

e To guide thee and governe thee.

3 Understand therefore that this day the Lord thy God is hee which goeth over before thee, as a consuming fire: he shall destroy them, and he shall bring them down before thy face: so thou shalt call them out and destroy them suddenly, as the Lord hath said unto thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it cometh of his great mercy.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my righteousnesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou enterest not to inherite their land for thy righteousnesse, or for thy upright heart: but for the wickednesse of those nations the Lord thy God doth cast them out before thee, and that hee might performe the word which the Lord thy God saith unto thy fathers, Abraham, Isaac and Jacob.

e Like stubbinde oxen which will not endure their masters yoke. f Hee proovech by the length of time, that their rebellion was most great and intollerable.

6 Understand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art a stiffnecked people.

7 Remember, and forget not, how thou provokedst the Lord thy God to anger in the wilderness: since the day that thou didst depart out of the land of Egypt, until wee came unto this place, yee haue rebelled against the Lord.

8 Also in Horeb yee provoked the Lord to anger, so that the Lord was wroth with you, even to destroy you.

9 When I was gone up into the mount, to receive the Tables of stone, the Tables, I say, of the Covenant which the Lord made with you: and I abode in the mount forty dayes and forty nightes, and I neither ate bread, nor yet dranke water.

Exod. 24. 18. and 34. 28.

10 Then the Lord delivered mee two Tables of stone, written with the finger of God, and in them was contained according to all the words which the Lord had said unto you in the mount out of the midst of the fire, in the day of the assembly.

Exod. 31. 18. g That is, miraculously, and not by the hand of men.

11 And when the forty dayes and forty nightes were ended, the Lord gaue mee the two Tables of stone, the Tables, I say, of the Covenant.

Exod. 32. 7.

12 And the Lord said unto mee, Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue corrupted their wayes: they are become turned out of the way, which I commanded them: they haue made them a molten image.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

13 Further more, the Lord spake vnto mee, saying, I haue seene this people, and behold, it is a stiffnecked people.

14 Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mighty nation, and greater then they be.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Covenant were in my two hands.)

16 Then I looked, and behold, yee had sinned against the Lord your God: for yee

had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two hands, & brake them before your eyes.

18 And I fell downe before the Lord forty dayes and forty nightes, as before: I neither ate bread, nor dranke water, because of all your sinnes, which yee had committed, in doing wickedly in the sight of the Lord, in that yee provoked him unto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, even to destroy you) yet the Lord heard me at that time alld.

20 Likewise the Lord was very angry with Aaron, even to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane, the calfe which yee had made, and burnt him with fire, and stamped him, and ground him small, even vnto very dust: and I cast the dust thereof into the vnter, that descended out of the mount.

22 Also in Taberah, and in Massah, and in Kibroth-hattaanah yee provoked the Lord to anger.

23 Likewise when the Lord sent you from Kadeshbarne, saying, Goe vp, and possesse the land which I haue giuen you, then yee rebelled against the commandement of the Lord your God, and beleued him not, nor hearkened vnto his voyce.

24 Yee haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord forty dayes & forty nightes, as I fell downe before, because the Lord had said, that hee would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

27 Remember thy seruants, Abraham, Isaac, and Jacob: looke not to the stubbornnesse of this people, nor to their wickednesse, nor to their sinne.

28 Tell the countrie whence thou broughtest them, say, Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee carried them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, & by thy stretched out arme.

k That is, from the Law, wherein hee declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that haue a thoritic, and resist not wickednesse. m Horeb, or Sinai. Num. 11. 1. 3. Exod. 17. 7. Num. 11. 34.

n At the returne of the spies.

o Where y is signified that God requireth earnest continuance in praye.

p The godly in their prayers ground on Gods promise, & confesse their sinnes. Num. 14. 16.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Levi is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of him. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

I In the same time the Lord said vnto mee, Hew thee two Tables of stone like vnto the first, & come vp vnto me into the Mount, and make thee an Arke of wood.

2 And I will write vpon the Tables the words

Exod. 34. 12.



To circumsise the heart.

