatia.

11 ¶ Onely Luke is with me. Take Marke and bring him with thee: for he is profitable unto mee to minister.

12 And Tychicus have I sent to Ephesus.

13 The cloake that I left at Troas with Carpus when thou comest, bring with thee, and the books, but specially the parchmentis.

14 Alexander the coppermith hath done mee much evil: the Lord reward him according to his works.

15 Hee that is profitable a time: 6 that his death is hard at hand: 8 yet, so that as a conquerour hee shall have to a glorious triumph. 10 He sheweth the cause why he forsook Timotheus, 21 even by reason of his perfect state.

d Their wickednesse shall daily increase. ¶ A. Per. 2, 20. 5 The eight admonition, which is most precious: A flour must be wife by the word of God only: wherein we have patiently delivered unto us, whatsoever pertains to godliness, to differenc, know and establish the opinions, and to confute false, and furthermore, to correct evil matters, and to frame good. ¶ The precepts and exhortations of Gods word, properly & peculiarly called, Mtn of Gods.

1 The principal and chiefe of all admonitions, being the rebuke, reproved with a most earnest charge, is this: That the word of God be propounded with a certaine bolie importunitie, as occasione requireth: but so, that a good & true ground of the doctrine be layd, and the verberencie be tempered with all holy meeknesse.

2 Faithfull Pastours in times past, rooke all occasions they could, because men were very prompt and ready to returne to their labels.

a To false and unprofitable doctrine which the world is now led into, hee who so loveth his neighbour, shall be ready to be offered, and the time of my departing is at hand.

3 The wickednesse and fallow as a way of the world, ought to excite faithfull ministers, to be so much the more careful.

4 Prove and shew by good & substantiall proofs, that thou art the true minister of Gods.

4 Hee that is profitable a time: 6 that his death is hard at hand: 8 yet, so that as a conquerour hee shall have to a glorious triumph. 10 He sheweth the cause why he forsook Timotheus, 21 even by reason of his perfect state.

5 The last part of the Epistle, setting forth b previous conclusions, and certainties, and examples of singular godlinesse in every place, and of a munde ever wearied. d Contented himselfe with this world. § Coloss. 4, 10, 14.

15 Of whom neither were also: for he with-
stood our preaching fore.
16 At my first answering no man assisted mee,
but all forsooke me: I pray God, that it may not
be laid to their charge.
17 Notwithstanding the Lord assisted me, and
strengthened mee, that by me the preaching might
be fully beleaved, and that all the Gentiles should
here: and I was delivered out of the mouth of
the c Lyon.
18 And the Lord will deliver mee from every
evil worke, and will preserve me unto his g hea-
venly Kingdome: to whom be praye for ever and
ever, Amen.

19 Salure Prisca and Aquila, and the g house-
hold of Onesiphorus.
20 Erastus abode at Corinthus: Trophimus I
left at Miletum sicke,
21 Make speede to come before winter. Eu-
bulus greeter thee, and Pudens, and Junius, and
Claudia, and all the brethren.
22 The Lord Iesus Christ be with thy Spirit.
Grace be with you, Amen.
3 The second Epistle written from Rome unto Ti-
motheus, the first Bishop elected of the Church
of Ephesus, when Paul was presented the
second time before the Emperour Nero.

THE EPISTLE OF PAUL TO TITUS.

CHAP. I.

6 He sheweth what kind of men ought to be chosen Ministers:
10 howe toaine babbles mouths should be stopped: 12
and through this occasion he teacheth the nature of the
Creteans, 14 and the Jewes, who put holines in outward
things

PAUL, a servant of God, &c an Ap-
pistle of Iesus Christ according to
the faith of Gods b elect, a and the ac-
knowledging of the truth, which
is according unto godlines.

2 Unto the c hope of eternall
life, which God that cannot lye, hath d promised
before the 4 e world began:

3 But hath made his worde manifest in due
time through the preaching, which is f commit-
ted unto mee according to the commandement of
God our f Saviour:

4 To Titus my natural sonne according to
the common faith, g Grace, mercy, and peace from
God the Father, and from the Lord Iesus Christ
our Saviour.

5 For this cause left I thee in Creta, that thou
shouldest continue to rediesse the things that re-
maine, and shouldest ordeine Elders in every citie
as I appointed thee.

6 * If any be unreprovable, the husband of
one wife, having faithful children, which are not
flander'd of riot, neither are g disobedient.

7 For a Bishop must be unreprovable, as
Gods b steward, not froward, not angry, not given
to wine, no striker, not given to filthy lucre,

8 But herbarous, one that loveth goodnesse,
k wise, righteous, holy, temperate,

9 Holding fast that faithful worde accord-
ing to doctrine, 9 that hee also may be able to
exhort with wholesome doctrine, and convince

them that lye against it.
10 For there are many disobedient and vaine
talkers and deceivers of mindes, chiefly they of the
l Circumcision,
11 Whose mouthes must be stopped, which
subvert whole houses, teaching things which they
ought not, for filthy lucre sake.

12 m One of themselves, even one of their owne
Prophets said, The Creteans are always lyars, evill
beasts, flow bellies.

13 This witnesse is true: wherefore convince
them so sharply, that they may be found in the faith.

14 And not taking heed to g Jewish fables, and
commandements of men, that turne away from the
truth.
15 n Unto the pure * are all things pure, but
unto them that are defiled, and unbelieving, is no-
thing pure, but even their o mindes & consciences
are defiled.

16 They professe that they know God, but by
works they deny him, and are abominable and dis-
obedient, and unto every good worke reprobate.
17 The Jewes together, m Epimenides, who was counted a Prophet amongst them. Look
upon Laetius and Cicero in his first booke of Divination. n A Leughly and plainly
and get not about the bussh with them. o Tit. 2. 14. 13 Hee the worst
in few words, that puttie cooflers not in any extreamly worship, and that is accord-
ing to the olde Law, (2) in difference of weare and walking and other such thing,
which are abolished both in the minde and conscience, and whatsoever teach otherwise,
know not what is true religion indeed, and also are working lest then that they would
leave to be. * Rom. 14. 20. o If our mindes and consciences be uncleane,
what cleanesse is there in us before regeneration?

CHAP. II.

a He setteth out the duties of sundry persons and states: 6 and
witteth him to instruct the Church in manner. 11 Hee
draweth an argument from the end of redemption, 12
which is, that we lye guilty and unworthy.

BUT I speake unto the things which become
wholesome doctrine,

2 That the elder men be watchfull, grave, tem-
perate, found in the faith, in love, and in patience:

3 The elder women likewise, that they be in
such behaviour, as becometh holinesse, not false
accusers, not subiect to much wine, but teachers of
honest things.

4 That they may instruct the young women
to be sober minded, that they love their husbands,
that they love their children,

5 That they be temperate, chaste, a keeping at
home, good and * subiect unto their husbands, that
the word of God be not evill spoken of.

6 Exhort yong men likewise, that they be so-
ber minded.

7 3 In all things shew thy selfe an example

10 An applying
of the generall
principles to a
particular: The
Creteans above
all other neede
fasten reprobation-
ness: both be-
cause their minde
are naturally gi-
ven to lye and
flourishness, and
because of
ceruice covetous
Lewes, which un-
der a colour of
godlinesse toyed
partly certaine
vaine traditions,
and partly olde
ceremonies with
the Gospell.

17 The
of the
rather, which went
about to lye
Christ and the
Law together. m Epimenides, who was counted a Prophet amongst them. Look
upon Laetius and Cicero in his first booke of Divination. n A Leughly and plainly
and get not about the bussh with them. o Tit. 2. 14. 13 Hee the worst
in few words, that puttie cooflers not in any extreamly worship, and that is accord-
ing to the olde Law, (2) in difference of weare and walking and other such thing,
which are abolished both in the minde and conscience, and whatsoever teach otherwise,
know not what is true religion indeed, and also are working lest then that they would
leave to be. * Rom. 14. 20. o If our mindes and consciences be uncleane,
what cleanesse is there in us before regeneration?

1 The first admo-
nition: The do-
ctrine must not
only be generally
pure, but also be
applied to all ages
and orders of men,
according to the
diversity of circum-
stances. a What are the
chiefest vertues for
old and yong, both
men & women: and
howe they might be
fitted up thereunto
them continually. a
No gadders up
and downe.

3 The first admo-
nition: That both the
Pastours & doct-
ors must be found;

7 He voucheth
his Apolliship
for Titus, but
for the Creteans
falsely) both by
the testimony of his
outward calling,
and by bisconfer
wherein hee agree-
th with all the
elck from the be-
gining of the
world.
a Minister, as
Christ himselfe, in
that that he was a
minister and head
of the Prophets, is
called a servant,
Esa. 43. 10.
b Of the whom
God hath chosen.
c The faith
wherein all the
elck consent in,
is the true and kin-
der knowledge
of God, tending
to this ende, that
worshipping God
aright: that they
may through obtin-
e everlasting
according to the
promise of God,
who is true, which
promise was exhibi-
ted to Christ in
due time. d Per-
fecting of his
eternall purpose,
of this meeke liberali-
ty. 1. pet. 1. 10.
e Looke a. Tim. 1. 9.
f This
was fought, but in the preaching of the Apolle.
g The word (Saviour) doth onely signifie a
profiter of life, and also a giver of life. 4 This
Apolle moveth the Creteans to heare Titus, by forcing both his consent and agree-
ment with him in the faith, and thereupon sheweth by what speciall note we may
distinguishe true ministers from false. 5 There is but one way of salvation can-
diding hisly true ministers from false. 6 The first admonition, to ordeine
more both to the Pastour and the flocke. 7 The first admonition, to ordeine
Elders in every citie. 8 Tim. 3. 2. 8 This word is prior to herkes and
even, which will not abide the yoke. 9 The second admonition, what faults pastours
ought to be void of, and
(whom hee comprehended afore under the worde Elders) ought to be void of, and
what vertues they ought to have. 10 Whom the Lord hath appointed steward of his
what vertues they ought to have, and evill to please. k Circump. d. of a found
gives. i Not that hee is a singular example of moderation. 3 The thide admonition
judgement, and of a singular example of moderation. 3 The thide admonition: To
to salvation, leaving all curious and vaine matters. 9 The fourth admonition: To
apply the knowledge of true doctrine unto use, which consisteth in two things: to wit,
in governing them which they themselves are not to leave, and confuting the obstinate.

b Not such a 12-1-1
 b as may delibe
 men from coming
 to the minister, but
 such as may cause
 them to come in
 must reverence and
 honesty first.
 1. Ephe. 6. coll. 3.
 at. 1. p. 16. d. 18.
 4. The seventh ad-
 monition, of ser-
 vants due to
 ward their ma-
 sters.
 c Which may be
 done without of-
 fence to God.
 1. Cor. 14. 20.
 Coloss. 1. 21.
 f The eight ad-
 monition belong-
 ing to all the god-
 ly, that being God
 calleth all men to
 the Gospel, and
 Christ hath to in-
 stituted us, that he
 hath also fastidied
 as we must all of us
 give our selves to
 the good, godline and
 righteousness, set-
 ting before as a
 sure hope of that
 immeasurable glory
 which thing must in
 such sort be beaten
 into their heads, that
 the gainsayers also
 must be repewed, by
 the authority of the
 d *Lutes of the flesh,*
 which belong to the
 present state of this
 life and world. e
 Christ is here most
 plainly called that
 mightie God, and his
 appearance and com-
 ming is called by the
 figura Metempsychose,
 our hope. f As it
 were a thing peculiarly
 laid up for himselfe.

of good workes with uncorrupt doctrine, with
 b gravitie, integrity,
 8 And with the wholefome word, which can
 not be condemned, that kee which withstandeth,
 may be ashamed, having nothing concerning you
 to speake evil of.
 9 ¶ 4 Let servants be subiect to their masters,
 & pleate them in all e things, not answering againe,
 10 Neither pickers, but that they shew all good
 faithfullnesse, that they may adorne the doctrine of
 God our Saviour in all things.

¶ 5 For that grace of God, that bringeth
 saluation unto all men, hath appeared.

12 And teacheth us, that wee should denie un-
 godlinesse and d worldly lusts, and that we should
 live soberly and righteously, and godly in this pre-
 sent world,

13 Looking for that blessed hope, and appear-
 ing of that glorie of that mightie God, and of our
 Saviour Iesus Christ.

14 Who gave himselfe for us, that hee might
 redeeme us from all iniquitie, and purge us to be
 a f peculiar people unto himselfe, zealous of
 good works.

15 These things speake, and exhort, and con-
 vince with all s authoritative. See that no man dis-
 pise thee.

¶ Which thing must in such sort be beaten into
 their heads, that the gainsayers also must be
 repewed, by the authority of the d *Lutes of the
 flesh,* which belong to the present state of this
 life and world. e Christ is here most plainly
 called that mightie God, and his appearance
 and coming is called by the figura Metempsychose,
 our hope. f As it were a thing peculiarly
 laid up for himselfe. g With all authority possible.

CHAPTER III.

¶ He willeth that all generally be put in minde to reverence
 such as be in authority: 3 That they remember their
 former life, and ascribe all justification unto gra. c
 9 And if any brother misliketh these things, 10 he
 willeth that he be rejected.

¶ Put them in remembrance that they * be
 subiect to the principalties and powers, and
 that they be obedient, and ready to every good
 worke.

2 That they speake evil of no man, that they
 discharge all their duties, which men owe to men, and especially subiects to their
 magistrates. * Rom 13. 1. 1. pet. 2. 13.

be no fighters, but soft, shewing all meeknesse
 unto all men.

3 * For we our selves also were in times past
 unwise, disobedient, deceived, serving the lutes
 and divers pleasures, living in maliciousnesse and
 envie, hateful, and hating one another.

4 But when that bountifullnesse and that love
 of God our Saviour toward man appeared,

5 Not by the works of a righteousness, which
 we had done, but according to his mercy he saved
 us, by the washing of the new birth, and the re-
 newing of the b holy Ghost,

6 Which hee shed on us abundantly, through
 Iesus Christ our Saviour,

7 That wee, being iustified by his grace,
 should bee made heires according to the hope of
 eternal life.

8 This is a true saying, and these things I
 will thou shouldest asseme, that they which have
 beleevd God, might be careful to shewe forth
 c good workes. These things are good and pro-
 fitable unto men.

9 * But stay foolish questions, and genealogies,
 and contentions, and brawlings about the Law: for
 they are unprofitable and vaine.

10 4 Reiect him that is an heretike, after once
 or twice admonition.

11 Knowing that hee that is such, is perverted,
 and sinneth, being damned of his owne selfe.

12 ¶ When I shall send Artemas unto thee, or
 Tychicus, be diligent to come to mee unto Nico-
 polis: for I have determined there to winter.

13 Bring Zenas the expounder of the Law, and
 Apollos on their iourney diligently, that they lacke
 nothing.

14 And let our selves also learne to shew forth
 good workes for necessary vses, that they be not
 unfruitfull.

15 All that are with me, salute thee. Greete
 them that love us in the faith. Grace be with you
 all. Amen.

¶ To Titus, elect the first Bishop of the Church
 of the Cretians, writen from Nicopolis in
 Macedonia.

a He confirmeth
 againe the former
 exhortation, by
 propounding the
 effect of our
 regeneration, the
 pledge whereof
 is our Baptisme.
 1. Cor. 6. 11.
 2 Tim. 1. 9

a Word for word,
 of the works which
 are done in righteou-
 nesse: and this place
 doth fully restate the
 doctrine of merita,
 b Which the ver-
 tue of his holy
 Ghost worketh.
 3 Againe with
 great excellencie
 he beateeth into
 our heads, how
 that we ought to
 give our selves, to
 true godlinesse and
 justice, with all
 diligence, that
 we may not
 seeme to serve
 to nothing, but
 to move forward
 and debate.

c Give themselves
 earnestly unto
 good workes.
 1 Tim. 2. 14. and 4.
 7. a. im. 2. 23.

d The ministers
 of the word must
 at once cast off
 heretikes, that is,
 such as stubbornly
 and pertinently dis-
 sent from the Church,
 and will give no
 care to Ecclesiasti-
 call admonitions.
 5 Least of all, he
 vertue be a word
 or two of private
 matters, and com-
 mendeth quiettie
 men.

THE EPISTLE OF PAUL TO PHILEMON.

¶ Paul handling a base and small matter, yet according to his
 manner mounteth aloft unto God. 3 Sending againe to
 Philemon his runaway and theefe's servant, he intreateth
 pardon for him, and very greatly breatheth of Christian
 equitie.

Paul a prisoner of Iesus Christ, and
 our brother Timotheus, unto Philemon
 our deare friend, and fellow
 helper,

2 And to our deare sister Ap-
 phia, and to Archippus our fellow
 soldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our
 Father, and from the Lord Iesus Christ.

4 I * give thanks to my God, making menti-
 on always of thee in my prayers,

5 (When I heare of thy love and faith, which
 thou halt toward the Lord Iesus, and toward all
 Saincs.)

6 That the fellowship of thy faith may be
 made effectfull, and that whatsoever good thing is

in you through Christ Iesus, may be knowne.
 7 For we have had great joy and consolation in
 thy love, because by thee, brother, the Saincs b bow-
 els are comforted.

8 Wherefore, though I be very bolde in Christ
 to command thee that which is convenient,

9 I yet for loves sake I rather beseech thee,
 though I be as I am, even Paul aged, and even now
 a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus,
 whom I have begotten in my bonds.

11 Which in times past was to thee unprofi-
 table, but now profitable both to thee and to me.

12 Whom I have sent againe: thou therefore
 receive him, that is mine owne d bowels,

b That by this
 means all men
 may perceive how
 rich you are in
 Christ, so wit- in
 faith, charity, and
 all honesti-
 ty. Because thou
 diddest so dutifullly
 and cheerefully re-
 fresh the Saincs,
 that they could
 inwardly a mar-
 vellous joy: for
 thy word, (bow-
 els) is meant not
 only the inward
 feeling of waits
 and miseries, but
 men have care of
 the very bowels, as
 though the heart
 were rejoyced and
 comforted. 1 An
 example of a Christian
 exercise and com-
 mendation for
 another man. * Col. 4. 9.
 d As mine
 owne sonne, and as if
 I had begotten him
 of mine owne body.

* 1. Theff. 1. 2.
 2. theff. 1. 3.
 a By fellowship of
 faith, bee meane
 those duties of cha-
 rity which are be-
 flowed upon the
 Saincs, and flow
 forth by an effectuall
 faith.

another day, but also in joy and comfort which
 entereth into the very bowels, as though
 the heart were rejoyced and comforted.
 1 An example of a Christian exercise
 and commendation for another man. * Col. 4. 9.
 d As mine owne sonne, and as if I had
 begotten him of mine owne body.
 13 Whom

That thou might
not seeme to
have done my
servant upon con-
straint, but will-
ingly.
I Thus he affirma-
eth his love
kindes of servit,
whi he to say, he
vaunt a mo
g For a little time
h Because he to say
servant as other
servants are and
he will let the
Lord first see, fo
that thou may
needs love him both
for he Loves sake,
and for thine owne
sake.

13 Whom I would have received with me, that
in thy stead he might have ministered unto mee in
the bonds of the Gospel.
14 But without thy minde would I doe no-
thing, that thy benefit should not be as it were of
a necessity, but willingly.
15 It may be that he therefore departed for a
season that thou shouldst receive him for ever.
16 Not now as a servant, but above a servant,
even as a brother beloved, specially to me: how
much more than unto thee, but in the flesh and
in the Lord.
17 If therefore thou count our things common,
receive him as my selfe.
18 If he hath hurt thee, or oweth thee ought,
that put on my accounts.
19 I Paul have written this with mine owne
hand: I will recompense it, albeit I doe not lay

to thee, that thou owest moreover unto mee even
thine owne selfe.
20 I Yea, brother, let mee obtaine this plea-
sure of thee in the Lord. comfort my bowels
in the Lord.
21 Trusting in thine obedience, I wrote unto
thee, knowing y thou wilt doe more then I say,
22 Moreover also prepare me lodging: for I
trust through your prayers I shall be freely given
unto you.
23 The salute thee Epaphras my fellow pris-
onier in Christ Iesus,
24 Marcus, Aristarchus, Demas and Luke, my
fellow heipers.
25 The grace of our Lord Iesus Christ, be with
your spirit, Amen.
* Written from Rome to Philemon, and
sent by Onesimus a servant.

Good brother let
me obtaine this plea-
sure at thine hand.
Psal. 104. 4.
in Gherub. Di. 1. 8.
11.
o Serph. Eia. 6. 1.
* Psa. 157.
o The throne is pro-
cess to the Prince &
not to the servant.
p For ever, long,
for this doubling of
the word increaseth
the significacion of
it beyond all mea-
sure.
q The government
of thy kingdom
is righteous
r This kinde of re-
barring which he
leaves safe by con-
trast he hath great
force in it.
s In that, as the
word became flesh,
by powring the holy
Ghost upon him
without measure.
t For he is head
and we are his
members
* Psa. 104. 25.
u Made the earth
firm and sure.
* Psa. 110. 1. cor. 15. 5. chap. 10. 13. v.
x By that name by
which we commonly call Princes messengers, he here calleth the Princes.

T H E E P I S T L E T O T H E H E B R E W E S .

The drift and end of this Epistle, is to show that Iesus Christ the Sonne of God both God and man, is that true
eternall and onely Propheet King and high Priest, that was shadowed by the figures of the olde Law, and is it
now indeed, existed of whom the vniuersall Church ought to be taught governed and justified.

C H A P. I.

To show that the doctrine whi h Christ brought, is most excel-
lent, in that it is the knitting up of all prophets. 4 he ad-
dunt them alke the An-els: 10 And pre-eth by diuers
relictiomes of the Scripture, that he saue paleth all oher.

The first part of
the generall propo-
sition of this
Epistle: The Sonne
of God as in heath-
en writers, which
as usually now per-
formed that the
God after a sort
and in fhad-ues
signified by his
Persons and hath
fully possib his
Father will to
the world.
o that the former
declaracion
made by the Pri-
est: was not full,
and nothing must
be added to this
Latter.
p Which one Sonne
is, od and man.
q The second part
of the same propo-
sition: The same
Sonne appointed
of the Father to be our King and Lord, by whom also he made all things: and in
whom onely he retheth foorth his glory, yea and himselfe also to be deitiou of us,
who retheth up and susteine all things by his will and pleasure. o I of fessure and
equall comariter of all things with the Father. d That is, whi ever he hath bene
at any time, is of the same. * Col. 1. 15. e He is in whom all his life and Manite of
the Father's birth, who is himselfe infinite, and cannot be beheld. f His fac-
tury, which is the same, and is the same. g The third part of the
same propo- sion: The same Sonne executed the office of the high Priest in offering up
himselfe, and it onely his most mightie Mediator in heauen. h Thus he retheth
that the sacrifice of that his sacrifice is not only most acceptable to the Father, but also is
ed of all things, and is himselfe who saue this high Priest, as the o her his Priest.
i Before he cometh to declare the office of Christ he retheth foorth the excellencie
of his pr on, and fill of all the thewes him to be man, that the world shall see it God.
k The office of Christ manifested in his death by his blood and rethemint, whereby is pay-
ed that he saue, as it is all Angels, in to whom he is called both Sonne, and
Father, and in uerses 6. 8. 10. * Psa. 1. 7. chap. 5. 5. l The Father begeth the Sonne
from without, but that creature generation was made manifest and retheth to
the world by his time, and therefore he saue in his word (To day). m Sam. 2. 24.
n chon 22. 10. l The Lord was not content to have spoken in voice, but retheth
it in another place. * Psa. 97. 7.



undry times and in diuers man-
er God spake in the old time to
our fathers by the Prophets: in
these a last dayes hee hath spoken
unto us by his Sonne,
2 Whom hee hath made a heire
of all things, by whom all he made the
worldes,
3 Who being the brightness of the glory,
and the ingravd forme of his person, and
bearing up all things by his mightie word: hath
by himselfe purged our sinnes; and sitteth at
the right hand of the Maiestie in the highest places.
4 And is made to much more excellent then
the Angels, in as much as hee hath obtained a
more excellent Name then they.
5 For into which of the Angels sayd hee at
any time, * Thou art my Sonne, & this day be-
gote I thee: and againe, I * will be his Father, and he
shall be my Sonne:
6 And againe, when he bringeth in his first
begotten Sonne into the world he sayeth, * And
lett all the Angels of God worship him.

And of the Angels he faith, He maketh
the spirits his messengers, and his ministers a
flame of fire.
8 But unto the Sonne he sayth, * O God, thy
throne is for ever p and ever: the scepter of thy
kingdome is a scepter of righteousnesse.
9 Thou hast had right counseile & hated in-
iquitie. Wherefore God, even thy God hath in-
vited thee w the oyle of gladnes above thy fellows.
10 And, * Thou, Lord, in the beginning hast
a established the earth, and the heavens are
the workes of thine hands.
11 They shall perish, but thou dost remaine,
and they all shall waxe olde as doeth a garment.
12 And as a vesture shalt thou fold them up,
and they shall be changed: but thou art the same
and thy yeeres shall not faile.
13 Unto which also of the Angels sayd hee
at any time, * Sit at my right hand, till I make thine
enemies thy footstool.
14 Are they not all * ministering spirits, sent
forth to minister, for their sakes which shall
beires of salvation?
* Psa. 110. 1. cor. 15. 5. chap. 10. 13. v.
which we commonly call Princes messengers, he here calleth the Princes.

C H A P. II.

Therefore we ought diligently to give heed to
the things which we have heard, least at any
time we be runne out.
2 For if the word spoken by Angels was steel-
fast, and every transgression, and disobedience re-
ceived a just recompence of reward,
3 How shall we escape if we neglect so great
salvation, which at the first began to be preached
and Priesthood is most perf. A he useth an exhortacion taken from a comparison:
d Hee maketh himselfe an heret. b They are sayd to let the sword run a oze, which
holde it not fast when they have heard it. c The Law which appointed punishment
for the offenders, and which Paul sayth was given by Angels. Gal. 3. 19 and Hebrews,
Aret 7. 14. d If we reach and transgression of the word spoken by Angels was
not suffered unpunished, must lesse shall it be lawfull for us right of the Gospel
which the Lord of Angels is preached, and we escape by the voice of the Apoptes,
and with fo many longes from heauen, and especially with fo great and
mightie working of the holy Ghost.

1 Therof he interest, that good heede must be given to Christes
doctrine. 2 what he retheth him out as it is even as cup
brakes in our life, that we may with a good will yelke up
our selves wholly unto him.
3 Now as it were
pausing with him-
selfe, & heaving to
what end did purpose
all the these things
were spoken to us
to be understood by
the excellencie of
Christ above all
creatures that his
doctrine mislike
by

2 By the *Defert*.
3 *Moyses*.
4 *Time* of *true* of *miracles*.
Now they are called *Angels*, becaufe they appear *in* things *of* *angelicall* nature; *there* and they are called *Worshippers*, becaufe they reuerent *some* *things* and *are* *unaffected* *with* *shew* and *reueres*, *as* *the* *Angels* *are*.
5 *As* *a* *loft* of *Gods* *mighty* *power*.
6 *It* *was* *an* *abominable* *matter* *to* *come* *to* *the* *Angels* *which* *are* *but* *feruants* *with* *more* *honour* *it* *is* *to* *exultate* *that* *most* *mighty* *King* *of* *the* *refused* *world*.
7 *The* *world* *is* *restored* *to* *Christ* *in* *Paradyse*.
8 *As* *a* *Church*, *which* *is* *as* *a* *new* *world*, *was* *to* *be* *gathered* *together* *by* *the* *Goffpell*.
9 *As* *Belshazzar* *that* *the* *life* *of* *this* *Kingdome* *might* *confide* *in* *him* *he* *meane* *that* *men* *might* *not* *onely* *Christ* *reue* *reuerence* *that* *digitate* *which* *they* *have* *loft*, *but* *alfo* *be* *through* *him* *advanced* *above* *all* *things*, *which* *digitate* *of* *free* *Diddel*, *them* *most* *excellent*.
10 *That* *there* *is* *in* *him* *that* *he* *possideth* *the* *world* *as* *a* *king* *as* *in* *his* *owne* *right* *and* *not* *as* *a* *trustee*.
11 *He* *is* *the* *King* *of* *heavens* *kingdome* *as* *they* *are* *conſidered* *in* *themselves*, *before* *that* *Chriſt* *gave* *them* *the* *liberty*, *of* *what* *cite* *in* *Chriſt*, *Man*, *and* *ſon* *of* *man*.
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6 He applieth the former doctrine to this end exhorting all men by the words of David to heare the Sonne himselfe speake, and to give full credite to his wordes: seeing that otherwise they cannot enter into that eternall life.

7 To wit, Christ.

8 He calleth that excellent effect of faith, whereby we are, Abstrahit in Father's confidences, and to confidencie in his wordes hope.

9 Eyal. 91. 8. chap. 47.

10 So that God was to be praised one againe after Moses.

11 In the day that he raised the Lord or broke with him.

12 They are brutish and made.

13 Non saying the words of David he sheweth first by this word, To day, that we must not neglect the occasion while we have it: for that word is not to be retained in Sabbath time, but to comprehend all that time wherein God calleth us.

14 While to day lefteth, that is to say, so long as the Gospel is preached.

15 Shewing that they are spoken and meant of the hearing of faith against which the flesh hardening through unbelief, k I be beginning, and truth and confidenc: and after the manner of the Hebrews, he calleth that beginning, which is christe. I so long as it is: yett fourth out.

16 Num. 14. 37.

which should be spoken after.

6 But Christ is as the Sonne, over his owne house, a whole d house we are, if we hold fast that confidence and that reioycing of that hope unto the end.

7 Wherefore, as the holy Ghost saith, To day if ye f shall heare his voyce,

8 Harden not your hears, as in the g provocation, according to the day of the tentation in the wilderness.

9 Where your fathers tempted me, proved me, and law my works fourtie yeeres long.

10 Wherefore I was grieved with that generation, and sayd, I they b erre ever in their heart, neither have they known my wayes.

11 Therefore I ware in my wrath, if they shall enter into my rest.

12 Take heed brethren, least at any time there be in any of you an evill heart, and unfaithfull, to depart away from the living God.

13 But exhort one another daily, i while it is called to day, least any of you be hardened through the deceitfullnesse of finne.

14 For we are made partakers of Christ, if we keep pure unto the end that b beginning, whereas we are upholden,

15 So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the provocation.

16 For some when they heard provoked him to anger: howbeit, not all that came out of Egypt by Moyses.

17 But with whom was hee displeas'd fourtie yeeres? Was he not displeas'd with them that sinned, & whole cakeifes fell in the wilderness?

18 And to whom swahe b that they should not enter into his rest, but unto them that obeyed not?

19 So wee that they could not enter in, because of unbelief.

20 Note he considereth these words, If you heare his voyce, &c. shewing that they are spoken and meant of the hearing of faith against which the flesh hardening through unbelief, k I be beginning, and truth and confidenc: and after the manner of the Hebrews, he calleth that beginning, which is christe. I so long as it is: yett fourth out.

21 Num. 14. 37.

CHAP. IV.

1 He voynth exhortation with this meaning, lest they, even as their fathers were to be deprived of the rest offered unto them: so that they could never to enter in.

2 Insteade of the rest offered unto them: so that they could never to enter in.

3 And so he beginneth to instruct of the first thing.

4 Let us feare therefore, least at any time by forsaking the promise of entering into his rest, any of you should seeme to be deprived.

5 For unto us was the Gospel preached as also unto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.

6 For we which have beleev'd, doe enter the preaching of the Gospel in drinking, that is to say, hee profiteth nothing, unless it be tempered with faith.

7 Least any man should object, that those words were meant of the land of Canaan, and of Moyses doctrine, and therefore cannot well be drawn to Christ, and to eternall life, the Apostle sheweth that there are two manner of things spoken of in the Scriptures: the one, of the seventh day, wherein God is sayd to have rested from all his works: another is said to be that same, wherein Ioshoah led the people: but this rest is not the last rest whereunto we are called, and that he prooveth by two reasons. For seeing that David to long time after, speaking to the people which were then placed in the land of Canaan, useth these words, To day, and threetheth it in full that they shall not enter into this rest, which resteth them the voyce or that God founded in their eares, we must needs say that he meant another time then the time of Moyses, and another rest then the rest of the land of Canaan: And that is, that everlasting rest, wherein we begin to live to God after that there of this life ceaseth: as God resteth the seventh day from those his workes, that is to say, from making the world, the Moyses to whom he shall speake that the way to this rest, which Moyses and the land of Canaan and all that order of the Law did shadow, is opened in the Gospel onely,

into rest, as he said to the other: & As I have wrought in my wrath, if they shall enter into any rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seventh day on this wise, & God did rest the seventh day from all his workes.

5 And in this place againe, if they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereunto, and they to whom it was first preached, entered not therein for unbeliefs sake:

7 Againe hee appointed in David a certaine day, by To day, after a long time, saying, as it is said, * This day, if ye heare his voyce, harden not your hearts.

8 For if Iesus had given them rest, then would hee not afterwards have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 E For he that is entered into his rest, hath also ceased from his owne workes, as God did enter into his.

11 3 Let us studie therefore to enter into that rest, least any man fall after the same example of disobedience.

12 4 For the e word of God is lively, and mightie in operation, and sharper then any two edged sword, and entrencheth thorow, even unto the dividing asunder of the soule and the b spirit, and of the joynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open unto his eyes, with whom we have to doe.

14 Seeing then that we have a great high Priest, which is entered into heaven, even Iesus the Sonne of God, let us k holde fast our profession.

15 e For we have not an high Priest, which can nor be touched with the feeling of our infirmities, but was in all things tempted in like fort, yett without sinne.

16 Let us therefore goe boldly unto the throne of grace, that we may receive mercie, and have grace to helpe in time of neede.

17 Now hee entrench into the comparisn of Christs Priesthoode with Aarons, and declareth even the very beginning the marvelous excellencie of this Priesthoode, calling him the Sonne of God and placing him in the fest of God in heaven, plainly and evidently saying, him as in Aarons Priest, and the transitive tabernacle: which comparisn hee feteth forth afterward more at large. k I will not get out of your hands, I mean that hee seeme by this great glory of our high Priest, to say and floupe it from going unto him, be adveeth straightwayes after, that he is notwithstanding our brother in deede (as hee prooveth it also before) and that hee accomoueth all our miseries, by his owne, to call us boldly to him.

CHAP. V.

1 First he sheweth the duties of the high Priest: 2 Secondly, that Christ is appointed of God to be our high Priest: 3 and that hee hath fulfilled all things belonging therunto.

4 For a every high Priest is taken from among men, and is ordeined for men, in things pertaining to God: that hee may offer both a gittes and b sacrifices for finnes.

2 Which is e able sufficiently to have compassi'd on them that are ignorant, and that are after the order of men.

3 The first part of the second comparisn, Others as we are made high Priests, to the end that feeling the same infirmities in theme we which is in all the rest of the people, they should in their owne and the peoples name offer gittes and facticers, which are witnesses of common faith, and repentance: a Offering of oblations without life. b Beethes which were killed, but especially a Offering for finnes and c finnes. e Fit and meete. g On them that it is called for in the Hebrew tongue, under ignorance and report is every fine meant, even that fine that is voluntarie.

* Psal. 91. 11. Gene. 2. 2. den. 1. 7. * Chap. 37. He Ipe catch of Ioshoah the Sonne of Nion: and as the word of Canaan was a figure of our true Priest, as Ioshoah was a figure of Christ. * As God rested the seventh day, so must we rest from our workes, that is, from such as proceed from our corrupt nature. 3 He teacheth us an exhortation. d Least any man become a vile example of infidelitie. e As an application of the nature of the word of God, which is preached from our workes, that is, from such as proceed from our corrupt nature. 3 He teacheth us an exhortation. d Least any man become a vile example of infidelitie. e As an application of the nature of the word of God, which is preached from our workes, that is, from such as proceed from our corrupt nature. 3 He teacheth us an exhortation. d Least any man become a vile example of infidelitie. e As an application of the nature of the word of God, which is preached from our workes, that is, from such as proceed from our corrupt nature.

c For that he himself
f For whom a nature
g In the same
h In the same
i In the same
k In the same

out of the way, because that he also is compassed with infirmities.

3 And for the same sake he is bound to offer for sinnes, as well for his owne part, as for § peoples,

4 And no man taketh this honour unto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour to be made the high Priest, but he that sayd unto him, Thou art my sonne, this day begate I thee, gave it him.

6 As he also in another place speaketh, * Thou art a Priest for ever after § order of Melchisedec.

7 Who in the 2 dayes of his flesh did offer up prayers and supplications, with strong crying and teares unto him, that was able to save him from death, and was also heard in that which he feared.

8 And though he were the Sonne, yet I learned he obedience, by the things which he suffered.

9 And being consecrate, was made the author of eternal saluation unto all them that obey him:

10 And is called of God an high Priest after the order of Melchisedec.

11 Of whom wee have many things to say, which are hard to be uttered, because yee are dull of hearing.

12 For when as concerning the time yee ought to be teachers, yet have yee neede againe that we teach you what are the first principles of the word of God; and are become such as have neede of milke, and not of strong meate.

13 For every one that useth milke, is inexpert in the word of righteousnesse: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome have their mits exercised, to discern both good and evil.

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5 And have tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they crucifie againe to themselves the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that cometh of upon it, and bringeth forth herbs meete for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thornes and briars, is reprooved, and is neere unto cursing, whose end is to be burned.

9 But beloved, we have perfwaded our selves better things of you, and such as accompany salvation, though we thus speake.

10 For God is not unrighteous, that he should forget your worke, and labour of love, which yee shewed toward his Name, in that ye have ministered unto the Saints, and yet minister.

11 And wee desire that every one of you shew the same diligence, to the full assurance of hope unto the end,

12 That ye be not slothfull, but followers of them, which through faith and patience, inherit the promises.

13 For when God made the promise to Abraham, because he had no greater to sweare by, hee sweare by himselfe,

14 Saying, Surely I will abundantly bless thee, and multiply thee marvelously.

15 And so farther that he had taried patiently, he enjoyed the promise.

16 For men verely sweare by him that is greater than themselves, and an oathe for confirmation is among them an end of all strife.

17 So God, willing more § abundantly to shew unto the heires of promise the stabilitie of his counsell, bound himselfe by an oathe,

18 That by two immutable things, wherein it is impossible, that God should lie, we might have strong consolation, which have our refuge to lay holde upon that hope that is set before us,

19 Which hope we have, as an acre of the foule, but sure and stedfast, and it entrench into that which is within the vaille,

20 Whether the forerunner is for us entered in, even Iesus that is made an hie Priest for ever after the order of Melchisedec.

21 He hath hitherto finished them up, to make diligently what things are to be considered in Melchisedec, 25 wherein he is like unto Christ. 26 Wherefore the Law should give place to the Gospel.

For this Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and a blessed him:

2 To whom also Abraham gave the tithe of all things, who first is by interpretation King of righteousness: after that, he is also King of Salem, that is, King of peace.

Figure of Christ, and these are the besdes of that comparison. Melchisedec was a King and a Priest: and such an one in dede is Christ our Lord, and a King of peace and righteousness: and such an one dede is Christ alone. Gen 14, 18. A King of peace and righteousness, and strictly blessing.

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Therefore, leaving the doctrine of the beginning of Christ, let us be led forward unto perfection, not lying againe the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisment, and laying on of hands, and of the resurrection from the dead, and of eternal iudgement.

3 And this will we doe if God permit, 4 For it is impossible that they which were once lightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 The anieles of which doctrine, were demanded of them which were not yet received members of the Church, at the dayes appointed for Baptisment: and of the children of the faithfull, which were baptizd in their infancie, when haustie were layed upon them. And of those as yet, two are by name recited: the resurrection from the dead, and the everall iudgement.

6 Hee addeth a rebemencie to his exhortation, and a most sharpe threatening of the certaine delusion that shall come to them which fall from God and his religion.

7 Chapter 12, 45. math. 12, 45. 2 per a. 10. b. In speech of a general backsliding, and such as doe altogether slip away from the faith, as do not of sinnes which are committed through the frailtie of man againe the first and second table. c. We must mark the force of this word, for it is the thing to be feared as Lydia did, who first heard God opened, Acts 16, 29, and another thing to be feared.

2 An other figure: Melchi-fedec before he was to be conſecrated, was without beginning and without ending, for neither his father nor his mother, nor his anothers, nor his own, were written of, and ſuch an one indeed is the Sonne of God, to wit an everlaſting Prieſt: as he is God's wonderfully begotten: as he is man without father, though wonderfully conceived.

3 Without father, without mother, without kindred, and hath neither beginning of his dayes, neither end of life: but is likened unto the Sonne of God, and continueth a Prieſt for ever.

4 Now conſider how great this man was, unto whom even the Patriarke Abraham gave the tithes of the ſpoiles,

5 For verely they which are the children of Levi, which receive the office of the Prieſthood, have a 4 commandment to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But hee whoſe kindred is not counted among them, received tithes of Abraham, and bleſſed him that had the promiſes.

7 And without all contradiction the leſſe is bleſſed of the greater.

8 And here men that die, receive tithes: but there hee receiveth them, of whom it is witneſſed, that he liveth.

9 And to ſay as the thing is, Levi alſo which receiveth tithes, payeth tithes in Abraham.

10 For hee was yet in the loines of his father Abraham, when Melchi-fedec met him.

11 If therefore a perfection had bene by the Prieſthood of the Levites (for under it the Lawe was eſtabliſhed to the people) what needed it furthermore, that another Prieſt ſhould riſe after the order of Melchi-fedec, and not to be called after the order of Aaron?

12 For if the Prieſthood be changed, then of neceſſity muſt there be a change of the Law.

13 For hee of whom theſe things are ſpoken, pertaineth unto another tribe, whereof no man is ſerved at the altar.

14 For it is evident, that our Lord ſprung out of Iuda, concerning the which tribe Moſes ſpake nothing, touching the Prieſthood.

15 And it is yet a more evident thing, becauſe that after the ſimilitude of Melchi-fedec there is riſen up another Prieſt.

16 Which is not made Prieſt after the Law of the carnall commandment, but after the power of the endleſſe life.

17 For hee teſtiſieth ſhis, 4 Thon art a Prieſt for ever, after the order of Melchi-fedec.

18 For the commandment that went afore, is diſannulled, becauſe of the weakneſſe thereof, and unprofitableſſe.

19 For the Law, made nothing perſie, but the bringing in of a better hope, made perſie, whereby we draw neere unto God.

20 And forasmuch as it is not without an oathe (for theſe are made Prieſts without an oathe:

21 But this is made with an oathe by him that ſayd unto him, 4 The Lord hath ſworne, and will not repent, Thou art a Prieſt for ever, after the order of Melchi-fedec.)

22 By fo much is Ieſus made a ſuerie of a better Teſtament.

23 And among them many were made Prieſts, becauſe they were not ſuffered to endure, by the reaſon of death.

24 But this man, becauſe hee endureth ever, hath a Prieſthood, which i cannot paſſe from one to another.

25 Wherefore, hee is able alſo perfectly to ſave them that come unto God by him, ſeeing hee ever liveth to make interceſſion for them.

26 For ſuch an high Prieſt it became us to have, which is holy, harmeleſſe, undefiled, ſeparate from ſinners, and made higher then the heavens:

27 Which needeth not dayly as thoſe high Prieſts to offer up ſacrifice, 4 firſt for his owne finnes, and then for the peoples: 13 For that did hee once, when he offered up himſelfe.

28 For the Law maketh men high Prieſts, which have infirmities: but the word of the oathe 14 that o was ſince the Law, maketh the Sonne, who is conſecrated for evermore.

10 Another argument, whereby it is proved, that hee is Prieſt of God, is this: that hee is everlaſting, fo hath he alſo an everlaſting Prieſthood, making moſt effectual interceſſion for them which by him come unto God. I which cannot paſſe away, k Hee is ſiſt and meet. 11 Another argument: Theſe are required in an high Prieſt Innocence, and perfeſt pureneſſe, which may ſeparate him from ſinners for whom hee offers. But the Levitical high Prieſts ſhall not be found to be ſuch, for they offer firſt for their owne finnes: But Chriſt offered no ſuch one, and therefore the true and only high Prieſt. 12 Lev. 16. 17. And being handleſſe afterward: the Levitical Prieſts offered ſacrifice firſt for ſacrifices, firſt for themſelves, and then for the people. But Chriſt offered not for himſelfe, but for others, not ſacrifices, but himſelfe, not oftentimes, but once. And this ought not to ſeeme ſtrange, ſay he, for ſomuch as they are weakke, but this man is conſecrated an everlaſting Prieſt, and that by an oathe. 13 That ſacrifice which he offered. 14 The commandment of God which was bound with an oathe. 15 Another argument taken of the time: for ſuch things are taken away by the latter. 16 Exhibited.

CHAP. VIII.

1 To prove more certainly that the ceremonies of the Law are abrogated, 2 he ſheweth that they were appointed to ſerve the heavenly patterne. 3 He bringeth in the place of Ieremie, 15 to prove the amendment of the olde covenant.

N Owe, 1 of the things which we have ſpoken, ſhis is the ſumme, that wee have had an high Prieſt, that ſitteth at the right hand of the throne of the Maieſtie in heavens,

2 And is miniſter of the Sanctuary, 3 and of that true Tabernacle which the Lord plight, and not man.

3 4 For every high Prieſtis ordained to offer both gifts and ſacrifices: therefore it was of neceſſity, that this man ſhould have ſome what alſo to offer.

4 They of Levi were high Prieſtes in an earthly Sanctuary, but Chriſt is in the heavenly. 1 A Officiarius. 2 They of Levi exerciſed their Prieſthood in a ſtrict tabernacle, but Chriſt heareth with him a faire other tabernacle, to wit, his body which God himſelfe made to be everlaſting, as it ſhall afterward be declared, chap. 9. 11. b Officiarius. 4 He bringeth a reaſon why it muſt needs be that Chriſt ſhould have a body (which he callen a tabernacle which the Lord might ſee) to wit, that he might have what to offer: for otherwiſe hee could not be an high Prieſt, and the ſelfe ſame body is both the tabernacle and the ſacrifice.

3 An other figure: Melchi-fedec in the beginning of his Prieſthood, was above Abraham, for hee tooke tithes of him, and bleſſed him as a Prieſt: Such an one is deſcribed in Scripture upon whom depended even Abraham ſanctification, and all the beleevers, and whom all men ought to worſhip as ſuch an one as the ſubour of all. 4 Num. 1. 5. 21. b Were begotten of Abraham. c He ſpake of the publique bleſſing which hee gave to the Prieſts of Iuda. 4 A double amplification. The firſt, that Melchi-fedec rooke the tithes, as one ſingularly to wit, in reſpect, that hee is the figure of Chriſt, for his death is in no place made mention of, and David ſetteth him fourth as an everlaſting Prieſt) but the Levitical Prieſts, as ſingularly, for they ſuccede one another: the ſecond, that Levi himſelfe was tithed in Abraham by Melchi-fedec. Therefore the Prieſthood of Melchi-fedec: that is, Chriſt's, who is pronounced to be an everlaſting Prieſt according to his order) is more excellent then the Levitical. 5 The third reaſon of this Epistle, wherein after hee hath proved Chriſt to be a King, a Prophet, and a Prieſt, hee now handleth diſtinctly the condition and excellence of all theſe offices, ſhewing that all theſe were but ſhadowes in all other, but in Chriſt they are true and perfeſt. 6 And hee beginneth with the Prieſthoode, whereupon alſo the former traicte ended, that by this means all the parts and members of this diſputation, may better hang together. And firſt of all hee proveth that the Levitical Prieſthood was imperfected. This hee doth another way, he promiſeth a long time after according to another order, that is to ſay, of another man of rule and ſalvation. d Iſaie Prieſthood of Levi could have made any man perſie. 6 Hee ſheweth how that by the institution of the new Prieſthood, not only the imperfection of the Prieſthood of Levi was declared, but alſo that it was changed for this: for theſe two cannot ſtand together, becauſe that firſt appointment of the tribe of Levi, did ſtir forth the tribe of Iuda, and made it alſo inferior to Levi: and this latter doeth place the Prieſthood in the tribe of Iuda. e Of the ſignification of Adarn. f Had any thing to doe about the altar. 7 Leat any man might obiect, that the Prieſthood indeed was tranſlated from Levi to Iuda, but yet conſidering that the ſame remaneth till, hee both weigheth and expoundeth theſe wordes of David, for ever, according to the order of Melchi-fedec, whereby alſo divers institution of Prieſthood is well perceived. 8 He proveth the diversitie and excellencie of the institution of Melchi-fede Prieſthood, by this, that the Prieſthood of the Law did ſtand upon the outward and bodily nooting: but the ſacrifice of Melchi-fede is ſet out to be everlaſting and more ſpirituall. 9 Not after the ordination, which commandeth fraile and tranſitory things, as it was done in Adarns conſecration, and that while Prieſthood. 10 Iſaies 110. 4. chap. 5. 6.

5 *Reason why he said that our first Priest is in the heavenly Sanctuary and not in the earth because, firstly because, he is the voice now, on the earth he could not minister in the earthly Sanctuary, secondly, because, there are yet Levitical Priests, which are appointed for him, that is to say, to be patrons of our sins, as examples, and to what purpose should the patron be if the true and original example is perfect.*

6 *He enters into the comparison of the old and transitorie Testament or covenant being but for a time, whereas the Levitical Priests were mediators, viz. the new, the everlasting Mediator, & therefore Christ is to be better than that in all respects, but also that that was abrogated by this. 7 He proves, b. by the testimony of Jeremiah, that the new Testament or covenant, and therefore that the first was not perfect.*

8 *Comparative the forme of the Tabernacle, 10 and the ceremonies of the Law. 11 unto the truth he is in Christ, 15 he concludes that now there is no more need of an other Priest, 24 because Christ himselfe had fulfilled his duties under the new covenant.*

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serve unto the paterne and shadowe of heavenly things, as Moses was called by God when he was about to finish the Tabernacle, & Se, sayd he, that thou make all things according to the paterne, shewed to thee in the mount.

6 But now our his Priest hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, which is established upon better promises.

7 For if that first Testament had bene blameable, no place should have bene sought for the second.

8 For in rebuking them hee faith, Beholde, the dayes will come, I say the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament :

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to lead them out of the land of Egypt : for they continued not in my Testament, and I regarded them not, faith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, I say the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their unrighteousnesse, and I will remember their finnes and their iniquities no more.

13 In that he faith a new Testament, he hath abrogate the olde : nowe that which is disannulled and waxed olde, is ready to vanish away.

CHAPTER IX.

1 *Comparative the forme of the Tabernacle, 10 and the ceremonies of the Law. 11 unto the truth he is in Christ, 15 he concludes that now there is no more need of an other Priest, 24 because Christ himselfe had fulfilled his duties under the new covenant.*

Then s the first Testament had also ordinances of religion, and a worldly Sanctuary,

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the Holy places,

3 And after the second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament overlaid round about with gold, wherein the golden pot, which had Manna, was, and * Aarons rod that had budded, and the tables of the Testament.

5 And over the Arke were the glorious Cherubims, shadowing the 4 mercie seate : of which things we will not now speake particularly.

6 Now when these things were thus ordained, the Priest went always into the first Tabernacle, and accomplished the service.

7 But into the second went the * hie Priest alone, once every yeere, not without blood which he offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost thus signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing.

9 Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the service,

10 Which onely stood in meates and drinkes, and divers washings, and carnall rites, which were enjoyed, until the time of reformation,

11 But Christ being come an high Priest of good things to come, y with a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goats and calves : but by his owne blood entred hee in once unto the holy place, and obtayned eternall redemption for us.

13 For if the blood of bulles and of goats, and the ashes of an heifer, sprinkling them that are uncleane, sanctifieth as touching the k purifying of the flesh,

14 How much more shall the * blood of Christ which through the eternall Spirit offered himselfe without fault to God, * purge your conscience from all dead workes, to serve the living God ?

15 And for this cause is he the Mediator of

1 Now bene commeth to the sacrifices which benedict in those daily sacrifices, and that yearly and solemn sacrifice, with the which the high Priest onely, but once every yeere, entred into the Holiest of all with blood, offered for himselfe and the people.

* Exod. 30, 10, leuit. 16. a. e For the finnes. Lookes Chap. 5. 3 Of that yearly sacrifice, with the which the high Priest onely, but once every yeere, entred into the Holiest of all with blood, offered for himselfe and the people.

not opened into heaven by those sacrifices (these to say, if the worshippers were not purged by them) why he went there as usual in us, & to visit, as he called backe to that spirituall example, that is to say, to Christ, who should correct all these things at his coming.

For that time that that figure had to last.

8 For they were as you would say a burden, from which Christ delivered us.

9 Now hee entred into the declaration of the figures, and first of all comparing the Levitical high Priest with Christ (that is to say, the figure with the thing itselfe) hee ascribed to Christ the administration of good things, as that is, everlasting, which those carnall things had respect unto.

7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, wherein the Sonne of GOD entred, as the Levitical high Priests into the other which was fraille and transitorie.

8 An other comparison of the blood of sacrifices with Christ. The Levitical high Priests entring by those their holy places into their Sanctuaries, so Christ himselfe, who is the true and eternall high Priest, entred by his holy bodie of his, entred by into heaven if life, offering his owne most pure blood for an everlasting redemption : For one selfe same Christ underwent both to the bie, Trieth, and the Tabernacle, and the sacrifices, and the offering themselves, as the truth, to the figures, so that Christ is both the high Priest, and Tabernacle, and Sacrifice, yea, all these both truly, and for ever.

9 For in this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goat, the other a heifer, or calf.

10 If the offering of blood had beene of bulles, was a true and effectuall signe of purifying and cleansing, howe much more shall the thing it selfe and the truth being present, which in times past was shadowed by those externall Sacraments, that it is to say, his blood which is in fact for mans blood, that it is also the blood of the Sonne of God, and therefore hath an availing vertue of purifying and cleansing, do it.

11 Hee considered the figures apart, being separate from the thing it selfe.

12 From finnes which proceede from death and being freed from the bondage of the former figures, the new Testament which was before time promised, wherein those outward things had respect, is now indeed established, by the vertue wherof all transgressions might be taken away, & heaven is made opened unto us : wherof it followeth that Christ shed his blood also for the Fathers : For hee was shadowed by those olde ceremonies, otherwise, unless he had served to represent him, they had bene working at all profitable. Therefore this Testament called the Lawe, but as concerning the vertue of it, (that is to say, remission of finnes) but in respect of that time, when it was firste set on foot, that it is to say, wherein Christ was indeede exhibited to the world, and fulfilled all things which were necessary to our salvation.

unto them after those days, sayth the Lord, I will put my Laws in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember 6 no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Offering therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place.

20 By the new and living way, which he hath prepared for us, through the vail, that is, his flesh :

21 And seeing wee have an high Priest, v which is over the house of God,

22 Let us draw neere with a true heart in assurance of faith, our hearts being pure from an evill conscience,

23 And washed in our bodies with pure water, let us keepe the profession of our hope, without wavering, (for he is faithfull that promised.)

24 And let us consider one another, to provoke unto love, and to good workes,

25 Not forsaking the fellowship that we have among our selves, as the manner of some is : but let us exhort one another, and that so much the more, because ye see that the day draweth neere.

26 For if we sinne * willingly after that wee have received and acknowledged that truth, there remaineth no more sacrifice for finnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall devoure the * adversaries.

28 He that despiseth Moses Law, dieth without mercy * under two, or three witnesses :

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doeth despise the Spirit of grace ?

30 For we know him that hath said, * Vengeance belongeth unto mee : I will recompense, faith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the living God.

32 Now call to remembrance the dayes that are pasted, in the which after ye had received light, ye indured a great fight in afflictions,

33 Partly while ye were made a gazing stock both by reproaches and afflictions, and partly while ye became 9 companions of them which were so tossed to and fro.

34 For both ye sorrowed with mee for my

bonds, and suffered with ioy the spoiling of your goods, knowing in your selves how that ye have in heaven a better, and an enduring * subistance.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a very flite while, and he that shall come, will come, and will not tarie.

38 * Now the iust shall live by faith : but if any withdraw himselfe, my soule shall have no pleasure in him.

39 But wee are not they which withdrawe our selves unto perdition, but followe faith unto the conservation of the soule.

CHAPTER XI.

He declareth in the whole Chapter, that the Fathers, attained salvation no other way then by faith, that the Iewes may knowe that by the same only, they are kept unto the Father in an holy way.

Now a faith is the grounds of things which are hoped for, and the evidence of things which are not seene.

1 For by it our * elders were well reported of.

2 Through faith wee understand that the world was ordeined by the word of God, so that the things which wee see, are not made of things which did appeare.

4 By faith Abel * offered unto God a greater sacrifice then Cain, by * the which he obtained witness that he was righteous, God testifying of his gifts : by the which faith also he being dead, yet speakeh.

5 By faith was * Enoch translated, that he should not * see death : neither was he found : for God had translated him : for before he was translated, was reported of, that he had pleased God.

6 But without faith it is impossible to please him : for he that cometh to God, must believe that God is, and that hee is a rewarder of them that seeke him.

7 By faith * Noe being warned of God of the things which were as yet not seene, mooved with reverence, prepared the Arke to the saving of his household, through the which Arke he condemned the world, and was made heire of the righteousnesse, which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to goe out into a place, which he should afterward receive for inheritance, and he went on, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a city having a * foundation, whose builder and maker is God.

11 Through faith * Sara also received strength to conceive seede, and was delivered of a child when she was past age, because shee iudged him faithful which had promised.

12 And therefore sprang thereof one, even of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in 9 faith, and received not

Gods and riches,

He will come within this very little while.

Heb. 11. 1. Rom. 1. 17. gal. 3. 1.

12 See commendeth the excellency of a sure faith by the skie, because it is the only way to life, which hee teche he setteth forth and amplifieth by saying the contrary againe.

13 An excellent description of faith by the effects, because it effectueth things which are by eye in hope, and setteth it it were before our eyes things that are invisible.

14 He sheweth that the Fathers ought to be accounted of, by this vertue.

15 That is, those Fathers of whom we came : and whose authorities and example ought to move us very much.

16 Gen. 1. 1. Job. 1. 10.

17 He sheweth the propriety of faith by setting out unto us most picked examples of such as from the beginning of the world excelled in the Church.

18 So that the world which we see, which was not made of any matter that appeared or was before, but of nothing.

19 Abel.

20 Gen. 4. 1.

21 Mat. 3. 33.

22 Enoch.

23 Gen. 15. 5.

24 That he should not die.

25 This reward is not referred to our merits, but to the free promise.

26 Paul teacheth in Abraham the father of all the faithful.

27 Rom. 4. 4.

28 Noe.

29 Gen. 6. 13.

30 Abraham and Sara.

31 Gen. 12. 4.

32 This foundation is set against their rhabodies.

33 Gal. 3. 14.

34 It is likely to beare children, as if he had bene full of seed, which they had while they lived, and followe them even to their grave.

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Why then, where is the fire of our... 17 And their finnes and iniquities will I remember 6 no more. 18 Now where remission of these things is, there is no more offering for sinne. 19 Offering therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place. 20 By the new and living way, which he hath prepared for us, through the vail, that is, his flesh : 21 And seeing wee have an high Priest, v which is over the house of God, 22 Let us draw neere with a true heart in assurance of faith, our hearts being pure from an evill conscience, 23 And washed in our bodies with pure water, let us keepe the profession of our hope, without wavering, (for he is faithfull that promised.) 24 And let us consider one another, to provoke unto love, and to good workes, 25 Not forsaking the fellowship that we have among our selves, as the manner of some is : but let us exhort one another, and that so much the more, because ye see that the day draweth neere. 26 For if we sinne * willingly after that wee have received and acknowledged that truth, there remaineth no more sacrifice for finnes, 27 But a fearefull looking for of iudgement, and violent fire, which shall devoure the * adversaries. 28 He that despiseth Moses Law, dieth without mercy * under two, or three witnesses : 29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doeth despise the Spirit of grace ? 30 For we know him that hath said, * Vengeance belongeth unto mee : I will recompense, faith the Lord. And againe, The Lord shall iudge his people. 31 It is a fearefull thing to fall into the hands of the living God. 32 Now call to remembrance the dayes that are pasted, in the which after ye had received light, ye indured a great fight in afflictions, 33 Partly while ye were made a gazing stock both by reproaches and afflictions, and partly while ye became 9 companions of them which were so tossed to and fro. 34 For both ye sorrowed with mee for my

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*How is the figure
of a promise for the
things promised.
1 For the Patriarkes
wee went when they
received the
promises, to professe
their religion by
building of Altars,
and calling on the
name of the Lord.*

the promises, but sawe them asraie off, and beleeved them, and I received them thankfully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say such things, declare plainly, that they seeke a country.

15 And if they had bene mindfull of that country, from whence they came out, they had leasure to have returned.

16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith Abraham offered up Isaac, when he was tried, and he that had received the promises, offered his onely begotten sonne.

18 (To whom it was said, In Isaac shall thy seede be called.)

19 For hee considered that God was able to raise him up even from the dead: from whence he received him also after a fort.

20 By faith Isaac blessed Jacob and Esau, concerning things to come.

21 By faith Jacob when he was a dying, blessed both the sonnes of Ioseph, and leaning on the end of his staffe, worshipped God.

22 By faith Ioseph when hee dyed, made mention of the departing of the children of Israel, and gave commandment to his bones.

23 By faith Moses when hee was borne, was hid three months of his parents, because they saw hee was a proper childe, neither feared they the Kings commandment.

24 By faith Moses when hee was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer adversitie with the people of God, then to enjoy the pleasures of sinne for a season,

26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had respect unto the recompense of the reward.

27 By faith hee forsooke Egypt, and feared not the fiercenes of the king: for hee endured, as hee that saw him which is invisible.

28 Through faith hee ordained the Passover, and the effusion of blood, least hee that destroyed the first borne, should touch them.

29 By faith they passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed up.

30 By faith the walls of Jericho fell downe after they were compassed about seven dayes.

31 Rahab perished not with them which obeyed not, when shee had received the spies peaceably.

32 And what shall I more say for the time would be too thort for me to tell of Gedeon, of Barac, and of Sampson, and of Iephte, also of David, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousness, obtained the promises, flopped the monthes of Iyons,

34 Quenched the violence of fire, escaped the edge of the sworde, of weak were made strong, waxed valiant in battell, were to fight the armies of the aliens,

35 The women received their dead raised to life.

life: other also were racked, and would not be delivered, that they might receive a better resurrection.

36 And others have beene tried by mockings and scourgings, yea, moreover by bonds, and imprisonment,

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered up and downe in sheeces skinned, and in goats skinned, being destitute, afflicted, and tormented:

38 Whome the world was not worthy of, they wandered in wildernesses and mountains, in dennes, and caves of the earth.

39 And these all through faith obtained good report, and received y not the promise,

40 God providing a better thing for us, that without us should not be made perfecte, as our ancestors also their cooperation and ours, for their justification, and hang upon Christ, who was exhibited to us on our dayes.

CHAPTER II.

He doth not onely by the examples of the Fathers before recited exhort them to patience and constancie, but also by the example of Christ, as That the chastening of God cannot be rightly judged by the uncorrected sense of our flesh.

Wherefore, let us also, seeing that we are compassed with so great a cloud of witnesses, cast away every thing that pteffeth downe, and the sinne that a hangeth us fast on: let us run with patience the race that is set before us,

2 Looking unto Iesus the author and finisher of our faith, who for the joy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endureth such speaking against sinners, least ye should be wearied and faint in your mindes.

4 Ye have not yet resisted unto blood, striving against sinne.

5 And yee have forgotten the consolation, which speaketh unto you as unto children, My sonne, despite not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whome the Lord loveth, hee chasteneth: and hee scourgeth every sonne that hee receiveth.

7 If yee endure chastening, God offered himselfe unto you as unto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore yee be without correction, whereof all are partakers, then are ye bastards, and not sonnes.

9 Moreover wee have had the fathers of our bodies which corrected us, and we gave them reverence: should we not much rather be in subjection unto the father of spirits, that we might live?

10 For they verely for a few dayes chastened

us: for how great is Iesus in comparison of us, and how farre more grievous things did hee suffer then wee? Hee taketh an argument of the paine which cometh to us by Gods chastisement, unless wee be in fault. First of all because sinne, or that rebellious wickednes of our flesh, by this means is purged away, secondly, because they are testimonies of his fatherly good will towards us, in so much that they shew themselves to be bastards, which cannot abide to be chastened of God. Prov. 13: 24. 6 Thirdly if all men yield this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, shall we not be much more subject to our Father: who is the Author of the spirit and everlasting life? 7 An amplification of the same argument: These Fathers have corrected us after their fashon, for some stalle and transitory profuse: but God chasteneth and instructs us, for our fathers profuse, to make us partakers of his holinesse, which thing although these our fathers doe not perfectly perceive, yet the end of the matter proceedeth in.

Gen. 22. 10.
1 Tried of the
Lord.
1 Although the
promises of life
were made in that
only begotten sonne
Isaac, yet hee was ap-
pointed him to die,
and to give his hope
to be believed in hope.
1 Gen. 22. 18.
1 Gen. 9. 7.
1 From which
death.
1 For there was not
the true and
bride death of Isaac,
but as it was the
death, by means whereof
hee seemed alive as
yet were to have
risen againe.
1 Isaac.
1 Gen. 27. 18, 29.
1 Jacob.
1 Gen. 48. 15.
1 Gen. 49. 33.
1 Ioseph.
1 Gen. 50. 25.
1 Moses.
1 Exod. 22. 28.
1 They were not
afraid to bring him
up.
1 Exod. 11. 6.
1 Exod. 21. 2.
1 Such pleasures
as hee could not enjoy,
yet hee must needs
enjoye.
1 Gods wrath against
him.
1 Exod. 12. 23.
1 The red sea.
1 Exod. 14. 22.
1 Jericho.
1 Iosh. 6. 10.
1 Rahab.
1 A notable
example of Gods
goodnesse.
1 Iosh. 2. 23.
1 Iosh. 2. 21.
1 Courteously and
friendly, for shee
did not onely not
hate them, but also
kept them safe.
1 Gideon, Barac,
and other Judges,
and Prophets.
1 Iudg. 6. 12.
1 Iudg. 6. 6.
1 Iudg. 13. 24.
1 Iudg. 11. 11. and
12. 7.
1 The fruit of this
promise.
1 Hee seemeth to
mean the fruit
of that woman of Sarracen, whoe since Elias refused against from death: and the Shemaritanes, whoe since Elias refused to be a mocker.

3 The confession, we must go forward continually and keepe a way a right course and (as far as we may) without any lagging or stumbling.

4 The description of a man that is out of heart and cleave disaffected.

5 For a right course, and to that you then example of others to follow.

6 Rom. 12. 18. 9 We must live in peace, and gentleness with all men.

10 We must studie to obide one another, both in doctrine and example of life.

11 That no benefit, or backsliding be of offence.

12 We must shew forecaution, and a prophane mind, that is, such a mind, as giveth no place to Gods due honour, which wickedness how severely God will as length punish, the horrible example of Esau serveth us.

13 Gen. 25. 33. * Gen. 27. 38. There was no place left for his repentance: and it is repreh by the example of his repentance was, for when he was gone out of his fathers sight, he threatened his brother to kill him.

14 Now he applieth the same exhortation, to the Prophetically Kingly office of Christ, compared with Moses, after this sort, If the multitude of the Law were so great, how shouldst thou think you that the glory of Christ and the Gospel is? And this comparison he declares all particularly.

15 Eod. 19. 16. Which might be touched with haundes, which was of grosse and earthly matter.

16 Eod. 19. 12. The shape and forme which he saw, which was no counterfeit and forged shape, but a true one. He calleth them that are taken up into heaven, although one part of them doeth sleep in the earth.

17 The applying of the former comparison, if it were not lawful to commune his words which spake on the earth, how much lesse his voice which is in heaven?

18 He commeth the steadfastnesse of the Gospel, whereunto the whole world was shaken, and even the firm frame of heaven was as it were afflicted, with the small and vanishing foud of the governance by the Law.

19 Ange. 7. The first it appeareth evidently in this, that the Prophet speaketh of the calling of the Gentiles, that these words must be referred to the Kingdom of Christ.

20 A general exhortation to live reverently and religiously, unto the most happy subjection of our mightie a King, who is as himself his most mightily, so doth he most fully revenge the insolent, And this is the summe of a Christian life, respecting the first table,

as after their owne pleasure, but he chastened us for our profite, that we might be partakers of his holinesse.

11 Now no chafing for the present seemeth to be ioyous, but grievous: but afterward, it bringeth the quiet fruite of righteousness, unto them which are thereby exercised.

12 Wherefore life up your hands which hang downe, and your weak knees.

13 And make straight steps unto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holines, without the which no man shall fee the Lord.

15 Take heede, that no man fall away from the grace of God; let no fruit of bitterness spring up and trouble you; lest thereby many be defiled.

16 Let there be no fornicator, or prophane person as Esau, which for one portion of meate sold his birthright.

17 For ye know how that afterward also when he would have inherited the blessing, he was reiected: for he found no place to repentance, though he sought that blessing with teares.

18 For ye are not come unto the mount that might be touched, nor unto burning: here, nor to blacknesse and darkenesse, and tempest.

19 Neither unto the found of a trumpet, and the voice of wordes, which they that heard it, excused themselves, that the word should not be spoken to them any more.

20 For they were not able to abide that which was commanded, * yea, though a beaust touch the mountaine, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight which appeared, that Moses said, I feare and quake.)

22 But ye are come unto the mount Sion, and to the citie of the living God, the celestiall Hierusalem, and to the companie of innumerable Angels.

23 And to the assembly and congregation of the firstborne, which are written in heaven, and to God the iudge of all, and to the spirits of iust and perfect men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 See that ye despire not him that speaketh: for if they escaped not which refused him, * yf spake on earth: much more shall we not escape, if we turne away from him that speaketh from heaven.

26 Whose voice then shooke the earth, and now hath declared, saying, * Yet I once more will I shake, not the earth only, but also heaven.

27 And this words, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing we receive a King-

dome, which cannot be shaken, let us have grace whereby we may serve God, that we may please him with reverence and feare.

29 For even our God is a consuming fire,

CHAP. XIII.

1 The fourth good lesson not only for manners, but also for doctrine.

Let us brotherly love continue.

2 Be not forgetfull to entertaine strangers: for thereby some have received Angels into their houses unawares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the bodie.

4 Marriage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will iudge.

5 Let your conversation be without covetousnesse, and be content with those things that ye have, for he hath said,

6 * I will not faile thee, neither forsake thee: * For that wee may boldly say, * The Lord is mine helper, neither will I feare what a man can doe unto me.

7 Remember them which have the oversight of you, which have declared unto you the worde of God: whose faith follow, considering what hath bene the end of their conversation. Iesus Christ yesterday, and to day, the san also is for ever.

8 But not carried about with divers and strange doctrines: for it is a good thing that the heart be stabilised with grace, and not with means, which have not profited them that have bene occupied therein.

9 Wee have an altar, whereof they have no authoritie to eate, which serve in the Tabernacle.

10 For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

11 Therefore even Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

12 Let us goe forth to him therefore out of the campe, bearing his reproach.

13 For here have we no continuing citie: but we seeke one to come.

14 Let us therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lips, which confess his Name.

15 Neither is this day saved, neither shall be saved hereafter. He toucheth which mixed an external worship, and especially the difference of meates, with the Gospel, which doctrine be plainly commended as cleane repugnant to the benefite of Christ.

16 By this one kind which concerneth the difference of cleane and unclean meates, we have to understand all heteron all sorts of superstitions, which are not of the spirit superstitiously.

17 He rebuketh their error by an apt and comparison: They which in times past served the Tabernacle, did not eate of the sacrifices: whose blood was brought for sinne into the holy place by the high Priest. Moreover these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serve the Tabernacle, that is, such as stand in the service of the Law: but let us be stablished to follow him out of Hierusalem, from whence hee was callt out and suffered: for in this his Galil, who is like the true h, answereth this figure in that hee suffered without the gate.

18 By the Altar, hee meaneth the offering: whereof they cannot be partakers which stubbly retaine the rit of the Law.

19 Levit. 4. 11. and 6. 30. and 16. 17. Hee hath on further in this comparison, and sheweth that this also signified unto us, that the goodly followers of Christ must as we were out of the world, bearing his cross, which Gal. 1. 10. Now that those corporal sacrifices are taken away, be teacheth us that the true sacrifices confession remaine, which consist partly in giving of thanks, and partly in liberality, with which sacrifices indeed God is glorified.

10 Hebr. 24. 28

By reverence is meant that honest damnable which keepeth them in their duties.

Religious and godly feare.

Deut. 10. 24.

Rom. 12. 18.

11 Tit. 2. 10. In the second table, the summe whereof is charitie, especially toward strangers, and such as are afflicted.

12 1 Pet. 4. 9.

13 Gen. 25. 33.

14 And 19. 3.

15 Be so much touched, as if their interest were yours.

16 Hee commendeth chaste marriage, as most profitable in all sorts of men, and threateth with vertu destruction from God, against whoremongers and adulterers.

17 A covetousnesse is condemned, against which is set a contented mind with that which the Lord hath given.

18 Evid. the Lord is mine.

19 Ioh. 14. 5.

20 Pl. 118. 6.

21 He feareth man against God.

22 We have to ext before us the example of our Saviour Christ, whose meates were eaten by the Christians, whose we ought diligently to follow.

23 Hee rebuketh the summe of the doctrine, to scilicet, the overly ground of all sorts of manners, and that is this: That we ought to quiet and content our selves in Christ only: for thereunto we have no man saved without the knowledge of him.

24 He toucheth which mixed an external worship, and especially the difference of meates, with the Gospel, which doctrine be plainly commended as cleane repugnant to the benefite of Christ.

25 By this one kind which concerneth the difference of cleane and unclean meates, we have to understand all heteron all sorts of superstitions, which are not of the spirit superstitiously.

26 He rebuketh their error by an apt and comparison: They which in times past served the Tabernacle, did not eate of the sacrifices: whose blood was brought for sinne into the holy place by the high Priest. Moreover these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serve the Tabernacle, that is, such as stand in the service of the Law: but let us be stablished to follow him out of Hierusalem, from whence hee was callt out and suffered: for in this his Galil, who is like the true h, answereth this figure in that hee suffered without the gate.

27 By the Altar, hee meaneth the offering: whereof they cannot be partakers which stubbly retaine the rit of the Law.

28 Levit. 4. 11. and 6. 30. and 16. 17. Hee hath on further in this comparison, and sheweth that this also signified unto us, that the goodly followers of Christ must as we were out of the world, bearing his cross, which Gal. 1. 10. Now that those corporal sacrifices are taken away, be teacheth us that the true sacrifices confession remaine, which consist partly in giving of thanks, and partly in liberality, with which sacrifices indeed God is glorified.

10 Hebr. 24. 28

10 We must obey the writings and admonitions of our Ministers and Elders, which watch for the salvation of the souls which are committed unto them.

a. That is, writes to no one man, citie or country, but to all the Iewes generally, being usually dispersed.

b To all the beleiv- ing Iewes of what Tribe they were, and are dispersed thow- the whole world.

c The first place com- mending our afflic- tions, wherein we ought not to be cast downe and be faint heere: but rather reioyce and be glad.

d Seeing their condi- tion was miserable in that fancie- ring aboud, be doeth well to begin as he doeth.

e The first argu- ment, because our faith is tried through afflictions: which ought to be more pure, for so it is behevov- able for vs.

3. Row, 13. b. The second, Be- cause, as farre passing and most excellent vertue; as by thymeas ingreded in us. And patience, as farre passig is tried, with those manifold temptations. 6. The third That where with our faith is tried, is by the instrument wherewith we are tempted, which is by afflictions, as by the word of God doeth profit and line us. An answer to a pitty objection: It is easily said, but the performing of it in Charit. 7. An answer to that we needen this case a farre other manner of it is not so easily done. He saith, that we needen this case a farre other manner of it is not so easily done. He saith, that we needen this case a farre other manner of it is not so easily done.

16 To do good, and to distribute forget not: for with such sacrifices God is pleased. 17 O obey them that have the oversight of you, and submit your selves: for they watch for your souls, as they that must give accounts, that they may do it with ioy, and not with griefe: for that is unprofitable for you. 18 Pray for us, for we are assured that we have a good conscience in all things, desiring to live honestly. 19 And I desire you somewhat the more earnestly, that ye fo doe, that I may be restored to you more quickly. 20 The God of peace that brought againe from the dead our Lord Iesus, the great shephard of the sheepe, through the blood of the ever- lasting Covenant,

that he hath vsed but few words to comfort them, having spent the sheepe, through the blood of the ever- lasting Covenant, that he hath vsed but few words to comfort them, having spent the sheepe, through the blood of the ever- lasting Covenant,

and saluted certain brethren familiarly and friendly.

21 Make you perfect in all good workes, to doe his will, working in you that which is pleasa- vant in his sight through Iesus Christ, to whom be praise for ever and ever, Amen. 22 I beseech you also, brethren, suffer the words of exhortation: for I have written unto you in fewe words. 23 Know that our brother Timothyes is delivered, with whom (if he come shortly) I will see you. 24 Salute all them that have the oversight of you, and all the Saintes. They of Italie salute you, and all the Saintes. They of Italie salute you, and all the Saintes.

25 Grace be with you all, Amen. 4 Written to the Hebrewes from Italie, and sent by Timothyus.

4 He entreateth of patients, 6 of faith, 10 and of levittines of minde in rich men. 13 That temptation is not out of God for our evil. 17 In what manner the word of life must be received.

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made lowe: 9 for as the flour of the grasse, shall he vanish away. 11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the goodly shape of it perissheth: even so shall the rich man wither away in all his workes. 12 Blessed is the man, that endureth temptation: for when he is tried, hee shall receive the crowne of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. 14 But everie man is tempted, when he is drawn away by his owne concupiscence, and is enticed. 15 Then when lust hath conceived, it bringeth forth a sinne, and sinne when it is finished, bringeth forth death. 16 Erre not my deare brethren. 17 Every good giving and every perfect gift is from above, and cometh downe from the Father of lights, with whom is no variablenesse, neither shadow of turning. 18 Of his owne will begate he us with the word of truth, that we should be as the first fruits of his creatures. 19 Wherefore my deare brethren, let every

9 An argumēt taken of the verities of nature themselves, for that they are both vaine and uncertain. 10 Efa 40. 6. 11 Pet. 2. 24. 12 Whatsoever the elder purposeth in him, or doeth. 13 The conclusi- on: Therefore we must patiently beare the crosse; and heedeth a fourth arguments which comprehendeth the summe of all the former, to wit, because we come by this way to the cettowne of life, but yet of grace according to the promise.

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THE GENERAL EPISTLE OF IAMES.

CHAP. I.

1 He entreateth of patients, 6 of faith, 10 and of levittines of minde in rich men. 13 That temptation is not out of God for our evil. 17 In what manner the word of life must be received.

Ames a servant of God, and of the Lord Iesus Christ, and to the twelve Tribes, which are scattered abroad, salutation, 2 My brethren, count it exceeding ioy, a when yee fall into divers tentations, 3 Knowing that the trying of your faith bringeth forth patience, 4 And let patience have her perfect worke, that ye may be perfect and entier, lacking nothing, 5 If any of you lacke wisdom, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him. 6 But let him aske in faith, and f waver not: for he that wavereth, is like a wave of the sea, tost of the winde, and carried away. 7 Neither let that man thinke that he shall receive any thing of the Lord. 8 A double minded man is unstable in all his wayes. 9 Let the brother of b lowe degree reioyce in that he is exalted: 10 & Again, he that is rich, in that hee is

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man be swift to heare, slowe to speake, and slowe to wrath.

20 For the wrath of man doeth not accomplish the Righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluous of malitiousnesse, and receive with a meekenesse the word that is grafted in you, which is able to save your soules.

22 ¶ And be ye doers of the word, and not hearers onely, lest deceiving your owne selves.

23 For if any heare the word, and doe it not, he is like unto a man, that beholdeth his naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediatly, what manner of one he was.

25 But who lookeeth in the perfect lawe of libertie, and continueth therein: hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his deed.

26 ¶ If any man among you seeme religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is vaine.

27 ¶ Pure religion and undefiled before God, even the Father, is this, to visit the fatherlesse, and widows in their adversitie, and to keepe himselfe unpotted of the world.

28 ¶ He shall be blessed that doeth as we all speake, which is contrary that puritie whereunto we are borne againe, the lively image wherof we hold in the Law. x Behaving himselfe just: for workes are the way to faith.

29 The third admonition: The word of God precepeth a rule not onely to do well, but also to speake the word. y The first one of all brethren, and ready to do well, and to speak the word. z The first one of all brethren, and ready to do well, and to speak the word. z The first one of all brethren, and ready to do well, and to speak the word.

30 To have a care of them, and to helpe them as much as you can.

CHAP. I.

¶ Hee faith, that to have respect of persons is not agreeable to Christ's faith, 14 which is professe to what is not enemy, to judge as we seee in all degrees of mercie and charitie, 21 after the example of Abraham.

MY brethren, have not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparel, and there come in also a poore man in vile raiment,

3 And ye have a respect to him that weareth the gay clothing, and say unto him, Sit thou here in a goodly place, and say unto the poore, Stand thou there, or sit here under my footstool,

4 Are ye not partiall in a your selves, and are become Judges of evil thoughts?

5 Hearken my beloved brethren, hath not God chosen the poore of this world that they should be rich in faith, and heires of the kingdome which hee promised to them that love him?

6 But ye have despised the poore. 3 Doe not the rich oppresse you by tyranny, and doe they not draw you before the judgement seats?

7 Doe not they blaspheme the worthy Name after which ye be named?

8 ¶ But if ye fulfill the Royall Law according to the Scripture, which faith, Thou shalt love thy neighbour as thy selfe, ye doe well.

9 But if ye regard the persons, ye commit sinne, and are rebuked of the Law, as transgressours.

10 ¶ For whosoever shall keepe the whole Law, and yet faileth in one point, he is guilty of all.

11 ¶ For he that saith, Thou shalt not commit adultery, sayd also, Thou shalt not kill. Nowe though thou doest none adultery, yet if thou killest, thou art a transgressor of the Law.

12 ¶ So speake ye, and so does as they that shall be judged by the Law of libertie.