Deuteronomie.

To meditate Gods iudgements.

words that were vpon the first Tables, which thou haest, and thou shalt put them in the Arke.

3 And I made an Arke of Shittim wood, and hewed two Tables of stone like vnto the first, and went by into the mountaine, and the two Tables in mine hand.

4 Then hee wrote vpon the Tables according to the first writing (the ten Commandements, which the Lord spake vnto you in the Mount out of the mids of the fire, in the day of the assembly) and the Lord gaue them vnto me.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 And the children of Israel tooke their iourney from Beeroth of the children of Jaakan to Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 From thence they departed vnto Gudgodah, and from Gudgodah to Iotbah a land of running waters.

8 The same time the Lord separated the tribe of Leui to beare the Arke of the covenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first time, forty dayes and forty nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 And now, Israel, what doeth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandements of the Lord, and his ordinances, which I command thee this day for thy wealth.

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the earth with all that therein is.

15 Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their kinde after them, when you about all people, as appeareth this day.

16 Circumsise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no persons, nor taketh reward.

18 Altho doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for yee were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God:

thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his name.

21 Hee is thy praise, and hee is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went down vnto Egypt with fewe persons, and now the Lord thy God hath made thee as the stars of the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, and keepe his Law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commanded to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme.

3 And his signes, and his acts, which hee did in the mids of Egypt vnto Pharaoh the king of Egypt, and vnto all his land.

4 And what hee did vnto the holte of the Egyptians, vnto their horses, and to their chariots, when hee cauled the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day.

5 And what hee did vnto you in the wilderness, vntill ye came vnto this place.

6 And what hee did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their households, and their tents, and all their substance that they had, in the mids of Israel.

7 For your eyes haue seene all the great actes of the Lord which hee did.

8 Therefore shall ye keepe all the Commandements, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it.

9 Altho that ye may pinson your dayes in the land which the Lord sware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke and honie.

10 For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seed, and wateredst it with thy fete, as a garden of herbes.

11 But the land whither ye goe to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 If yee shall hearken therefore vnto my Commandements, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule.

14 Also will I giue raine vnto your land.

a Which wood is of long continuance.

b When you were assembled to receiue the Law.

c This mountaine was also called Hor, Num. 10. 28.

d That is, to offer sacrifices and to declare the Law to the people.

e So God turned the curse of Isakob, Gen. 27. vnto blessing.

f For all our sins and transgressions, God requirereth nothing but to turne to him, and obey him.

Psal. 14. 1.

g Although hee was Lord of heauen and earth, yet would hee chuse none but you.

h Cut off all your euil affections. iere. 4. 4. 2 Chron. 19. 7. iob 7. 19. rom. 2. 1.

Chap. 6. 13. matth. 4. 10.

i Reade Chap. 6. 13.

Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

a Ye which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of them.

b As well concerning his benefites as his corrections.

c Ebr. was at their feete.

d Because yee haue felt both his chastisements, and his benefites.

e Or, labour. f As by making gutters for the water to come out of the river Nilus so watered the land.



CHAP. XI.

3 He teacheth his disciples to pray. 14 He driveth out a devill. 15 and rebuketh the blasphemous Pharisee. 28 He preferreth the spiritual cofinage. 29 They require signes and tokens. 37 Hee eateth with the Pharisee, and reprehendeth the hypocrisis of the Pharisee, Scribes and hypocrites.

And to it was, that as hee was praying in a certaine place, when he ceased, one of his disciples said unto him, Master, teach vs to pray, as Iohn also taught his disciples.

Matth. 6. 9.

2 And he said unto them, When yee pray, say, Our Father, which art in heauen, halowed be thy Name: Thy kingdom come: Let thy will be done euen in earth as it is in heauen:

a Or, every day, or as much as is sufficient for this day.

3 Our daily bread giue vs for the day, 4 And forgive vs our sinnes: for euen we forgive every man that is indebted to vs: And lead vs not into temptation: but deliuer vs from euill.

b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which we demand. Or, in passing by this way.