13 For these shall be condemnation mercilesse to him that sheweth not a mercie, and mercie receiveth against condemnation.

14 ¶ What availeth it my brethren, though a man faith, he hath faith, when he hath no workes: can that faith save him?

15 ¶ For if a brother or a sister be naked and destitute of dailie food,

16 And one of you say unto them, Depart in peace: warme your selves, and fill your bellies, and withstanding ye give them not those things, which are needfull to the bodie, what helpeth it?

17 Even to the faith, if it have no workes, is dead in it selfe.

18 But if some man might say, Thou hast the faith, and I have workes: shew we thy faith out by thy workes, and I will shewe thee my faith by my workes.

19 ¶ Thou believest that there is one God: thou doest well: the devils also beleve it, and tremble.

20 ¶ But wilt thou understand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father justified through workes, and when he offered Isaac his sonne upon the altar?

22 Seest thou not that the faith wrought with his workes, and through the workes was the faith made up perfect?

23 And the Scripture was fulfilled which saith, Abraham beleeveth God, and it was imputed unto him for righteousnesse: and hee was called the friend of God.

24 ¶ Delivered from the curse of the Law by the mercie of God, that in like sort we should be made rich in faith and good will one towards another, a death which is not a death, but a life, shall not take of the grace of God. b He that is hated is a curse against his neighbour, which helpeth him not, he shall find God an hard and rough Judge to himselfe.

25 ¶ The first place which bangev verie well with the forme treatise, touching a true and lively faith. And the propitiosness of this place is: faith which bangev not fourth workes, is not this faith whereby we are justified, but an image of faith: or else this, they are not justified by faith, which have not the effects of faith.

26 ¶ The first reason taken of a similitude: If a man say to me that he is hungry, Fillythy belly, and yet giveth him nothing, this shall not be true charitie: so if a man say he believeth, and bringeth forth no workes of his faith, this shall not be a true faith: but a certain dead thing set out with the name of faith, whereof no man hath to brag: unlesse he will openly incurte reprehension, seeing that the cause is understood by the effects. i Nay, thus may every man beare downe the pride.

27 ¶ Another reason taken of a similitude: If such a faith were the true faith whereby we are justified, the devils should be justified: for they have that, but yet notwithstanding they tremble, and are not justified therefore, neither is that faith a true faith. The third reason from the example of Abraham, who no doubt had a true faith: but in offering his sonne, shewed himselfe to have that faith which was not void of workes, and therefore he received a true testimonie when it was said, that faith was imputed to him for righteousnesse. k Was he not by his workes knowne and found to be justified by his speakeh not here of the causes of justification, but by what effects we may know that a man is justified. l G. nef. ad. 10.

28 ¶ The faith was declared to be a true faith, and that by workes. m Then was the Scripture fulfilled, when it was said plainly, how truly it was written of Abraham. n Gen. 22. 6. Rom. 4. 3. Galat. 3. 6.

¶ That which God appointeth.

¶ By merckes, he meaneth modestie, and whatsoever contrary to ambitious and pride stomache.

¶ Math. 7. 21.

¶ Rom. 2. 13.

¶ Another admonition. Therefore if Gods word heareth, that we may frame our lives according to the precept thereof.

¶ He addeth reasons: that those men which are false cause they that doe otherwise, but very much hurt themselves.

¶ Secondly because they lose the chief use of Gods word.

¶ Which correct not by the faults that they knowe. u He alleth to what is not in the Law, which is contrary that puritie whereunto we are borne againe, the lively image wherof we hold in the Law.

¶ The third admonition: The word of God precepeth a rule not onely to do well, but also to speake the word. y The first one of all brethren, and ready to do well, and to speak the word.

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¶ To have a care of them, and to helpe them as much as you can.

¶ The fifth: Charitie which proceedeth from a true faith cannot stand with the accounting of persons: which be grooves plainly by seeing fourth their example, who with the reproach or disdain of the poor, honour the same.

¶ For if we know what Christs glory is, and esteeme it as we ought to doe, there would not be such respect of persons there.

¶ Levit. 24. 15.

¶ Act. 1. 47. and 16. 39. Prov. 24. 13.

¶ In a word just, and honourable place.

¶ He sayeth not (which you might not see) by this means with our selves judged one man to be preferred before another?

¶ Hee telleth that they are perverse and naughty judges, which preferre the rich before the poore, by that that God on the contrary file preferreth the poore, whom he hath enriched with true riches, before the rich.

¶ The needs and wretched, and (if we measure it after the opinion of the world) the veriest afflict of all men.

¶ Secondly, he proveth them to be made men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them have bene always, against whom bee set forth the poore and afflicted, a word for word, which is called upon of you.

¶ The conclusion: Charitie which God preferreth cannot agree with the seeing of persons being: whoe we must walke in the Kings high way.

¶ The Law is said to be royal and like the Kings high way, for that it is plain and without turnings, and that the Law calleth every one to his neighbour, without respect, whom we may helpe by any kind of duty.

¶ A newe argument to prove the same conclusion: They do not love their neighbours, which neglect some, and ambitiously honour other: for hee that loveth his neighbour, which God, which uttereth of him the commendation of God, that is not so commo-dious for him, may be a rather guilty generally for the breach of the whole Law, although he observe the residue.

¶ Not that all finnes are equal, because he that breaketh one of the Lawes fineth the multitude of the Lawe given.

¶ A prooof because the Law-maker is the firste lawe, and the body of the Law cannot be denied.

¶ The conclusion of the whole creature: we are upon this condition

¶ In like sort we should be made rich in faith and good will one towards another, a death which is not a death, but a life, shall not take of the grace of God.

¶ He that is hated is a curse against his neighbour, which helpeth him not, he shall find God an hard and rough Judge to himselfe.

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¶ The faith was declared to be a true faith, and that by workes.

¶ Then was the Scripture fulfilled, when it was said plainly, how truly it was written of Abraham.

¶ Gen. 22. 6. Rom. 4. 3. Galat. 3. 6.

24 12 Ye

12 The conclusion is: he is only justified that hath that faith which worketh lowliness.

24 Ye see then how that of workes a man is justified, and not of faith only. 25 Likewise also was not Rahab the harlot justified through workes, when she had received the messengers, and sent them out another way? 26 For as the body without the spirit is dead, even so the faith without workes is dead.

Of that dead and fruitless faith which ye heare of.

13 A fourth reason: taken from a like example of Rahab the harlot, who also proved by her workes that she was justified by a true faith. 14 The conclusion repeated againe: faith which hath no good fruits and workes, it is not faith, but a dead carcase.

CHAP. III.

3 The sheere that a Christian man must govern his tongue with the bridle of faith and charitie, 6 hee declareth the commodities and mischiefs that issue thereof, 15 and how much man's wisdom is 17 differeth from heavenlie.

MY brethren, be not many masters, 2 a knowing and that wee shall receive the greater condemnation.

2 For in many things wee see like all. 3 If any man sinne not in word, he is a perfect man, and able to bridle all the body.

3 Beholde, we see bitters into the horses mouths, that they should obey us, and wee turne about all their bodie.

4 Beholde also the flippes, which though they be so great, and are driven of fierce winds, yet are they turned about with a very smalludder, whilst the governour lieth still.

5 Even for the tongue is a little member, and boasteth of great things: behold, howe great a thing is a little fire kindleth.

6 And the tongue is fire, yea, a world of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and is set on fire of hell.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an unruly euill, full of deadly poyson.

9 Wherewith blesse we God even the Father, and therewith curse we men, which is made after the 7 similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not for to be.

11 Doeth a fountaine send forth at one place sweete water and bitter?

12 Can the figge tree, my brethren, bring forth black olives, either a vine figges: so can no fountaine make both salt water and sweete.

13 Who is a wife man and endued with knowledge among you? let him shew by good conversation his workes in meekenesse of wildsome.

14 But if ye have bitter envying, and strife in your hearts, rejoyce not, neither be lyars against the truth.

The first part or place: Let no man surpise (as most men ambitiously doe) authority to iudge and censure others rigorously.

1 A reason: Because they provoke Gods severitie against themselves, which do so curiously and rigorously censure others, being themselves gentle and faultlesse.

2 Or, humble, because the tongue is a place touching the bridling of the tongue, toyed with the former, so that it is manifest that there is no man which can rigorously be tamed, seeing it is a rare vnto be tamed the tongue.

3 He the verb by two similitudes, the one taken from the bridle of horses, the other from the sudders of flippes, how great waters may be brought to passe by the good moderation of the tongue.

4 On the contrary part he sheweth how great difficulties arise by the intemperance of the tongue, through about the whole world.

5 He ende that men may so much the more diligently give themselves moderate care, as he sheweth of all misdoers.

6 Among other faults of the tongue, the Apostolicke speereth bitternesse and speaking evil of our neighbours, even in them especially which otherwise will seeme godly and religious. 7 Hee denieth by two reasons, that God can be trused by that man, the which cursed feareth, or to backbite: first because man is the image of God, which whosoever toucheth doth not honour God himselfe. 8 Secondly because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stande the one with the other. 9 The other part which toucheth with the former, touching meekenesse of minde, againe which he teacheth enuie and a contentious minde. And in the beginning he is to stoppeth the mouth of the chiefe foule of all their mischiefs, to wit, a false profession of wildsome, whereas notwithstanding there is no true wildsome, but that is heavenly, and frameth our mindes to all kinde of true moderation and simplicitie.

15 This wisdom defendeth not from above, but is earthly, sensuall, and devillish.

16 For where envying and strife is, there is sedition, and of all manner of evils workes.

17 But the wisdom that is from above, is first pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruites, without iudging, and without hypocritie.

18 And the fruite of righteousness is sown in peace of them that make peace.

19 Because the world perceiveth it selfe that they are miserable while they peaceably and simply, on the contrary side the Apostolicke pronounceth, that they shall at length reape the harvest of peaceable righteousness.

CHAP. IV.

1 Hee reproveth up the mischiefs that proceede of the workes of the first, 7 Hee exhorteth to humilitie, 8 and to purge the heart 3 from pride, 10 backing, 14 and the forgetfulness of our evill infirmities.

FROM whence are warres and contentions among you: are they not hence, from of your pleasures, that fight in your members?

2 Ye lust, and have not: ye envie, and desire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, 3 because ye aske not, 4 ye aske, and receive not, because ye aske amillie, that ye might lay the same on your pleasures.

3 Ye adulterers and adulteresses, know ye not that the amitie of the world is the enimie of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemie of God.

4 Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in us, lusteth after enuie?

5 But the Scripture offereth more grace, and therefore saith, 6 God resisteth the proud, and giveth grace to the humble.

7 Submit your selves to God: resist the devill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 Suffer afflictions, and forow ye, and weep: let your laughter be turned into mourning, and your joy into a heavinesse.

10 Cast downe your selves before the Lord, and he will lift you up.

11 Speake not evill one of another, brethren. He that speaketh evill of his brother, or hee that condemneth his brother, speaketh evill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a iudge.

12 Breake the hand of that holy and spiritual marriage, which is a living way of an obedienc: indeede our mindes range headling in our selves, but the more diligently keepe the them: which care and studie shall not be in vaine, seeing that God resisteth the subburne, and giveth grace to the modest and humble that humbly moutheth all his offences.

13 The conclusion: We must suffer the contrary wayes against these vices, and therefore whereas we obeyed the suggestions of the devill, we must submit our mindes to God, and resist the devill, with a certain and assured hope of victorie. To be short, we must employ our selves to come there unto, God by justice and freewill of his.

14 Hee goeth on in the same comparison of carities, and teacheth against those propensities a earnest love of minde, and against pride and arrogancie, holy modestie. 15 By this word the greatest mean to an heavinesse joined with shamefastnes, which is to be seen in a chaste countenance, and feild as it were upon the ground.

16 Peter 5: 6. 7 Hee reprehended most chastely another double mischiefe of pride: the one is in that the proud and arrogant will have other men to live according to their will and pleasure, and therefore they doe most arrogantly condemn whatsoevr pleaseth them not: which thing cannot be done without great injury to our selves, for by his manner his Lawes are found fault withall, as notwithstanding we ought written, and men challenge that unto themselves which properly belongeth to God alone, in that they lay a Law upon mens consciences.

1 Hee stretcheth against the fierce and cruel nature of man, and for what that hearely wisdom bringeth forth good fruites, for he that is heavenly things, revereeth all things to Gods glory, and for what of his neighbours.

1 Hee points forward in the same argument, condemning certaine other causes of warre and contentions, to wit, unbridled pleasures, and immoderate lustes, by their effects for so much as the Lord doth worthily make them voyde, so that they bring nothing els to them, in whom they are, but incurable tormentes.

2 Hee reprehendeth them by an example, which are not allowed to give about the name of God the number and helper of their lusts and pleasures, in asking things which are contrary to being lawfull, as the wicked purposes and lustes.

3 An observation why chaste unbridled lustes and pleasures are contrary to be commended, to wit, because that they give themselves to the worlds diversities himselfe from God, and

4 By this word the greatest mean to an heavinesse joined with shamefastnes, which is to be seen in a chaste countenance, and feild as it were upon the ground.

7 Hee reprehended most chastely another double mischiefe of pride: the one is in that the proud and arrogant will have other men to live according to their will and pleasure, and therefore they doe most arrogantly condemn whatsoevr pleaseth them not: which thing cannot be done without great injury to our selves, for by his manner his Lawes are found fault withall, as notwithstanding we ought written, and men challenge that unto themselves which properly belongeth to God alone, in that they lay a Law upon mens consciences.

1 Rom. 4: 4. 2 The rich shall be as this man doth confidently determine upon his riches and his sufficiency as though that at the moment of their life did not depend of God.

3 1 Cor 4: 19. 4 The conclusion of all the former verses: The knowledge of his will of God doth not only nothing at all profit, unless the life be a profitable union; but it may make the sinners fare more grievous.

5 He denounceth against destruction of the wicked and profitable rich men, and such as are drowned in their riotousness, mocking at their foolish confidence when athen is nothing indeed more value than food things.

6 The rich who is more mighty than ye are, hath heard them.

7 Ye have pampered up your selves.

8 The Hebrews call a day that is appointed to solemn banqueting, a day of slaughter or feasting.

9 He applieth that to the poore, which he spake against the rich, warning them to wait for the Lords coming patiently, who will reward in his wrath the rich men doe them.

12 There is one Lawgiver, which is able to save, and to destroy, * Who art thou that iudgeth another man?

13 * Goe to now ye that say, To day or to morrow wee will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what shall be to morrow. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanissheth away.)

15 For that ye ought to say, * If the Lord will, and if we live, we will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 * Therefore to him that knoweth how to doe well, and doeth it not, to him it is finne.

C H A P. V.

1 He threateneth the rich with Gods severe iudgement, for their pride, 2 that the poore hearing the miserable end of the rich, shall obtaine their deliverance.

3 * Goe to now, ye rich men: weepe, and howle for your miseries that shall come upon you.

4 Your riches are corrupt, and your garments are moth eaten.

5 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped up treasure for the last dayes.

6 Behold, the hire of the labourers, which have reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which have traded, are entered into the eares of the Lord of hostes.

7 Ye have lived in pleasure on the earth, and in wantonnesse. Ye have been nourished your hearts, as in a day of slaughter.

8 Ye have condemned, and have killed the iust, and he hath not refitted you.

9 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, until he receive the former, and the latter raine.

10 Be ye also patient therefore, and settle your hearts: for the coming of the Lord draweth neere.

11 Gudge not one against another, brethren, lest ye be condemned: * behold, the iudge

12 The taking away of an objection: Although his coming seate to linger, yet at the least we must follow the husbandmen, who doe patiently wait for the time that are proper for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 Commendeth Christian patience, so that whereas other through impatience use to accuse one another, the faithfull on the contrary side complaine not although they receive iniurie.

5 The conclusion: The Lord is at the doore, who will reward his own and revenge his enemies: and therefore we need not to trouble our selves.

standeth before the doore?

10 * Take, my brethren, the Prophets that are an example of suffering adversitie, and of long patience, which have spoken in the name of the Lord.

11 Beholde, we count them blessed which endure. Ye have heard of the patience of Iob, and have known what ended the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, I sweare not, neither by heaven, nor by earth, nor by any other oath: but let your ye, be ye, and your nay, may, lest ye fall into condemnation.

13 Is any among you afflicted? Let him pray, Is any merry? Let him sing.

14 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with oyle in the Name of the Lord.

15 And the prayer of faith shall save the sicke, and the Lord shall raise him up: and if he have committed any finnes, they shall be forgiven him.

16 Acknowledge your finnes one to another, and pray one for another, that ye may be healed: 11 for the prayer of a righteous man availeth much, if he be fervent.

17 * Hellis was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for three yeeres and sixe monthes.

18 And he prayed againe: and the heaven gave rayne, and the earth brought forth her fruit.

19 Brethren, * If any of you hath erred simply and finally from the truth, and some man hath converted him.

20 Let him know that hee which hath converted the sinner from going astray out of his way, shall have a foule from deam, and shall hide a multitude of finnes

9 Hee searcheth peculiarly, to what physicians especially we must goe, when we are diseased, to wit, to the prayers of the Elders, which then also could cure the bodie: (for so much as the gift of healing was then in force and ready to be taken away the chiefest cause of sicknesses and diseases, by obsequing for the sake through their prayers and intercessions, remission of finnes.) 8 This was a signe of the gift of healing; and now, seeing we have the gift no more, the signe is no longer necessary. 9 By calling on the Name of the Lord, I hee hath reason in making mention of finnes, to fortifie us for our patient because of finnes. 10 Because God judgeth their finnes which confesse and acknowledge them, and not theirs which iustifie themselves: therefore the Apostle addeeth, that we ought freely to confesse: one with another touching those inward desires, that we may help one another with our prayers. 11 The commendation of prayers by the effect, that come of them: that all men may understand that there is nothing more effectually then this, so that they proceede from a pure minde.

* 1 Kings, 17. 11. and 18. 45. Luke 4. 25. 12 The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God, then to allow into the way a brother that was wandering out of the way. 13 Math. 9. 15. k Hath called him backe from his way.

THE FIRST EPISTLE GENERAL OF PETER.

1 He extollth Gods mercie shewed in Christ, which wee lay hold on by faith, and possesse through hope, 10 wherof the Prophets foretold, 13 Hee exhorteth, 15 to renounce the world, 17 and his former life, and so to obey the things that are to God.

PETER is an Apostle of IESUS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to the foreknowledge of the Father through the sanctification of the Spirit, to obey the duties of a Christian life, reasoneth first of the principles and beginning of all Christian actions, using first the nature, and carrying us also forward to the same. For he sheweth that we were which are otherwise of nature sinners, were through the free mercie of Gods love Father first chosen from everlasting: then according to that everlasting decree by a certaine second creation made: his finnes in Christ his only begotten, by whose Spirit we are inwardly changed, and by whose blood we also are reconciled to the end, that as Christ himselfe to save us from the dead, we also might be received into that same heavenly and everlasting glory. 2 Or according to the purpose of him, who never altereth his strength the same. 3 That being left apart from the rest of the wicked world through the speaking of the holy Ghost, they should be consecrated to God, Eph. 1. 13. through



through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied unto you:

3 Blessed be God, even the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten us againe unto a lively hope by the resurrection of Iesus Christ from the dead.

To an inheritance immortall and undefiled, and that withereth not, reserved in heaven for us.

5 Which are kept by the power of God through faith unto salvation, which is prepared to be shewed in the last time.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heavynesse, through manifold tentations.

7 That the trial of your faith, being much more precious then golde that periheth (though it be tried with fire) might be found unto your praise, and honour and glory at the appearing of Iesus Christ;

8 Whome ye have not seene, and yet love him, in whome nowe, though ye see him not, yet doe you beleve, and reioyce with ioy unspokeable and glorious,

9 Receiving the full end of your faith, even the salvation of your soules.

10 Of which salvation the Prophets have inquired and searched, which prophesied of the grace that should come unto you.

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come unto Christ, and the glory that should followe.

12 Unto whome it was revealed, that not unto themselves, but unto us they should minister the things which are shewed unto you by them which have preached unto you the Gospell by the holy Ghost sent downe from heaven, the which things the Angels desire to behold.

13 Wherefore stand firme upon the loynes of your minde: be sober, and trust perfectly on that grace which is brought unto you, in the revelation of Iesus Christ,

14 As obedient children, not fashioned your selves unto the former lynes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in all manner of conversation,

16 Because it is written. Be ye holy for I am holy.

17 And if ye call him Father, which without respect of person judgeth according to every mans worke, passe the time of your dwelling here in feare.

18 Knowing that ye were not redeemed with corruptible things, as silver and golde, from your vaine conversation, received by the traditions of the fathers,

19 But with the precious blood of Christ, as of a Lambe undefiled, and without spot.

20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meane doe beleve in God that rayed him from the dead, and gave him glorie, that your faith and hope might be in God.

22 Having purified your soules in obeying the truth through the Spirit, love brotherly without feining, love one another with a pure heart fervently:

23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liveth and endureth for ever.

24 For all flesh is as grasse, and all the glorie of man is as the floure of grasse. The grasse withereth, and the floure falleth away.

25 But the worde of the Lord endureth for ever: and this is the worde which is preached among you.

8 Hee passeth from faith and hope to the fruites of them both, which are understood in the name of patience: And it consisteth in two things, in renouncing sinnes, and living godly: which lusts have not beginning of this blisfulnes wherein all men are borne: but holinesse proceedeth from the grace and favour of Gods adoption, and thereupon regenerateth us: that the father and the childe may be of one disposition.

Luke 1. 25. Hee sheweth that sanctification doeth necessarily followe adoption.

Levit. 11. 4. and 10. 7.

As before the distinguishing true faith and hope from false, he doth keepe now obedientie, fearing God, and sharpe light of Gods agonie an outward make,

and earnest reverence against vaine severitie. If you will be called the sonnes of the Father. Deu. 10. 17. rom. 2. 13. gal. 4. 6. An exhortation, wherein hee setteth forth the excellencie and greatnesse of the benefits of God the Father, in sanctifying us by the death of his owne Sonne. And hee partly setteth the purifying of the Lawe against the thing he saith, that is, against the blood of Christ, and partly also men's traditions which hee condemne as utterly vaine & superstitious, hee they never lo olde ancient. 1. Cor. 6. 20. and 7. 23. hebr. 9. 14. 1. ioh. 1. 7. revel. 1. 5. The taking away of an obiecton: wha: was done to the world before that Christ was sent into the world: was there no holinesse before, and was there no Church? The Apostle answereth, that Christ was ordained and appointed to redeem and deliver mankinde, before that mankinde was: much more was there any Church without him before his coming into the world: yet was hee happier above the rest, to whome Christ was exhibited indeede, in this that hee having suffered and overcome death for us, doeth now most effectually worke in us, by the vser of his Spirit, to create in us faith, hope, and charitie. Rom. 16. 25. ephes. 3. 9. coloss. 1. 26. 2. timoth. 1. 10. titus 2. 12. K From everlasting. Hee commendeth the practice of obedience, which is, charitie: earnestly bearing, unto their last game, they be speaketh of us, as of common children, and saith as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our soules through the worde layed boideen by faith, and ingendred also us a spiritually and everlasting life, as God himselfe pure and truly living. Chap. 2. 17. roman. 2. 10. ephes. 4. 1. A reason why wee have neede of this heavenly generation, to wit, because that men, heerebeit glorie never lo great, are of vaine nature of all true and found goodnesse. Efa. 49. 2. iames 1. 9. I The worde (fifth) sheweth the weaknesse of our nature, which is chiefly to be considered in the flesh is this: Against Iesus say man should (seeke that spiritual force) and verue in fained imaginations, the Apostle calleth as backe to the worde of God: teaching us furthermore, that there is no other worde of the Lord to be looked for, than this which is preached, in which onely we must trust,

2 Nowe hee sheweth by what way wee come unto that glory, to wit, through all kinde of afflictions, wherein contri-buling faith maketh us so secure, that wee are not overcome with sorrowe, but altho through the beholding of Gods himselfe (of who otherwise is invisible) with the eyes of faith are unspokeably ioyfull: because all such things, as they are but for a time, so are they not applied unto us to destroy us: but we are by fire to purge us, and to make us perfect, that as the length we may obtaine salvation.

This is that time which Daniel calleth the time of the ends, when as that great revealing of all things shall be, which all creatures looke for, Rem. 8. 19. He speaketh of the second coming of Christ. Or, reward. He putteth a difference betwene true faith, that is to say, that faith which onely hath eyes to the doctrine of the Prophets and Apostles, and false faith: Afterward he maketh two degrees of one and the selfe same faith, according to the manner of the divers writings, when as he telleth it but one only faith. Thirdly, he saith, that the preaching of the Apostles is the fulfilling of the teaching of the Prophets, although the latter end of it be as yet looked for of the very Angels. If he alludeth to the prophesie of Iosel, which was exhibited upon the day of Pentecost, in the Apostles, as it werin the first fruites of the holy Ghost, which this same our Pawle declareth, Act. 2. 6. Hee goeth from faith to hope, which is indeede a companion that can not be found from faith: and is used in an argument taken of comparison: We ought not to be weary in looking for an excellent thing, which the very Angels write for with great desire. This is a borrowed speech, taken of a common usage amongst them: for by reason that they wore long garments, they could not travele unless they girded up themselves: and hence it is that Christ saide, Let your loynes be girded up. He setteth forth very briefly, what manner of hope ours ought to be, to wit, constant, untill we enjoy the thing we hope for: then, what we have to hope for, to wit, grace (that is, free salvation) revealed to us in the Gospell, and not to be, that men doe rashly and fondly promise to themselves. A soundly and finally. An argument to stirre up our mindes, seeing that God doeth not wait till we seeke him, but causeth us great benefite to be brought even unto us. He setteth out the end of faith, least any man should promise himselfe, either sooner or later that full salvation, to wit, the latter coming of Christ: and therewithall warneth us, not to measure the dignitie of the Gospell according to the present state, seeing that that which we are now, is not yet revealed,

CHAP. II.

He exhorts the new born in faith, to lead their lives answerable to the same: and that their faith should be a living stone, which was foretold touching Christ. Then he exhorteth them to obedient Magistrates, and that they patiently bear aduersitie after Christes example.

Rom 6.4. eph 4.22.

col 3.8.

1 Cor 11.2.

1 Having laid for the foundation of the Spirit of God effectually working by the word, and having built thereupon the several stones which are the grounds of Christian actions, to wit, faith, hope and charity: now he proceedeth to a general exhortation, in the first member whereof, that we be all these, both of operation and of imitation.

2 The second is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

3 Remembereth the spiritual nourishment for the sweetmeate and profite of

4 The fourth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

5 Remembereth the spiritual nourishment for the sweetmeate and profite of

6 The fifth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

7 Remembereth the spiritual nourishment for the sweetmeate and profite of

8 The sixth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

9 Remembereth the spiritual nourishment for the sweetmeate and profite of

10 The seventh is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

11 Remembereth the spiritual nourishment for the sweetmeate and profite of

12 The eighth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

13 Remembereth the spiritual nourishment for the sweetmeate and profite of

14 The ninth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

15 Remembereth the spiritual nourishment for the sweetmeate and profite of

16 The tenth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

17 Remembereth the spiritual nourishment for the sweetmeate and profite of

18 The eleventh is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

19 Remembereth the spiritual nourishment for the sweetmeate and profite of

20 The twelfth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

21 Remembereth the spiritual nourishment for the sweetmeate and profite of

22 The thirteenth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

23 Remembereth the spiritual nourishment for the sweetmeate and profite of

24 The fourteenth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

25 Remembereth the spiritual nourishment for the sweetmeate and profite of

26 The fifteenth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

27 Remembereth the spiritual nourishment for the sweetmeate and profite of

28 The sixteenth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

29 Remembereth the spiritual nourishment for the sweetmeate and profite of

30 The seventeenth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

31 Remembereth the spiritual nourishment for the sweetmeate and profite of

32 The eighteenth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

33 Remembereth the spiritual nourishment for the sweetmeate and profite of

34 The nineteenth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

35 Remembereth the spiritual nourishment for the sweetmeate and profite of

36 The twentieth is, that being newly begotten, and borne of the new ferde of the enconcep word drawing and sucking greedily the same word at milke, we should not be more as it were grown up in that filthly life.

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Wherefore, laying aside all malicioufnesse, and all guile, and dissimulation, and envie, and all evil speaking,

As a newe borne babes desire that sincere milke of the worde, that ye may growe thereby

Because ye have tasted that the Lords banquet is good.

To whom coming as unto a living stone, disallowed of men, but chosen of God and precious,

Ye also as lively stones, be made a spiritual house, a holy Priesthood, to offer up spiritual sacrifices acceptable to God by Iesus Christ.

Wherefore also it is conteyned in the Scripture, Behold, I put in Sion a chiefe corner stone, elect and precious, and hee that believeth therein, shall not be ashamed.

Unto you theretore which beleve, it is precious; but unto them which be disobedient, it is a stone which the builders disallowed, the same is made the head of the corner,

And a stone to stumble at, and a rocke of offence, even to them which stumble at the worde, being disobedient, unto the which thing they were even ordained.

But ye are a chosen generation, a royal

And he calleth it, Spycer, not only because it is a most pure thing, but also that we should take heed of them which corrupt it.

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Priesthood, a holy nation, a people set at liberty, that ye should have forth the vertues of him that hath called you out of darkenesse into his marvelous light.

Which in time past were not a people, yet are now the people of God; which in time past were not under mercy, but now have obtained mercie,

Dearely beloved, I beseech you as strangers and pilgrims, to abstaine from fleshly lusts which fight against the soule,

And have your conversation honest among the Gentiles, that they which speake evil of you as of evill doers, may by your good workes which they shall see, glorifie God in the day of visitation.

Therefore submit your selves unto all manner ordinance of man, whether it be unto the Lord, or whether it be unto the King, as unto the superior,

Or unto governors, as unto them that are sent of him, for the punishment of evill doers, and for the prae of them that doe well.

For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men.

As free, and not as having the libertie for a cloake of malicioufnesse, but as the servants of God.

Honour all men: love ye brotherly fellowship, feare God, honour the King.

Servants, be subiect to your masters with all feare, not only unto the good and courteous, but also to the froward.

For this is thankeworthie, if a man

yet they cease not to fight against our salvation. The fourth argument taken of the best of doing: for by this means also we are made for our good name and estimation, which we comprehend: length to change their minds, which speake evil of us.

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7 Because he maketh a conscience of it offered, & will yeofoe good will and appoint ment, he knoweth that he doeth his lay upon him.
22 The wife in the rightnesse of the veridme, while he sheweth placidly that Christ died also for servants, that they should beate to much the more modestly this iniquity be- traye into which are of one selfe fame nature moreove seeing before them Christ that Lord of Lords in an example to be figurib that they cannot seeme too delicate, which shew themselves mote grievd in bearing of injuries, then Christ himselfe who was most just, and most liberally of all afflicted and yet most patient.

For reconfience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faults, yee take it patiently: but and if when ye doe well, ye suffer wrong and take it patiently, this is acceptable to God.

21 For herunto ye called: for Christ also suffered for you, leaving you an example that ye should follow his steps.
22 * Who did no sinne, neither was there guile found in his mouth.
23 Who when he was reviled, reviled not againe: when hee suffered, he threatened not, but patiently committed it to him: that iudgeth rightly.

24 * Who his owne selfe bare our finnes in his body on the tree, that we being dead to sinne, should live in righteousnesse: by whose stripes ye were healed.

15 For ye were as the pee going astray, but are now returned unto the Shepherd and Bishop of your souls.

C H A P. I I I.

That Christian women shuld obey their husbands, though they be soft. In this respect, yee knowe of a thousand that have beene of a soft nature, to wit, that they commend their cause to God, by being displeas'd of Christ. These women owne to turne by speech to males, which have also themselves a matter and iudge in heaven: who will iustly revenge the injuries. But are done servants without any respect of persons. * Efa 33. mar. 17. 16 He calleth in the heavens to binke upon the consideration of the injuries which they are contayned up to, to thinke upon the greatness, and the end of the booke that recited of Christ.

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Likewile * Let the wives be subiect to their husbands: as that everie thing which they obey not the word, may without the word be won by the conversation of the wives.

2 While they behold your pure conversation which is with feare:
3 * Whose apprelling let it be that outward, with broided haire, and gold put about, or in putting on of apparell:

4 But let it bee the a hidden man of the heart, which consisteth in the incorruption of a meek and quiet spirit, which is before God a thing much let by.

5 For even after this manner in time past did the holy women, which trusted in God, use themselves, and were subiect to their husbands.
6 As Sara obeyed Abraham, and * called him Sir: whose daughters ye are, while ye do so well, that ye be not afraid of any terrors.

7 * Likewile ye husbands, * dwell with them as men of * knowledge, * giving an honour unto them as unto the Lord.

8 As the Lord loveth the church, and himselfe, to cleanse her with the word of his water, by the washing of the word, that he might present her to himselfe as a glorious church, not having a spot, or wrinkle, or any such thing: but that she should be without spot, as she is without spot, as she is without spot.

9 As the church is cleansed by the word, so the husband is to cleanse his wife, as the church is without spot, as she is without spot, as she is without spot.

the woman, as unto the weaker vessel, as even as the church is called to be without spot, as she is without spot, as she is without spot.

10 Finally, be ye all of one mind: one suffer with another: love as brethren: be pitifull, be courteous.

9 * Not rendering evil for evil, neither rebuke for rebuke: but contrariwise, blessing, knowing that ye are thereunto called, that ye should be heirs of blessing.

10 * For if any man long after life, and doeth good days, let him refrain his tongue from evil, and his lips that they speake no guile.

11 * Let him eschew evil, and doe good: let him seeke peace, and follow after it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto the prayers: and the face of the Lord is against them that do evil.

13 And who is that will harme you, if ye follow that which is good?
14 * Notwithstanding blessed are ye, if ye suffer for righteousness sake. Ye are, * feare not their keare, neither be troubled.

15 But laudeth the Lord God in your hearts: and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and reverence.

16 Having a good conscience, that when they speake evil of you as of evildoeners, they may be ashamed which slander your good conversation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well doing, then for evil doing.
18 * For Christ also hath once suffered for us, that he might bring us to himselfe.

19 He suffered for us, that he might bring us to himselfe, and purifie unto himselfe a peculiar people, zealous of good works.

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* Coloss 3. 18. et haec a. 1. In the third place be let the wives be subiect to their husbands, commanding them to be obedient, as the speech namely of them which had husbands that were not Christians, which ought to be much the more subiect to their husbands, than by their own will and chaffe conversation which they seeke the Lord. * 1 Tim 2. 9. He commendeth therein that exercise of women and let forth their true apprelling such as is precious before God: to wit the inward and incorruptible which consisteth in a meek and quiet spirit. A Wife hath her feete fasted in the heart: so that she bid man is that an outward decking of the body. For thus intended, and so taken of God, * An appointment or token of the example of women, and especially of Sara, who was the mother of all believers. * Gen 12. 9. Beside whom ever of nature fearfull, be given to understand, that she requirith of him that subiect, which is not wrong out of them: either by force of keare: * 1 Cor 7. 3. He teacheth husbands also their duties, to wit, that the more wise standing, and wisdom they have, the more wisely and discreetly they beave to themselves. **D**ie all the duties of a husband. **E**t the more wise one the husband hath, the more circumspectly be he with himselfe to bearing those commonities, which through the woman shall be times that may be troublesome both to the husband, and to the wife. **F**or the second argument, because of the violence withstanding that she is weakly secure then the man, is an excellent instrument of the man made to farre most excellent wife: whereupon it followeth that she is not therefore to be neglected because she is weak, but she is contrary part she ought to be so much the more cared for. **G** Having an honest care of her.

of the woman is called a vessel after the manner of the vessel, because she is weakly secure then the man, is an excellent instrument of the man made to farre most excellent wife: whereupon it followeth that she is not therefore to be neglected because she is weak, but she is contrary part she ought to be so much the more cared for. **H** Having an honest care of her.

21 Another argument taken of the happy end of the wicked. **19** *And the which he also went, and preached unto the spirits that are in prison.*

20 *Which were in time past disobedient, when once the long suffering of God abode in the dayes of * Noe, while the Ark was preparing, wherein few, that is, eight soules were saved in the water.*

21 *Whereof the baptisme that now is, answering that figure, (which is not putting away of the flesh, but a confident demanding with a good conscience maketh to God) saith us also by the resurrection of Iesus Christ.*

22 *Which is at the right hand of God, gone into heaven, to whom the Angels, and Powers, and might are subiect.*

bring vs to God, * and was put to death concerning the flesh, but was quickened by the spirit.

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preached also unto the dead, that they might be condemned according to men in the flesh, but might live according to God in the spirit.

7 *Now the end of all things is at hand. Bee ye therefore sober, and watching in prayer.*

8 *But above all things have fervent love among you; * for love shall cover the multitude of sinnes.*

9 *Be ye * harboreous one to another, without grudging.*

10 ** Let every man as he hath received of the gift, minister the same one to another, * as good disposers of the manifold grace of God.*

11 ** If any man speake, let him speake as the words of God. If any man minister, let him doe it as of the ability which God ministereth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for ever, and ever, Amen.*

12 *Dearly beloved, thinke it not a strange thing, concerning the fiery trial, which is among you to prove you as though some strange thing were come unto you.*

13 *But reioyce, inasmuch as ye are partakers of Christs sufferings, that when his glory shall appeare, ye may be glad and reioyce.*

14 ** If ye be railed upon for the Name of Christ, blessed are ye; for the * spirit of glorie and of God resteth upon you; which on their part is evil spoken of, but on your part is glorified.*

15 *But let none of you suffer as a murderer, or as a thiefe, or an evil doer, or as a busiebody in others mens matters.*

16 *But if any man suffer as a Christian, let him not be ashamed; but let him glorifie God in this behalfe.*

17 *For the time is come that iudgement shall begin at the house of God. * If it first begin at us, what shall the end be of them which obey not the Gospel of God?*

18 ** And if the righteous scarcely be saved,*

He returneth to his purpose, vbi agitur argumentum ab circumstantiis of the time, because the last end is at hand, and therefore we must be much the more diligently watch and pray with true sobriety of minde.

He commends each charity of one toward another, because if death as it were buyeth a multitude of sinnes, and therefore preferreth good maintenance and concord: for they that love one another, doe easily forgive one another their offences.

* Prov. 10. 12. Of all the duties of charity, he commended one, namely, which was that time most necessary, to wit, hospitality, which will be have to be voluntary and most courteous and bountifull.

* Rom. 12. 13. beor. 13. 2. He stretcheth the vice of charity, to wit, to every man, be how that gift which he hath received to the profit of his neighbour.

* Rom. 12. 6. phil. 2. 14. A reason because that what gift soever we have, we have received it of God upon this condition, to be his disposers and stewards.

10 He reckoneth up two kinds of their gifts 28. 6. to wit, the office of teaching in the Church, and the other Ecclesiastical functions, wherein two gifts especially are to be observed, to wit, that the pure word of God be taught, and what is done, be referred to the glorie of God the Father, in Christ, as to the proper masters.

11 Because the cross is joyed with his sincere professors of Religion, the Apostle likewise repeateth that which hee wrote before, writing us not to be troubled at persecutions and afflictions, as a newe and strange thing. *A though some new thing had befallen you, which you never thought of before.*

12 The first reason: because the Lord meaneth not to consume us with this fire (as it were) but to purge us of our dross, and make us purer.

13 Another reason: because the afflictions of the body and wicked deeds very much, and chiefly in three points. First, because the goodly communicate with Christ in their afflictions, but in their times be partakers of his glory.

* Math. 5. 10. 13 Second reason: that although the iudges thinke faire otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so railed upon are honoured of God with the true spiritual glory, and their adoption declared in them by the Spirit of God.

e By spirit he meaneth the gift of the Spirit.

15 The third difference: for the godly are not afflicted by their evil doings, but for righteousness sake as Christians; whereas they are compelled to suffer the cross, first, because it is a punishment, and secondly, because they are in good state, and being in evil, the Apostle teacheth by an argument of comparison of them together, that God who suffereth not his own, but murdereth them under the cross, will in length in his time handle the rebellious and wicked faire otherwise, whom hee hath appointed to your destruction.

* Pro. 3. 31.

C H A P. IV.

He stretcheth in Christs example, and applicith it to the mortifying of the flesh, especially commending charity.

22 *And in everye, be of patience. 23 That it is necessary that correction begin at the Church.*

2 *Reioyce inasmuch as ye have suffered for Iesus Christ, as though ye had suffered for sinne, but ye have not sinned, that ye might keep the doctrine of Iesus Christ, and have the glory which shall be revealed in the last times.*

3 *For if ye have suffered for Christ, ye shall not be ashamed, but shall receive the crowne of life, which shall not be consumed.*

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where shall the ungodly and the finner appear ?
19 Wherefore let them that suffer according
to the will of God, commit their soules to him
in well doing, as unto a faithfull Creator.

CHAP. V.

¶ Hee warneth the Elders not to assume authoritie over the Church, & wishing the younger sort to be caught and to be made.