5 And whoeuer he said unto them, Which of you shall haue a friend, and shall go to him at midnight, and say vnto him, Friend, lend me three loanes?

Or, impudencie.

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

Matth. 7. 7. and 21. 22. Marke 11. 24. Ioh. 14. 13. Or 16. 23. Iam. 1. 5.

7 And he 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 giue them to thee.

8 I say vnto you, Though he would not arise, and giue him, because he is his friend, yet doubtlesse because of his importunitie, he would rise, and giue him as many as hee needeth.

Matth. 7. 9.

9 And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall find: knocke, and it shall be opened vnto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

e The chiefest thing that we can desire of God, is his holy Spirit.

11 If a sonne shall aske bread of any of you that is father, will he giue him a stone? Or if he aske a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If yee then which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost to them, that desire him?

14 When he cast out a devill which was dumbe: and when the devill was gone out, the dumbe spake, and the people wondered.

15 But some of them said, We casteth out devills through Beelzebub the chiefe of the devills.

16 And others tempted him, seeking of him a signe from heauen.

Matth. 12. 25. Marke 3. 24. 25.

17 But he knew their thoughts, and said vnto them, Every kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because yee say that I cast out devills through Beelzebub?

19 If I through Beelzebub cast out devills, by whome doe your children cast them out? Therefore shall they bee your iudges.

20 But if I by the finger of God cast out devills, doubtlesse the kingdom of God is come vnto you.

21 When a strong man armed keepeth his palace, the things that he possideth are in peace.

22 But when a stronger then he cometh vpon him, and ouercometh him, he taketh from him all his armour wherein he trusted, and diuideth his spoiles.

23 Hee that is not with mee, is against me: and he that gathereth not with me, scattereth.

24 When the vncleane spirit is gone out of a man, hee walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne vnto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seuen 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 he said these things, a certaine woman of the company lift vpon her voyce, and said vnto him, Blessed is the wombe that bare thee, and the paps which thou hast suckt.

28 But he said, Yea, rather blessed are they that heare the word of God, and keepe it.

29 And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of Ionas the Prophet.

30 For as Ionas was a signe to the Ninuites, so shall also the Sonne of man be to this generation.

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

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

33 No man lighteth a candle, and putteth it in a priue place, neither vnder a bushell, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole body shall bee light, hauing no part darke, then shall all

Ionas 1. 17. 1. King. 10. 1. 2. chro. 9. 1. Ionas 3. 5. 5. 15. Marke 4. 21. Matth. 6. 22. Or, candle. n. guide and leade the body. o. Without spot or vice.

d That is to say, your conuersers.

e The finger of God is taken for the vertue and power of God.

f The vertue of the Father and the Sonne is the holy Ghost: for so Matthew doth interpret this place.

g The word signifieth an entrie or porch before an house.

h Or, scitic.

i They that do not wholly apply themselves to destroy the kingdom of Satan, cannot be counted to be on Christs side, but are his aduersaries: how much more is he against him that maketh open warre with him as Satan doeth?

Matth. 12. 43.

k To the intent that he might worke according to his malicious nature.

l More apt to receiue him then it was afore.

m He meaneth an infinite number.

Heb. 6. 4. 6.

n Christ gaue her a priue taunt for that shee omitted the chiefe

praise which was due vnto him: that was, that they are blessed indeed to whom he communicateth himselfe by his word.

Matth. 12. 38. 39.