THe Elders which are among you, I beseech which am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed,

1 Feed the focke of God, & which dependeth upon it, & caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

2 As though yee were Lords over Gods heritage, but that yee may be examples to the focke.

3 And when that chiefe Shepheard shall appear, ye shall receive an incorruptible crowne of glory.

4 Likewise ye yonger submit your selves unto the Elders, and submit your selves every man

condition, but that which he himselfe hath suffered before them, and doth still take the paines, and also hath one selfe same hope together with them. 5 The first rule: Iere that is a shepheard, let him feed the focke. 6 The first rule: Let the shepheard consider, that the focke is not his, but Gods. 7 The third: Let not the shepherds invade other mens flocks, but let them feed that which God hath committed unto them. 8 Let the shepherds govern the Church with the word and example of godly and blamelesse life: not by constraint, but willingly, not for filthy lucre, but of a ready minde, not as Lords over Gods heritage, but as his ministers. 9 Which the Christian people. 7 That the shepherds minde be not overcome either with the wickednesse of men, or their crueltie, he warneth them to call their eyes continually upon that chiefe Shepheard, & the crowne which is layd up for them in heaven. 8 He commendeth more peculiar Christian vertues, and especially modestie: which admittance all of us stand in need of, but especially the yonger sort; because of the untowardnesse and pride of that age.

one to another: * decke your selves inwardly in lowlinesse of minde: 9 for * God resisteth the proud, and giveth grace to the humble.

6 Humble * your selves therefore 10 under the mighty hand of God; that hee may exalt you in due time.

7 * Cast all your care on him: for hee careth for you,

8 Be sober, and watch: for * your adversary the devill as a roaring lyon walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, 11 knowing that the same afflictions are accomplished in your brethren which are in the world.

10 And the God of all grace, which hath called us unto his eternall glory by Christ Iesus, after that ye have suffered a little, make your perfithe confesse, strengthen, and stablish you.

11 To him be glory and dominion for ever and ever, Amen.

12 14 By Silvanus a faithfull brother unto you as I suppose, have I written briefly, exhorting and certifying how that this is the true grace of God, wherein ye stand.

13 The Church that is at Babylon elected together with you, salureth you, and Marcus my sonne.

14 Greete ye one another with the * kisse of love. Peace be with you all which are in Christ Iesus, Amen.

¶ Luke 3. 31. 12 The persecutions which Satan stirreth up are neither new nor private: for one man, but from old and continue common to the whole Church, and therefore we must suffer that patiently which we have such & many followes of our confidant combat. C. Among your brethren which are dispersed throughout the world. 13 He saith up as I write with a scale, the former exhortation with a solemne prayer, againe willing them to take increase of strength at his hands of whom they had the beginning, and hope to have the accomplishment: to wit, of God the Father in Iesus Christ, in whom were are of the glory of eternall life. 14 Continuance and perseverance in the doctrine of the Apostles, is the only ground and foundation of Christian strenght: Now the summe of the Apostles doctrine, is salvation freely given of God. 15 Familiar salutations. 16 In the first epistle where Peter the Apostle of the circumcised men was, Rom. 16. 16, a cor. 16. 18, a cor. 13. 12.

* Rom. 12. 10, 9 Because pride is contrary to many to be the way, to the glory of this life, the Apostle warneth us of the contrary side, that I promiscie shame is the usually upon his, and glory the reward of modestie. * James 4. 6, 10 Because these proud and loftie spirits threaten the modest and humble, the Apostle warneth us to set the power of God against the vanitie of proud men, and to bring lowliness upon his pride. * Psal. 51. 13, math. 6. 16, Luke 12. 22, 11 The cruelty of Satan, who seeketh by all means to devour us, is overcome by watchfulness and fast.

THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

¶ Having spoken of the benefits of faith, & of the virtues of faith, & he exhorteth them to abide in it. 18 And that his counsell may be more effectually wrought, that his death is at hand, 16 and that himselfe did see the power of Christ, which he opened unto them.



Simon Peter a servant & an Apostle of Iesus Christ, to you which have obtained like precious faith with us by the righteousnesse of our God and Saviour Iesus Christ.

2 Grace and peace be multiplied to you, a through the acknowledging of God, and of Iesus Christ our Lord.

3 According as his divine power hath given unto us all things that pertaine unto life and godlinesse, through the acknowledging of him

that hath called us unto glory and vertue:

4 Whereby most great and precious promises are given unto us, that by them ye should be partakers of the divine nature, in that ye see the corruption, which is in the world through lust.

5 Therefore give even all diligence thereto, that ye may receive thereof more over vertue with your faith; and with vertue, knowledge;

6 And with knowledge, temperance; and with temperance, patience; and with patience, godlinesse:

¶ The world, (that is from the wicked lusts which we are born of, us) and are made, after a sort like unto God himselfe. 6 By the divine nature, he meaneth not the substance of the Godhead, but the participation of those qualities whereby the image of God is renewed in us. 7 In mans. 8 For lust is the state of corruption, and is not a state given in our very bowels and inward parts. 9 Having layd the foundation (that is, having declared the causes of our salvation and especially of our sanctification) I now be beginnech to exhort us to give our mindes wholly to the true use of this grace. And be beginnech with faith without which nothing can please God, and be warneth us to beare it selfe fought with vertue (that is to say) with good and godly manners, being joynted with the knowledge of Gods will, without which there is neither faith neither any true vertue. 6 Superfluous words in part. 7 Ide. 8 He teacheth us certaine other principall vertues, which all come pertaine to the first Table of the 10 say, obedie to the law.

4 An explication of the formation of men's sentences. 5 The cause of our growth in vertue. God and his free promise from whence all these benefe proceed. 6 I say, the more excellent benefe, whereby we are delivered from the corruption of the world, (that is from the wicked lusts which we are born of, us) and are made, after a sort like unto God himselfe. 6 By the divine nature, he meaneth not the substance of the Godhead, but the participation of those qualities whereby the image of God is renewed in us. 7 In mans. 8 For lust is the state of corruption, and is not a state given in our very bowels and inward parts. 9 Having layd the foundation (that is, having declared the causes of our salvation and especially of our sanctification) I now be beginnech to exhort us to give our mindes wholly to the true use of this grace. And be beginnech with faith without which nothing can please God, and be warneth us to beare it selfe fought with vertue (that is to say) with good and godly manners, being joynted with the knowledge of Gods will, without which there is neither faith neither any true vertue. 6 Superfluous words in part. 7 Ide. 8 He teacheth us certaine other principall vertues, which all come pertaine to the first Table of the 10 say, obedie to the law.

¶ A salutation wherein he giveth them to understand that he dealeth with them as Christs ambassadour, and otherwise agreeth with them in one selfe same faith which is grounded upon the righteousness of Iesus Christ our God and Saviour. 6 In that that God standing to his promises, shewed himselfe faithfull, and therefore I will stand to us. 7 Faith is the acknowledging of God and Christ, from whence all our benefites floweth and floweth. 8 Christ ferreth forth himselfe to us plainly in the word of life, wherein hee hath appointed to glorifie us, and also to godliness, in that he doth furnish us with true vertue. 9 He speaketh of Christ, whom hee calleth God, and the only saviour. 4 Into salvation. 4 This is the summe of true Religion, to be led by Christ to the Father, as it were by the hand.

7. *At whose feet*
As coming from
the truck
ledge of Chriſt,
ſo in like ſort
the knowledge
is foſtered,
and growth
by bringing forth
fruits unto
much that he that
is unfruitful did
either never know
the true light,
or hath forgotten
the gift of ſanctifica-
tion which hee
had received.
8. He that hath not
an effectuall know-
ledge of God in
him, is blinde as
touching the king-
dom of ſeeks, for
hee cannot for things
that are of Gods
that are of Gods
heerly things.
9. The concluſion
is Therefore ſeeing
our calling and
election is ap-
proved by theſe
fruits and is con-
firmed in us and
moreover ſeeing
this is the onely
way to the ever-
laſting kingdome
of Chriſt, it reman-
eth that we call
our minds wholly
that way.
9. An amplifying
of the concluſion
joyned with a
modell exaule,
wherein he decla-
res his love to
want them, and
foretelleth them
of his dearth,
which is a bard
in this body.
** 1 Joh 11, 18.*
** 1 Cor 13, 17.*
¶ 2. 1.
10. Another am-
plification taken
both of the great
certainie and al-
foceſſibilitie of
theſe things as

7 And with godlineſſe, brotherly kindreſſe ;
 8 and with brotherly kindneſſe, love.
 9 For if theſe things be among you, and a-
 bound, they will make you that ye neither ſhall be
 idle, nor unfruitfull in the acknowledging of our
 Lord Jeſus Chriſt :
 10 For he that hath not theſe things is blinde,
 and cannot ſee farre off, and hath forgotten that
 he was purged from his old finnes.
 11 Wherefore, brethren, give rather diligence
 to make you calling and election ſure : for if ye
 doe theſe things, ye ſhall never fall.
 12 For by this meanes an entering ſhall be mini-
 ſtered unto you abundantly into the everlaſting
 kingdome of our Lord and Saviour Jeſus
 Chriſt.
 13 Wherefore, I will not be negligent to put
 you alwayes in remembrance of theſe things,
 though that ye have knowledge, and be ſtabliſhed
 in the preſent truth.
 14 For I thinke it meetes as long as I am in this
 tabernacle, to ſtirre you up by putting you in
 remembrance.
 15 Seeing I know that the time is at hand that
 I muſt lay downe this my tabernacle, even as our
 Lord Jeſus Chriſt hath * ſewed me.
 16 I will endeavour therefore alwayes, that ye
 alſo may be able to have remembrance of theſe
 things after my departing.
 17 For we followed not deceivable fa-
 bles, when we opened unto you the power, and
 coming of our Lord Jeſus Chriſt, but with our
 eyes we ſaw his maiſtie :
 18 For he received of God the Father honour
 and glory, when there came ſuch a voyce to him
 from that excellent Glory. * This is my beloved
 Sonne, in whom I am well pleaſed.
 19 And this voyce we heard when it came
 from heaven, being with him in the holy mount.
 20 For we have alſo a moſt pure word of the
 Prophets, 12 to the which ye doe well that ye
 take heed, as unto a light that ſhineth in a darke
 place, untill the day dawne, and the day ſare
 ariſe in your hearts.
 21 So that ye firſt know this, that no pro-
 phetic of the Scripture is of any private inter-
 pretation :
 22 For the prophetic came not in old time by
 the will of man : but by holy men of God ſpake as
 they were moved by the holy Ghoſt.

whereof our Lord and Jeſus Chriſt the Sonne of God is our hour, whoſe glory the Apoſtle
 ſaith he hath ſaw and heard * Math 17, 9. The ſteeth of the Goſpell is here-
 by alſo manifeſt, in that it agreeth wholly with the ſarillings of the Prophets.
 The doctrine of the Apoſtles doth not ſtand oute of the doctrine of the Prophets : for
 they continue each other by each others teſtimonies, but the Prophets were as candles
 which gave light unto the blinde, untill the bright dawe of the Goſpell beganne to
 ſhine. *1. A more full and more knowledge then was under the ſhadowes of the Law.*
2. The clearer doctrine of the Goſpell. *3. 2 Tim. 3, 16.* *4. The Prophets are to*
be read, but fo, that we aſke of God the riſe of interpretation : for hee that is the
author of the writings of the Prophets, is alſo the inter-pret of them. *5. His*
verdicts the Scripture and prophecies together, is ſufficient to give prophecies from falſe.
6. For all interpretation cometh from God. *7. The goodly interpreters and meſſengers*
of Inſpired of God, and theſe their motions were to ſtirre to doe right, and not ſuch as
were the motions of the prophane ſoſygers and foretellers of things to come.

CHAP. II.

3 Hee foretelleth them of falſe teachers, 3 whoſe wicked
 ſeekings and deſtruction hee declaereth. 3 Hee compareth
 them to braſen aſes, 17 and to wels without water,
 20 hee ſaith they ſeek to withdraw men from God to their
 owne ſhew-off.

But, there were falſe prophets alſo among the
 a people, even as there ſhall be falſe teachers a-
 mong you : which privily ſhall bring in damna-
 ble hereties, even denying the Lord that hath
 bought them, and bring upon themſelves ſwift
 damnation.

2 And many ſhall follow their deſtructions,
 by whom the way of truth ſhall bee evil ſpoken
 of.
 3 And through covetouſnes they which
 ſained words make merchandise of you, a whole
 condemnation long time reſteth not, and their
 deſtruction lumbereth not.

4 For if God ſpared not the * Angels that had
 ſinned, but caſt them downe into hell, and deli-
 vered them into chains of darkeneſſe, to bee
 kept unto damnation :

5 Neither hath ſpared the * old world, but fa-
 ved * Noe the eighth perſon a preacher of righte-
 ouſneſſe, and brought in the Flood upon the
 world of the ungodly.

6 And * turned the cities of Sodom and Go-
 morpha into aſhes, condemned them and over-
 threw them, and made them an example unto
 them that after ſhould live ungodly.

7 And delivered juſt Lot vexed with the un-
 cleinly converſation of the wicked :

8 (For hee being righteous, and dwelling a-
 mong them in g ſeeing and hearing, vexed his
 righteous ſoule from day to day with their unla-
 wfull deeds.)

9 The Lord i knoweth to deliver the godly
 out of temptation, and to reſerve the unjuſt unto
 the day of judgement under puniſhment :

10 And chiefly that walke after the
 fleſh, in the luſt of uncleaſſneſſe, and deſire
 of venemene, which are bold, and ſand in their owne
 conceit, and feare not to ſpeake evil of them that
 are in dignitie.

11 Whereas the Angels which are greater both
 in power and might, give not railing judgement
 againſt them before the Lord.

12 But theſe as natural brut beaſts, led with
 ſenſualitie, and made to be taken, and deſtroyed,
 ſpeake evil of thoſe things which they know
 not, and ſhall periſh through their owne cor-
 ruption.

13 And ſhall receive the wages of unrighte-
 ouſneſſe, as they which count it pleaſure daily to
 live deliciouſly. ¶ Spots they are and blots, de-
 lighting themſelves in their deceivings, in ſea-
 ſing with you.

ment the ſoules of the wicked in. 4 Bound them with darkeneſſe as they were with chains,
 and by darkeneſſe, he meant that moſt miſeriable ſtate of liſe, that is full of horror,
 5 Which was before the Flood, not that God made a new world, but that he caſt the world
 ſteward was. * Gen. 7, 1. For hee cauſed not for the ſpace of an hundred and twentieth
 year to waſte the wicked both by word and deed, what word he ſpake, and whar hee did
 head. * Gen 19, 13, 14. 17 Which 20 ſeeker hee looked and heard his eeres.
 6 Hee had a wretched ſoule, and being wretchedly ſpurred, hee gave a painfull liſe. I hath
 bene long preſent in ſaying and delivering theſe things. 5 He goe to another fort
 of corruption, which no withſtanding are within the boſome of the Church, which are
 wickedly given and God continually ſpeake with the authority of theſe ſyllabers, which
 tis ſeigne themſelves the miniſter before God, doe more diſpraiſe. A true and lively
 deſcription of the Romiſh Clergie (as they call it.) k I ſince and great meane they
 were to ſeek in auſterity 6 A lively painting out of the ſame pecc, wherein
 they are compared to beaſts, which are made to ſtare, beſet to deſtruction, while
 they give themſelves to fill their bellies. But there is no greater ignorance in
 theſe men although they moſt impudently ſaid faith with thoſe things which they
 know not, and i ſhall count to aſſe that they ſhall deſtroy themſelves as beaſts, wh
 their pleaſures were over, they are delighted, and diluſion and deſire the compoy
 of the godly. I I ſaie in this end to be a great ſervice, for ſeeking ſeeking
 themſelves ſatan ſaves. ¶ Their owne wicked manners ſhall bring them to de-
 ſtruction. I Or, little ſeekes. ¶ An aſſe being among the Chriſtians in the
 holy kindeſſe which hee keepeth, they would come by that meane to the
 members of the Church, as they are counted but the ſwag of the Church.

10 He sheweth that these doctrine agree to all ages, and first of old times, he sheweth that Christ and his doctrine are passing ancient, and therefore they be delivered with old things, nothing ought to be more acceptable unto them.

11 He adverteth you men, if they desire to know how they shew their strength, that they have a most glorious combat here beere before them; to wit, Satan the world, the flesh, and the devil, who must be overcome: willing them to be at fault of the victory, as if they had already gotten it.

12 Finally, he sheweth to children and to the true Father, from whom they have to look for all good things, it is for our use, them in the Gospel.

13 He addeth afterwards in like order as many exhortations as if he should say, Remember your fathers as I wrote even now, that the everlasting Sonne of God is descended to us. Remember ye young men, that that strength whereby I say that you put Satan to flight, is given you by the word of God, which dwelleth in you.

14 The world which is full of wickedness, lusts, pleasures, and pride, is utterly based on the word of God, and this admonition is very necessary for greene and flourishing youth.

15 He therefore saith to you, Remember ye young men, that that strength whereby I say that you put Satan to flight, is given you by the word of God, which dwelleth in you.

13 I write unto you fathers, because ye have known him that is from the beginning, I write unto you, young men, because ye have overcome that wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you fathers, because ye have known him that is from the beginning, I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome that wicked one.

15 Love not this world, neither the things that are in this world. If any man love this world, the love of the Father is not in him.

16 For all that is in this world, (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 And this world passeth away, and the lust thereof; but he that fulfilleth the will of God abideth ever.

18 A Little children, I write this to you, and ye have heard that Antichrist shall come, even now there are many Antichrists: whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had bene of us, they should have continued with us. But this cometh to passe, that it might appear, that they are not all of us.

20 But ye have an oymntion from that Holy one, and know all things.

21 I have not written unto you, because ye know not the truth; but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Iesus is that Christ? the same is that Antichrist that denieth the Father and the Sonne.

23 Whosoever denieth the Sonne, the same hath not the Father.

24 Let therefore abide in you that same

which ye have heard from the beginning. If that which ye have heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised us, even that eternall life.

26 These things have I written unto you concerning them that deceive you.

27 But that a noynting which ye received of him, dwelleth in you; and ye neede not that any man teach you: but as the same a noynting teacheth you of all things, and it is true and is no lying, and as it taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appear, we may be bold, and not be ashamed before him, at his coming.

29 If ye know that he is righteous, know ye that he which doth righteously, is borne of him, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know.

30 He concludeth both the doctrine which they had embraced, and also his blessing their faith and the diligence of which as taught them, yet so, that hee taketh nothing from the honour due to the holy Ghost.

31 The conclusion both of the whole exhortation, and also of the former treatise. 32 A pulling over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another manner; for as before he taught us to get up from the effects to the cause, and in this that followeth, he getteth downe from the cause to the effects. And this in the summe of his argument: God is the fountaine of all righteousness: and therefore they that give themselves to righteousnesse, are known to be borne of him, because they resemble God the Father.

C H A P. I I I.

3 A setting downe the inestimable glory of this that we are Gods servants, 7 he sheweth that maner of life must be sufficient for good works, whereof charity is a manifest token.

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3 Dearly beloved, now are we the sonnes of God; but yet it is not made manifest what wee shall be; and we know that when hee shall be made manifest, we shall be like him; for wee shall see him as he is.

4 And every man that hath this hope in him, purgeth himselfe, even as he is pure.

5 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

6 And ye know that he was made manifest, that he might take away our finnes, and in him is no sinne.

7 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

8 Little children, let no man deceive you, hee that doeth righteously, is righteous, as hee is righteous.

9 And he that doeth not as he hath seene the Sonne of God, cometh not to the Sonne of God, and he that doeth not as he hath seene the Sonne of God, cometh not to the Sonne of God.

10 Whosoever loveth the world, the love of the Father is not in him, because he that loveth the world, the love of the Father is not in him.

11 Whosoever receiveth a man that receiveth the world, the love of the Father is not in him, because he that receiveth a man that receiveth the world, the love of the Father is not in him.

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11 The same Spirit which dwelleth with the elect, with the knowledge of the truth, and faith, them themselves the gift of perseverance, so continue to the end. The Spirit which you have received of Christ, and which hath led you into all truth.

12 You are not ignorant of the things that I have written unto you, but call them to your remembrance as things which you do know.

13 He concludeth both the doctrine which they had embraced, and also his blessing their faith and the diligence of which as taught them, yet so, that hee taketh nothing from the honour due to the holy Ghost.

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An argument taken of carnalitie: of the devill is the author of finne, and therefore he is of the devill, as is proved by the institution of the devill that serve finne: and if he be the de- velle finne, then is he not of Gods finne: For the devill and God are fo contrary the one to the other, that even the Sonne of God was sent to destroy the works of the devill. Therefore on this contrary the ver- bowever seiffish man, is the Sonne of God, being borne againe of his Spirit as of new birth, not much that he is created by his Spirit.

8 He that * committeth finne, is of the devill: for the devill kinneth from the beginning: for this purpose was made manifest that Sonne of God, that hee might loose the workes of the devill.

9 Whosoever is borne of God sinneth not: for his sinne remaineth in him, neither can hee finne, because he is borne of God.

10 In this are the children of God known, and the children of the devill: whosoever doeth not righteousness, is not of God, neither hee that loveth not his brother.

11 For this is the message that ye heard from the beginning, that * we should love one another.

12 Not as * Cain which was of that wicked one, and slew his brother: and wherefore slew he him? because his owne workes were evil, and his brothers good.

13 Marvelle not my brethren, though this world hate you.

14 We know that we are translated from death unto life, because we love the brethren: * he that loveth not his brother, abideth in death.

15 Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby have we perceived love, that he laide downe his life for us: therefore we ought also to lay downe our lives for the brethren.

17 And whosoever hath this P love, and seeth his brother have need, and a flourisheth up his compassion from him, how dwelceth the love of God in him?

18 My little children, let us not love in word, neither in tongue only, but indeed and in truth.

19 For thereby we know that we are of the truth, and shall before him assure our hearts.

20 For if our hearts condemne us, Gods greater then our heart, and knoweth all things.

21 Beloved, if our heart condemne us not,

John 5. 44. Remembreth the devill, as the child doeth the father, and is created by his Spirit. His faith met, found, but fineth, for he did nothing els but finne. I remember very his loving of the world. The holy Ghost is sealed of the spirit he worketh, because by his vertue and mighty working, as I have

then have we boldnesse toward God.

22 And whatsoever we aske, we receive of him, because we keepe his commandments, and doe those things which are pleasing in his sight.

23 This is then his commandment, that we believe in the Name of his sonne Iesus Christ, and love one another; as hee gave commandment.

24 For hee that keepeth his commandments, dwelleth in him, and he in us: and hereby we know that he abideth in us, even by that Spirit which hee hath given us.

John 6. 23. and 17. 3. Iohn 13. 24. and 15. 10. The Spirit of Sanctification whereby we are borne anew, and live unto God.

CHAP. I V.

1 Having spoken somewhat touching the trying of spirits: 4 For some space of the world, 5 and some after. 7 He cometh to charitie, 11, 19 and by the example of Iudas the traitor to a brotherly love.

Dearly beloved, believe not every a spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.

2 Hereby shall ye know the Spirit of God, b Every spirit that confesseth that Iesus Christ is come into the flesh is of God.

3 And every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the Spirit of Antichrist, of whom ye have heard, how that he should come, and now already he is in this world.

4 Little children ye are of God, and have overcome them: for greater is he that is in you, than he that is in this world.

5 They are of this world, therefore feare they of this world, and this worlde hateketh them.

6 We are of God, * hee that knoweth God, heareth us: hee that is not of God heareth us not. Hereby know we the Spirit of truth, and the spirit of error.

7 Beloved, let us love one another: 7 for love cometh of God, and every one that loveth is borne of God, and knoweth God.

8 Hee that loveth not, knoweth not Gods love, for Gods love,

9 The conclusion, by a wicked life they are knownen which are governed by the spirit of the Devill, and by a pure life, which are Gods children. 10 Hee beginneth to commend charitie towards the brethren, as another make of the Sonnes of God. 11 The first reason, taken of the authority of God, which giveth the commandment. 12 An amplification, taken of the contrary example of Cain, which slew his brother. 13 An amplification, taken of the contrary example of Cain, which slew his brother.

14 Hee bringeth forth a new and every old example, wherein we may behold both the nature of the fruit of God, and of the fruit of the devill, and what pure and comely remains for us in this world: and what shall be the end of both at length. 15 A first duty said: Let us not marvelle that we are hated of the world for doing our duty, for such was the condition of Abel who was a just person: and who would not rather be like him than Cain? 16 The second reason: Because charitie is a testimony that we are translated from death in life: and therefore hee rovdwards the brethren is a testimony of death, and whosoever flourisheth in death, it is more followeth death in boldness.

17 A confirmation: Whosoever is a murderer, he is in eternal death, who lo loveth his brother, is a murderer, therefore he is in death. And therefore love loveth the contrary. He that loveth his brother, hath passed in life, for indeed we are borne dead. Iohn 15. 13. ephel. 5. 2.

18 Wee see theethen how true Christian charitie extendeth, even to hate, that according to the example of Christ, every man forsake himselfe, as to provide for his brethren. 19 Luke 3. 13. Hee refuseth by compassion. For if we are bound even to give our life for our neighbours, how much more are we bound to help our brethren necessary with our goods and substance? P We keepeth his life in judgement. Q Openeth his heart to him, whelpeth him lovingly and charitably. R Christian charitie defendeth not in words, but in deeds, and proceedeth from a successfull conviction. 19 Hee commendeth charitie by a triple effect: for first of all, by it we know that we are indeed the sonnes of God, as to provide for his brethren. 20 Therefore it commendeth that we have a quiet confidence, as on the contrary, hee that thinketh that hee hath God for a Judge, because hee is quiet in himselfe, whereas hee is never of us: yet take quiet: for God hath a faster quicker fight upon us, and judgeth more severely. 21 If any will confidence cometh in us, much more ought to the judgements of God: whereas, who knoweth our hearts better than we our selves do. 22 A third effect also tieth out of the former, that in it hee sees that we are sure to be heard, because we are the slaves of God, as we understand by the grace of sanctification which is proper to the elect.

able to discern the Spirit of God, which are altogether to be followed. From impure spirits which are to be shunned. 4 This is taken by the figure Metonymy. 5 as if he had said, believe not every one that saith that hee hath a gift of the holy Ghost: to doe the office of a Prophet. 6 Hee gives a certain and perpetual rule to know the doctrine of Antichrist, to wit, whether the divine or humane nature of Christ, or the true uniting of them together be denied: or if the latter may be, be detourne from his owne word, our only King, Prophet, and ever-lasting high Priest.

7 Hee speaketh simply of the death of God, and not of the resurrection. 8 The true Metaphor. 9 Hee commeth to a new hope of victory: but yet so, that hee reacheth them that they fight not with their own strength, but with the vertue and power of God. 10 Hee bringeth a reason: why the world receiveth these teachers, more willingly than the true: to wit, because they breathe out nothing but that which is worldly: which is as soone as they also to know the doctrine of Antichrist by. 11 Hee telleth us them that his doctrine and the doctrine of his followers, is the assured word of God: which of itselfe is we have boldly to set against all the mouths of the whole world, and the selfe will stand firm from falldowne. 12 Iohn 5. 47. 13 True prophets against whom are set false prophets: that is, such as erre themselves, and lead other into erreur. 14 Hee returneth to the commending of brotherly love and charitie. 15 The first reason: Because it is a very divulging thing: and therefore every man that be the finnes of God: for that whosoever is voyde of it, cannot be said to know God aright. 16 A confirmation: For it is the nature of God to love men, whereas we have a most manifest promise above all other, in that of his owne selfe and infinite good will towards us, that hee will love us, as we love him: and hee will be reconciled through his blood, which hee hath given us to live in.

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1 John 3. 16.

Another reason by comparison: If God so loved us, shall not we his children love one another.

1 John 3. 16.

2 Tim. 1. 7. A third reason: Because God is invisible therefore by the effect of his Spirit we know by charity, he is understood, yea, and to be not out of us, but in us, and in us, whom he is for.

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1 John 3. 16. A tenth reason: Because God is invisible therefore by the effect of his Spirit we know by charity, he is understood, yea, and to be not out of us, but in us, and in us, whom he is for.

9 * Because that his love of God made manifest amongst us, because God sent that his only begotten Sonne into this world, that we might live through him.

10 Herein is that love, not that we loved God, but that he loved us, and sent his Sonne to be a reconciliation for our finnes.

11 Beloved, if God so loved us, we ought also to love one another.

12 * No man hath seene God at any time. If we love one another, God dwelleth in us, and his love is g perfect in us.

13 Hereby know we, that we dwell in him, and he in us: because he hath given us of his Spirit.

14 And we have seene, and do relline, that the Father sent the Sonne to be the Saviour of the world.

15 Whosoever shall confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we have known, and beleaved the love that God hath in us, 13 God is love, and hee that dwelleth in love, dwelleth in God, and God in him.

17 Herein is that love perfect in us, that we should have boldnesse in the day of Judgement; for as he is, even so are we in this world.

18 There is no feare in love, but perfect love casteth out feare: for feare hath painefullnesse; and he that feareth is not perfect in love.

19 And We love him, because he loved us first.

20 If any man say, I Love God, and hate his brother, he is a liar; for how can hee that loveth not his brother whom he hath seene, love God whom he hath not seene?

21 * And this commandment have we of God, that hee that loveth God, should love his brother also.

22 A fourth reason: God is the fontaine and wellspring of charity, yea, charity it selfe; therefore whosoever abideth in it, hath God with him.

23 Againe (as little before) he commendeth love, for that being it by our agreement with God in this thing, we have a certain testimonie of our adoption; it commendeth thereby to passe, that without feare welcome for us, to use day of judgement, so that trembling and that torment of our adoption.

24 Lett any man should thinke that that grace of conscience proceede from out of love as from the cause, he goeth backe to the fontaine, to wit, to the free love, wherewith God loveth us although we deserved and do deserve his wrath.

25 And herof speekeh another double charity, which both are to come and accompanie of that first, to wit, that, wherewith we love God whom we love, and then for his sake our neighbour also.

26 As he saith, that hee that loveth God, and his neighbour cannot be separate from the love wherewith God love him, because this last engendreth the other: So he denieth that the other kind of love wherewith we love God, can be separate from the love of our neighbour; wherof it followeth that they lie impudently upon God and his promise.

27 The which say they worship God, and yet regard not their neighbour and love God, first reave taken of compassion, why we cannot have that love of our neighbour and love God, without, because that hee that cannot love his brother, whom he seeth, how can he love God whom he seeth not?

28 John 2. 9. and 15. 12. 17 Al cond uson, why God cannot be heard and our neighbour loved, because the selfesame Lawmaker commanded both to love him and our neighbour.

CHAP. V.

1 Here forthwith that brotherly love and faith are things inseparable: 10 and that there is no faith without love, as by writing in Christ: 14 Hence provideth calling upon God with assurance: 16 and alifhat our prayers is available for our brethren.

W Hosoever belevech that Iesus is that Christ, is borne of God: and every one that loveth him, which begate, loveth him also which is begotten of him.

2 In this we know that we love the children love us: to wit by Iesus our Mediator: It is hold on by faith, in whom we are made the children of God: and doe love the Father of whom we are begotten, and saye our brethren which are be gotten with us. 1 The the Messias. b By one he meaneth all the faithful. a The love of our neighbour doe to hang upon the love wherewith we love God, that this last must needs come before the first, wherof it followeth, that that is not to be called to love when men agree together to do evil, neither that, when as in loving our neighbours, we respect not Gods commandments.

of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: 4 and his commandments are not burdensome.

4 For all that is borne of God, overcometh this world: 6 and this is that victory that hath overcome this world, even our faith.

5 * Who is it that overcome this world, but hee which belevech that Iesus is that Sonne of God?

6 * This is that Iesus Christ that came by water and blood: 9 not by water only, but by water and blood: and it is that Spirit that beareth witness: for that Spirit is truth.

7 For there are three, which beare record in heaven, the Father, the Word, and the holy Ghost, and these three are one.

8 And there are three, which beare record in the earth, the Spirit, and the Water, and the Blood: and these three agree in one.

9 Also we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Sonne.

10 * He that belevech in that Sonne of God, hath the witness in himselfe: he that belevech not God, hath made him a liar, because hee belevech not the record, that God witnessed of that Sonne.

11 And this is that record, to wit, that God hath given unto us eternal life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 These things have I written unto you, that ye should not sinne: for sinne is the burden of them. 14 Man, 13. 30. d To them that are regenerate, this is to say, borne anew, which are led by the Spirit of God, and ar through grace to end from the curse of the Law.

15 A reason: Because by regenerate they do overcome the world, that is to say, whatsoever striketh against the commandment of God. 6 He declareth what that freeth a man, to wit, Faith.

7 He speaketh of the time that is past to us, understanding that although we be in the flesh, yet we shall be conquerours, and are most certain of the victory. 8 Which is the instrumental cause, and as a means and hand whereby we lay hold on him who indeed doth performe this, that is, he that is both and death overcome the world, Iesus Christ Iesus.

9 Cor 3. 37. 7 Moreover he declareth two things, the one what true faith is, to wit, that which retheth upon Iesus Christ: be Sonne of God alone; wherupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawn from Iesus Christ the Sonne of God.

8 He prooveth the excellencie of Christ, in whom only all things are given us by free witness, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witnesses are: the Father who sent the Sonne, the word which was with him, and the holy Ghost. The earthly witnesses are, water, and blood, and the knowledge of Gods righteousness in Christ by faith through the testimonie of the holy Ghost.

9 He warneth us not to separate water from blood, (that is, sanctification from justification or righteousness begunne, from righteousness impured) for we stand not upon sanctification, but so farre forth as it is a witness of Chades righteousness is impured upon us: and although this impuration of Chades righteousness is never separated from sanctification, yet it is only the matter of our salvation.

10 Over Spirit, which is the true witness, testifieth that he is the Son of God, by the witness of the Spirit, which is the witness of the Spirit, that we are the Sonne of God. b Luke 1. 10. 11 Agree in one.

12 He sheweth by an Argument of comparison, of what great weight the heavenly testimonie is, that the Father hath given of the Sonne, unto whom agreeth both the Sonne himselfe and the holy Ghost. k I conclude this as he: for as I affirm, which I said is given in heaven, commandment from God, who is faith: his witness is one.

13 He prooveth the sufficiency of the earthly witness by every mans conscience, because that testimonie is in itselfe, which cannot be false: whereas the faith cannot be deceived, having it consisteth the knowledge of testimonie, which the Father giveth of the Sonne: Furthermore the Father must needs be a Spirit, if he communicate, which accordeth and belongeth to the Father should ye.

14 Now strength he sheweth what this testimonie is: that is confirmed with so many witnesses: to wit, that life of everlasting felicity, is the mere and only gift of God, which is in the Sonne, and proceedeth from him into us, which by faith are toyed with him, for that without him we can have no life: and this testimonie is in itselfe, which cannot be false: whereas the faith cannot be deceived, having it consisteth the knowledge of testimonie, which the Father giveth of the Sonne: Furthermore the Father must needs be a Spirit, if he communicate, which accordeth and belongeth to the Father should ye.

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that

that beleeve in the name of that Sonne of Iohn, that ye may know that ye have eternall life, and that ye may beleeve in the Name of that Sonne of God.

17 ¹⁶ All unrighteousnesse is sinne, but there is a sinne not unto death.

16 The seeking a way of an obiecti-

14 Because we do not yet in effect obtaine that which we hope for, the Apollieyeth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in such faith, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine. Chap. 3. 25 We have to make prayers not only for our selves, but also for our brethren which define, that their finnes be not unto them, to death: and yet be except that those, which is never forgiven, or the sinne against the holy Ghost, that is to say, an universal and willfull falling away from the known truth of the Gospel. 17 ¹⁶ It is as much as if he said, Let him desire the Lord to forgive him, and hee will forgive him being so precept. * Math. 23. 31. mathe 3. 19.

14 And this is that assurance that we have in him, * that if we aske any thing according to his will, he heareth us.

18 ¹⁷ We know that whosoever is born of God, sinneth not: but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

17 A reason why not all, say rather why no sin is mortall to some: to wit, because they be borne of God, that

15 And if we know that he heareth us, whatsoever we aske, we know that we have the petitions, that we have desired of him.

19 ¹⁸ Wee know that we are of God, and this whole world lieth in wickednesse.

18 Every man mult particularly apply to himselfe the general promises, that we may certainly persevere our selves, that whereas all the world is by nature lost, we are freely made the fountes of God, by the sending of Iesus Christ his Sonne unto us; of whom we are lightened with the knowledge of the true God, and everlasting life. * Luke 24. 45. * The divinitie of Christ is most plainly proved by this place. 19 He expresseth a plain precept of taking heed of doles: which he setteth against the only true God, that with this feale as it were he might seale up all the former doctrine.

16 ¹⁵ If any man see his brother sinne a sinne that is not unto death, let him 1 aske, and he shall give him life for them that sinne not unto death. * There is a sinne unto death, I say not that thou shouldst pray for it.

20 ¹⁹ We know that the Sonne of God is come, and hath given us a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the fame that is very in God, and that eternal life.

19 Little children, keep your selves from idoles, Amen.

17 ¹⁶ If any man sinne, let him aske, and he shall receive of the Father, and the Sonne, that he may not sinne againe. * There is a sinne unto death, I say not that thou shouldst pray for it.

21 ²⁰ Little children, keep your selves from idoles, Amen.

20 Every man mult particularly apply to himselfe the general promises, that we may certainly persevere our selves, that whereas all the world is by nature lost, we are freely made the fountes of God, by the sending of Iesus Christ his Sonne unto us; of whom we are lightened with the knowledge of the true God, and everlasting life. * Luke 24. 45. * The divinitie of Christ is most plainly proved by this place. 19 He expresseth a plain precept of taking heed of doles: which he setteth against the only true God, that with this feale as it were he might seale up all the former doctrine.

THE SECOND EPISTLE OF IOHN.

¹ This Epistle is written to a woman of great renowne, 4 who brought up her children in the feare of God: 6 he exhorted her to continue in Christian charitie, 7 that shee accompanie not with Antichristis, 10 but avoid them.

6 And this is that love that we should walke after his commandemens. This commandement is, that as ye have heard from the beginning, ye should walke in it.

3 Antichristis fight against the person and office of Christ, were already crept into the Church in the time of the Apostles.

¹ This is no prayer name, but to be taken as the word sinners, that is to say, do the worthy and noble Lady, b Excellent and honorable Dame. c The bond of Christian conjunction, or linking together, in the true and constant profession of the true, d With true knowledge, which hath always loved together, and following it. e This true profession consisteth both in love one toward another which the Lord had commanded, and also especially in wholesome and found doctrine, which also is delivered unto us: For the commandment of God is a found and sure foundation both of the rule of manners and of doctrine, and these cannot be separated the one from the other. d According as the truth directeth them, * Iohn 15. 21.

THE ELDER to the elect b Ladie, and her children, 1 whom I love in the truth; and not I only, but also all that have known the truth.

7 ³ For many deceivers are entred into this world, which confesseth that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

3 Antichristis fight against the person and office of Christ, were already crept into the Church in the time of the Apostles.

2 For the truths sake which dwelleth in us, and shall be with us for ever:

8 ⁴ Looke to your selves, that we lose not the things, which we have done, but that we may receive a full reward.

4 He that maketh his private of doctrine, loke in all, b Examine and take good heed.

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with e truth and love.

9 ⁵ Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

5 We ought to have nothing to doe with them that defend perverse doctrine. * Rom. 16. 17.

4 ¹ I reioyced greatly, that I found of thy children walking in d truth, as we have received a commandement of the Father.

10 ⁷ If there come any unto you, and bring not this doctrine, * receive him not to house, neither bid him God speed.

7 We ought to have nothing to doe with them that defend perverse doctrine. * Rom. 16. 17.

5 And now beseech I thee, Lady, (not as writing a new commandment unto thee, but the same which we had from the beginning) that we * love one another,

11 ⁸ For he that biddeth him God speed, is partaker of his evil deeds. Although I had many things to write unto you, yet would I not write with paper and ynke; but I trust to come unto you, and speake mouth to mouth, that our joy may be full.

8 We ought to have nothing to doe with them that defend perverse doctrine. * Rom. 16. 17.

6 ¹ Both in love one toward another which the Lord had commanded, and also especially in wholesome and found doctrine, which also is delivered unto us: For the commandment of God is a found and sure foundation both of the rule of manners and of doctrine, and these cannot be separated the one from the other. d According as the truth directeth them, * Iohn 15. 21.

12 ⁹ The fountes of thine elect sister greete thee, Amen.

THE THIRD EPISTLE OF IOHN.

¹ Hee commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrophes for uncharity: 10 hee exhorted Gaius to continue in well doing: 12 and in the end commendeth Demetrios.

ney as it becometh according to God, thou shalt doe well.

12 Demetrios

¹ An example of a Christian gratulation. b Then these ioyes, b As becometh a believer and a Christian. c Hee commendeth to Gaius others that esteeme men whom he had entertained before, returning now againe to him about the affaires of the Church, or of some other which had like a bulgic.

THE Elder unto the beloved Gaius whom I love in the truth.

7 ⁶ Because that for his Names sake they went forth and tooke nothing of the Gentiles.

6 That we are selves may helpe somewhat to the preaching of the true.

2 ¹ Beloved, I with chiefly that thou prosperedst and farest well as thy soule profereth.

8 ⁷ Wee therefore ought to receive such, that we might be d helpers to the truth.

7 Ambition and covetousnesse, two pestilent plagues (especially in them which have any Ecclesiasticall function) are condemned in Diotrophes perion. * He is not knownes God.