o Because it should be



Math. 23. 25. p. Christ here  
 1 requirith two  
 things: first that  
 we come truly  
 by our meat and  
 drinke: and next  
 that we distri-  
 bute part to the  
 poore: for cha-  
 ritic is the perfe-  
 ction of the Law.  
 [Or, of those that  
 you have.  
 [Or, that which is  
 just and right.  
 q He would not  
 breake the very  
 least commande-  
 ment: before all  
 things were ac-  
 complished: but  
 taught them to  
 sticke to the  
 chiefest, and not  
 preferre the infe-  
 rior ceremo-  
 nies, which must  
 quickly be abo-  
 lished.  
 Chap. 20. 46. mat.  
 23. 6. mar. 12. 38  
 e Whole sinke  
 and infection  
 appeare not  
 suddenly.  
 After 15. 10.  
 f Whereby you  
 keepe in remem-  
 brance the exe-  
 crable deedes of  
 your fathers.  
 g You shew your  
 felices as great  
 hypocrites as  
 were your fa-  
 thers, making  
 men beleue ye  
 honour God,  
 when ye disho-  
 nour him.  
 u They were  
 more curious to  
 build their  
 graues then to  
 follow their  
 doctrine.  
 [Or, earnestly expell  
 them.  
 Genes. 4. 8.  
 2. Chron. 34. 21.  
 x Because they  
 were culpable of  
 the same fault  
 that their ances-  
 ters were.  
 y They hidde and tooke away the pure doctrine, and the true vn-  
 derstanding of the Scriptures.

be light, euen as when a candle doeth lichte  
 the with the brightnesse.  
 37 And as he spake, a certaine Pharise  
 deloughe him to dine with him: and he went  
 in, and sate downe at table.  
 38 And when the Pharise saw it, he mar-  
 uelled that hee had not first walked before  
 dinner.  
 39 And the Lord said to him, Indeede  
 yee Pharises make cleane the outside of the  
 cup and of the platter: but the inward part  
 is full of reuening and wickednesse.  
 40 Peewoles, did not he that made that  
 which is without, make that which is with-  
 in also?  
 41 Therefore giue almes of all those things  
 which are within, and behold, all things shal  
 be cleane to you.  
 42 But woe be to you Pharises: for yee  
 tithe the mint, and the reu, and all manner  
 herbes, and passe ouer // iudgement and the  
 loue of God: these ought yee to haue done,  
 and not to haue left the other undone.  
 43 Woe be to you Pharises: for ye loue  
 the vppermost seates in the Synagogues,  
 and greetings in the markets.  
 44 Woe be to you Scribes and Pharises  
 hypocrites: for ye are as graues which ap-  
 peare not, and the men that walke ouer  
 them, yecrime not.  
 45 When answered one of the errou-  
 ders of the Law, and said vnto him, Master,  
 Thus saying, thou puttest vs to rebuke also.  
 46 And he said, Woe be to you also, yecr-  
 iptereters of the Law: for yee lade men  
 with burdens grieuous to be borne, and yee  
 your felices touch not the burdens with one  
 of your fingers.  
 47 Woe be to you: for yee build the se-  
 pulchres of the Prophets, and 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 said the wisdom of God,  
 I will send them Prophets and Apostles,  
 and of them they shall slay and persecute,  
 50 That the blood of all the Prophets,  
 shed from the foundation of the world, may  
 be required of this generation,  
 51 From the blood of Abel vnto the blood  
 of Zacharias, which was slaine betwene  
 the Altar, and the Temple: verily I say vnto  
 you, it shall be required of this generation.  
 52 Woe be to you, interpreters of the  
 Law: for yee haue taken away the key of  
 knowledge, ye entred not in your felices, and  
 them that came in, ye forbad.  
 53 And as he said these things vnto them,  
 the Scribes and Pharises began to vexe  
 him sore, and to prouoke him to speake of  
 many things,  
 54 Laying waite for him, and seeking to  
 catch some thing of his mouth, whereby they  
 might accuse him.

CHAP. XII.