3 ¹ For I reioyceth greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.

9 ² I wrote unto the Church, but Diotrophes, which loveth to have the preeminence among them, receiveth us not.

2 I wrote unto the Church, but Diotrophes, which loveth to have the preeminence among them, receiveth us not.

4 ¹ I have no greater joy then a these, that is, to hear that my finnes walke in veritie.

10 ⁹ Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against us with malicious words, and not with content, neither hee himselfe receiveth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

9 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against us with malicious words, and not with content, neither hee himselfe receiveth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

5 ¹ Beloved, thou doest faithfully, whatsoever thou doest to the brethren, and to strangers.

11 ¹⁰ Beloved, follow not that which is evil, but that which is good; he that doth well is of God; but he that doeth evil, hath not seene God.

10 Beloved, follow not that which is evil, but that which is good; he that doth well is of God; but he that doeth evil, hath not seene God.

6 ¹ Which bare witness of thy love before the Churches; Whom if thou bringest on their our-



THE ORDER OF TIME, whereunto the Contents of this booke are to be referred.

The yeeres
of Christ.

7. Sc.

34

67.

70.

97.

103.

1217.

1295.

1300.

1301

1305.



THE dragon watched the Church of the Iewes, which was ready to trauaie: She bringeth forth, fleeth, and hideth her selfe, whiles Christ was yet upon the earth.

The dragon persecuted Christ ascending into heaven, hee fighteth and is thrown down: and after persecuteth the Church of the Iewes.

The Church of the Iewes is received into the wilderness, for three yeeres and an halfe.

When the Church of the Iewes was overthrowen, the dragon invaded the Catholike Church, and all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiseth up the beast with seven heads, and the beast with two heads, which make havocke of the Church Catholike, and her Prophets for 1260 yeeres after the Passion of Christ, chap. 13, and 11.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, and are forewarned of the persecution to come under Traiane for ten yeeres chap. 2. and 3.

God by word and signes provoketh the world, and sealeth the godly, chap. 6. and 7.

He sheweth fourth examples of his wrath upon all creatures, mankinde excepted, chap. 8.

The dragon is let loose after 1000 yeeres, and Gregory the vij. being Pope rageth against Henrie the third then Emperour, chap. 20.

The Dragon vexeth the world 150 yeeres, unto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

The dragon killeth the Prophets after 1260 yeeres, when Boniface the vij. was Pope, who was the author of the sixth booke of the Decretals: hee excommunicated Phiip the French King.

Boniface celebrated the Iubile.

About this time was a great earthquake, which overthrow many houses in Rome.

Prophecie ceateth for three yeeres and an halfe, untill Benedict the second succeeded after Boniface the vij. Prophecie is revived, chap. 11.

The dragon and the two beasts oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with singular iudgements. chap. 16.

Christ giveth his Church victorie over the harlot, chap. 17. and 18. Over the two beasts, chap. 19. Over the dragon and death, Chap. 20.

The Church is fully glorified in heaven with eternal glory, in Christ Iesus, chap. 21. and 22.

T H E

13 The summe of this prophete that the Apollite wrote unto severall churches should be, adding nothing, nor taking away any thing, as verbe a. Here of these are two notes, one is a name of those things which are, that is, which were at that time contained in the second and third Chapter, the other part of these things which were to come, contained in the rest of this booke.

and that last.

18 And am alive, but I was dead; and behold, I am alive for evermore, Amen: and I have the keyes of hell and of death.

19 Write these things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The mystery of the seven flares which thou sawest in my right hand, and the seven golden candlestickes, The seven flares are the 7 Angels of the seven Churches; and the seven candlestickes which thou sawest, are the seven Churches.

CHAP. II.

John is commanded to write these things which the Lord hath necessary to the Church of Ephesus. Of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 15 that they keep these things which they received of the Apollite.

1 Vnto the Angel of the Church of Ephesus write, These things saith he that holdeth the seven flares in his right hand, and walketh in the mids of the seven golden candlestickes.

2 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are evill, and hast examined them which say they are Apollites, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from hence thou art fallen, and repent and doe the first workes; or else I will come against thee shortly, and will remove thy candlesticke out of his place, except thou amend.

6 But this thou hast that thou hatest the workes of the Nicolaitans, which I also hate.

7 Let him that hath an eare here heare what the Spirit saith unto the Churches: To him that overcometh, will I give to eate of the tree of life which is in the mids of the Paradise of God.

8 And unto the Angel of the Church of the six Smyrnians write, These things saith hee that is first and last, which was dead and is alive.

9 I know thy workes and tribulation, and povertie (but thou art rich) and I know the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the devill shall call some of you into prison, that yee

may be tried, and ye shall have tribulation ten dayes: be thou faithful unto the death, and I will give thee the crowne of life.

11 Let him that hath an eare heare what the Spirit saith unto the Churches. He that overcometh shall not be hurt of the second death.

12 And to the Angel of the Church, which is at Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 I know thy workes, and where thou dwellest, where Satans throne is, and thou keepst my Name, and hast not denied my faith, even in those dayes when Antipas my faithful martyr was slaine among you, where Saran dwelleth.

14 But I have a fewe things against thee, because thou hast them that maintain the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should feare of things sacrificed unto idoles, and commit fornication.

15 Even so hast thou them that maintain the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or else I will come unto thee shortly, and will fight against thee with the sword of my mouth.

17 Let him that hath an eare, heare what the spirit saith unto the Churches. To him that overcometh, will I give to eate of the Manna that is hid, and will give him a white stone, in which is the name written, which no man knoweth, saving he that receiveth it.

18 And unto the Angel of the Church which is at Thyatira write, These things saith the sonne of God, which hath his eyes like unto a flame of fire, and his feete like fine brasse.

19 I know 19 thy workes and thy love, and service of faith, and thy patience, and thy workes, and that they are mee at the last, then at the first.

20 Notwithstanding, I have a fewe things against thee, that thou sufferest the woman Izebel which calleth her selfe a propheteesse, to teach and to deceive my servants, to make them commit fornication and to eate meate sacrificed unto idoles.

21 And I gave her space to repent of her fornication, and she repented not.

22 Therefore will I remove her from thence, and will make her desolate, and will lay her out as she was, and will cause her to be trodden with the feete of the multitude. And she that heareth, let her desire to hear the voice of the water, which is spoken of in the Revelation, that she may not be thirsty. For this matter especially Irenaeus must be consulted withall.

23 The conclusion, sending of exhortation as before, and of promise. Hee alwaies that person which receiveth of Iohn 6. and to the place we finde I have 10. 40. h Arctas writeth that such a stone was wont to be given to worshippers at games, or else that such stones did in old time signifie the giving of a man. 24 The bread of life, invisible figurall, and howsoever which is kept secretly with God, from beinge by any creature. 25 which is a signe and witness of purgation, and remission of sinnes, of righteousness and true holinesse, a and of justice unoccupied, after that the old man is killed. 27 A figure and testimonie of newesse of life in righteousnesse and true holinesse, by putting on the new man, whom none death inwardly can move, save the spirit of man which is in himselfe, the praise whereof is not of man, but of God Rom. 12. 8.

28 The fourth place is unto the Passours of Thyatira. The exordium is taken out of the 16 and 27 verses of the first Chapter. 19 The proposition of prayse is in this verbe: of tribulation, for that hee related with them, the death of many, and the tribulation, is verbe 20. the authors whereof though they were called backe of God, yet repented not verbe 21. whereunto is added a moke bewailing, verbe 22. and 23. of a conditional promise, and exhortation to hold fast the truth, is in the two verses following. 24 So he calleth those officers of charity which are done to the Saints. b By Exhortation, is sometimes in the Scripture exhortation meant.

8 That is, often times, for so cometh to be in this booke as in Daniel, verses are signified by the name of Dayes: that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because Salus Iohn wrote this booke in the end of Domitian the Emperours first reign, as Iustine and Irenaeus do witness, it is also gather necessitie that this should be referred unto that persecution which was done by the authority of the Emperour Traian, who began to make havocke of the Christian Church in the tenth yeere of his reign, as the Hieronymus doth write: and the bloody persecution continued until Adrian the Emperour had succeeded in his place, the space of which time is precisely tenne yeeres, which see here mentioned. The conclusion as verbe 21. 22 The Chap. 26. 27 The third place is unto the Passours of Pergamus. The exordium is taken out of the 16 verbe of the first Chapter. 2 Pergamus was the name of a famous cite in old time in Asia where the Kings of the Attalians were alwaies resident. 2 The proposition of praise in this verbe, of reprobation in the 19 following, and of exhortation joyed with a conditional threat, verbe 16. Now this Antipas was the Angel or minister of the Church of Pergamus, as Arctas writeth. The faith of them of Pergamus is much the more highly commended, because they remained constant even in the very heat of persecution. h Num. 24. 14. and 25. 1. That which hee here speaks of things offered to idoles, is meant of those of some kinde, which Paul prophesied in 1 Cor. 10. 19. which follow the footstepes of Balaam, and such as are abandoned unto all kinde of sinne, as hee shewed in the verse foregoing, and is here signified by a note of similitude. And that also must be first verbe be understood. For this matter especially Irenaeus must be consulted withall. 14 The conclusion, sending of exhortation as before, and of promise. Hee alwaies that person which receiveth of Iohn 6. and to the place we finde I have 10. 40. h Arctas writeth that such a stone was wont to be given to worshippers at games, or else that such stones did in old time signifie the giving of a man. 15 The bread of life, invisible figurall, and howsoever which is kept secretly with God, from beinge by any creature. 16 which is a signe and witness of purgation, and remission of sinnes, of righteousness and true holinesse, a and of justice unoccupied, after that the old man is killed. 17 A figure and testimonie of newesse of life in righteousnesse and true holinesse, by putting on the new man, whom none death inwardly can move, save the spirit of man which is in himselfe, the praise whereof is not of man, but of God Rom. 12. 8.

is the former part of this booke is comprised in a narration of those things which then were as I. Iohn taught us, chap. 1. 9. it belongeth wholly to introduction, and in the 2. next Chapters containeth seven places according to the number & condition of those Churches which were named before Chap. 1. figured verbe 12. and attributed most aptly into their Passours and flockes verbe 40. which verbe of that Chap. 1. 12. it were a passage unto the first part. Every one of the seven places hath three principal members, a. an Exordium taken from the prison of the Ambour. 2. Proposition, in which it praise and commendation of that which is good, reprobation of that which is evill, and instructions containing therein an exhortation alone, or with all a division opposite unto it, and a conclusion fixing unto attention by divine promises. And this first place is unto the Passours of the Church of Ephesus, which is contained in the 11, verbe. a To deale with this part of Christ Iesus the Ambour of this prophesie out of the 16. and 13. verbes of the first Chapter. 3. The proposition, first concerning the Passours of this Church verbe 1. 3. then reproving him, verbe 4. after informing him and with all threatening that he will withdraw the Church to another place, verbe 5. This communication or threat Christ mingled with a kind of exhortation, calling to mind the particular vertue and pietie of the Church, which God never leaveth without recompense verbe 6. Concerning the Nicolaitans after upon the 11. verbe. a To deale with this part of the conclusion, containing a commendation of true religion, and a promise of everlasting life, shadowed out to a figure of which Gen. 1. 3. 2. That is, in Paradise after the manner of the Hebrew phrase. b Thus Christ speaketh as the Mediator. 6 The second place is unto the Passours of the Church of the Smyrnians. The exordium is taken out of the 17 and 21 verses of the first Chap. c Smyrna was one of the cities of Iovia in Asia. 7 The proposition of praise is in this verbe and of exhortation joyed with promise, in the next verbe.

1. Sam. 6. 7. p. 17. 10. Jer. 11. 10. and 17. 10. & He proueth out the bragging of carnal men, which keepeth their lips full and common knowledge, which notwithstanding is deceitful. I will speake no more thing against you, being content as I have heard you say that I require to be in you.

20 The conclusion wherein Christ affirmeth about the Christians the communion of this Kingdome and glory, in this verse and the next following, and commendeth an holy attestation in the last verse.

21 And my fellow heite, as it is promiſed, Math. 19. 29. and 25. 34. Rom. 8. 27. and 1. Cor. 6. 3. Eph. 6. 6. and 1. Tim. 2. 12. Apoc. 3. 21. and 4. 4. * Eph. 4. 9.

22 The brightnes of greatest glory and honour are set forth appearing unto the light of Christ, who is the Sonne of righteousnes, and our head, Math. 4.

CHAP. III.

The first Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 24 And of the Laodiceans, 26 that they be not like to the sparrows, 30 but endeavoure to please Gods glory.

1 **A**Nd write unto the Angel of the Church which is at Sardis, These things saith the that hath the seven Spirits of God, and the seven stars, 2 I know thy works: for thou hast a name that thou livest, but thou art dead.

2 Be awake, and strengthen the things which remaine, that are ready to die: for I have not found thy worke perfect before God.

3 Remember therefore, how thou hast received and heard, and hold fast and repent. * If therefore thou wilt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come upon thee.

4 *Notwithstanding* thou hast a few names yet in Sardis, 5 which have not defiled their garments; for they are 4 worthy.

5 He that overcome, shall be clothed in white aray, and I will not put off his Name out of the * booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith unto the Churches.

7 9 And write unto the Angel of the Church which is of Philadelphia, These things saith hee that is Holy, and True, which hath the 2 key of David, which openeth and no man thurteth, and thurteth and no man openeth.

8 I know thy works: behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my

The first place is unto the Pastors of Sardis. The exordium is taken out of the 4, and 16 verses of the 1. Chap. 1 of Sardis is in the name of a most flourishing and famous Citie, where the King of Lydia kept treasure. 2 The proportion of promise is in this verse: of exhortation tyed with a threatening in the two verses that follow, and of qualification by way of censure: unto the comfort of the good, which yet remained there, verse 9.

3 The 23, 24, 25, 26, 27, are all dead in this.

4 Other things, whose state is so, but that they are now going, and will be corrected in the next following.

5 Chap. 16. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

6 The first place is unto the Pastors of Philadelphia. The exordium is taken out of the 2, and 3 chapters. * All say of fruit in commanding and forbidding, and delivering and promising. And the house of David is the Church, and the continual promise of Sardis Kingdome to the Christ. 7 The proportion of promise is in this verse, of promise, to bring home againe them that wander, verse 9, and 10 preserve the goodly, verse 12, and of exhortation, verse 14.

word, and hast not denied my Name. 9 Behold, I will inake them of the Synagogue of Satan, which call themselves Jewes, and are not, but doe lie: behold, I say, I will make them and they shall come: and worship before thy feet, and shall know that I have loved thee.

10 Because thou hast kept the word of my patience, therefore I will deliver thee from the houre of temptation, which will come upon all the world, to try them that dwell upon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy crowne.

12 9 Him that overcome, will I make a pillar in the Temple of my God, and he shall goe no more out: 10 and I will write upon him the Name of my God, and the name of the city of my God, which is the new Ierusalem, which cometh downe out of heaven from my God, and I will write upon him my new Name.

13 Let him that hath an eare, heare what the Spirit sayeth unto the Churches.

14 11 And unto the Angel of the Church of the Laodiceans write, These things saith B Amen, the faithfull and true witness, that a beginning of the creature of God.

15 12 I know thy works, that thou art neither cold nor hot: I would thou werest cold or hot.

16 Therefore because thou art luke warme, and neither cold nor hot, it will come to passe, that I shall spew thee out of my mouth,

17 For thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not how thou art wretched and miserable, and poore, and blind, and naked.

18 I counsel thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthy nakednesse doe not appeare: and anoint thine eyes with eyefalve, that thou mayest see.

19 As many as I love, * I rebuke and chasten: be zealous therefore and amend.

20 Behold, I stand at the doore, and knocke, 24 if any man heare my voyce, and open the doore, I will come in unto him, and will sup with him, and he with me.

21 15 To him that overcome, will I graunt to sit with me in my throne, even as I overcome, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit sayeth unto the Churches.

This point which are matched as correspondent thar remedies which are offered verbe 20 * The 31, 32, hec. 12. 5. 4 Zeale use against them which are neither hot nor cold. 14 This must be taken after the manner of an allegory, as Job 14. 23. 15 The conclusion, consisting of a promise, as chap. 1. verse 46, and of an exhortation, hitherto hath bin the first part of the booke of the Apocalypse.

CHAP. IIII.

Another vision containing the glory of Gods Majesty, 8 which is magnified the four bestles, 10 and the four and twenty Elders.

AFTER this I looked, and behold, a doore was open in heaven, and the first voyce which I

aliogether propheticall, foretelling those things which were to come, as was said before, Chap. 1. 29. This is divided into two histories: one common unto the whole world, unto the 9 Chapter: and another singular of the Church of God, thence unto the 22 chapters. And their histories are said to be defined in severall places, chap. 5. 1. and 10. 1. Now this verse it is as verbe a promise from the former part unto this second: where it is said, that the heaven was opened, that is, that heavens being were veiled: and that a voice as of a trumpet sounded in heaven to stirre up the Apollie, and call him to the understanding of things to come. The first history hath two parts: one of the causes of things done, and of this whole Revelation, in that and the next chapter. Another of the vision done in the next 4 chapters. The principall causes mentioned in the definition of persons in the vision of the divine vision, and according to the occasion or dispensation thereof, are these. One the beginning, which more certainly approach unto, that is, God the Father, of whom is spoken in this chapter. The other, the Sonne, who is the meane cause, as he to be approached unto, in respect that he is God and man in one person: of whom Chap. 1.

I will bring them to that case. 9 That is, a worship either be civilly, or Christ religiously at his feate (and thus I had rather they take it) whether here in the Church (which God meeth more proper to the argument of this place) or there in the world to come. For Christ verily full fill his heart which have patience & confidence, as I would my servants should be. 9 The conclusion, which concerneth a promise and a commendation. 10 That is, be new man shall be better after his Father, Mother, and head Christ. 11 The seventh place is unto the pastors of the Church of Laodicea, the exordium is taken out of the 15 verse of the 1. chapter. 12 Amen foundeth as much in the 14th & 20th verses as Trustour Trueths be, 13 of whom all things that are made, their life, ending. 14 The proportion of promise is in this verse, where unto is alloyed a threatening, verse 16, with a confirmation on declaring the same, verse 17, and of exhortation unto to faith and patience, verse 18, 19, whereunto is added a conditional promise, verse 20. 15 The spiritual: 16 The misery of men is expressed in three points: which are matched as correspondent thar remedies which are offered verbe 20

3 The manner of revelation, as before, § 10.
 4 A *Lucke Chap. 17. 11.*
 5 A description of Gods Father, and of his glory in the heavens, framed unto the manner of men, by his office, nature, company, attending, effect, instrument, and eyes, that follow afterwards.
 6 In this verse, he is preferred in office a judge, as Abraham sayd, Gen. 18. which is declared by his throne, as an ensigne of judgement, and his sitting thereupon.
 7 By his nature, in that he is the Father, most glorious of all above, and with his glory overflowing all other things.
 8 By the company attending about him in that, as that most high Judge he is accompanied with the most honourable attendance of Prophets and Apostles, both of heild and new Church, whom Christ hath made to be Priests and King, Chap. 1. 6. and 5. 10.
 9 By effects, in that most mightily he seeketh all things by his voice, as in Th. 1. 3.
 10 By, and with the light of his spirit and providence persuef and passeth through all.
 11 By instruments used, in that he both hath a most ready ear, and as it were a workhouse excellently furnished with all things, unto executing of his will, which things flow from his commandment, as is repeated, chap. 15. 2. And hath also the Angels most ready admitters of his counsels and pleasure, unto all parts of the world, continually watching (in this verse) working by reason otherwise than the instruments without life mentioned, courteous as lions: mightie like eagles, swift as men, swift as eagles, ver. 7. ment upon all peoples, as furnished with wings on every part, most piercing of sight, and mainly pure and perfect Spirit, always consistent motion, ver. 8.

heard, was as it were of a trumpet talking with me, saying, Come up hither, and I will shew thee things which must be done hereafter.
 2 And I immediately I was ravished in the spirit, 3 and beholde, a throne was set in heaven, and one sat upon the throne.
 3 4 And he that sat, was to looke upon, like unto a Jasper stone, and a Sardine, and there was a rainbow round about the throne, in sight like to an emeraul.
 4 5 And round about the throne were four and twentie seats, and upon the seats I saw foure and twentie Elders sitting, clothed in white rayment, and had on their heads crownes of gold.
 5 6 And out of the throne proceeded lightnings, and thundrings and voices, and there were seven lampes of fire burning before the throne, which are the seven spirits of God.

6 7 And before the throne there was a Sea of glasse like unto chrystall: and in the midst of the throne and round about the throne were foure beastes, full of eyes before and behinde.

7 8 And the first beast was like a lyon, and the second beast like a calfe, and the third beast like a face as a man, and the fourth beast was like a flying Eagle.

8 9 And the four beastes had each one of them six wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God Almighty, Which was, and which is, and which is to come.

9 10 And when those beastes gave glory, and honour, and thanks to him that sat on the throne, which liveth for ever and ever,

10 11 The four and twentie Elders fell down before him that sat on the throne, and worshipped him that liveth for evermore, and cast their crownes before the throne, saying,

11 12 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy wills sake they are, and have been created,

12 13 And I saw in the right hand of him that sat upon the throne, a booke written within, and on the backside sealed with seven seales,
 2 And I saw a strong Angel which preached with a loud voice, Who is worthy to open the booke, and to loose the seales thereof?
 3 And no man in heaven nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.
 4 Then I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon.
 5 And one of the Elders said unto me, Weepe not: behold, that * a Lion which is of the tribe of Iuda, that roote of David, hath obtained to open the booke, and to open the seven seales thereof.
 6 Then I beheld, and loe, 7, in the midst of the throne, and of the four beastes, and in the midst of the Elders stood a Lambe, as though he had been killed, which had seven hornes, and seven eyes, which are the seven spirits of God, sent into all the world.
 7 8 And he came, and tooke the booke out of the right hand of him that sat upon the throne.
 8 9 And when hee had taken the booke, the four beastes, and the four and twenty Elders fell down before the Lambe, having every one 10 harpes and golden vials full of odours, which are the prayers of the Saints,
 9 And they sung a new song, saying, 12 Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,
 10 And hath made us unto our God * Kings, and Priests, and we shall reigne on the earth.
 11 13 Then I beheld, & I heard the voice of many Angels round about the throne, and about the beastes and the Elders, 14 and there was * a crie thousand times ten thousand, and thousand thousand,

12 Saying with a loud voice y, Worthy is the Lambe that was killed, to receive power, and riches in heaven above the earth: another in the earth, in which he set downe the Revelation of the Sonnes, as before was said. This part concerneth first an history of the method, God prepared § 1. to help us understand this Revelation in this verse. Secondly, the Revelation of the Sonne himselfe unto the 7 verse. Thirdly, the accidents of this Revelation, in the rest of the chapter. The manner howe, he first described in two forms, one from without him, by speech in this verse. Another within, by opening the eyes of § Iohn (which before were blind) that might see, in the verse following.
 6 That is, the most mightie and most approved Prince according to the life of the new Church.
 7 The summe of this Revelation: Christ the mediator of grace, in this verse. His face in the next verse: the person isthm described, Christ, the mediator betweene § 4. Angels and men as the eternal word of God, and our redeemer, as the Lambe of God, standing as a sacrifice, and making intercession for us by the vertue and merit of his everlasting sacrifice, is armed with the Spirit of God, in his own person, thence, with the power and wisdom of God essentially unto the government of his whole world.
 8 The face of Christ the Mediator, that hee cometh unto the throne of the Father, of which chap 4. and taketh the booke out of his hand: ver. 9. For that hee opened it, it is first expressed, chap 6. 1. § 9. Now follow in the ender the accidents of the Revelation last spoken of, but all the holy Angels, and men did sing unto him the chief, ver. 10. and common order of Angels, ver. 11. 12. and of all things created, ver. 13. the princes & both sorts agreeing therunto, ver. 14. 10. The symbols or signes of peace, favour, and acceptable unto God. See chap. 8. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

12 13 And I saw in the very right hand of God, a book written within, and on the backside sealed with seven seales, which none could open.
 2 And I saw a strong Angel which preached with a loud voice, Who is worthy to open the booke, and to loose the seales thereof?
 3 And no man in heaven nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.
 4 Then I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon.
 5 And one of the Elders said unto me, Weepe not: behold, that * a Lion which is of the tribe of Iuda, that roote of David, hath obtained to open the booke, and to open the seven seales thereof.
 6 Then I beheld, and loe, 7, in the midst of the throne, and of the four beastes, and in the midst of the Elders stood a Lambe, as though he had been killed, which had seven hornes, and seven eyes, which are the seven spirits of God, sent into all the world.
 7 8 And he came, and tooke the booke out of the right hand of him that sat upon the throne.
 8 9 And when hee had taken the booke, the four beastes, and the four and twenty Elders fell down before the Lambe, having every one 10 harpes and golden vials full of odours, which are the prayers of the Saints,
 9 And they sung a new song, saying, 12 Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,
 10 And hath made us unto our God * Kings, and Priests, and we shall reigne on the earth.
 11 13 Then I beheld, & I heard the voice of many Angels round about the throne, and about the beastes and the Elders, 14 and there was * a crie thousand times ten thousand, and thousand thousand,

CHAP. V.

1 A pulling unto the second principall cause, which is the most of God and man, the mediator of all, as the eternal word of God the Father manifested in the flesh. This chapter hath two parts, one that prepareth the way unto the Revelation, by rehearsal of the occasions that did occur in the first four verses. Another, the history of the Revelation of Christ, thence unto the end of the chapter.
 2 That is, in the very right hand of God.

2 That is, neither into thygrave, into which the eyes of the dead are advanced. 3 Now God provideth against the danger of his elect by commendation, *verse 4.* and, 3, and by signs of his love to those of the nation of the Levites, *verse 5.* and also of the Gentiles, *verse 9.* 4 Not only another or differing in number from the common Angels of God, but also in essence, office, and operation exceeding all Angels: that is, Christ Jesus the great Angel of word of God, and mediator of the covenant. So hereafter chapter 3. and 10. 5. 5 This is of the same number certain in it self before God and such as may be numbered of vs: for which cause also the same is best referred to certain. But of these which are of the Gentiles, the number indeed is in it self certain with God, but vs not possibly to be known as God, *Gen 12. 5.* and often elsewhere, and Esay figured most excellently, *Chap. 119.* and 60. This therefore is spoken with respect to a certain number is put for one indefinite. *Conf. 2^e in the 1st book of Dan.* and *reckoned Lev. 24.* *Conf. 2^e in the 1st book of Esay.* and *had the bright gizaun him, wherof Fluc is called Joseph.*

not blow on the earth, neither on the sea, neither on any tree. 2 And I saw 4 another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea, saying, 3 Hurt ye not the earth, neither the trees, till we haue fealed the seruant of our God in their foreheades. 4 And I heard the number of them, which were fealed, and there were fealed an hundred and foure and foure thousand of all the tribes of the children of Israel. 5 Out of the tribe of Iuda were fealed twelue thousand. Of the tribe of Reuben were fealed twelue thousand. Of the tribe of Gad were fealed twelue thousand. 6 Of the tribe of Aser were fealed twelue thousand. Of the tribe of Nephthali were fealed twelue thousand. Of the tribe of Manasse were fealed twelue thousand. 7 Of the tribe of Simeon were fealed twelue thousand. 8 Of the tribe of Leui were fealed twelue thousand. Of the tribe of Issachar were fealed twelue thousand. Of the tribe of Zabulon were fealed twelue thousand. 8 Of the tribe of Ioseph were fealed twelue thousand. Of the tribe of Benjamin were fealed twelue thousand. 9 After these things I beheld, and loe, a great multitude, 7 which no man could number, of all nations, and kindred, &c. people, and tongues stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands. 10 And they cried with a loud voyce, saying, Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe. 11 And all the Angels stood round about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God, 12 Saying, Amen, Praise and glory, and wisdom, and thankes, and honour, and power, and might, be vnto our God for euermore, Amen. 13 10 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they? 14 And I said vnto him, Lord, thou knowest. And he said vnto me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their loob robes white in the blood of the Lambe. 15 Therefore are they in the presence of the

throne of God, and serue him day and night in his Temple, and he that sitteth on the throne will dwell among them. 16 * They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate. 17 For the Lambe, which is in the midst of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and * God shall wipe away all teares from their eyes.

C H A P. V I I I.

1 After the opening of the seventh seale. 3 The saints prayers are offered vp with odours. 6 The seven angels come forth with trumpets. 7 The fire which fell from heaven fell on the earth, 8 the sea is turned into blood, 10, 11 the waters waxe bitter, 12 and the floures are darkened. 1 And when hee had opened the seventh seale, there was silence in heauen about halfe an hour. 2 And I saw the seuen Angels, which stood before God, and to them were giuen seuen trumpets. 3 Then another Angel came and flood before the Altar, hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne. 4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand. 5 And the Angel took the censer, and filled it with fire of the Altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake. 6 4 Then the seuen Angels, which had the seuen trumpets, prepared themselues to blow the trumpets. 5 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grass was burnt. 8 6 And the second Angel blew the trumpet, and there was silence in heauen about halfe an hour. 2 He all which to the left, which is the right side of the Lamb, for sitte there in his right in heauen. 6 Or, vpon them, whereby is meant Gods defence and protection, as it were to ward: them, who are first in the Lords tent. * Esai. 45. 8. * Esai. 45. 10. chap. 11. 4.

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and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great farrre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountains of waters.

11 And the name of the star is called, worme-wood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the founds ro come of the trumpet of the three Angels, which were yet to blow the trumpets.

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CHAP. IX.

1 The first Angel bloweth his trumpets, 3 and spilling locusts come out. 13 The first Angel bloweth, as and bringeth forth hisemen, 20 to destroy mankind.

And the first Angel blew the trumpet, and I saw a starre fall from heauen vnto the earth, and to him was giuen the key of the bottomleffe pit.

2 4 And he opened the bottomleffe pit, and there arose the smoake of the pit, as the smoake of a great furnace, and the sunne, and the ayre were darkened by the smoake of the pit.

3 5 And there came out of the smoake Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

2 That is, the Angel of God glittering with glory, as a starre fell downe from heauen. Wher thou take him for Christ, who hath the keys of hell of himselfe, and by Princely authority, Chap. 1. verse 18, or whether for some inferiour Angel, who hath the same key permitted vnto him, and occupieth it ministerially, or by office of his ministry, here, and Chap. 21. for the world falling. As taken, Gen 14. 10. and 24. 64. and Heb. 6. 6.

3 The key was giuen to this starre. For those powers of wickednesse are thrust downe into hell, and bound with chaibes of darke nesse, and are there kept vnto dissolution, vntill God for a time doe let them loose. 2. Pet. 2. 4. Jude 6. and of this booke, Chap. 20. 10. the billiue of which chapter hath agreement of time with this present chapter.

4 By the bottomleffe pit, the bottomleffe of hell. 5 Vnto this is added, the smoake of the hellish and infernall spirits, all darke, and darkening all things in heauen and in earth. The spirital darke nesse are the causes of all disorder and confusion. For the deuil, at a time certaine (whereof verse the first) sent these darke nesse into his kingdom, that he might at once with one impression overthrow all things, and persecut if it were possible the elect themselves. By this darke nesse all spirital lights, both actiue and of the sunne, and of the ayre which is lightened by the sunne, is taken away.

6 That is, which cometh before the spirit: it is the smoke of the spirits themselves. 7 A declaration of the malignant spirit, treading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locustes, in quicknesse, subtilitie, hurtfulnesse, number, and such like in this verse. From their power, for that they are as the scorpions of the earth, of a secret force to doe hurt. For our battell is not here with flesh and blood, but with speere. See. Ephel. 6. 12. This place of the power of the Devils generally noted in this verse, is particularly declared afterwards in the three next verses.

4 6 And it was commanded them that they should not hurt the graffe of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheades.

5 And to them was commaunded that they should not kill them, but that they should be vexed five moneths, and that their paine should be as the paine that cometh of a scorpion when he hath stung a man.

6 * Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them.

7 4 And the forme of the locusts was like vnto hordes prepared vnto the battell, and on their heads were as it were crownes, like vnto gold, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lions.

9 And they had habbergions, like vnto habbergions of yron, and the found of their wings was like the found of charets when many horres runne vnto battell.

10 And they had tailles like vnto scorpions, and there were fings in their tailles, and their power was to hurt men five moneths.

11 8 And they have a king over them, which is the Angel of the bottomleffe pit, whose name in Hebrew is Abaddon, and in Greeke hee is named Apollyon, that is, destroying.

12 9 One woe is pat, and behold, yet two woes come after this.

13 9 One woe is pat, and behold, yet two woes come after this.

14 9 One woe is pat, and behold, yet two woes come after this.

15 9 One woe is pat, and behold, yet two woes come after this.

16 9 One woe is pat, and behold, yet two woes come after this.

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27 9 One woe is pat, and behold, yet two woes come after this.

28 9 One woe is pat, and behold, yet two woes come after this.

29 9 One woe is pat, and behold, yet two woes come after this.

6 Here that power of the deuils particularly described according to the actions and effects of the power. Their actions are said to be bounded by the command of God: but because they hurt not all men, but only such as represent (for the godly and elect, in whom there is any part of a better life, God galleth by his deceptions) whom Christ had not beene blessed, and in effect, and also because they neither had all power not at all times, no neuer those that are their owners, but limited in manner and measure by the preference of God's will. So their power to afflict the godly, is none & for the wicked, is limited in act, and in effect, by the will of God.

7 For the manner was as the power of God's will. So their power to afflict the godly, is none & for the wicked, is limited in act, and in effect, by the will of God.

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32 For the manner was as the power of God's will. So their power to afflict the godly, is none & for the wicked, is limited in act, and in effect, by the will of God.

33 For the manner was as the power of God's will. So their power to afflict the godly, is none & for the wicked, is limited in act, and in effect, by the will of God.

10 The fixt execution done upon the world by the tyrannical powers that are working in the four parts of the earth that is a most cruel manner executing their enormous dominion through the whole world and killing the miserable people without punishment which before was not lawful for them to doe in that way as is showed upon the fourth vers.

The narration hath two parts: a commendation from God as he is 24. ver. and execution of the commandment in the verse following.

11 The commandment given by Christ himselfe, who is governor over all.

12 The time that he is to sit on the altar of incense, which find in the cover whi. he the Priests were to use against the Ark of the Covenant, habing a white robe on.

13 As if he should haie said. These his heros have be found by the power of God, that they could not freely run upon all men as themselves lust, but by reason restrained at that great flood of Euphrates, that is, in their spiritual Babylon for this is a Perisphir of the spiritual Babylon by the limits of the spiritual Babylon long since over-trowen that they might not commit those horribl slaughters which they long breathed after.

14 For they to kee loofe those foure Angels, that is, admittors of the wrath of God, in that the number that is convenient to the Churches of the four quarters of the world: first then up and give them the bridle, that raffing of that Babylon of theirs, which is the feast of the wicked ones, they may steeple all the world, therein to rage, and maliciously to exercise their tyrannie, as God hath ordained. This was done when Gregorie the ninth by publicke authority established for law his owne Decretals, by which he might freely lay traines for the life of simple men. For who in it that feele not that the lawes Decretall most in them are as fastes to cauch foules withal? Since that time (O good God!) how great slaughters have these three holy great mactices All histories are full of them: and this our age aboundeth with most horrible and innotious examples of the same.

15 The execution of the commandment is in two points: one, that those butchers are let loofe, that out of their tower of the spiritual Babylon they might with murie trane abroad through all the world, as well the sheefe of that covey which are most promp upon all sayes, in this verse: as well the multitudes, both most copious, of which a number certaine is named for a number in verse 16. 2. and in themselves by all means fully furnished to hide and to hurt, Verse 17, seeing armed with fire, smoke and brimstone, all stretch in the colour of their armour, which dazzleth the eyes of all men; and have the strength of Lyons to hurt without, from which (as out of their mouth) the serise, smooke, and Smoking darts of the Pope are shot out, Verse 18. The other point is, that these butchers have effected the commandment of God by fraud and violence, in the two verses following.

16 That is, they are harmful all every day: on what part faster than the first hand upon them, or they touch here, they doe hurt. So the former are called Scorpions, Verse 18. Now remaineth the event (as I said) upon the first verse, which followed of God may and so grievous judgement in the most wicked world, namely an impetuous oblation of the vngodly in their impie and vngodlike world, though they feele themselves most vehemently pressed with the hand of God: for their oblation vngodlike is shewed in this verse: and their vngodlike world in the verse following. Herein hath bene the generall historie of things to be done vngodfull in the whole world: which because it doeth not so much belong to the Church of Christ, is therefore not so much distinguished by ceremony of time and other circumstances: but is woven, as they say with a right hand. Also there is none other cause why the historie of the seventh Angel is passed over in this place, then for that the same more properly apperteyneth unto the historie of the Church. But this is more diligently placed according to the time thereof, Chap. 11. and 16. as small appear upon those places.

¶ Verse 12. 4. and 13. 15.

11 ¶ Then the fixt Angel blew the trumpet, and I heard a voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the sixth Angel, which had the trumpet, Loose the foure Angels, which are bound in the great river Euphrates.

15 And the foure Angels were loosed, which were prepared at an hour, at a day, at a month, and at a yeere to slay the third part of men.

16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sat on them, having ferie habergions, and of lyncyn, and of brimstone, and the heads of the horses were as the heads of Lyons, and out of their mouthes went fourth fire, and smooke, and brimstone,

18 Of these three was the third part of men killed, that is, of the fire, and of the smooke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their talleys: 14 for their talleys were like unto serpents, and had heads wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that they should not worshippe devils, and idoles of gold, and of silver, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murders, nor of their fornicie, neither of their fornication, nor of their theft.

And I saw another mightie Angel come downe from heaven, clothed with a cloud, and the rainbow vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And hee had in his hand a little booke open, and hee put his right feet vpon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seven thunders vttered their voyces.

4 And when the seven thunders had vttered their voyces, I was about to write: but I heard a voyce from heaven, saying vnto mee, a Seale vpon those things which the seven thunders have spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, blift vp his hand to heaven,

6 And sware by him that lieth for euermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that the time should be no more.

7 But in the dayes of the voyce of the seventh Angel, when he shall begin to blow the trumpet, even the myserie of God shall be finished, as he hath declared to his servants the Prophets.

8 And the voyce which I heard from heaven, spake vnto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said to him, Give mee the little booke. And he said vnto mee, Take it, and eat it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as honey.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as honey: but when I had eaten it, my belly was bitter.

11 And hee said vnto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kinges.

ly, that brought not by chance, but out of a booke, this open Revelation, fe fourth vnto the eye, to ignis the face vnto the sea, and land, as Lord our all, Verse the second. Thirdly, that by offering the same not whifping out matter in a corner (as falls his proppert do) but crying out with a loud voyce vnto them which sleepe, and with a lyncyn and terrible noise roused up the foure: the seven thunders of the first chapter, Verse 6. 7. a Christ Ies, fe the sixth Chapter, and the second Verse. 3. Namely, a specially booke of the asat of God: Church. For the booke that containeth things belonging the whole world, is said to be kept with the Creator, the fifth Chapter and the first verse, but the booke of the Church, with the Redeemer: and out of this booke is taken the left of the historie of this Apocalyfe. 4. A godly care is laudable, but must be aygned with knowledge. Therefore nothing is to be taken in hands but by calling: which must be expected waiting for the day of the Lord. As they them selfe. 5. This is a gift vnto vs of our fathers, which men doe vnto a daye. 6. Neither time is life, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie and beyond all times.

7. Therefore hath never been any more time. 8. Wherof Chap. 11. 15 and 16. 17. 7. The third part of this Chapter, concerning the particular calling of Saint Iohn to the receiving of the prophetic following which is enjoyed him, first by sight in three verses, then in plaine words in the last verse. Vnto the hearing for the things of these things: That Saint Iohn is raptur from heaven to demand the booke of the Prophecie in this verse: for these reasons and desires Goddeth inspire: that demanding the booke, hee is charged to take it in a figurative matter, whereof also is expressed, verse the ninth, (as in the second Chapter of Ezeckiel and the ninth verse) whence this familiaritie is borrowed: I say, for that Saint Iohn 21. the commendement of Christ tooke the booke, and found by experience that the same proceeding from Christ was most true, but in that it foretold the as suffering for the Church that it was most bitter vnto his first. 8. A simple and plaine declaration of the signe before given, witnessing the divine calling of S. Iohn, and laying vpon him the necessitie therof.

Nowe Saint Iohn passeth vnto the other Prophecie of the historie, which is of the Church of God, as I shewed that this booke should be distinguished, Chap. 4. 1.

The historie reacheth backe vnto the two and twentieth Chapter. And this whole Chapter is but a transiition from the common historie of the world vnto that which is particular of the Church. There are in this transiition or passage two preparatives as it were, the first is that this Church storie comprised in this whole Chapter. One is the authoritie of Christ revealing and calling his servants vnto the seventh verse. The other is Saint Iohn his calling, proper vnto this place, and prepared from before vnto the end of his chapter. Authoritie is given vnto this Revelation by these things, first, by the appearing of the same vnto this habite and countenance, strong, ready, glorious, foreseeing all things by his providence and governing them by his omnipotence, verse the first. Second-

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CHAPTER X.

A. Another Angel appeareth, clothed with a cloud, a holding a book open, 3. and crieth out. 8. A voyce is heard from heaven commanding Iohn to take the booke. 20. Hee eateth it.

CHAP. XI.

1 The temple is commanded to be measured, 3 The Lord stirred up two witnesses, 7 when the beast murthereth, 5 and no man hurteth them, 11 God will kill them to life, 11 and call them up to heaven, 12 The witness is testified, 15 by the trumpet of the seventh angel to be resurrection, 13 and judgement is deferred.

1 The authority of the intended revelation being dissolved together with the necessity of that calling, which was particularly imposed upon them. The sequenter followeth the historie of the estate of

2 Then was given me a reede like unto a rod, and the Angel flood by, saying, Rise and meeete the Temple of God, and the Altar, and them that worship therein.

3 But the 2 Court which is without the Temple I call out, and mete it not: for it is given unto the 4 Gentiles, and the holy citie shall they tread vnder foote, 5 two and fourtie Moneths.

3 But s I will give power vnto my two wit-

nesses, & they shall prophesie a thousand two hundred and threecore dayes clothed in sackcloth, 4 These 2 are two olive trees, and two candlesticks, standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouthes, and they devour their enemies: for if any man would hurt them, thus mult hee be killed. 6 These have power to shut heave, that it raine not in the dayes of their prophesying, and have powers over waters to turne them into blood, and to smite the earth with all manner plagues, as often as they will. 7 And when they have 6 finished their testimony, 11 the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall 12 overcome them, and kill them, 8 And their corpses shall lie in the 13 streets of the great citie, which 4 spiritually is called Sodom and Egypt, 14 where our Lord also was crucified. 9 And they of the people and kiured, and tongues, and Gentiles, shall see their corpses 15 three dayes and an halfe, and shall not suffer their carcases to be put in graves. 10 And they that dwell vpon the earth, 16 shall reioyce over them and be glad, and shall send gifts one to another, for these two Prophets 17 vexed them that dwell on the earth, mightily shewing it selfe forth in heave, earth and the sea, 18 ver. 6. as it is understood. a. Corin. 10. 4. according to the promise of Christ, Matk. 16. 17. And this is the second place (as I said before) of the combu which the servant of God mult needs vndergoe in the executing of his calling, and of the thing that followe the same combu: to be overcome and killed. After the slaughter followe these things, that are to be overcome and killed. ver. 7. which is understood to be a manifestation of the godly are layd abroad, ver. 8. which is understood to be a manifestation of the godly are layd abroad, ver. 9. and that therefore gratulations are publicly and privately made, ver. 10. That is, when they have spent their thousand two hundred and sixty yeeres, mentioned ver. 2. and 3. in publishing their testimony according to their office. b. When they have done their witness. 11 Of which after, chap. 13. &c. That beall is the Roman Empire, eight, as I said before: who lived up to the time whereof was then Boniface the first of *Justi. ius tempus*: that he called himselfe Lord of the whole world in temporal causes as in spiritual: Therean extant that matter, written by the same Boniface mult arguently, shall I say, or mult wickely, *ca. innot. Justi. ius. extra de malivitate et alicetia*, and in the first of the Decretals (which is from the same author) many things are found of the same arguement. 12 Hee shall persecute most cruelly the holy men, and put them to death, and shall flood and diee through which by Boniface and others, the histories do declare, especially face the time that the odious and condemned name Antichrist the brother Waldeseus of Languedoc then also used Praticels, was pretended, that good men might with more approbation be massacred. 13 That is, openly at Rome: where at that time was a most greevous concitie of people, the yeere of Iubile being then first obtained by Boniface vnto the same end, 14 yeere of Christ a thousand three hundred, example whereof is read chap. 1. *Extra de penitentis* and *extra de iur. iur.* So by one ad he committed double iniurie against Christ, both abiding his truth by the showing of the type of Iubile, and triumphing over his members by most wicked superstitions. Now that we should understand the thing of Rome. Sin here himselfe is the author, both after in the tenth century Christ almost throughout and also in the circumference now next following, when he faith, it is that great Citie (as Chap. 17. 18. hee calleth it) and is finally termed Sodom and Egypt: that spiritually (for that mult here things signifie) spiritual wickednes: the laste signification being and presence of good, and the first of the first and laste signification being and presence of evil: in such insulience: I saye most cruel persecution of the people of God: and Ierusalem signifieth the most confident glorying of tharcite, art is worne in true religion, being yet full of falsehood and vngodliness. Now who is ignorant that the heretiques Doe Jor, and Rome, agree vnto Rome, then vnto any other cities? The commendations of the citie of Rome for many yeeres past are publicly notorious, which are not for me to gather together. This only I will say, that hee long time did very well see what Rome is, who taking his leave thereof, used these verses.

7 They shall exercise their office enjoyed by me of the face of the earth thousand two hundred and threecore yeeres, in the midst of afflictions though never so lamentable, which is figuratively shewed by the Mourning garment. 8 That is, the ordinary and perpetual instruments of spiritual peace, peace and light in my Church, which God by his only power preserved in the Temple. See 2 Iohanne 4. 3. 9 This power and efficacy of the holy ministerie, and which is truly Evangelicall, is declared to be in earth and in heave, protecting the threeministers thereof, and destroying the enemies in this verbe, verbe understood.

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13 The third place
14 as noted before
15 of the being
16 again the Prophe-
17 of the dead, and their carry-
18 ing vp into hea-
19 ven For their re-
20 surrection is then
21 ed to thiberve:
22 That is, the
23 lifting vp into hea-
24 ven to the verbe
25 following.
26 For in what time
27 God shall destroy
28 wicked Bouthice.
29 That is, the
30 Prophet of G-d
31 shall in a fortye
32 ayre .nothe
33 fame to perfon (as
34 they say) but in
35 spirit, that is in the
36 power and efficacy
37 of their minist-
38 ry, which S John
39 expreffed before
40 ver. 6 & 6. And fo
41 the Prophecie that
42 is spoken of Elias,
43 as interpreted
44 by the Angel to
45 be understood of
46 John the Baptist,
47 Luke 1:7. For the
48 same Bouthice
49 himselfe, who
50 fought to kill and
51 destroy them, was
52 by the fire of Gods
53 wrath which the
54 holy ministry
55 sheweth & exhibi-
56 teth devoured and
57 died miserably in
58 prison, by the en-
59 couragement of Satra
60 Colanens, and
61 Nozremus french kinght, whom Philip the faire King of France went into Italy
62 with a french prync. 21 That is, the most greivous heat of afflictions and
63 perfection shall fyre for a while, for the greatzaim that shall arise upon that sudden
64 and unlooked for judgement of God. 22 They were called by God into heaven
65 and taken out of this malignant world, into the heavenly Church, which all flesh
66 hidden here in the earth, to exercise their calling secretly: as of whom this wretched
67 world was unworthy, Heb. 11. 38. For the Church of the wicked is by composition
68 called the earth or world: and the Church of the godly heauen. So in ancient
69 time amongst the godly Iudaists: fo amongst the Iewes in the dayes of Menades
70 and other Kings, when the earth refused the bell of heauen, we read that they lay
71 hidden at heauen in the earth. 23 Yes could they nor hide the secret ones of the
72 Lord (as the Psalmist called them, Psa. 33. 4.) but they that went on forward
73 in his worke. 24 Bergomens faith, in the yeere of our Lord 1301. in this yeere
74 blasing Istrate foretelling great calamity to come, appeared in heauen, in which yeere
75 was the fealt of S. Andrew, fo great an earthquake arose, as never before: which
76 also continuing by times, for many dayes, overthrow many stately houses. This
77 faith be of the verbe following the tabelle: in which S. John fo many ages
78 before, expreffed word for word. 25 They were indeed broken with present
79 allotment of mind, but did not earnestly perseue as they ought to have done.
80 Clarified God by confessing his name. 26 Hee passeth un o the second historie:
81 which is the second part of this Chapter. S John calleth the first the second and third
82 word, being respect unto Chap. 9. 12. 27 Of which following the trumpet, Christ ex-
83 p. 10. to hold. Chap. 10. 7. and this second part of this Chapter, containing a
84 general historie of the Christian Church, from the time of Bouthice 5. an othe
85 confirmation of the vicarie declared by voice from heauen. In this historie there are
86 three branches: a preparation by the found of the Angels: vnper: a narration by the
87 voices of heavenly Angels and Elders: and a confirmation by figure. 28 The tra-
88 volution had two parts: an acclamation of the heavenly creatures, in this verbe, and
89 both an adoration by all the Elders, ver. 16. and also a most ample thanksgiving, ver.
90 17. 18. The fence of the acclamation is, Now the Lord God is with us, and he hath
91 and hath obtained his Church, in which many must mutually recovered from the profanation
92 of the Gentiles, by the apostrophe him selfe. Namely, that which the Lord ordained
93 when first he ordained his Church, that the faith of the Saints doth now behold as
94 accomplished. 29 As before 7. 11. This giuing of thunders is another of the
95 same consent with the words going before. 30 A speech of he Hebrew language,
96 as much to say, as, Gentiles being angry this inflamed wrath came upon them and
97 showed it selfe from heaven, occasioned by their anger and in their Kingdome, and
98 the confirmation of the next prophetic verbe, which is thus: and he exhibited in heauen, and
99 that which the world from are whole, as passing away of the heauen: the
100 opening of the Temple, the Arke of the covenant: appearing in the Temple, and
101 testifying the glorious presence of God, and the lightning: others apprehended by
102 eye and flesh doth Iudaists which beare witness in heauen and in earth to the truth of the
103 judgements of G-d.

11 But after 13 three dayes & an halfe, 20 the
12 spirit of life coming from God, shall enter into
13 them, and they shall stand vp upon their feete:
14 and great feare shall come vpon them which law
15 them.
16 And they shall haue a great voyce from
17 heauen, saying vnto them, 22 Come vp hither:
18 And they shall ascend vp to heauen in a cloude,
19 and their enemies shall see them.

13 And the same houre shall there be a great
14 earthquake, and the tenth part of the citie shall
15 fall, and in the earthquake shall be slaine in num-
16 ber seven thousand: & the remant were fore feared,
17 and e gave glory to God of heauen.

14 26 The second woe is past, and behold, the
15 third woe will come anon.
15 27 And the seventh Angel blew the trum-
16 pet, and there were great voyces in heauen, saying,
28 The kingdomes of the world are our Lords, and
17 his Christs, and he shall reigne for evermore.

16 29 Then the foure and twenty Elders, which
17 fate before God on their faces, fell vpon their
18 faces and worshipped God.

17 1 Saying, We give thee thanks, Lord God Al-
18 mighty, Which art, and which wast, and which
19 art to come: for thou hast received thy great
20 might, and hast obtained thy kingdome.

18 2 And the Gentiles were angry, & thy wrath
19 is come, and the time of the dead, that they should
20 be iudged, and that thou shouldst give reward vn-
21 to thy seruants the Prophets, & to the Saints, and to
22 them that feare thy Name, to small and great, and
23 shouldst destroy them, which destroy the earth.

19 Then the Temple of God was 31 opened
20 in heauen, and there was seene in the Temple the
21 Arke of his covenant: and there was lightnings,
22 and voyces, and thundrings, and earthquake, and
23 much hail.

1 A woman 2 appareth travelling with child, 4 whofe
5 childe the dragon would deuoure, 7 but Michael over-
8 cometh him 9 and after that, 11 23 and the more
12 is cast downe & anguished, the more fiercely he exercis-
13 his subtilities.

And there appeared a great wonder in heauen:
1 A woman clothed with the Sun, and the
2 Moone was under her feet, and upon her head
3 a crowne of twelve Starres.

2 And she was with childe, and cried travel-
3 ling in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in hea-
4 ven: for behold, a great red dragon having 13
5 seuen heads, and 12 hornes, and 12 crowns vpon
6 his heads:

4 7 And his taile drewe the third part of
5 the starres of heauen, and cast them to the earth. And
6 the dragon 8 flood before the woman, which was
9 ready to be deliuered, 9 to deuoure her child, when
10 she had brought it forth.

5 10 So she brought forth a man 11 child, which
12 should rule all nations with a rod of yron: and that
13 her child was taken vp into God and to his throne.

6 12 And the woman fled into the wilderness,
13 where she hath a place prepared of God, that
14 she should feed her there a thousand, two
15 hundred times.

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14 Christ is the Prince of Angels, and head of the Church, who beareth that yron rod vpon the left. See the notes vpon Daniel chap. 12. v. In this vision, a description of the battell and of the victory in the two verses following. The Psalmist had referred vnto this battell, Psal. 69. and the Ephe- sians, 4. and Co- lossians, 2. 15 The description of the victory, by denying of the thing in this verse, and by affirming the contrary in the next verse. As that Satan gaue nothing in heaven but was by the power of God thrown down into the world, whereas he is the prince, Christ himselfe and his elected members standing fill by the throne of God, as the Psal. 110. vs. 3. that he sits on the right hand of the Father, and is the victor; secondly, incontinencie a reason of the same proposition taken from the Church, as that heremie is overcome in battell in this verse, and that the godly are made quonous (and more then conquerour, Rom. 3. 37.) verse 11. Thirdly, a conclusion wherein is an exhortation vnto the Angels, and the Saints, and vnto the world, a prophetic of great miserie, and of destruction procured by the devil against mankind, least himselfe should thorowly be miserable also, verse 11. *As he is said in the Hebrew tongue, to be the his life that often times hee will reduce then his life; and on the other side, he is said not to be the life that often times hee will reduce then his life; and on the other side, he is said not to be the life that often times hee will reduce then his life.* *See the note vpon this verse, where it is said, that the godly are made quonous (and more then conquerour, Rom. 3. 37.)*

hundredth and threescore dayes.
7 And there was a battell in heaven, 14 Michael and his Angels, fought against the dragon, and the dragon fought and his angels.
8 15 But they prevailed not, neither was their place found any more in heaven.

9 And the great dragon that olde serpent, called the devil and Satan, was cast out; which deceiveth all the world; hee was even cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voyce in heaven, saying, 16 Now is saluation, and strength, and the Kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that worde of their testimony, and they loved not their lives unto the death.

12 Therefore reioyce, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when 17 the dragon saw that hee was cast vnto the earth, hee persecuted the woman which had brought forth the man child.

14 18 But to the woman were given two wings of a great Eagle, that shee might flee into the wilderness, in ether place where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 20 And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to be carried away of the flood.

16 21 But the earth helpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

14 Christ is the Prince of Angels, and head of the Church, who beareth that yron rod vpon the left. See the notes vpon Daniel chap. 12. v. In this vision, a description of the battell and of the victory in the two verses following. The Psalmist had referred vnto this battell, Psal. 69. and the Ephe- sians, 4. and Co- lossians, 2. 15 The description of the victory, by denying of the thing in this verse, and by affirming the contrary in the next verse. As that Satan gaue nothing in heaven but was by the power of God thrown down into the world, whereas he is the prince, Christ himselfe and his elected members standing fill by the throne of God, as the Psal. 110. vs. 3. that he sits on the right hand of the Father, and is the victor; secondly, incontinencie a reason of the same proposition taken from the Church, as that heremie is overcome in battell in this verse, and that the godly are made quonous (and more then conquerour, Rom. 3. 37.)

17 22 Then the dragon was wroth with the woman, and went and made w're with the remnant of her seede, which keepe the commandments of God, and have the testimony of Iesus Christ.

18 23 And I stood on the sea sand.

Church of the twelfth remnant was come to nought, hee refused to fall vpon her feet, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said vpon the 13 verse which is the purpose of Satan is shewed, verse 17, and his attempte verse 18. 23 That is, a most mighty tempest, that hee ruffled vpon the whole world (whose price hee is) to raise the floods and provoke the nations, that they might with their fury overcome the Church up and downe, drive here and there, and finally destroy the Church of Christ with the holy members of the same. But the providence of God frustrated his attempt, that hee might favour the Church of the Gentiles, yet tender and as it were Greene. The tell of the story of the Dragon is excellently profected by the Apostle S. Iohn hereafter in the twentieth chapter. For here the Dragon endeavouring to do mischief, was by God cast into prison.

CHAP. XIII.
1 The beaſt with many heades is deſcribed, 12 which draweth the world to idolatry, 13 The other beaſt riſing out of the earth, 25 Growth power vnto him.

And I 1 saw a beaſt riſe out of the ſea, having ſeven heades, and ſeven hornes, and upon his hornes were ſeven crownes, and 4 upon his head was the name of blaſphemie.

2 And the beaſt which I ſaw was Church and the ſate of the Church from which our takeh her beginning, doeth now paſſe vnto the ſtory of the progreſſe thereof, as I ſhewed in the entrance of the former Chapter. And this hiſtory of the progreſſe of the Church up and downe, drive here and there, and finally destroy the Church of Christ with the holy members of the same. But the providence of God frustrated his attempt, that hee might favour the Church of the Gentiles, yet tender and as it were Greene. The tell of the story of the Dragon is excellently profected by the Apostle S. Iohn hereafter in the twentieth chapter. For here the Dragon endeavouring to do mischief, was by God cast into prison.

*Oracle vocis mundi maderis habenas.
Et merito in terris crederis esse deus.*

By oracle of thine own voice the world thou gouernst all, And worthily a god on earth, men thinke, and doe thee call.

Theſe and fixe hundred the like who can impute vnto that modelle whereby good men of old would haue themselves called the servants of the servants of God, verily either this is a name of blaſphemie, or there is none at all.

6 like a leopard, and his feet like a beares, and his mouth as the mouth of a Lyon: 7 and the dragon gave him his power and his throne, and great authority.

8 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beaft.

9 And they worshipped the dragon which gave power unto the beaft, and they worshipped the beaft, saying, Who is like unto the beaft? who is able to warre with him!

10 And there was given unto him a mouth, that spake great things and blasphemies, and power was given unto him, to doe two and fourtie monthes.

11 And hee opened his mouth vnto blasphemy against God, to blaspheme his Name, and his tabernacle, and them that dwell in heaven.

12 And it was given unto him to make warre with the Saints, and to overcome them, and power was given him over every kindred, and tongue, and nation.

13 Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

14 If any man haue an eare, let him heare.

15 If any leade into captivity, hee shall goe into captivity: * if any kill with a sword, hee must be killed by a sword: there is the patience and the faith of the Saints.

11 And I beheld, another beaft coming out of the earth, which had two hornes like the Lambe, but hee spake like the dragon.

12 And hee did all that the first beaft could doe before him, and hee caused the earth, and them which dwell therein, to worship the first beaft, whose deadly wound was healed.

13 And hee did great wonders, so that hee made fire to come downe from heaven on the earth in the sight of men.

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beaft, saying to them that dwell on the earth, that they should make the image of the beaft, which had the wound of a sword, and did liue.

15 And it was permitted to him to give a spirit vnto the image of the beaft, so that the

beaft is first describ'd in this verse, then his acts, in the verses following, and the whole speech is concluded in the last verse. This beaft hath his bred a yonge of the earth (as they say) obliquely borne, and by little and little creeping vp upon of his abied estate. 16 That is, in flow hee feniold the Lambes (for who is more noble than the Lambes) to be the first and the foremost of God, but in deede hee played the part of the Dragon and of the Wolfe, Math. 7. 5. For euee Satan changed himselfe into an Angel of light, 2. Corin. 11. 14. and what should his honest disciples and fervants doe? 17 The historie of the acts of this beaft, couuld in summe three things, hypocrisie, the want of miracles, and tyrannie: of whch the first is noted in this verse, the second in the 3. verses following: the third in the sixteenth and seventeenth verses. His hypocrisie is well full of leasing, whereby hee abused both the former beaft and the whole world: in that hee hid his meaning, as it were by time, made of the former beaft a most miserable *opprobriety*, or anatome, vsurped all his authority vnto himselfe and woof indignately stretched the fame in the sight and viewe of him: yet hee caried himselfe so, as if hee honoured him with most high honour, and did it very true cause him to be honoured of all men. 18 For vnto this beaft of Rome, which of a ciuill Empire is made an Ecclesiastical hierarchie, are given diuine honoure and diuine authority: so farre as hee is beleued to bee about the Scriptures, which the glosse vpon the Decretals declareth by this diuinitie verse.

Articulos fidei Synodusque facti generalem.

That is,

Hee changeth the Articles of faith, and giueth authority to general Councils.

Which is spoken of the Papal power. So the beaft is by birth, foundation, fettes, and finally substance, one: onely the Pope hath altered the forme and manner thereof being himselfe the head both of that tyrannical Empire, and also of the false Popes, for the Empire hath been taken vnto himselfe, and therewith hath added this cunning deuce. Now these words, who be deadly wound to us, are put here for distinction sake, as also sometimes afterwards, that euen at that time the godly readers of this prophetic might by this figure brought to see the things as present: as if it were sayd, that they might adoe this very Empire that now is, whose head wee haue seene in our owne memorie to haue been cut off, and to bee cured againe. 19 The second point of the things done by the beaft, is the credit of great wonders or miracles, appertaining to the strenght of this impiety: of which figures were giuen from above, as it is said, that fire was sent downe from heaven by false fire, in this verse. O beas were they were below the feet of the beaft, to establish idolatry and deitie vnto the image of the beaft: so hee setteth forth, beginning (as they say) at that which is last, in this manner: First the effect is declared in these words, He deceiueh the inhabitants of the earth. Secondly the common manner of working in two forms: one of miracles, For the signes that were giuen him to doe in the presence of the beas: the other of the words added to the signes, and teaching the idolatry commanded by those signes, I saye vnto the inhabitants of the earth, that they should make an image vnto the beas, which O' is. Thirdly, a special manner from the beas, and haue of change of the figure: for the worship of the beas: so that such a kind of quickning, that the fame both speak by their owne throats that aske counsel of it, and also pronounce their death against all those that doe not obey nor worship it: all which things offered by false miracles through the procurement and inspiration of the Devil, haue bin effected and wrought in images. The histories of the Popes are full of examples of such miracles: the most of them faised, may also doe by the dwell in images: as old in the first Gen. 31. By which examples is confirmed, not the authority of the beaft, but the true h of God, and of the prophesies.

20 That is, in respect by miracles or change of the figure: for the worship of them euer since the second Council of Nice, hath bene ordained in the Church by publick credite, and authoritie consent vnto the Law of God. 21 To the Grecke the word is of the Dative case, as much to say, as vnto the worshippfull honour and obeying of the beaft: for by this maintenance of images, this Pseudoprophetic beaft doth mightily praise the beaft of Rome, of whom long agoe hee received them. Wherefore the same is betwixt very fly called the image of the beaft, for that images haue their beginning from the beas, and haue of change of the figure: for the will of the beas, and hee bred and euee hee used in the past and commoditie of the future. And of this miracle of the images of the beaft (that is, which the beas hath ordained to establish to idolatry) which miraculously speake and giue iudgement, or euen maye loudly, by the fraud of the false prophesies, the Popes booke are full frequented.

22 To give life to Images and Lambes vnto the world: as that Moyses wrought.

6 Swift as the Leopard, and his feet like a beares, and his mouth as the mouth of a Lyon: 7 and the dragon gave him his power and his throne, and great authority.

8 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beaft.

9 And they worshipped the dragon which gave power unto the beaft, and they worshipped the beaft, saying, Who is like unto the beaft? who is able to warre with him!

10 And there was given unto him a mouth, that spake great things and blasphemies, and power was given unto him, to doe two and fourtie monthes.

11 And hee opened his mouth vnto blasphemy against God, to blaspheme his Name, and his tabernacle, and them that dwell in heaven.

12 And it was given unto him to make warre with the Saints, and to overcome them, and power was given him over every kindred, and tongue, and nation.

13 Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

14 If any man haue an eare, let him heare.

15 If any leade into captivity, hee shall goe into captivity: * if any kill with a sword, hee must be killed by a sword: there is the patience and the faith of the Saints.

16 And I saw another beaft coming out of the earth, which had two hornes like the Lambe, but hee spake like the dragon.

17 And hee did all that the first beaft could doe before him, and hee caused the earth, and them which dwell therein, to worship the first beaft, whose deadly wound was healed.

18 And hee did great wonders, so that hee made fire to come downe from heaven on the earth in the sight of men.

19 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beaft, saying to them that dwell on the earth, that they should make the image of the beaft, which had the wound of a sword, and did liue.

16 And hee did great wonders, so that hee made fire to come downe from heaven on the earth in the sight of men.

17 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beaft, saying to them that dwell on the earth, that they should make the image of the beaft, which had the wound of a sword, and did liue.

18 And hee did great wonders, so that hee made fire to come downe from heaven on the earth in the sight of men.

19 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beaft, saying to them that dwell on the earth, that they should make the image of the beaft, which had the wound of a sword, and did liue.

20 That is, in respect by miracles or change of the figure: for the worship of them euer since the second Council of Nice, hath bene ordained in the Church by publick credite, and authoritie consent vnto the Law of God.

21 To the Grecke the word is of the Dative case, as much to say, as vnto the worshippfull honour and obeying of the beaft: for by this maintenance of images, this Pseudoprophetic beaft doth mightily praise the beaft of Rome, of whom long agoe hee received them.

Wherefore the same is betwixt very fly called the image of the beaft, for that images haue their beginning from the beas, and haue of change of the figure: for the will of the beas, and hee bred and euee hee used in the past and commoditie of the future. And of this miracle of the images of the beaft (that is, which the beas hath ordained to establish to idolatry) which miraculously speake and giue iudgement, or euen maye loudly, by the fraud of the false prophesies, the Popes booke are full frequented.

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Wherefore the same is betwixt very fly called the image of the beaft, for that images haue their beginning from the beas, and haue of change of the figure: for the will of the beas, and hee bred and euee hee used in the past and commoditie of the future. And of this miracle of the images of the beaft (that is, which the beas hath ordained to establish to idolatry) which miraculously speake and giue iudgement, or euen maye loudly, by the fraud of the false prophesies, the Popes booke are full frequented.

image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

23 The third wicked and most insouler tyranny was sayd before, of uery of the prisoners of veris and over

16 And he made all, both small and great, rich and poore, free and bond, to receive a b marke in their right haude or in their foreheade,

17 And that no man might buy or sell, save he that had the 26 marke or the name of the beast or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the 22 number of a man, and his number is sixe hundredth threecore and sixe.

feruiculous as on bondslaves they might have the bea: and also to exercise overall their goods and actions; a pedelicke abuse of indulgences and dispensations (as they terme them) among their friends, and againe ether to use multivulser interditioms, sod to flourish out enring, even in natural and civil, private and publique contracts, wherein all good faith ought to have place. 24 - That is, their Christime, by which in the Sacrament (as they call it) of Confirmation, they make fevile unto themselves, the persons and doings of men bringing them in their forehead and hands, and as for the figure left by Christ (wh. which he calleth 23) to signifye they make as they sayd. But whom Christ hath sonyed unto himselfe by Baptisme, this bea: maketh challenge unto them by her grea: Christe, which be doubteth not to preferre before Baptisme, both in authoritie and in efficacy. b The marke of the name of the bea:.

25 That is, have any traffique or entercourse with men, but they onely which have this annoying and consecration of Clearlyke tyoutre, as they call it. Read Gratian de Consecratione, ad titulu: 3. c. 3. cap. 3. spiritus, etc. of fevile matters. 26 Here the false Prophanes require, that they make as they do in the order of their greennesse, a share in the naming and clerical nature of the name. The swearing is, that man that hath not frist their naming and clerical nature or having: secondly buy order, by referring whereof: is communicatid the name of the bea:; or finally hath not attained that high degree of Communicall knowledge, and of the Law; (as they call it) Canonically, and hath not as it were made up in account and call the number of the mysteri: thereof: for in these things consisteth the number of that name of the bea:.

27 That is in this number of the bea: consisteth that Popish wisdom, which unto them fermeth the greatest of all others. In these words S. Iohn expoude that saying which went before of the number of the bea:, what it hath above his marke or acquaintance and his name. The thing, sayth S. Iohn, is the marke and name of the bea:, doth easily happen unto any man: but to have the number of the bea:, is wisdom: that is, onely the wise and such as have understanding, can come by that number for they must be most illuminate: (ours that attaineth thereto, as the wisedom foloweth) and have a good conscience.

28 This is the number of the bea:, by the which the bea: accounteth his wisdom. S. Iohn declareth these words. Doest thou demand how great it is? it is so great, that it occupieth the whole man: he is always learning, and never commeth to the knowlege thereof: he is a man he judgeth that doeth attaine unto it. Aske thou of what denomination it is? it verily is flende b of ixce throughout, and perfectly aspeeth of all the parts thereof in its severall denominations (as they erre them) it handleth of fish by unities, tenes, hundreds, &c. for in these is no one part in the learning, and of Communicall, which is onerly referred unto the head, and as it were the throne of it, or contained in the same: so fevly doe all things in this hierarchie agree one with another, and with their head. Therefore that cruel bea: Bonifacius the eight doth b commed by the number of like Doctrines which hee persecuted, in the proere of the six booke. Whi: howe (sayeth hee, beinge to be added unto five other booke of the same volume of Decretals, seven thousand to name scatur the fish: that the same volume by addition thereto, containing a centurie, or the number of fise booke, maketh a number of eight hundred, and so forth, from the beginninge of the world, as the first discipline of behaviour. It is therefore is the number of the bea:, who groweth from himselfe all his ycars, and bringeth them all backe againe unto himselfe by his discipline in most wise and cunning manner. If any man desire more of this, let him rede the gloss upon that place. I am not ignorant that other interpretations are brought upon this place: but I thought they dimittid, w: h the good favour of all, and without the offence of any, to propose and mine of this in point. And for this cause especially, for that it seemd unto me to be the most probable, I have thus written the number of the bea:, or of the name of the bea:, should be taken as the common sort of intereste doeth it. For this number of the bea: teacheth, giveth out, in syneth, as a publicke notice of such as this, and effectueth that make above all others as the marke of those whom hee loveth best. Now those other expositions (feme rather to be faine removed from his proper use and condition of that number: whether you referre the name Latines, or Traces, or another. For these the bea: doth not teach, nor give forth, nor imprint, but most directly forbidden to be taught, and audaciously taught, by any manner of bea:, but especially by him, and hath them that thinke so of this number, with an hatred, greater then that of Satan.

1 The behovour of the Church of Christ beinge failed for three thousand and three hundred yeeres at which time B. Bonifacius the eighth, as hee is called here, bene fa. that he remained the rest of the historie of the continuing or militant Church, from thence unto the time of his last vicorie in three chapters. For first of all, as the foundation of the whole historie, is described the bea: of the Land, and the name of the bea:.

2 And I heard a voyce from heaven as the sound of many waters, and as the sound of a great thundre: and I heard the voyce of harpers, singing with their harpes.

3 And they sung as it were a new song before the throne, and before the foure bea:ts, and the Elders: and no man could learne that song, but the hundredth, fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whither soever he goeth: these are bought from men, being the first fruits unto God, and unto the Lambe, and in their mouths was found no guile: for they are without spot before the throne of God.

5 ¶ Then I saw another Angel fly in the midst of heaven, having an everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people.

6 Saying with a loud voyce, Feare God, and give glory to him: for the hour of his judgement is come: and worship him that made heaven and earth, and the sea and the fountains of waters.

7 And there followed another Angel, saying, Babylon that great citie is fallen, it is fallen: for shee made all nations to drinke of the wine of the wrath of her fornication.

8 And the third Angel followed them, saying, ¶ And if any man worship the bea:.

¶ The text is expounded in the former verses especially upon the fifth chapter. 2. As resdy girt to do his purpose. as act 5:5. in the middle of the Church, which afore time had no spot or wrinkle. 3. As he saith in the 16. chapter the Lambe is described freely by a vine marke, as before 7:2. in this verse. Toen by dividers they have all and every one in his residue most vehemently and wisely (verse 4.) soe glorie the Lambe with a special song before God and his elect Angels: which long life and blood cannot bear, nor vaderstand. 3. Lastly by their deeds dooe before, and their sanctification in that they were virgins, pure from spiritual and bodily fornication, that is from impurie and unchastities, that they followed the Lambe as a guide unto all good, and cleaved unto him that they are holy on him, as of grace waded by the Gospel. That is true b and to simplify of Christ, they have exercised these things, in the timony of life, the direction of the Lambe, a thankfull remembrance of the redemption by him: finally lo conclude in a word that they are blameless before the Lord, verse 4.

¶ The other part (as I said on the fifth verse) is of the acts of the Lambe, the manner wherof is delivered in two booke of his speech, and of his facts. His speeches are set forth in unto the 13. verse of this chapter, and his facts unto the 16. chapter. In the speech of the Lambe, which is the word of the Gospel, are taught in this place, these things: The service of the godly confidence, from whence comes God, and the outwardly of the glorifying him: the visible signe of which is adoration, and the overthrowing of wicked Babylon, verse 2. and the fall of every one of the ungodly which worship the bea:, verse 9, 10, 11. Finally, the state of the holy servants of God both present verse 11, and to come most blessed, according the promise of God, verse 12.

¶ This Angel is a type or figure of the good and faithful servants of God, whom God especially from that time of Bonifacius the eighth, hath raised up the publishing of the Gospel of Christ, both by preachers, and by people. ¶ This first, seems unto the time of the same Bonifacius, used Peter Cathodurus an Italiane father, Augustine, a French man, then Ockan Daus, Petrarth atheniane as in the case of a Franciscane: after againe, Iohn Wicklifene Englishman, and so continually one or another unto the restoring of the truth and enlarging of his Church. ¶ This Babylon is destroyed by the sentence and judgement of God: the execution wherof S. Iohn describeth chap. 18. And this voyce of the ministers of Christ hath continued since the time that the Lambe, which is Rome, hath deliberate counsell and manifest malice opposed the light of the Gospel, and fallen from God. ¶ Titus 2: 12. 1 Tim. 6: 10. 2 Tim. 2: 19. Ier. 5: 3. chap. 18: 2. A offer of fornication, whereby God vs. 12. prostrate to the bea:.

¶ That is, shall not worship God alone, but shall transferre his divine honour unto this bea:, wherby he doth it with his bea:er counte: setting in show, first hee faith Christ that deceaith befoere our men, him will I deaite before my Father, and my Angels, Matth. 10: 32. And this is that voyce of the holy ministry, which at this time is very much used of the holy and faithful servants of God. For as long we sufficiently found out the publique obsequy of Babylon, they labour not, nor ever to them, out against the same: but to save some particular members by turning, as it saith first, and to flake them out of the publique flocke, or else by a vehement commotion of their estate to lead them away, they set before them errall daeth, into which they will runne, unlesse in good time they retourne unto God, and by the godly which are of their owne flocke, they expose us to patient, obedience and faith in the Lord Iesus, and charge them to give light by their good example, of good life un o others.

CHAP. XIII.

The Lambe throned upon seven Sin: 4. with his chiefe worshippers: 6. One who preserith the Gospel: 9. which is the first and the last of the fall of Babylon: 11. the third warrenth: 12. the bea: is avoyded. 13. A voyce from hea:en pronounceth them happy who die in the Lord. 16. The Lord sickleth first into the harrows. 18. and into the vintage.

¶ The text is expounded in the former verses especially upon the fifth chapter. 2. As resdy girt to do his purpose. as act 5:5. in the middle of the Church, which afore time had no spot or wrinkle. 3. As he saith in the 16. chapter the Lambe is described freely by a vine marke, as before 7:2. in this verse. Toen by dividers they have all and every one in his residue most vehemently and wisely (verse 4.) soe glorie the Lambe with a special song before God and his elect Angels: which long life and blood cannot bear, nor vaderstand. 3. Lastly by their deeds dooe before, and their sanctification in that they were virgins, pure from spiritual and bodily fornication, that is from impurie and unchastities, that they followed the Lambe as a guide unto all good, and cleaved unto him that they are holy on him, as of grace waded by the Gospel. That is true b and to simplify of Christ, they have exercised these things, in the timony of life, the direction of the Lambe, a thankfull remembrance of the redemption by him: finally lo conclude in a word that they are blameless before the Lord, verse 4.

CHAP. XV.

1 The seven Angels having the seven last plagues. 3 They that conquered the beast praise God. 6 To the seven Angels. 7 Seven vials full of Gods wrath are delivered.

beast and his image, and receive his marks in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and hee shall be rent in fire, and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend evermore: and they shall have no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his name.

12 Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

14 ¶ 9 And I looked, and behold, 10 a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, 11 having on his head a golden crowne, and in his hand a 12 sharpe sickle.

15 ¶ 13 And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloud, * Thrust in thy sickle and reape, for the time is come to reape: for the * harvest of the earth is ripe.

16 And hee that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 ¶ 14 Then another Angel came out of the Temple, which is in heauen, having also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into that great winereffe of the wrath of God.

20 And the winereffe was troden vnder the cite, 21 and blood came out of the winereffe vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

17 And the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and hee shall be rent in fire, and brimstone before the holy Angels, and before the Lambe.

18 Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

19 ¶ 13 And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloud, * Thrust in thy sickle and reape, for the time is come to reape: for the * harvest of the earth is ripe.

1 This is that other plague of Christ, as I noted before, 14. Now therefore is shewed a figurall worke of iudgement of Gods belon- ing to the over- throw of Antichrist and his forces, of which di- uine worke the preparation is described in this Chapter: and the execution to the next. The preparations fitly set downe generally and in type in this verse: and is after particularly set forth in the rest of the Chapter.

2 Of which Chap. 8. 9. in pouring forth in the plagues of the world: for euen these plagues doe for the most part agree with those.

3 There are two parts of the narra- tion: one the confes- sion of the Saints glorifying God, when they saw that preparation of the iudgement of God, vnto the

4. verse: another the vocation, institution, and confirmation of the instruments which God hath ordained for the execution of his iudgements in 4. other verses.

5 This part of the vision alludeth vnto the sea or large velle of brass in which the Priester walked themselves in the entrance of the Temple: for in the entrance of the Temple, most lightsome and cleare, vnto the commoditie of shewing with fire, that is, as containing the treasure of the iudgements of God, which he bringeth forth and disperseth according to his owne pleasure: for out of the former, the Priests were cleansed of gold: and out of this vngodly are destroyed now chap. 4. 6.

6 ¶ 13 And I looked, and behold, 10 a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, 11 having on his head a golden crowne, and in his hand a 12 sharpe sickle.

15 ¶ 13 And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloud, * Thrust in thy sickle and reape, for the time is come to reape: for the * harvest of the earth is ripe.

16 And hee that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

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19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into that great winereffe of the wrath of God.

20 And the winereffe was troden vnder the cite, 21 and blood came out of the winereffe vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

21 ¶ 14 Then another Angel came out of the Temple, which is in heauen, having also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into that great winereffe of the wrath of God.

20 And the winereffe was troden vnder the cite, 21 and blood came out of the winereffe vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

CHAP. XVI.

1 And 17 the Angels poured out the seven vials of Gods wrath given vnto them, and 5 diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhali- tants of the great citie.

1 And

2 In the former Chapter was set downe the preparation vnto the work of God: here is deliuered the execution thereof. And in this discourse of the execution is a general comment. In this verſe, there is a particular recitall in order of the execution done by every of the ſeven Angels, in the reſt of the Chapter. This ſpecial execution againſt Antichriſt and his crew, doeth in manner agree vnto that which was generally ſaid vpon the whole world, Chap. 8. and 9. & ſecondly (ſimily conſequeſſe faile me not) vnto the fame time. Yet herein they doe differ one from another, that this was particularly effected vpon the Princes and Kingedoms of the wickedneſſe of the world: the other generally againſt all the whole world being wicked. And therefore theſe iudgements are figured more grievous than theſe.

3 The hiſtory of the ſecond viall, whoſe plague vpon the earth is deſcribed almoſt in the fame words with that fixt plague of the Egyptians, Exod. 9. 9. But it doeth ſignifie a ſpirituall vice, and that torture or tribulation of conſcience feared with an ſcore vpon, which accuſeth the vngodly man both by the ſight of the world, and by the ſight thereof God hath now long ſhewed forth. & by burſens firereth vpward ſenſeth out the ſeaſon of Gods wrath. See Chap. 13. 16. 4 The hiſtory of the ſecond Angel who troubleth and moleſteth the feaſt, that he may ſtirre vp the conſcience of men ſleeping in their wickedneſſe. See Chap. 8. 5. It was turned into rotten & filthy blood, ſuch as is in dead bodies.