1 Christ commaneth to attend hypocrite. 4 That  
 we should not feare man but God. 5 To confesse his

Name, 10 Blasphemy against the Spirit. 14 Not  
 to passe our vocation. 15 Not to giue our felices to  
 countlesse care of this life. 32 but to righteousness,  
 almes, watching, patience, wisdom and concord.  
 12 the meane time, there gathered toge-  
 ther an innumerable multitude of people,  
 so that they trode one another: and he began  
 to say vnto his disciples first, Take heede to  
 your felices of the leauen of the Pharises,  
 which is hypocritic.  
 2 For there is nothing couered that  
 shall not be reuealed: neither hid, that shall  
 not be knowen.  
 3 Wherefore whatsoeuer ye haue spoken  
 in darknesse, it shall be heard in the light:  
 and that which ye haue spoken in the eare,  
 in secret places, shall be preached on the  
 houles.  
 4 And I say vnto you, my friends, Be  
 not afraid of them that kill the body, and as-  
 tete that are not able to doe any more,  
 5 But I will forewarne you, whom yee  
 shall feare: feare him which after hee hath  
 killed, hath power to cast into hell: yea, I say  
 vnto you, him feare.  
 6 Are not sine Sparrowes bought for two  
 farthings, and yet not one of them is forgot-  
 ten before God?  
 7 Yea, and all the haire of your head are  
 numbered: feare not therefore: yee are more  
 of value then many Sparrowes.  
 8 Also I say vnto 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 denie me before men,  
 shall be denied before the Angels of God.  
 10 And whosoever shall speake a word  
 against the Sonne of man, it shall be forgi-  
 uen him: but vnto him, that shall blas-  
 pheme the holy Ghost, it shall not be forgi-  
 uen.  
 11 And when they shall bring you vnto  
 the Synagogues, and vnto the rulers and  
 princes, take no thought how, or what  
 thing ye shal answer, or what ye shall speak.  
 12 For the holy Ghost shall teach you in  
 the same // houre, what ye ought to say.  
 13 And one of the company said vnto him,  
 Master, bid my brother diuide the inheri-  
 tance with me.  
 14 And hee said vnto him, Man, who  
 made me a iudge, or a diuider ouer you?  
 15 Wherefore he said vnto them, Take  
 heede and beware of countlesse care: for  
 though a man haue abundance, yet his life  
 standeth not in his riches.  
 16 And he put forth a parable vnto them,  
 saying, The // ground of a certaine rich man  
 brought forth frutes plenteously.  
 17 Therefore hee thought with himselfe,  
 saying, What shall I doe, because I haue no  
 room where I may lay vp my frutes?  
 18 And he said, This will I doe, I will  
 pull downe my barnes, and build greater,  
 and therein will I gather all my frutes, and  
 my goods,  
 19 And I will say to my soule, Soule,  
 Thou hast much goods layde vp for many  
 yeeres, lue at ease, eate, drinke, and take thy  
 pastime,

Math. 16. 5, 6  
marke 8. 14.

Math. 10. 26.  
marke 4. 22.

a Openly that  
all men may  
heare.  
Math. 10. 26.

Chap. 9. 26. math.  
10. 32. mar. 8. 38  
2. tim. 1. 12.

b He that shall  
resist against the  
word of God  
purposely, and  
against his con-  
science.

Math. 10. 19.  
marke 13. 11.

c Bee not so  
doubtfull that  
you should be  
discouraged or  
distrust.

[Or, moment.

d Christ chiefly  
came to be iud-  
ged, and not to  
iudge: notwith-  
standing he wil-  
leth the Christi-  
ans to be iudges  
and decide con-  
trouersies be-  
twixt their bre-  
thren, 1. Cor. 6. 2

e Christ conde-  
mneeth the ar-  
rogancie of the  
rich worldlings,  
who as though  
they had God  
locked vp in  
their coffers and  
barnes, let their  
whole felicitie  
in their goods,  
nor considering  
that God gaue  
them life, and  
also can take it  
away when he  
will.

[Or, countrey.  
Eccles. 11. 19.



h Because of mans wickedness, which will not beleue God, except hee sweare. i Gods word and oath are two things in him vncchangeable. k He returneth to the comparison betweene Christs Priesthood and the Leuitical, which he had begun in the first Chapter.

confirmation is among them an end of all strife. 17 So God willing more abundantly to shew vnto the heirs of promise the stableness of his counsell, bound himselfe by an oath. 18 That by two immutable things wherein it is impossible that God should lie, wee might haue strong consolation, which haue our eyes to hold fast the hope that is set before vs. 19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it is wholly entered in, even Iesus that is made an high Priest for euer after the order of Melchisedec.

CHAP. VII.