7 The hiſtory of the third Angel drinking the rivers, in this verſe, who proclaiming the iuſtice of God, commendeth the fame by a moſt great compariſon of the finners of the world with the puniſhment of the water which is common to this place. & that which event before. Wherefore alſo this writing is attributed to the Angel of the waters, a name common to the ſecond and third Angel according as both of them are ſaid to be ſent againſt the waters, all be it, the one of the fea the other of the rivers, in two verſes. 6 A confirmation of the praife before going, out of the ſanctuary of God, whether immediately by Chriſt, or by ſome of his Angels, for Chriſt alſo is called another Angel, Coap. 7. 3. 8. & 12. 7 The hiſtory of the fourth Angel, who throweth his plague vpon the heaven and vpon the ſun, of which Luke 11. 26. the effects whereof are ſet downe. The one peculiarly ſignifieth the affliction of men with their hearts in this verſe. The other proceeding accidentally from the former, that their fire ſhall ſo much the more be enraged againſt God in the next verſe, when yet (O wonderful mercy & patience of God) all other creatures are firſt triked often & grievouſly by the hand of God before mankind by whom he is provoked: as theſe things before going do declare. 8 The ſtory of the firſt Angel, who ſtriketh the Kingdom of the beaſt with two plagues abroad with darkenes, within with byles and dolours which draweth the ſoule into ſorrow. The one peculiarly ſignifieth the affliction of men with the conſcience of the wicked, and puniſh that moſt perſeuerant obtinacie of the ſinners, whereof aroſe perturbation, and thence a furious indignation and deſperate madnes, raging againſt God and hurtfull vnto himſelfe. 9 The ſtory of the ſixt Angel, divided into his act, and the event thereof. The act is, that the Angel did call out of his mouth the plague of a moſt glowing heat, wherewith even the great floods, and which moſt were wont to ſwell & overflow (as Euphrates) were dried vp by the ſight of God. The event is, that they might ſerue the iudgement of the wicked are enraged, that they may ſerue the iudgement of the good, and ſhew them furiously to ſerue their owne iuſtice. & to the executing of their owne wicked outrage. 10 The bound of the ſpirituall Babylon, and to the fortrefſe of the fame Chap. 9. 14. 11 So the Church of the vngodly and Kingdom of the beaſt iſtified to be leſt naked, all the defences whereof, in which they put their trauel, being taken away from it. 12 That is, that even they which dwell here forth, may with more commodity make haſte vnto that ſeruice which the Lord hath appointed.

1 And I heard a great voyce out of the Temple, ſaying to the ſeven Angels, Goe your wayes, and poure out the ſeven vials of the wrath of God vpon the earth.

2 And the firſt went and poured out his viall vpon the earth: and there fell a noyſome & a grievous ſore vpon ſ men which had the 3 mark of the beaſt, and vpon them which worſhipped his image.

3 And the ſecond Angel poured out his viall vpon the ſea, and it became as the blood of a dead man; and every living thing died in the ſea.

4 And the third Angel poured out his viall vpon the rivers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters ſay, Lord, Thou art iuſt, which art, and which wait: and Holy, becauſe thou haſt iudged theſe things.

6 For they shed the blood of the Saints, and Prophets, and therefore haſt thou given them blood to drinke: & they are worthy.

7 And I heard another out of the Sanctuary ſay, Even ſo, Lord God almighty, true and righteous are thy iudgements.

8 And the fourth Angel poured out his viall on the ſunne, and it was given to him to torment men with heate of fire.

9 And men boyled in great heat, and blaſphemed the Name of God, which hath power over theſe plagues, and they repented not to give him glory.

10 And the fifth Angel poued out his viall vpon the throne of the beaſt, and the kingdom waxed dark, and they gnawed their tongues for ſorrow.

11 And blaſphemed the God of heaven for their paines, and for their fores, and repented not of their works.

12 And the ſixt Angel poured out his viall vpon the great river Euphrates, and the water thereof dried vp, that the way of the Kings of the Eaſt ſhould be prepared,

13 And I ſaw three unclean ſpirits like frogs come out of the mouth of that ſea, and out of the mouth of that beaſt, and out of the mouth of that falſe prophet.

14 For they are the ſpirits of devils, working miracles, to goe vnto the king of the earth, and of the whole world, to gather them to the battell of that great day of God almightie.

15 (* Behold, I come as a thiefe. Bleſſed is he that watcheth, and keepeth his garments, leaſt he walke naked, and men ſee his ſhittineſſe.)

16 And they gathered them together into a place called in Hebrew, 20 Armageddon.

17 And the ſeventh Angel poured out his viall into the 22 ſea: and there came a loud voyce out of the Temple of heaven from the throne, ſaying, It is done.

18 And there was voyce, and thundring, and lightning, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, even ſo mightie an earthquake.

19 And the great citie was divided into three parts: and the cities of the nations fell: and that great Babylon came in remembrance before God, that he would give her the cuppe of the wine of the fierceſſe of his wrath.

20 And every yle fled away, and the mountains 29 were not found.

21 And there fell a great hail, like 30 talents out of heaven vpon the men, and men blaſphemed God, becauſe of the plague of the hail; for the plague thereof was exceeding great.

13 That is, every of them being either the ſpirit of the beaſt, or the ſpirit of the falſe prophet, or the ſpirit of the wicked, who worketh wonders, and worketh miracles, they might bring into the fame deſtruction all Kings, Princes, and ſeigneties of the world, which are wicked of them by their ſpirits, and teachers of the vanity and impurity of the beaſt that committed fornication with the ſerpent of the earth. And this is a right deſcription of our times.

14 Crying with all importunity, and continually day and night, for the ſeruing and calling forth to armes, as the trumpets, and ſeries of warres: as is declared in the next verſe.

15 This is, the deſcription of the vil, at chap. 16. 16 Whereof chap. 23. 17 That is, ſo that other beaſt of which, chap. 13. 17. for he is called, Chap. 19. 20. and 20. 10.

18 A preſentation of admittance in his ſeruing, and ſeries of warres: as is declared in the next verſe.

19 This is, the deſcription of the vil, at chap. 16. 16 Whereof chap. 23. 17 That is, ſo that other beaſt of which, chap. 13. 17. for he is called, Chap. 19. 20. and 20. 10.

20 A preſentation of admittance in his ſeruing, and ſeries of warres: as is declared in the next verſe.

God warreth his holy ſervants who reſt in the expectation of Chriſt, alwayes to adreſſe their minds vnto his coming, and to looke vnto themſelves, that they be not humbly made naked and circumcized of theſe vnclean ſpirits, and to looke for miſerable viſitations, as the coming in of theſe ſpirits, Chap. 16. 16. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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CHAP. XVII.

1 That great whore is deſcribed, 2 with whom the Kings of the earth committed fornication. 3 She is drunken with the blood of Saints. 7 The myſterie of the woman, and the beaſt ſhe caried her, expounde. 11 Their deſtruction. 14 The Lambes victory.

1 The title of the Church militant here declared, how well we follow with the state of the Church overreaching and getting victorious, as I shewed before in the beginning of this chapter. The title is set forth in a chapter. As in the last before good I noted, that in that likewise the order of times was not altered, for the same is to be understood in this history, and it is distinguished according to the person of which in the several histories of the persons is severally observed in the time thereof. For first is delivered the story of Babylon destroyed, and in the next part, (for this Babylon our of all doubt I shall give before)

Then there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come, I will shew thee the damnation of the great whore that sitteth upon many waters,

2 With whose name committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he carried me away into the wilderness in the Spirit, and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemie, which had seven heads, and ten horns.

4 And the woman was arrayed, in purple and scarlet, and gilded with gold, and precious stones, and pearls, and had a cup of gold in her hand full of abomination, and filthy wine of her fornication.

5 And in her forehead *was* a name written, A mystery, that great Babylon that mother of whoredomes, and abominations of the earth.

6 And I saw the woman drunken with the blood of Saints, and with the blood of the Martyrs of YESUS; and when I saw her, I wondered with great marvel.

7 Then the Angel said unto me, Wherefore marvellest thou? I will shew thee the mystery of that woman, and of that beast that beareth her, which hath seven heads and ten horns.

8 The beast that thou hast seene, is, and a beast, & the Dragon, secondly is delivered the description of both these beasts.

And lastly of the Dragon, c. 20. in the story of the spiritual Babylon are delivered first the description of that woman, and the other both from God, chap. 18. In this verse and that which followeth is a most plain and true description of a particular calling of the Prophet (as hath before) and a general proposition. 2 That is, the same doth by a figure called by passage. For John was yet had no scene here. Although another interpretation may be borne, yet I like this better. *A sentence that is pronounced against this harlot.* 3 Henceforth is proposed the type of Babylon, and the three thereof in 4 verse. After a declaration of the type, in the fifth chapter, in the type expressed two things, the beast (of whom chap. 13.) is a type of Rome, and the woman that sitteth upon the beast, verse 4, 5, 6. The first is in the nature of the beast, and the second is in the nature of the woman, in that it is not read before that was appertained to Carlar, a he Imperiall and of triumph; Secondly in that this is full of names of blasphemy: the other carter the name of blasphemy only in his head. So God teach that this beast is much increased in impiety and injustice, and doeth in this last age, in triumph in both these more innocently and proudly than ever before. *A scarlet colour, that is, with red and purple.*

And surely it was not without cause that the *Romish empire* was called *Whore* in this relation. For harlot, the spiritual Babylon, which is Rome, she is described by her attire, profession and deeds. 1 In attire most glorious, triumphant, multi, and most gorgeous. 2 In profession, she uttereth of all, in this verse, and teaching her mysteries unto all, vers. 5 seeing forth althings most magnificently: but indeed most pernicious bestowing miserable men with her cup, and bringing upon them a deadly yidding. 3 Deceiving with the title of religion, and publike inscriptions of mysteries; which the beast in times past did not bear.

And description: in which S. John declareth her to be a member of woman this is. In manner of deeds, she is red with blood, and flesheth is most licentious; and therefore is coloured with the blood of the Saints, as on the contrary text. Christ is set forth imbrued with the blood of his enemies, Eza. 3. 3. 10 A passage was the second part of this chapter, by occasion given of S. John, as the words of the Angel do flow, in the next verse. 11 The second part of place 131 said vers. 4. The emersion of the virgin, promised in this verse, and delivered in the following, which I shewed full an emersion of the beast, and his Army, upon the 14 verse. After of the harlot, the woman, and the beast, the story of the beast hath a triple description of him. The first is a distinction of his beast from that which hath been at any time; which distinction is contained in this verse: The second is a delineation or painting out of the beast by things prefer, by which he might more at that time be known of the godly, and his delusion: as according to his heads, vers. 9, 10, 11. The third is an historical foretelling of things to come, and obedience by him; and these are contained in his horses, vers. 12, 13, 14. This beast is an Empire of Rome, or which is the third part of the story, c. 18. chapter 18. The third part of which I thought I shuld have ended, the holy Ghost hath distinguished and set out the time, that he distinguished this body from all that is before it, words, *The beast which thou hast seene, is, and is now.* For I expound the words, of the Apollis for civility sake, as I will further declare the notes following. 13 The meaning is, that that which thou sawest before (chap. 13.) and which yet thou hast seene now, is (I say) was, and is now, and shall be in the end of Beginning, riding up, nation, glory, dominion, dominion, and such, in the end of the chapter, and yet yet have the same, if thou looke upon the horse and the rider, for the dominion, and the same will stand unto another after the death of Nero, and the other unto a child, from a child unto a fourth, and to fourth, was varied and altered by innumerable changes. Finally the Empire is now, as it were one beast, but exceedingly varied by kindred families and persons: to be therefore (saith S. John) in the kindred or family of Ladies: and now is it now, in that kindred, but

is not, and shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the foundation of the world) 15 when they behold the beast that was, and is not, and yet is.

9 16 Here is the minde that hath wisdomed, The seven heads 17 are seven mountains, wherein the woman sitteth: 18 they are also seven Kings.

10 19 Five are fallen, 20 and one is, 21 and another is not yet come; and when he cometh, he must continue a short space.

11 22 And the beast that was, and is not, is even 23 the eighth, and it is one of the seven, 24 and shall goe into destruction.

12 25 And the ten horns which thou sawest,

remaining still, but tossed with many and often alterations, as no man can but marvel that this beast was able to stand and hold out, in so many mutations. Verily our Empire that were tossed with many changes, and as it were with many tempests of the sea, ever continued following. 15 That is as many as have learned the providence of God, according to the faith of the Saints, shall marvel at these grievous and often changes when they shall consider, the felle fame beast, which is the Romme Empire, to have bin able to be, and to be and stand full with perpetual mutation, and yet to be able to stand and continue. This in some opinion is a most wonderful position of this place, confirmed by the oath of the things themselves. Although the last change also, by which the Empire, that before was civilly become Ecclesiastical, is not obscurely signified in these words; of which two, the first is exercised cradly upon the bodies of the Saints: the other also upon their souls: the first by humane order and police, the other by the colour of the law of God and of Religion, asged S. Imbroed it selfe with the blood of the godly. 16 An exhortation pressing unto a diligence, by the same arguments, with that of Christ: *He that hath eyes to see, let him see, & he that hath ears, let him hear.* For mine eare, I shall have tarried in this place, *Let there be here no mind.* For. So the Angel saith fully unto the second part of this description. *A very kinge knowe that they have ben critics, who in a most open way, and without wrong will reporteth.* And compare heaven written in one place: *the civit. it is, which was John saw, these things which had rule, per the kings of the earth, and was not, and yet it remained this day, but it is delisting it destruction.* 17 This is the painting out of the beast by things preferred (as I said before) whereby S. John endeavoured to be further observed, and marked of posterite afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one pertanent from the nature of it selfe, the other changeable, by the working of men. The description permanent, is by the seven hills, in this verse, the other that fleeteth, is from the seven kings, vers. 10, 11. And here it is worthy to be observed, that one type hath sometimes two or more applications, as seemeth good unto the holy Ghost to expresse things, as he saith by divers types, or even by diverse types, as he saith before of the seven Spirits c. 4. Now this woman that sitteth upon seven hills is the citie of Rome called at times past of the Grecians *Septimontia*, c. 1. of seven topes or towers, and of Vatro, *Septimia*, i. of seven heads (as here) of seven heads, and of others *Septimia*, i. standing upon seven hills. 18 The beginning of their Kings or Emperours is most the same with the beginning of the Church of Christ, which I shewed before chap. 11. Namely from the year 35, after the passion of Christ, what time the Temple and Church of the Jewes was overthrowen. In which year it came to passe by the providence of God, that that saying, *The beast was, and is not*, was fulfilled before that the destruction of the Jewes immediately following came to passe. That was the year from the building of the city of Rome too, from which year S. John counted the Emperours, which hiterto had bene, when he wrote these things, and foretelleth of other next to come; and that with this purpose, that when this particular prediotion or foretelling of things to come, shoud take effect, the truth of all other prediotions in the Church, might be more confirmed. Which signe God of old mentioned in the Law, Deut. 18. and Jeremie comforteth chap. 28. 19 Whose name are these: the first *Lavinia*, *Julia*, which was the seventh Emperour of the people of Rome, the second *Marcus* and *Salustus* who the time *Julius* *Caesar*, the fourth *Augustus*, the fifth *Tiberius*, *Claudius*, whose his surname name, as *Flavius*, *Vespasianus* came of the fifth *Vespasianus*. In the latter end of his dayes S. John wrote these things: as witnesseth Irenaus, *lib. 5.* and *refers* *heretics*, at Neta, the Empire being now 374 ended from the birth of Christ, this map reposed soonly one yeere, foure months, and nine dayes, as the history witnesseth to dwell. 21 This is spoken by the type symbol, as was said to say, that at that head of the beast, which was, and is not, because of the building of the city of Rome too, from which year S. John counted the Emperours, to many head there been to be in. See the like speech in the 3. verse of the 13. chap. 23 Nerus Trajanus, who himselfe in divers places is called here the seventh and eight. 24 Though in number and order of succession he be the eighth, yet he is reckoned together with one of the heads, because Nerus and he were one head. For this man obtained autoritie together with Nerus, and was Coptic with him, when Nerus left his life, 25 Namely to molest with periculous the Church of Christ, as he himselfe doth testify, and I have said before, that he was the third part of this definition at I said ver. 12. in his propheticall prediction of things to come, which the beast should doe, as in the words following S. John doth not obscurely signify, saying, *which hath not yet received the kingdom*, c. For there is an Antichrist or oppression, betweene these Kings, and that he that were there, and first the persons are described, in this verse, then their deeds in the two verses following.

131 said verse another.

27 Thacia, andking
comes out of the
Romane beault
at such time as that
political Empire
began by the craft
of the Popes graue
ty to fall.

are ²⁷ ten kings, which yet have not received a
kingdome, but shall receive power, as Kings ²⁸ at
one houre with the beast.

13 ²⁹ These haue one minde, and shall giue
their power and authoritie vnto the beast.

14 These shall fight with the ³⁰ Lambe, and the
Lambe shall overcome them: * For he is Lord of
Lords, and King of Kings: and they that are on
his side, called, and chosen, and faithfull.

15 ³¹ And he sayd vnto me. The waters which
thou sawest, where the whore sitteth, ³² are peo-
ple, and multitudes, and nations, and tongues.

16 And the ten ³³ hornes which thou sawest
vpon the beast, are they that shall hate the whore,
and shall make her desolate, and naked, and shall
eate her flesh, and burne her with fire.

17 ³⁴ For God hath put in their hearts to ful-
fill his will, and to doe with one consent for to
giue their kingdome vnto the beast, vntill the
words of God be fulfilled.

18 And that which thou sawest, is
that ³⁵ great Citie which reigned ouer the kings of
the earth,

second beatt tooke the opportunitye offred to write vnto himselfe all the power of the
former beatt. These Kinges long ago may haue tymbled and desired to be vsed and
a great part of the euent plainly tellith the same in this our age. 29 That is by
his consent and agreement, that they may conspire with the beast, and depend vpon
him. Their store is diuided into three parts, counsailes, actes, and euent. The
conspirers some of them consilt in communicating of iudgements and afflictions: and
some in communicating of power which they are faine to haue giuen vnto this
beast in this verse. 30 With Christ and his Church, as hereford following
the same as he mentioned the fūctio and transfusion followed for
Christ his sake, and for the graces of God the Father to ward those that are called,
elected, and are his faithfull ones in Christ. * Chap. 10. 16. 1. tim. 6. 15.

31 This is the other member of the enatration, as I said verse 7, belonging vnto the
harlot, shewed in the vision verse 3. In this historie of the harlot, these 3 things are
distinctly propounded, what is hermeritacion in this verse, what is her fall, and by
whom it shall happen vnto her, in the two verses following, and lastly, what shall
befall the land vnto her. This place which shall be destroyed, is called the fall,
is therefore made the last because it was more fit to be ioynted with the next
Chap. 32 That is, as vnconfort and variable as the waters. Vpon this
foundation sitteth this harlot as Queene, a vaine person vpon that which is vaine.

33 The ten Kings as verse 12. The accomplishment of this fact and euent, is dayly
increased in this our age by the singular providence and most mighty government of
God. Wherefore the facts are propounded in this verse, and the cause of them in the
verses following. 34 A rea son rendered by the author of this fact, which is
the providence of God, by which alone S. Iohn by ouerthrow of order made it
to haue come to passe, both that the Kings should exerece vpon the harlot, that which
pleased God, and which he declared in the verse next before going: and also that by
one consent and counsell they should giue their kingdome vnto the beast. See verse 13 14:
For as they beinge blinded haue before depended vpon the becke of the beast that listeth
vp the harlot, so it is said that afterward it shall come to passe, that they shall tume
backe, and shall fall away from her, when their hearts shall be turned into better
cheare than the grace and mercy of God. 35 That is, Rome that great Citie,
or onely Citie (as Iustinian calleth it) the King and head whereof was then the Emperour,
but now the Pope, since that the condition of the beast was changed.

C H A P. X V I I I.

The horrible destruction of Babylon. In verse. 1. 16. 13. The
members of the earth, who were enriched with the popes
and lawlesse rage of vice, wept and wailed: so both the
earth and they in their vnto vengeance of God.

1 And after these things, I saw another Angel
come down from heauen, having great power,
so that the earth was lightened with his glory,
2. And he cryed out mightily with a loude
voyce, 3 saying, * It is fallen, it is fallen, Babylon

The second
place (as I sayd be-
fore 17. 1.) of the
histry of Baby-
lon, is of the wo-
fall and of iuine
of that whore.
Historical prediction concerning her, is three fold. The first a plaine and simple
foretelling of her ruine in three verses, the second a figurate prediction by the cir-
cumstances, thence vnto the 10. verse. The third, a confirmation of the same by signe
or wonder, vnto the end of the Chapter. A Eibir Christ the eternal word
of God the Father (as often elsewhere) ora created Angel, and one dequed vnto this
seruice: but thoroughly furnished with grauaule of power, and with the glory,
and might of a prince. The prediction is first of the ruine of the Citie containing
both the fall of Babylon in this verse, and the cause thereof by way of
allegory concerning her spirit uall and carnall wickednesse, that is, her most great
impieue and vaiolence in the next verse: but fall is finally declared of the Angel:
and then the graphic thereof is showed hereafter the euents, when he sayth it shall
be the state and habitacion of dequils, of vlt deabautes and of cursed foules, as of old
Ier. 22. 22. and ore of Ier. 2. * Chap. 18. 3. 19. 21. 18. 11, 12, 13.

that great Citie, and is become the habitacion of
deuils, and the hold of all foule spirits, and a cage
of euery vnclene and hatefull bird.

3 For all nations haue drunken of the wine
of the wrath for her fornication, and the kings of
the earth haue committed fornication with her,
and the merchants of the earth are waxed rich
of the abundance of her pleasures,

4 And I heard another voice from heauen say,
5 Go out of her, my people, that ye be not partakers
of her sinnes, & that ye receive not of her plagues:
6 For her sinnes are come vp into heauen,
and God hath remembered her iniquities.

7 Reward her, euen as she hath rewarded
you, and giue her double according to her
works: and in the cup that she hath filled to you,
fill her the double.

8 Therefore shall her plagues come at one
day, death, and sorow, and famine, and she shall be
burnt with fire: for that God which condemneth
her, is a strong Lord,

9 And the ² kings of the earth shall bewaile
her, and lament for her, which haue committed
fornication, and lived in pleasure with her, when
they shall see that smoke that she burneth.

10 And shall stand afare off for feare of her
torment, saying, Alas, alas, that great Citie
Babylon, that mightie Citie: for in one houre is thy
iudgement come.

11 And the merchants of the earth shall
weepe and waiye our her: for no man buyeth their
ware any more.

12 The ware of gold, and filuer, and of precious
stone, and of pearles, and of fine flinnen, and
of purple, and of silke, and of skaret, and of all
manner of Thynewood, and of all vessels of yuo-
rie, and of all vessels of most precious wood, and
of brasse, and of yron, and of marble,

13 And of cinamon, and odours, and oym-
ments, and frankincense, and wine, and oyle,
and fine floure, and wheate, and beatts, and sleepe-
and horses, and charets, and seruaits, and foules
of men.

14 (10 And the ² aples that thy foules lusted
after, are departed from thee, and all things which
were fat, and excellent, are departed from thee,
and thou shalt finde them no more.)

15 The merchants of these things which were
waxed rich, shall stand afare off from her, for
feare of her torment, weeping and waiying.

The procurement of the godly, and the commanded of executing the iudgements
of God, stand vpon three causes which are here expressed. The vnclene wickednes of
the whore of Babylon, in this verse her cruell pride opposing it selfe against God, which is
the fountain of all euill actions, vers. 7. and her most cruel damacion by the bestence of
God, vers. 8. With her bestence, I am full of people and mightie, I am full of
sore, and at one time. The circumstances of the fall of
Babylon, or the confuents thereof (as I distinguished them, vers. 4.) are twofold. Namely the
lamentacion of the wicked vnto the 9. verse: and the reioycing of the godly, vers. 10.
This most sorrowfull lamentacion, according to the persons of them that lament, hath
three members. The first whereof is the mourning of the kings and mightie men of
the earth, in two verses. The second is the lamentacion of the merchants that restle by land
thence vnto the 10. verse. The third is the wailing of those that merchandise by sea, vers.
16. 17. 8. In euery of these causes and manner of their mourning is described. In order
according to the condition of those mourning, with obseruation of the time of their
lamentacion. The lamentacion of those that trade by land, is distinguished immediately
before. So an Apophthegm turning of the speech by limitation, is used for more vehem-
ency as if by those merchants, as a way the manner of merchants should in iustice speech
speake vnto Babylon, though vnto very fall and vnfortunate. So Ier. 12. 9. and in
many other places. I. By this it means that as soon as Babylon was before the fall of the
leauings what shall ripen, vnto ripen, and the word shall be fulfilled in us before us are longed for.
16. And.

The second pre-
diction is of the
circumstances
of the ruine of Ba-
bylon: of the
there are two
kinds: one going
before it: as that
before and the
godly are deli-
vred vnto the
vnto the smir
the: the other
following vnto
riue, namely the
circumstances of
the word, and
reioycing of the
godly vnto the
twentieth verse.
5 Two circum-
stances going be-
fore the ruine, are
commemorated in
this place: one is,
that the godly de-
pauy out of Ba-
bylon: as I mentio-
ned, chapter 12. 10
where haue done in
the word. The
the destruction of
Ierusalem: this
charge is giuen
here, and in the
next verse. The
other is, that euery
of those that be-
lieve themselves
by themselves in
their owne place,
in executing the
iudgement of God,
as it was com-
mended the Leuities
of the word, shall
end that they fan-
cith their hands
vnto the Lord,
verse 6. 7. 8.

6 Of his com-
mandement there are
two causes, one
the contagion
of sinne, and to
shun the particu-
lar of those pu-
nishment that be-
long thereto. 8
The ruine a word
of the ruine of
Babylon, is
the fall of one
after another,
and rising one
another
to such fort
they grew as leu-
th (as an apt
vnto to becom.

the ruine a word
of the ruine of
Babylon, is
the fall of one
after another,
and rising one
another
to such fort
they grew as leu-
th (as an apt
vnto to becom.

16 And saying, Alas, alas that great citie, that was clothed in fine linnen and purple, and skarlet, and gilded with gold, and precious stones, and pearls.

17 For in one houre fo great riches are come to defolation. And every shipmaster, and all the people that occupie shipp and shipman, and whosoever traffike on the sea, shall stand a faire off.

18 And cry, when they feat that smoke of that her burning, saying, What city was like vnto this great city?

19 And they shall cast dust on their heads, and cry, weeping, and wailing, and say, Alas, alas that great citie, wherein were made rich all that had shipp on the sea by her coflines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your sakes.

21 A mighty Angell tooke vp a stone, like a great millstone, * and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 And the voyce of harpers, and musicians and of pipers, and trumpeters shall bee heard no more in thee, and no craftiman, of whatsoever craft hee bee, shall be found any more in thee: and the found of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee, and the voyce of the bridegrome and of the bride shall be heard no more in thee: for thy merchants were the great men of the earth: and with thine enchantment were deceived all nations.

24 And to her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

25 And for this cause, I was, flayed by bloody mallice, and calling for vengeance. 26 That is, proued and found out, as if God had appointed a iust equiuite, concerning the impieue, vnnaturalnesse and vnioice of those men.

CHAP. XIX.

The heavenly company praise God for assuming the blood of his seruants on the wheat. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell will not see worshipped. 11 That mighty King of Angels appeareth from heauen. 12 The battell, 20 wherein the battell is taken, 22 and cast into the burning lake.

And I after these things I heard a great voyce of a great multitude in heauen, saying, Halleluiah, saluation, and glory, and honour, and power be to the Lord our God.

2 For true and righteous are his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they said, 3 Halleluiah: and that her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the

four beaull fell downe, and worshipped God that saate on the throne, saying, Amen, Halleluiah.

5 That a voyce came out of the throne, saying, Praise our God, all ye his seruants, and they that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Halleluiah: for the Lord that God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambes is come, and his wife hath made 7 her selfe ready.

8 And to her was granted, that these should be arrayed with pure fine linnen and shining, for the fine linnen is the righteousnesse of Saints.

9 Then hee said vnto me, Write, * Blessed are they which are called vnto the Lambes supper. And hee said vnto me, These words of God are true.

10 And I fell before his feet, * to worship him, but hee said vnto me, See thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the testimony of Iesus, Worship God: for the testimony of Iesus is the Spirit of Prophecies.

11 And I saw heauen open, and beheld a white horse, and hee that fate vpon him was called faithfull and true, and hee iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dyed in blood, and his name was called, THE WORD OF GOD.

14 And the hostes which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it hee should smite the heathen: for hee shall * rule them with a rod of yron, for hee is that treadeth the wine presse of the fiercesse and wrath of Almighty God.

16 And hee hath vpon his garment, and vpon his thigh, a name written, * THE KING OF KINGS AND LORD OF LORDS.

17 And I saw an Angell stand in the sunne who cryed with aloud voyce, saying to all the foules that did sit by the mids of heauen, Come,

and follow vs. 18 And hee said, I will be with you, and will fight with you, and will be with you, and will be with you.

19 And hee said, I will be with you, and will fight with you, and will be with you, and will be with you.

20 And hee said, I will be with you, and will fight with you, and will be with you, and will be with you.

21 And hee said, I will be with you, and will fight with you, and will be with you, and will be with you.

22 And hee said, I will be with you, and will fight with you, and will be with you, and will be with you.

23 And hee said, I will be with you, and will fight with you, and will be with you, and will be with you.

24 And hee said, I will be with you, and will fight with you, and will be with you, and will be with you.

The second place of praise as I said verſe 1. which first is commended from God in this verſe: and then is in most ample manner pronounced of the creature, both because they see their Kingdom of Christ to come, which most they desire, verſe 6. also because they see that the Church is called forth to be brought home into the booke of her husband by holy marriage vnto the fellowship of his Kingdom, verſe 7. A. Wherefore S. Iohn is commended to write in a booke the Epiphaneia, or acclamation ioyned with a diuine testimony verſe 9.

Out of the Temple from God, as 11: 19.

Without the Temple in heauen, 7 Namely unto that holy marriage: both bee felt in person in this verſe and also furnished of her spouse with marriage gifts princely and diuine is adored and prepared in the next verſe.

An engine of Kingly and princely dignitie: which dignitie Christ befloweth vpon vs, Chap. 1: 6.

This is a gift giuen by the husband for marriage sake and a most choice ornament, which Christ be-

floweth vpon vs, as vpon his spouse. b God workes which are iustly testimonies of faith. * Math. 22: 2. 20 Namely the Angel, as appeareth by the next verſe.

The particular historie of this verſe is brought in by occasion, that it were besides the purpose, the Saint Iohn might make such an example of his owne infirmitie, and of the modell fanaticisme of the Angel, who hath renounced for himselfe the diuine honours, an recalled all the seruants of God, vnto the worship of him alone: as also 21: 8. * Chap. 22: 8. c Which are commended to beare Witnesse of Iesus. d For Iesus is the marke that all the prophetes haue at.

The second place of this Chapter (as I said verſe 1.) is of the victory gotten by Christ against both the beastes: in which first Christ is described as one ready to fight, vnto the 22: verſe, then is showed the battell to be begun, thence vnto the 23: verſe: lastly is the fourth the victory vnto the end of the Chapter. In this place doo shine most excellent properties of Christ as our heavenly Iudge and reuenger, according to his person, companie, effects, and names.

Properties belonging to his person that hee is heavenly, iudice, faithfull, true, iust, in this verſe, fetching out all things, ruling our all, to be searched out of none, verſe 12: the trumpet, and the very essentiall words of God, verſe 13.

The company or retinue of Christ, wholly innumerable, heavenly, iudiciall, royall and pure. 15 The effects of Christ prepared vnto battell, that with his mouth hee shall smite the enemies, verſe 16 and destroye them. * Pſalme 2: 9. 16 The name agreeing vnto Christ according to the former properties, expressed after the manner of the Hebrewes.

Chap. 17: 14. 1. tim. 6: 15. 17 The second member as I sayde verſe 17. A reprobicall calling forth of his enemies vnto battell: in which not himselfe (for why should they be called forth of the King of the world, or provoked being his subjects) but that were not comely but in their hearing, the birds of the ayre are called to fight, verſe 18. 18 That is, openly, and in fight of all. 23 Num. 24: 9. and 3. Sam. 12: 11. 19 That is, through this inferiour beauen, and which is neerer vnto vs: an Hebrew phrase,

The manner of mourning vied by them that are dead by sea.

The other consequence of the mourning of Babylon, is the exaltation or reioicing of the godly in heauen and in earth: as was noted verſe 9.

The third proposition as I said verſe 1. standing of a figure, and the interpretation thereof: of the interpretation thereof is in 2 foris, first by a simple proposing of the thing it selfe in this verſe, and then by declaration of the causes in the verſes following.

The 22: verſe 22: 24. The 22: verſe is two, the one of them opposite vnto the other for amplification sake.

There shall be, I said he in Babylon no more to be at all, in this and the next verſe, but all heavy and lamentable things from the bloody slughters of the 21: thron and the vengeance of God comming vpon it for this. 1 That is, flayed by bloody mallice, and calling for vengeance. 16 That is, proued and found out, as if God had appointed a iust equiuite, concerning the impieue, vnaturalnesse and vnioice of those men.

This chapter hath in summe two parts, one transitory or of passage vnto other things that follow vnto the 10: verſe, another historicall of the victorie of Christ gotten against both the beastes vnto the end of the chapter, which I said was the second historie of this argument, chap 17: 1.

The transition hath two places, one of praising God for the overthrow done vnto Babylon in 4: verſes, and another likewise of praise, and Propheticall, for the coming of Christ vnto his Kingdome, and his moit royall marriage with his Church: thence vnto the tenth verſe. The former praise hath three branches, diligētly noted after the ancient manner of those that sing: καταρτιστικη, that is, an institution or pro-uokement in two verſes, αντηρωπιζη, a response or answer in the third verſe, and ομωδωζη, a close or ioyning together in harmonie: all which I thought good of purpose to distinguished in this place, lest any man should wish Porphyry, or other like doctrs obiect to Saint Iohn of the heavenly Church, a childlike and idle wish with exhortation in this verſe, and the cause thereof, in the next verſe.

The proposition of praise of the Antiphonie or response, containing an amplification of the praise of God, from the propheticall and moit certain testimony of his diuine iudgement as was done at Sodome and Gomorrah, Gen. 19.

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and gather your felues together vnto the fupper of the great God,

18 That yee may eate the flesh of kings, and the flesh of high captaines, and the flesh of mighty men, and the flesh of hories, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hoasts gathered together to make battell against him that fate on the horie, and against his arme.

20 But the beast was taken, and with him that false Prophet that wrought miracles before him, whereby he deceiued them that receiued the beafts make, and them that worshipped his image. These both were alius cast into a lake of fire burning with brimstone.

21 And the remaunt were slaine with the sword of him that sitteth vpon the hore, which cometh out of his mouth, and all the fowles were filled full with their flesh.

CHAP. XX.

1 The Angel 3 sendeth Satan for a thousand yeeres. 2 Being loosed, he firsteeth by Gog & Magog, that is, priuie and open, comes against the Saints, 3 but the vengeance of the Lord cutting off their infelicite. 4 The bookee are opened, by which the dead are iudged.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tocke the dragon that old serpent, which is the deuill and Satan, and he bound him 3 a thousand yeeres :

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people 4 no more till the thousand yeeres were fulfilled: for after that he must be loosed for a little season.

4 And I saw 7 feates: and they fate vpon them, and iudgement was giuen vnto them, and I sawe the foules of them that were beheaded for the witness of Iesus, and for the word of God, and which 9 did not worship the beast, neither his image, neither had taken his make vpon their foreheade, or on their hands: and they liued, and

reigned with Christ a thousand yeere.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priestes of God and of Christ, and shall reigne with him a thousand yeere.

7 And when the 13 thousand yeeres are expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: euen * Gog and Magog, to gather them together to battell, whose number is as the sand of the Sea.

9 And they went vp into the plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie; but 17 fire came downe from God out of heauen, and deuoured them.

10 18 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall be tormented euery day and night for euermore.

11 And I saw a great white throne, and one that fate on it, 21 from whose face flew away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the 23 bookee were opened, and * another bookee was opened, which is the booke 24 of life, and the dead were iudged of those things, which were written in the bookee, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and Hell deliuered vpon the dead, which were in them: and they were iudged euery man according to their workes.

14 And death, and hell were cast into the lake of fire: this is the second death.

15 And whoeuer was not found written in the booke of life, was cast into the lake of fire.

16 And whoeuer shall haue associated themselves more then was meete, talking with them of their impie doctrine and life. The worke of Satan (which is the first member) is diuifiged in the verse before going to deceiue the whole world, euen vnto the vtremost nations thereof: to arme them against the people of God, in this verse, and to benigne and oppresse the Church with his whole strength, in the verse following.

17 The second part of this Chapter in which is defined the iudge, in this verse, and the last iudgement in the verse following.

20 That is, a tribunall estate most Princelike and glorious: for so doeth the Greeke word also signifie. 21 That is, Christ, before whom when he cometh vnto iudgement, heauen and earth shall perish for the greatness of his maiestie, 1. Pe. x. 4. 22. 7. 10. 23 That is, Christ the iudger mentioned in 2. Cor. 5. 10. the overthrow of Satan. 18 The 3rd member, eternal destruction against those that are come: as is noted in the same place. 19 The second part of this Chapter in which is defined the iudge, in this verse, and the last iudgement in the verse following.

24 The booke of the eternal decree of God, in which God the Father hath elected Christ according to the good pleasure of his will, those that shall be heires of life. This also is spoken according to the manner of men. 25 This is a preiugation of an offence to an oblietion: for baptisment man will say, but they are dead, whom the faith, death and the graue hath consumed, how shall they appeare before the iudge? 8 Iohn and euery man that resurrection from death, wherevnto all things (howeuer repugnant) shall minister aid ferue at the commandement of God, as Dan. 12. 2. The last sentence which is death shall be abolished by Christ, that he may no more make any attempt against vs. 1. Cor. 15. 26. and death shall feede vpon the reprobate in beate for euermore, according to the righteous iudgement of God: in the next verse.

CHAP. XXI.

1 He describeth new Hierusalem, descending from heauen. 6 The heire the L. vnio. 10. 12. 13. and the 3rd vnto: vnio. of the citie, 20 21: fied 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

30 The 3. member (as that sayde ver. 11.) of the victory obtained by Christ. Vnto this appertie: his buckling with the beast and his foes in this veric: and the euert most magnificent, described after the manner of men, in the verses following. All these things are plaine.

31 Namely, that beast with seven heads, of which before, Chapter 13. v. and 17. 3.

32 That is, that beast with two heads, of which 13. 11. Locke more, Chap. 16. 14.

3 Now followeth the 3. place of the propheticall history, which is of the victory whereby Christ ouercame the dragon, as I noted Chap. 7. 1. This place most necessarily be ioynd with the ende of the 12. chapter and be applied vnto the last vnderstanding thereof. This chapter hath two parts: one of the dragon ouercome, vnto the 10. verse, the other of the resurrection and last iudgement vnto the end of the chapter.

The history of the dragon is double: First of the first victory after which he was bound by Christ, vnto the 6. verse. The second is of the last victory, whereby he was thrown into everlasting punishment, thence vnto the 10. verse. This first history happened in the first time of the Christian Church, when the dragon was thrown downe from heauen by Christ, vnto about a thousand new birth of the Church, as is noted in 2. Ap. 12. 17. 18. For which cause I gaue warning, that this story of the Dragon must be annexed vnto that place.

1 That is of hell, whether God threw downe the Angel which had him, and bound them in chains of darke to be kept vnto damnation, 2. Pet. 2. 4. Iude 6. 3 The first wherof (continuing this history vnto the end of 32. chapter) is the 36. yeere from the passion of Christ, when the Church of the leues being then broken, Satan strayed to invade the Christian Church gathered of the Gentiles, and to destroy part of her first. 4 The thousand yeeres fallerth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the fourth, a most damnable Necromancer and forcerer, whose Satan vied as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruell persecutions, and the whole world with distractions, and most bloody warres: as Benno the Cardinal testifieth at large. And this is the first victory gotten by Christ against the dragon. 4 Namely, vnto that public and violent deceit which he attempted before Christ, which after a thousand yeeres (a lacke for woce) hee most mightily recovered in the Christian world, by which his first, once eyed, the second battell and victory shall be, of which ver. 7. 5 A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the diuells was in bonds: in which first the authoritie, life, and common honour of the godly, is declared, ver. 4. Secondly, newnes of life is preached vnto o heires by the Gospel, after that verse, ver. 5. Finally, be concluded with v. promises, ver. 6. A For Iudgement is a consuetudine, which is to the member vnio to the head, v. 7. Christes office was giuen ouer them. 7 This was a type of the authoritie of the good and al. Church, all seruants of God in earth, which, as I noted in the next of c. 8. Of the Martyrs, which suffer of diuible tyrannies. 9 Of the Martyrs, which suffered after that bookee should be vnio, ver. 10. Chap. 13, for these things are expounded.

1. Now followeth the second part of the biblical prophetic (as I said Ch. 1. and 11-13) of the future estate of the Church in heaven after the last judgment of the first verse of the next chapter, in this are evolutions briefly declared. The Nation, feast or place thereof, verse 1. The last state and condition in the verse following. Before the state of the Church described, is a life divine the state of the *vobis* 10. 11. that shall be a new heaven, and a new earth, as I say 65. 7. and 66. 12. and 20. Pet. 3. 13. and this is the first or place of the Church in which the righteous shall dwell. * 105. 65. 17. and 66. 12. * 1. Pet. 3. 13. 2. The state of this glorious Church is first described generally, into the verse, and then specially and by parts in the verse following. The general description continues with the vision thereof a farre off, verse 1. and in speech spoken from heaven. In the general these things are common that the Church is holy, new, the workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of his glory.

AND I saw * a new heaven, and a new earth : for the * first heaven, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy cite new Hierusalem come downe from God out of heaven, prepared as a bride, trimmed for her husband.

3 And I heard a great voyce out of heaven, saying, Beholde, the Tabernacle of God is with men, and hee will dwell with them : and they shall be his people, and God himselfe shall be their God with them.

4 And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine : for the first things are passed.

5 And he that saie upon the throne, said, * Behold, I make all things new, and he said unto me, Write : for these things are faithful and true.