1 Her compareth the Priesthood of Christ to Melchisedec, 11 Also Christs Priesthood with the Leuites.

Gen. 14. 18. a So called because that Moses maketh no mention of his parents or kindred, but as he had bin suddenly sent of God into the world to be a figure of Christ our euertlasting Priest, & shortly taken out of the world againe, so Christ as touching his humanity had no father, and concerning his diuinity no mother. b That is, the chiefe of fathers. Num. 1. 8. 21. deus. 18. 1. 2. ioh. 1. 4. c The Leuites had commandment to receiue that which Abraham gaue freely to Melchisedec. d Were begotten of Abraham. e The Leuites receiued riches of their brethren, but Melchisedec of Abraham the Patriarch: therefore his Priesthood is more excellent then the Leuiticall. f Because there is no mention of his death,

1 This Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the Kings, and blessed him. 2 To whom also Abraham gaue the tithe of all things, who first is by interpretation King of righteousness: after that, hee is also King of Salem, that is, King of peace. 3 Without father, without mother, without kindred, and hath neither beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer. 4 Now consider how great this man was vnto whom euen the Patriarch Abraham gaue the tithe of the spoiles. 5 For verily they which are the children of Leui, which receiue the office of the priesthood, haue a 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, receiued tithes of Abraham, and blessed him that had the promises. 7 And without a contradiction, the lesse is blessed of the greater. 8 And here men that die receiue tithes: but there hee receiue them, of whom it is witnessed, that hee liueth. 9 And to say as the thing is, Leui also which receiveth tithes, payed tithes in Abraham. 10 For hee was yet in the loynes of his father Abraham, when Melchisedec met him. 11 If therefore perfection had bene by the Priesthood of the Leuites (for vnder it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron? 12 For if the Priesthood bee changed,

then of necessity must there be a change of the Law. 13 For he of whom these things are spoken, pertained vnto another tribe, wherof no man serued at the Altar. 14 For it is euident, that our Lord Iesus our of Iuda, concerning the which Tribe Moses spake nothing, touching the Priesthood. 15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen by 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 testifieth thou, Thou art a Priest for euer, after the order of Melchisedec. 18 For the Commandment that went afore, is disannulled, because of the weaknes thereof, and vnyprofitablenesse. 19 For the Law made nothing perfect, but the bringing in of a better hope made perfect, wherby we draw nere vnto God. 20 And forasmuch as it is not without an oath (for these are made Priests without an oath: 21 But this, hee is made with an oath by him that sayd vnto him, The Lord hath sworn, and will not repent, Thou art a Priest for euer, after the order of Melchisedec.) 22 By so much as Iesus made a surety 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 euer, hath an euertlasting Priesthood. 25 Therefore, he is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them. 26 For such an high Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens: 27 Which needed not dayly as those high Priests to offer by Sacrifice, first for his owne finnes, & then for the peoples: for that did he once, when hee offered by himselfe. 28 For the Lawe maketh men high Priests, which haue infirmitie: but the word of the oath that was since the Lawe, maketh the Sonne, who is consecrated for euermore.

was first made after the Law was giuen: but because the declaration of that eternall oath was then reuealed vnto the world.

CHAP. VIII.

6 He proueth the abolishing as well of the Leuiticall Priesthood, as of the old Covenent by the spirituall and euertlasting Priesthood of Christ, 8 And by the New Covenent.

Now of the things which wee haue spoken, this is the summe, that wee haue such an high Priest, that sitteth at the right hand of the Throne of the Most high heauens, 2 And is a minister of the Sanctuary, and

g The Law and the Priesthood are both of the same condition: so that both Aarons and Moses Office pertained to Christ, which is Priest and Law maker. h Which stood in outward and corporall ceremonies. i For the Lawe hath no vertue nor profit, till a man be come to Christ. || Or, it was an introduction of a better hope. || Gal. 3. 10. 4. || Or, covenants. k Therefore all others are blasphemous, that either make themselves his successors, or pretend any other sacrifice. l The fruit of his Priesthood is to saue, and that fully, and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnpurged by reason of our infirmities. Leui. 16. 6. m And cannot without blasphemy be said to be offered againe, or else by any creature: for none could offer him, but himselfe. n Not that it