6 And he sayd unto mee, * It is done, I am Alpha and Omega, the beginning and the end : I will give to him that is athirst, of the well of the water of life freely.

7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my Sonne.

8 But the fearful and unbelceuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.

9 And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come : I will shew the bride the Lambs wife.

10 And hee carried mee away in the spirit to a great and 7 an high mountaine, and he shewed me that great city, that holy Ierusalem, descending out of heaven from God,

11 Having the glory of God, and her shining was like unto a stone most precious, as a iasper stone cleare as chrystall.

12 9 And had a great wall and high, and had 12 twelve gates, and at the gates 12 twelve Angels, and the names written which are the twelve tribes of the children of Israel :

13 On the East part there were three gates, and on the North side three gates, on the South side

three gates, and on the West side three gates.

14 And the wall of the cite had 12 twelve foundations, and in them the names of the Lambes twelve Apostles.

15 And he that walked with me, had a golden reed, to measure the cite withall, and the gates thereof, and the wall thereof.

16 And the cite lay before square, and the length is as large as the breadth of it, and he measured the cite with the reed, twelve thousand furlongs : and the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof an hundred forty and four cubits, by the measure of man, that is of the 6 Angel.

18 And the building of the wall of it was of iasper : and the cite was pure golde, like unto cleare glasse.

19 And the foundations of the wall of the cite were garnished with all manner of precious stones : the first foundation was iasper : the second of Saphire : the third of Chalcedonie : the fourth of an Emeraude.

20 The fifth of a Sardonie : the sixth of a Sardonie : the seventh of a Chrysolite : the eight of a Berrill : the ninth of a Topaz : the tenth of a Chrysolite : the eleuenth of a Iacynth : the twelfth an Amethyst.

21 And the twelve gates were twelve pears, and every gate was of one pearle, and the 4 tier of the cite is pure gold, as thining glasse.

22 And I saw no Temple therein : for the Lord God Almighty and the Lambs are the Temple of it.

23 * And their cite hath no neede of the Sunne, neither of the Moone to shine in it : for the glory of God did light it : and the Lambe is the light of it.

24 * And the people which are saved, shall walke in the light of it, and the kings of the earth shall bring their glory and honour unto it.

25 * And the gates of it shall not be shut by day : for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought unto it.

27 And there shall enter into it none unclean thing, neither whatsoever worketh abomination or lies : but they which are written in the Lambs * booke of life.

glorious, verse the last. * E. 60. 3. * E. 60. 1. * Chap 2. 3. 20. 12. phil. 3. 20.

C H A P. X X I I.

1 The vision of the tree of life, and the tree of life : 6. 7. Then I saw the conclusion of this prophesie. 8. I sawe Iohn declares, that the things herein contained are most true.

2 And now the third time repeateth the words, All things come from him, who is the beginning and the end.

AND I have shewed me a pure river of water of life, cleare as chrystall, proceeding out of the throne of God, and of the Lambe,

2 In the middes of the freete of it, and of either side of the river was the tree of life, which bare twelve manner of fruits, and gave fruit every 3 month : and the leaves of the tree served to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his servants shall serve him.

4 dwell in the Church are these : the everlasting grace of God in this verse, the eternal living of the godly, as chap. 2. 7. the eternal fruit which the godly bring forth unto God, themselves and others, verse 2. to edome and immortality from alleuill. God himselfe asking pleasure in his servants, and they likewise in the Lord. Verse 3. The building and light of God : and sealing of the faithful from all eternitie, verse 4. the light of God, and an everlasting kingdome and glory, verse 5.

13 That is, foundations stones, according to the number of the gates, as is shewed verse 19.

13 A traslation vnto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

14 The measure and forme most equal in 2. verses.

b A figuratiue of the Christians call by this name the things that are ready and of continuance, and perfect.

15 He addeth this, because the Angel had the shape of a man.

15 The matter most precious and glittering which is the presence of God maketh most glorious.

d By freete, he meaneth the broad- way place of the cite.

16 The second forme of particular description (as I said verse 12) from fortaine and outward accidents : which are these : First from God himselfe, in this verse, glory from men, verse 24. secondly securitie from all haime, verse 25. Finally fruite truth and incorruption of glory (verse 26.) as can be and abide with it, nothing that is in-constant.

17 Here is shewed a description of the celestiall Church (as I shewed before chap. 11. 12.) by the effects in 5. verses, and then this booke is concluded in the rest of the chapter. The effects proceeding from God, who

4 And they shall see his face, and his Name shall be in their foreheades.

5 And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And hee sayd vnto mee, These words are faithful and true: and the Lord God of the holy Prophets sent his Angel vnto me to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophocie of this booke.

8 And I am John, which saw and heard these things: and when I had heard and seene, I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said vnto mee, See thou do it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 And hee sayd vnto mee, 4 Seale not the wordes of the prophocie of this booke: for the time is at hand.

11 He that is vnjust, let him be vnjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And beholde, I come shortly, and my re-
 ceive the Angel in this verse. Thirdly from the promise of God concerning his coming to
 the first of this booke, 2 and concerning our salvation, verse 7. Fourthly from the
 of S. Iohn himselfe, verse 8. The rest of the speech of the Angel tending to the
 the same and S. Iohn interrupted or brake off by his vnadvised act of worshipping him,
 in the same ver. which the Angel for bidding, teacheth him that adoration must
 be giuen not to him, but only to God, as for himselfe. that he is of such nature and
 office, as he may not be adored: which thing also was in like manner done, chap. 16, 10.
 Chap. 19, 10. 3 The Angel reuoceth vnto his former speech: in which
 hee teacheth the vfe of this booke, both towards our felicitie, in this and the next
 verse, and in respect of God for declaration of all truth, thence vnto the 15 verse.
 4 That it, proposed this prophecie openly vnto all, and conceale no part of it. The
 contrary whereunto is commended, Elai, 8, 6. and Dan. 8, 26. 5 An ob-
 edience preuoted. But there will be some that will abuse this occasion vnto euill, and
 will writt this Scripture vnto their owne destruction, as Peter saith. What then
 sayth the Angel, the mysteries of God must not therefore be concealed, which it hath
 pleased him to communicate vnto vs. Let them be hurtfull vnto others, let them be more
 and more vile in themselves, whom this Scripture doth not please: yet others shall be
 further confirmed thereby vnto righteousnesse and true holinesse. The care and reformation
 of these may not be neglected, because of the vncharitable and malicious offence
 of others. 6 The second place belonng vnto the vfe of this booke, as I
 sayd, verse 10. Also (sayth God by the Angel) though there should be no vfe of this
 booke vnto men: yet it shall be of this vfe vnto me, that it is a witness of my truth
 unto my glory, who will come shortly to giue and execute iudgement, in this verse:
 who haue taught that all these things shall be in mee, in the 13 verse, and haue
 conceived blessednesse vnto my seruants in the Church, verse 14: and reprobation vnto
 the vngodly, verse 15.

ward is with mee, to giue to every man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandments, that their right may be the tree of Life, and may enter in through the gates into the Citie.

15 For without shall be dogs and inchanters, and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies.

16 I Iesus haue sent mine Angel, to testify vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and whosoever will, take of the water of life freely.

18 For I protest vnto every man that heareth the words of the prophocie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

20 Hee which testifieth these things, sayth, Surely I come quickly, Amen. Euen so, come Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, AMEN.

T H E E N D .

unto the participation of the good things of God, verse 17.

9 The obtention of Saint Iohn (which is the third place of the confirmation, as was noted verse 6.) ioyed with a cuse of execution, to preserve the truth of this booke entire and vnconuoyed, in two verses. 10 A diuine confirmation or sealing of the obtention: first from Christ touching the same, and denouncing his coming against all those that shall put their factitious hands thereto: then from Saint Iohn himselfe, who by a most holy prayer calleth Christ to take vengeance of them. 11 The salutation Apostolical, which is the other place of the conclusion, as I said verse 6. and is the end almost of every Epistle which we write vnto the Church, and to all the holy and elect members thereto: in Christ Iesus our Lord, vntill his coming to iudgements. Come Lord Iesus, and doe it, Amen, againe, Amen.

Chap. 21, 8.
 and 21, 6.
 and 21, 4.
 and 21, 7.
 The blessednesse of the godly fed diuine by their stile and interest thereto: and also their fruit in the same.
 8 The second place of confirmation, as I saide, is the speech of Christ, ratifying the vocation of S. Iohn, and the authority of his calling and testimo- nies, both from the condition of his owne person being God and man, in whom all the promises of God are yea and Amen. 2 Cor. 1, 20. and also from the ratification of other persons, by the pronun- ciation of the holy Ghost, who here is as it were 20 honourable as- sistant of the Church as the spouse: and of every of the godly as members: and finally from the thing present, that of their owne knowledge and accord they are called forth



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A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, wherein the first number signifieth the Chapter, the second the verse.

WHereas the wickednesse of time, and the blindnessse of the former age had bene such, that all things together have bene abused and corrupted, so that the very right names of divers of the holy men named in the Scriptures, have bene forgotten, and now seeme strange unto vs, and the names of infants, that should ever have some godly advertisements in them, and should be memorials and markes of the children of God received into his house, have bene hereby also changed, and made the signes and badges of idolatry and heathenish impietie: we have now set forth this Table of the Names that be most used in the Old Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may have testimonies by their very names, that they are voynt in that faithfull familie, that in all their doings had ever God before their eyes, and that they are bound by these their names to love God from their infancy, and have occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better be understood. We have medled rarely with the Greeke names, because their interpretation is uncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margin of this Table, which have bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for hee shall finde them in places most convenient amongst the annotations: at least so many as may seeme to make for any edification, and understanding of the Scriptures.



A

Aron, or *Aharon*, a teacher, Exo. 4, 14
 † *Abda*, a servant, 1 Kings chap. 4 verse 6.
Abdeel, a servant of God, Ierem. 36, 26
Abdi, my servant, 1 Chron. 6, 7
Abdiah, a servant of the Lord, 1 Kings 18, 3 and *Obadiah*, one of the twelve Prophets.
Abdiel, the same, 1 Chron. 5, 5
Abednego, servant of sitting, Dan. 1, 7
Abel, mourning, the name of a citie. Iud. 11, 33
 † Sam. 6, 18 but *Habel*, the name of man, doth signifie vanitie, Ge. 4, 2
Abgatha, father of the winepresse. Ester 1, 10
Abiah the will of the Lord, 2 Chron. 29, 1
Abiam, father of the Sea, 1 Kings 14, 31
Abiafaph, a gathering father, 1 Chron. 6, 23. Exo. 6, 24.
Abiathar, father of the remnant, or excellent father, 1 Sam. 22, 21.
Abida, father of knowledge, Gen. 25, 4
Abidan, father of judgement, Num. 1, 11
Abiel, my father is God, 1 Sam. 9, 1
Abiezer, the fathers helpe, Iosh. 17, 2
Abigail, the fathers ioy, 1 Kings 25, 3.
Abihail, the father of strength, Num. 3, 35
Abihur, he is a father, Exo. 6, 13
Abihud, the father of praise, 1 Chron. 8, 3
Abilene, lamentable, Luke 3, 1
Abimael, father from God, Gen. 10, 28
Abimelech, the Kings father, or a father of counsel, or the chiefe king, Gen. 20, 3
Abinadab, a father of a vow or of a free mind, or prince, 1 Sam. 16, 8
Abinoam, father of beautie, Iudg. 4, 6.
Abiram, an high father, 1 Kings 16, 34
Abihag, the fathers ignorance, 1 Kings 1, 3
Abihai, the fathers reward, 1 Sam. 26, 6
Abishalom, the father of peace, or the peace of the father, 2 Sam. 15, 2

Abihna, the father of salvation, 1 Chron. 6, 4
Abithur, the father of a song, or of a wall, or of righteousness, 1 Chron. 2, 29
Abital, the father of the dew, 2 Sam. 3, 4
Abitob, the father of goodnesse, 1 Chron. 8, 11
Abner, the fathers candle, 1 Sam. 13, 50
Abram, an high father, Gen. 12, 31
Abraham, a father of a great multitude, as the name was changed, Gen. 17, 5
Abshalom, a father of peace, or the fathers peace, or reward, 2 Sam. 3, 3
 † *Achan*, troubling, Ioshua 7, 1. who is called *Achar*, 1 Chron. 2, 7
 † *Adadezer*, reade *Adarezer*, beautifull helpe, 2 Sam. 8, 3. and 1 Chron. 18, 3
Adaiah, the witnessse of the Lord, 1 Chron. 6, 41
Adaliah, povertie, Ester 9, 8
Adam, man, earthly, reade Gen. 5, 2
Adiel, the witnessse of God, 1 Chron. 4, 36
Adoniah the Lord is the ruler, 2 Sam. 3, 4
Adonibezeck, the Lords thunder, Iudg. 1, 5
Adonikam, the Lord is risen, Ezra 2, 13. 8. 13
Adoniam, the high Lord, 1 Kings 4, 6
Adonizedek the Lords iustice, Iosh. 10, 1
 † *Agabus*, a grassprouer, Acts 11, 28
Agar, a stranger, Gen. 16, 1. Gal. 4, 14
 † *Ahaz*, taking or possessing, 2 Kings 16, 1
Ahasueros, a prince, or head, Dan. 9, 1
Abhan, a brother of understanding, 1 Chron. 2, 29
Ahiah, brother of the Lord, 1 Chron. 2, 25
Ahimaz, brother of counsell, 1 Sam. 14, 50
Ahiman, brother of the right hand, Num. 13, 23
Ahimelch, a kings brother, 1 Sam. 21, 1
Ahimoth, a brother of death, 1 Chron. 6, 25
Ahinoam, the brothers beautie, 1 Sam. 4, 15
Ahior, the brothers light, Iudeth 5, 5
Ahishab, an hearty brother, Iudeth 1, 31
Ahiab, a sweet sancturing meadow, 1 Chron. 8, 1
Ahitam, a brother assisting, or auenging, 2 Kings 23, 12
Ahieser, brothers helpe, Num. 1, 22

Abisu
Ahitub
Abitub
Abefalom
Abefalom
Abefalom
Hadadezer
Adaias
Adalia
Adonias
Adoniah
Hagar
Achas
Ahathurost
Achior
Ahlah
Ahlab
Ahara
Achiam
Ahohab

Abdia
 Abdiel
 Abdi
 Abdi and
 Abdias
 Abdenago
 Abagtha
 Abagtha
 Abiam
 Abifaph
 Ebiafaph
 Abigil
 Abiu
 Abiud
 Abilene
 Abimael
 Abinadab
 Abinoom
 Abirom
 Abishalom
 Abishalom
 Abisalom

The first Table.

Ialzeel	Iahazael, God hasteeth, Gen. 46, 24	Iokhan, an offence, Gen. 25, 2	Iechfari
Afiel	Iahaziel, seeing God, Ezra 8, 5	Ioktan, a little one, Gen. 10, 25	Iechan
Achoel, Iahiel	Iahabel, hope in God or beginning in God, Gen. 46, 14	Ionah, a dove, 2 Kings 14, 25	Iehonadhro
Iahleel	Iair, lightened, Dent. 31, 4	Ionadab, voluntary or willing, 2 Sam. 13, 5	Iehonathro
Iairus	Iakim, stabilizing, 1 Chron. 8, 19	Ionath, the gift of the Lord, Judges 13, 30	Iehoshabat
Jambres	Iamori, rebellious, 1 Mac. 9, 37	Ioseph, increasing, Gen. 30, 24	Iehoshabath
Ambri	Iamin, right hand, Gen. 46, 10	Ioshibeth, the fulness of the Lord, 2 Chr. 12, 11	Iehoshabath
Iamah	Iamuel, God is his day, Gen. 46, 10	Iotham, perfise, 2 Kings 15, 32	Iofiah
Iemuel	Ianohah, resting, Ioth. 16, 6	Iozabai, endowed, 1 Chr. 12, 20	Iphedciab
Iaphie	Ianum, sleeping, Ioth. 15, 53	Iphidiah, the redemption of the Lord, 1 Chr. 8, 25	
Irpeel	Iapheth, performing an enticing, Gen. 5, 32	Iphrah, opening, Judges 11, 1	
	Iaphia lightning, 2 Sam. 5, 15	Ira, a watchman, 1 Chr. 11, 18	Iras
	Iarephel, health of God, Ioth. 18, 27	Irak, a wide site, Gen. 4, 8	Iriah
Iasar	Iarib, fighting or auenging, 1 Chron. 4, 24	Iriah the feare of the Lord, Iere. 37, 13	Ieremias
Iafub	Iathen ancient, 2 Sam. 23, 32	Irmsiah, exalting the Lord, 1 Chr. 5, 24	Iffichar
Iathanael	Iather, righteous, Ioth. 10, 13	Ishacat, a wages, Gen. 30, 18	Ieflai
Iether	Iashub, a returning, 1 Chr. 7, 1	Ishai, a gift or oblation, Ruth 4, 17	
Iethral	Iathniel, a gift of God, 1 Chr. 16, 2	Ishobeth, a man of shame, 2 Sam. 2, 12	Scarior
Ionia	Iattir, a remnant or excellent, Ioth. 15, 43	Ishcarior, an hireling, or man of death, Mat. 10, 4	Ificarior
Iaaziel	Iathi, Ithro, Ithron, the same.	Ishmael, God hath heard, Gen. 16, 11	
	Iauso, making sad, Gen. 10, 2	Istob, a good man, 2 Sam. 10, 8	
	Iaziel, the strength of God, 1 Chr. 15, 48	Ithral, a prince of God, or prevailing with God, Gen. 35, 10	
Ibhar	Iaziz, brightnesse, 1 Chr. 27, 31	Ithamar, woe to the change, Exod. 6, 23	Itti, Jai
	Ibhac, chosen, 2 Sam. 5, 15	Ithar, strong, 2 Sam. 23, 29	Ethai
Iadde	Ichabod, where is glory? 1 Sam. 4, 21	Ithiel, God with me, Nehe. 11, 7	Ithiel
Chonias	Iddo, his confession, 1 Chr. 27, 21	Ithal, bringing, or fading, Gen. 4, 21	Iehucal
Ieddia	Ieconiah, stabilitie of the Lord, 2 Chro. 3, 16	Iucal, mighty, Iere. 38, 1	Iucal
	Iediah, the hand of the Lord, or confessing the Lord, 1 Chr. 4, 37	Iezebel, woe to the house, 1 Kings 16, 31	Iaac
Ieddida	Iedidib, beloved, 2 Sam. 12, 25	Izrahiah, the Lord ariseth, or the clearenesse of the Lord, 1 Chron. 7, 3	Izrahiah
Iedidiah	Iediel, knowledge of God, 1 Chr. 7, 6	Izrael, the feed of God, Ioth. 15, 56	
Iediael	Iedurhum, confessing, 1 Chr. 9, 16		
Ieliah	Iehiah, the Lord liueth, 1 Chr. 15, 24	K	
Iehieli	Iehiel, God liueth, 1 Chr. 26, 22	K Athah, a congregation, Gen. 46, 11	Chaath
Ieodan	Iehoadan, the Lords pleasure, 2 Kings 14, 2	Kaian, a buyer, or owaer, Gen. 5, 9	Choath
Iohaas	Iehohas, the possession of the Lord, 2 Kings 23, 34	Kain, a possession, Gen. 4, 1	Cofaath
	Iehoah, the fire of the Lord, 2 Kings 11, 21	Kalliah, the voyce of the Lord, Nehe. 12, 20	Chaiath
Ioas	Iehohanan, grace or mercy of the Lord, 1 Chr. 26, 3	Kamuel, God is risen, Gen. 22, 21	Kallai
Ionan, Iohannes	Iehoidas, the knowledge of the Lord, 2 King 11, 15	Kareah, bald, Iere. 41, 11	Chemual
Ioacin	Iehoiakim, the rising or auenging of the Lord, 2 King, 23, 34	Kedar, blacknesse, Gen. 25, 13	Kemuel
Iofaphat	Iehobaphat, the Lord is the Iudge, 1 Chr. 9, 10	Kedem, East, Iere. 49, 28	
Iofodec	Ieholhua, the Lords saluation, Zech. 3, 1	Kerenhappuch, the horne of beautie, Iob 42, 14	
Iuda, Iudah	Iehozadak, the iustice of the Lord, 1 Chr. 6, 14	Kith, hard, or fore, 1 Sam. 9, 1	
Iacenna	Iehudab, confession or praise, Gen. 29, 35	Koliaih, the voyce of the Lord, Nehe. 11, 2	Coliah
	Iekamiah, the Lord shall arise, establish, or auenge, 1 Chr. 2, 41,	Korah, bald, Gen. 36, 5	
	Iekodeam, the burning of the people, Ioth. 15, 56	Kote, crying, 1 Chron 9, 19	
Iaphlet	Iephlet, deliuered, 1 Chr. 7, 32	Kuliahai, hardnesse, 1 Chr. 15, 17	Kuliahai
	Iephuneth, beholding, Num. 13, 7		
Iared	Ierahmeel, the mercy of God, 1 Chr. 2, 9	L	
Ieruel	Iered, ruling, Gen. 5, 15	L Aadah, so gather, or testifie, 1 Chr. 4, 21	Leedan
	Ieriel, the feare of God, 1 Chr. 7, 2	Lasdan, for pleasure, 1 Chr. 7, 26	
	Ierimoth, fearing death, 1 Chr. 7, 7	Laban, white, Gen. 24, 29	
Iehoram	Ieroboam, increasing the people, 2 Kings 14, 23	Lael, to God, or to the mighty, Num. 3, 24	
Ioram	Ieroham high, 1 Chr. 6, 27	Lahad, to praise, 1 Chr. 4, 2	Laad
Ierobbaal	Ierubbaal, let Baal auenge, Iudg. 6, 32	Lamuel, with whom is God, Pro. 31, 14	Lemuel
Iefaiah, Ifaiah	Iefaiyah, saluation of the Lord, Isa. 1, 1	Lappidoth, lightnings, Iudg. 4, 4	Lahahim
	Iethua, a Saviour, Mat. 1, 16	I Lebahim, inflamed, Gen. 10, 13	Amecia
	Igal, redeemed, 1 Chron. 3, 22	Lemech, poore, or smitten, Gen. 4, 18	
Iefus	Igdaliah, the greatnesse of the Lord, Iere. 35, 4	Letusim, hammer men, Gen. 2, 5, 3	
Igeal	Igeal, willing, or voluntary, 1 Chr. 2, 16	Leui, ioyned, or coupled, Gen. 29, 34	
Iobab	Iob, sorrowfull or hated, Iob 1, 1	Leah, painfull, or wearied, Gen. 29, 16	
Ibniah	Iobabab, the building of the Lord, 1 Chr. 9, 8	Leah, whitemesse, Exod. 6, 17	Libni
Iochabed	Iochebed, glorious, Exod. 6, 20	Lot, wrapped, or ioyned, Gen. 10, 22	Loram
	Ioel, willing, or beginning, Iocel 1, 1	Lud, a nauitic, or generation, Gen. 10, 22	Iudim
		Lylias, dissoluing, 1 Mac. 3, 32	
		Lykuchus, dissoluing batel, 1 Mac. 4, 29	

M

N

Maachah M Achahi, broken, 2 kings 25, 23
 Mahazith, seeing a signe, 1 chron. 25, 4
 Mahfeih, the protection of the Lord, 1 cer. 3, 12
 Mahlah, weakenesse, or a dance, Num. 26, 33
 Maafai, my worke, 1 chron. 9, 12
 Maafius, the worke of the Lord, 1 chron. 15, 18
 Maaziah, the strength of the Lord, 1 chron. 24
 18
 Macaz, finishing, or watching, 1 kings 4, 9
 Macbani, my poore sonne, 2 chron. 1, 13
 Machi, poore, or a smiter, Num. 13, 16
 Machir, felling or knowing, Gen. 5, 23
 Madai, a measure or judging, Gen. 10, 2
 Madan, strife, Gen. 25, 2
 Magdalena, magnified, or exalted, Mat. 27, 56
 Magdiel, preaching God, Gen. 46, 43
 Magog, covering, or melting, Gen. 10, 2
 Mahalah, infirmite, or sickenesse, 2 chron. 11
 18
 Malachias, hasting, 1 chron. 11, 30
 Mahath, wiping away, or fearing, 1 chro. 6, 35
 Malachi, my messenger, Mala. 1, 1
 Mahaleel, praising God, Gen. 5, 12
 Manzer, a bastard, Deute. 33, 2
 Manahem, a comforter, 2 kings 15, 14
 Manoach, rest, Iudges 13, 2
 Maon, dwelling place, Ioh. 15, 5
 Mordecai, bitter contrition, Ester 2, 5
 Martha, bitter, or provoking, Luke 10, 38
 Mattanah, a gift, 2 chro. 23, 27
 Matthanaim, Mattani, Mattaniah, Matthanah, his
 gift, Ezra 10, 33
 Mattathias, a gift of the Lord, 1 chro. 9, 31
 Mathias, God is my king, Gene. 46, 17
 Malchiah, the Lord is my king, 1er. 21, 1
 Malchizedek, a king of righteounes, Ge. 14, 10
 Malchilua, my king the Saviour, 1 Sam. 14, 49
 † Meherabel, how good is God? Gen. 36, 39
 Aman, Mehuman, troubled, Ester 1, 0
 Mehuizel, teaching God, Gene. 4, 18
 Methuliel, a king death, Gen. 4, 48
 Methuselah, spoiling his death, Gen. 5, 21
 Melatiah, deliverance of the Lord, Nehe. 3, 7
 Melcans, strength of the people, 2 Mac. 4, 23
 Menafeth, forgetting, Gen. 4, 1, 5, 1
 Meraioth, bitternesse, 1 chro. 9, 11
 Mered rebellious, 1 chro. 4, 17
 Meshua, salvation, 1 chro. 2, 42
 Meshelmiah, the peace of the Lord, 1 chro.
 26, 1
 Meshullam, peaceable, 2 king 22, 3
 Nephiotheth, shame of mouth, 2 Sam. 4, 4
 Meshech, prolonging, Gen. 10, 2
 † Milchah, a woman of counsell, Gen. 11, 29
 Milchom, their king or counsellor, the idole of
 the Ammonites, 2 kings 23, 13
 Mizzah, a dropping, or consuming, Gen. 39, 13
 Michah, poore or smiter, or who is here? 2
 chro. 34, 20
 Michaias, who is like the Lord, 2 kings 22, 12
 Michael, who is like God, 1 chro. 7, 3
 Michal, who is perfur, 1 Sam. 14, 49
 Misael, who demandeth? Exod. 6, 22
 Miriam, exalted, or teaching, Exod. 15, 20
 Mithredath, dissolving the Law, Ezra 1, 8
 † Moab, of the father, Gen. 19, 37
 † Moab, drawn up, Exod. 11, 0
 Moza, found, or unleavened, 1 chro. 2, 46
 † Misach, anointing, or vaille, 2 kings 16, 18
 Muhi, departing, Exod. 6, 19

N Aamah, beautifull, Gen. 4, 22
 Naaman, faire or beautifull, Gen. 46, 21
 Naarah, a maide, or watching, Ioh. 19, 7
 Naariab, a child of the Lord, 1 chro. 3, 22
 Nabaioth, buds, or prophecies, Gen. 25, 13
 Nabal, a foole, 1 Sam. 25, 3
 Nadab, a prince, or liberal; Exod. 6, 23
 Naggai, clearenesse, Luke 3, 25
 Nabaliel, the inheritance of God, Num. 21, 19
 Naham, Nahum, a comforter, or repentant,
 1 chro. 4, 19
 Nahas, a serpent, 1 chro. 4, 12
 Nabor, hostile, or angry, Gen. 11, 22
 Naioah, beautie, or a dwelling place, 1 Sa. 19, 18
 Naphali, wrestling, or comparison, Gen. 30, 8
 Nathan, given, 2 Sam. 5, 14
 † Nebuchad-nezzar which is written for the Nabuchodo:
 most part in Ieremie, & sometime in Ezekiel, nofor,
 Nebuchad-nezzar signified the morning of
 the generation, Iere. 2, 7, 8, and 34, 1
 Nepheg, weakes, 2 Sam. 5, 15
 Nephthumim, an opening, Gen. 10, 13
 Ner, a light, 1 Sam. 14, 5, 1
 Nerhanee, the gift of God, 2 chro. 35, 9
 Nethaniah, a gift of the Lord, 2 kings 25, 23
 † Nimrod, rebellious, Gene. 10, 8
 † Noadiah, the witness or testification of the
 Lord, Ezra 8, 33
 Noah, rest, Gen. 5, 29
 Nogh, brightnesse, 1 chro. 14, 6
 † Nun, sonne, or posteritie, Num. 13, 9

Noeman
 Naarah
 Naariab
 Nebo
 Naboth
 Nagge
 Nahamani
 Naha
 Naphthumim
 Nemrod
 Obediah
 Abdias
 Ebed
 Omam
 Anan
 Ophrath
 Athallah
 Othiel
 Ozziah
 Azariah
 Azriel
 Phalath
 Phalatis
 Phallu
 Pharaoh
 Phadaffur
 Adaiab
 Pekahiah
 Phalatis
 Phaltias
 Peleth
 Phaneel
 Peresh.

O Badiah, servant of the Lord, 1 chro. 3, 21
 Obed, a servant, Iudges 9, 26
 Obed-edem, the servant of Edom, or a servant Ebed
 Edomite, 2 Sam. 6, 10
 Obed, borne, or brought, 1 chro. 27, 30
 † Omar, speaking, or exalting, Gen. 36, 11
 † Omam, forow, strength, Gene. 36, 23
 Omam, forow, or iniquitie, Gen. 38, 4
 † Ohel, a tower, or darkenesse, 2 chro. 33, 14
 Ophir, ashes, Gen. 10, 29
 † Ornan, reioicing, 1 chro. 21, 18
 Orpah, anecke, Ruth 1, 4
 Orthofias, rectified, 1 Mac. 15, 37
 † Othni, my time, 1 chro. 26, 7
 Otholiah, time to the Lord, 1 chro. 8, 26
 Othoniel, time of God, Ioh. 15, 17
 † Ozziah, the strength of the Lord, 1 chro. 15, 21
 Ozziel, the helpe of God, 1 chro. 27, 19

P

P Agiel, God hath met, Num. 1, 31
 Palal, praying, or iudging Nehe. 5, 25
 Palti, deliverance of God, Num. 13, 10
 Paltiel, deliverance of God, Num. 34, 26
 Palu, marvellous, Gen. 46, 9
 Paroh, vengeance, Exod. 8, 1
 Paruah, flourishing, or fleeing, 1 kings 4, 17
 Pashua, increasing libertie, Iere. 20, 3
 † Pedahel, the redemption of God, Num. 34, 28
 Pedah-zur, a mightie redeemer, Num. 1, 10
 Pedajah, the Lords redeeming, 2 kings 2, 21
 Pekahiah the Lords opening, 15, 22
 Pelaiah, the miracle of the Lord, 1 chro. 3, 24
 Pelajah, a miracle of the Lord, Nehe. 8, 7
 Pelatiah, deliverance of the Lord, 1 chro. 3, 21
 Peleg, a division, Gen. 10, 25
 Pelet, deliverance, 1 chro. 2, 33
 Penuel, seeing God, 1 chro. 4, 4

Pharez	Peresh, a horseman, 1 chron. 7, 16 Perez, a division, Gene. 38, 29	Sheariah, the morning of the Lord, 1 chron. 8, 26	
Pethahiah	Peruda, a division, Ezra 2, 55	Sheir, rough, or hairy, Gen. 36, 20	Seir
Phicol	Perishah, the Lord openeth, Ezra 10, 23	Shelah, sending or spoiling, gene. 10, 24	
Phinees	† Pichol, the mouth of all, Gen. 21, 22	Shelah, dissolving or spoiling, Gene. 38, 5	Salmiah
Phinias	† Phinehas, a bold countenance, Num. 25, 7	Shelemiah, peace of the Lord, Ezra 10, 39	
	† Phisai, a mouth, Gen. 46, 13	Sheleph, drawing out, Gen. 10, 26	
	R	Sheleth, a captain, 1 chron. 7, 35	
	R Amariah, the thunder of the Lord, Nehe. 7, 7	Shelomith, peaceable, Levit. 24, 11	
	Raddai, ruling, 1 chron. 2, 14	Shelomoh, peaceable, 2 Sam. 5, 14	Sa lomon
	Rahab, proud or strong, Iosh. 2, 14	Shelumiel, the peace of God, Num. 1, 6	
	Raham, mercie or compassion, 1 chro. 2, 44	Shemiah, hearing the Lord, 1 chron. 4, 37	
	Rahel, a sheepe, Gen. 29, 9	Shemariah, the keeping of the Kord, Eze. 18, 32	
	Ram, high, 1 chron. 2, 9	Shemed, destroying, 1 chron. 8, 12	
	Ramiah, exaltation of the Lord, Ezra 10, 25	Shemer, a keeper, 1 kings 16, 24	
	Rapha, release or medicine, 1 chro. 8, 2	Shemida, a name of knowledge, Num. 2, 6, 32	
	† Realah, a vision of the Lord, 1 chro. 5, 5	Shemuel, appointed of God, 1 chron. 7, 2	Samuel
	Reba, the fourth, Iosh. 13, 21	Shemuel, heard of God, 1 Sam. 1, 20	Samuel
	Rachab, a rider, 2 kings 10, 15	Shephariah, the Lord judgeth, 2 Sam. 3, 4	
	Reelaiah, a shepherd of the Lord, Ezra 2, 2	Shetaliah, a prince of the Lord, 1 chron. 4, 14	Seraiah
	Rehabeam, dilating the people, 1 kings 11, 43	Sherug, a bough or plant, Gen. 11, 20	Serug
Roboam	Rehum, pitifull or pitied, Ezra 2, 2	Sheth, let or put, Gen. 4, 25	Seth
Rehoboam	Remaliah, the exaltation of the Lord, 2 kings 15, 27	Shethar, a remnant or hid, Ester 1, 14	
Raphael	Raphael, medicine of God, 1 chron. 26, 7	Sheu, vanitie, 1 chro. 2, 49	
	Rephaiah, medicine of the Lord, 1 chro. 3, 21	Shechiah, the protection of the Lord, 1 chro. 8, 10	Secchia
	Reu, his shepherd, Gen. 11, 19	Shimeh, hearing or obedient, Exod. 6, 17	Shimeah
	Reuben, the sonne or vision, so named, because † Lord did see his mothers affliction, ge. 29, 32	Shimeon, hearing or obedient, Gen. 29, 33	Simon
	Revel, a shepherd of God, Exod. 1, 18	Shimhon, there the second time, because the † Angel appeared the second time at the prayer of his father, Iudges 13, 24	Samfon
Raguel	Rezon, a secretarie, or leane, 1 kings 11, 23	Shiphnan, a Iudge, Num. 34, 24	
	† Ribai, strife or increased, 2 Sam. 13, 29	Shiphrah, faire, Exod. 1, 15	
	Ribkah, fed, Gen. 22, 23	Shobab, returned, 2 Sam. 5, 14	Shiphrah
	Rinnah, a song or reioycing, 1 chro. 4, 20	Shobi, a path, Gene. 36, 20	Sobab
	Riphah, medicine or release, Gene. 10, 3	Shobnah, a builder, 2 kings 18, 18	
Rebecca	† Rogel, a footman, or an accuser, Iosh. 15, 7	Shua, crying, or saving, Gene. 38, 2	Shebush
Rebekah	† Ruth, watered, or filled, Ruth 1, 4	Shuah, prying or humiliation, Gen. 25, 2	Sua
		Shubael, the returning of God, 1 chro. 14, 20	
		Shubab, a pit, 1 chro. 4, 11	Shubual
	S	Shumathi, renowned, 1 chro. 2, 53	Shuah
Sabatha	S Abiah, a compass, or old age, Gen. 10, 7	Shumi, changed, or sleeping, Gene. 46, 16	
Sabtecha	Sabreca, the cause of smiting, Gen. 10, 7	† Sichri, my secret, Exod. 6, 22	
	Serah, a lady, or dame, Gen. 17, 15	† Sodi, my secret, Num. 13, 11	
Saba, Sheba	Sarai, my dame or mistress, Gen. 11, 29	† Suah, rooting up, 1 chron. 7, 36	
	† Seba, a compass, Gene. 10, 7		
	Seled, affliction, 1 chron. 2, 30		
Sheal, Saul	Semachiah, cleaving to the Lord, 1 chro. 26, 7		
Shaph	† Shal, Shaul asked, Ezra 10, 29, 1 Sam. 9, 2		
	Shaaph, flying, or thinking, 1 chron. 4, 7		
Sacer	Shabbethai, my rest, Nehe. 11, 16		
Shageh	Shachir, wages, 1 chron. 11, 35		
Sellum	Shage, ignorant, 1 chro. 11, 34		
Sallum	Shallum, peaceable, 2 kings 15, 10		
Shalmah	Shalman, peaceable, Ose. 10, 14		
Shalma	Shalmon, peaceable, Ruth 4, 21		
Salmon	Shamgar, defolation of the stranger, Iudg. 3, 31		
Shamma	Shammah, defolation, destruction, 1 Sam. 16, 9		
	Shamma obedient, Num. 12, 5		
	Shaphan, a conie, or one hid, 1 chro. 5, 12		
	Shiphat, a Iudge, Num. 13, 6		
	Shatezer, a treasurer, 2 kings 19, 37		
Selathiel	Shealthiel, asked of God, Hag. 1, 1		
	Sheariah, the gate of the Lord, 1 Chro. 8, 38		
Shaba	Sheba, captivitie, Gene. 10, 7		
	Shebarim, hope, Iosh. 7, 5		
	Sheber, hope, or wheat, 1 chro. 2, 48		
Secchia	Shecaniah, the habitation of the Lord, 1 chro. 3, 21		
Sechaniah	Shechem, a part, or portion, Num. 16, 31		
	Shedeur, a held of fire, or the light of the Almighty, Num. 1, 5		
Segub	Shegub, exalted, 1 kings 16, 34		
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		T Abeel, good God, Isa. 7, 6	Tabeal
		Tahab, hastig, Gene. 22, 24	Thabath
		Tahath, feare, 1 chro. 6, 37	
		Talmai, a furrow, Iosh. 15, 14	Tholmai
		Tamer, a palm tree, Gene. 38, 6	Thamar
		Tanhumeth, consolation, Ier. 40, 8	Tanchemeth
		Talmon, dew prepared, 1 chro. 9, 17	
		Taphath, a little one, 1 kings 4, 11	
		† Tebah, a cooke, Gen. 22, 24	
		Teinnah, mercifull, or prayer, 1 chro. 4, 12	
		Therah, smelling, Gene. 11, 24	
		† Tiknah, hope, 2 kings 2, 14	Tikuah
		Tilon, murmuring, 1 chro. 4, 20	Thilon
		Tiras, a destroyer, Gene. 10, 2	
		Tirhanah, a searcher, of mercie, 1 chro. 2, 48	
		Tiria, a search, 1 chro. 4, 16	
		† Toah, a dart, 1 chro. 6, 34	
		Tobiah, the Lord is good, Ezra 2, 60	
		Togamah, strong or borne, Gen. 10, 3	Thogorma
		Tohu, living, 2 Sam. 1, 1	
		Tola, a worme, Gen. 46, 13	
		Tom, a twinne, Mutt. to. 3	
		† Tubal, borne, brought, or worldly, Genesis Thomas 10, 2	
		Tubal-kain, worldly possession, Gene. 4, 22	Yaniah,

Onania	V Aniah, nourishment of the Lord, Ezra 10 36	Zalmoh, our image, Num. 33, 41	Zanoah, forgetfulnesse, Nehem. 11, 30
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Ourias	Vopfi, a thing broken or parched, Nu. 13, 15	Vri, my light, 1 chro. 2, 20	Zeeb, a woife, Iudges 7, 25
Oza	Vrijh, the light of the Lord, 2 Sam. 1, 13	Vrieh, light or fire of God, 2 chro. 13, 2	Zelophead, a shadow of feare, Num. 26, 33
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Zacchur	Vzzi, my strength, 1 chro. 6, 29 2 Sam. 6, 3	Vzzih, strength, 1 chro. 6, 29 2 Sam. 6, 3	Zephaniah, the hiding of the Lord, 2 Kin. 25, 18
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Zaccai	Zabadiah, a dowrie of the Lord, 1 chro. 8, 15	Zadiah, a dowrie of God, 1 chro. 27, 2	Zerah, clearnesse, or rising up, Gen. 36, 13
Zacchariah	Zadec, iustified, or iust, 2 Sam. 8, 17	Zadec, iustified, or iust, 2 Sam. 8, 17	Zerelah, the Lord arising, 1 chro. 6, 9
			Zereth, scattering heritage, Ester 5, 10
			Zerubbabel, strange from confusion, or a stranger at Babel, Hag. 1, 1
			Zechan, their oliue, 1 chro. 16, 22
			Zia, (weate, or swelling, 1 chro. 5, 13
			Zickiah, the iustice of the Lord, 2 kings 24, 17
			Zidon, a hunter, Gen. 10, 15
			Zimri, a song, 1 chro. 2, 6
			Zipporah, a mourning, Exod. 2, 21
			Zipporah
			Zopheth, a separation, 1 chro. 4, 20
			Zuph, a watching, or a coming, 1 chro. 6, 35
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