b Which is the body of Christ.  
 c For else it should be corruptible.  
 d He prooueth that Christs body is the true tabernacle, and that hee must needs be made man, to the intent that hee might haue a thing to offer, which was his body.  
 Exod. 25.40.  
 Acts 7.44.  
 e Seeing the offerings of the Levites were but shadowes of heavenly things, as appeareth by the oracle to Moses, it followeth then that Christs heavenly Sanctuary, his Tabernacle, and Office, are farre more excellent.  
 || Or, covenant.  
 Iere. 31.31.  
 Rom. 11.27.  
 chap. 10.16.  
 f That is, when Christ shall re-mit our finnes by the preaching of the Gospel.  
 g Signifying, that there should be no more diuision, but all shall be made one Church.  
 h Man by transgressing the bands of the Covenant could not enjoy the commoditie thereof. i Men shal not in the time of the Gospel be ignorant as they were before, but shall know God much more perfectly through Christ.

and of the true Tabernacle, which the Lord sight, and not man.  
 2 For every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity, that this man should haue somewhat also to offer.  
 3 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts.  
 4 Who serue vnto the paterne & shadow of heavenly things, as Moses was warned by God, when he was about to finish the Tabernacle. See, said he, that thou make all things according to the paterne shewed to thee in the mount.  
 5 But now our high Priest hath obtained a more excellent office, inas much as he is the Mediator of a better Testament, which is established upon better promises.  
 6 For if that first Testament had bin faultlesse, no place should haue bin sought for the second.  
 7 For in rebuking them, hee saith, Behold, the dayes will come, sayth the Lord, when I shall make with the house of Israel, and with the house of Iuda, a new Testament:  
 8 Not like the Testament that I made with their fathers, in the day that I take them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.  
 9 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people:  
 10 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.  
 11 For I will be mercifull to their iniquities, and I will remember their finnes, and their iniquities no more.  
 12 In that he sayth, A new Testament, hee hath abrogate the olde: now that which is disannulled and waxed old, is ready to vanish away.  
 13 For I will be mercifull to their iniquities, and I will remember their finnes, and their iniquities no more.  
 14 In that he sayth, A new Testament, hee hath abrogate the olde: now that which is disannulled and waxed old, is ready to vanish away.

CHAP. IX.

How that the ceremonies and sacrifices of the Law are abolished, 1. by the eternitie and perfection of Christs sacrifice.  
 Then 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 waile was the Tabernacle, which is called the holiest of all,  
 4 Which had the golden censer, and the Arke of the Testament overlaid round a-

bout with golde, wherein the golden pot which had Manna was, and Aarons rod that had budded and the tables of the Testament.  
 5 And ouer the Arke were the glorious Cherubims, shadowing the Mercy seat: of which things we will not now speake particularly.  
 6 Now when these things were thus ordained, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.  
 7 But into the second went the High 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 this signified, that the way into the holiest of all was not yet opened, while as yet the first Tabernacle was standing.  
 9 Which was a figure for the time present when were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice.  
 10 Which only stood in meats & drinckes, and diuers washings, and carnal rites, vntill the time of reformation.  
 11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,  
 12 Neither by the blood of goates and calves: but by his owne blood entered he in once into the holy place, and obtained eternal redemption for vs.  
 13 For if the blood of buls & of goates, and the ashes of an heifer, sprinkling them that are vnclane, sanctified as touching the purifying of the flesh,  
 14 How much more shall the blood of Christ, which through the eternal spirit offered himselfe without spot to God, purge your conscience from dead works, to serue the liuing God?  
 15 And for this cause is he the Mediator of the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called might receiue the promise of eternal inheritance.  
 16 For where a Testament is, there must bee the death of him that made the Testament.  
 17 For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliu.  
 18 Wherefore, neither was the first ordained without blood.  
 Christ the true and eternal Priest offered his owne blood, which was most holy and pure: the Leviticall Priest offered yeerely, and therefore did only represent the true holines: but Christ by one sacrifice hath made holy for euer all them that beleue. Outwardly in the sight of man. Which of themselves procure death, and are the fruits thereof. Made betwene God and Christ, who by his death should make vs heires. He prooueth that Christ must die, because the covenant or Testament is of none effect without the death of the Testator. Without the death of beasts that were sacrificed, which signified that Christ would pacifie his fathers wrath with his blood.

|| Or, mercy seat.  
 c For to long as the hie Priest offered once a yeere for his owne finnes, & for the peoples, and also whiles this earthly tabernacle stood, the way to the heavenly Tabernacle, which is made open by Christs blood, could not be entered into.  
 || Or, perfect.  
 d Neither yet him for whom they were offered.  
 e Which ceremonies although they were ordained of God, yet considered in themselves, or else compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.  
 f Till the new Testament was appointed.  
 g Which was his body and humane nature.  
 h Which is heauen.  
 i For Christ was the sacrifice, the Tabernacle, and the Priest.  
 k The Leviticall Priest offered beasts blood, but Christs blood, which was most holy and pure: the Leviticall Priest offered yeerely, and therefore did only represent the true holines: but Christ by one sacrifice hath made holy for euer all them that beleue. Outwardly in the sight of man. Which of themselves procure death, and are the fruits thereof. Made betwene God and Christ, who by his death should make vs heires. He prooueth that Christ must die, because the covenant or Testament is of none effect without the death of the Testator. Without the death of beasts that were sacrificed, which signified that Christ would pacifie his fathers wrath with his blood.



**F**or this Melchisedec king of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him:

2 To whom also Abraham gaue a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace.

3 Without father, without mother, † without descent, hauing neither beginning of dayes nor end of life: but made like vnto the Sonne of God, abideth a Priest continually. † Gr. with pedigree.

4 Now consider how great this man was, vnto whom euen the Patriarch Abraham gaue the tenth of the spoiles.

5 And verily they that are of the sonnes of Leui, who receiue the office of the Priesthood, haue a commandement to take Tithes of the people, according to the Law, that is of their brethren, though they come out of the loynes of Abraham:

6 But hee whose descent is not counted from them, receiued tithes of Abraham, and blessed him that had the promises. || Or, pe. 6.

7 And without all contradiction, the lesse is blessed of the better.

8 And here men that die receiue tithes: but there he receiue them, of whom it is witnessed that he liueth.

9 And as I may so say, Leui also who receiue tithes, payed tithes in Abraham.

10 For hee was yet in the loines of his father when Melchisedec met him.

11 If therefore perfection were by the Leviticall Priesthood (for vnder it the people receiued the Law) what further neede was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the Priesthood being changed, there is made



made of necessitie a change also of the Law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gaue attendance at the Altar.

14 For it is euident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning Priesthood.

15 And it is yet farre moze euident: for that after the similitude of Melchisedec there ariseth another Priest,

16 who is made not after the Law of a carnal commandement, but after the power of an endlesse life.

17 For he testifieth; Thou art a Priest for euer after the order of Melchisedec.

18 For there is verily a disanulling of the commandement going befoze, for the weakenesse and vnprofitablenesse thereof.

19 For the Law made nothing perfect, || but the bringing in of a better hope did: by the which we draw nigh vnto God.

20 And in as much as not without an othe hec was made Priest,

21 (For those Priests were made || without an oath: but this with an oath, by him that said vnto him, \* The Lord sware and will not repent, thou art a Priest for euer after the order of Melchisedec.)

22 By so much was Jesus made a suretie of a better Testament.

23 And they truly were many Priests, because they were not suffered to continue by reason of death.

24 But this man because he continueth euer, hath an || vnchangeable Priesthood.

25 Wherefore hec is able also to saue them || to the uttermost, that come vnto God by him, seeing he euer liueth to make intercession for them.

26 For such an high Priest became vs, who is holy, harme-



leth in vs. Thys thou knowest howe that all they whiche are in Asia, be turned from me. Of whiche sorte are Phygelos and Hermogenes. The Lorde geue merce vnto the house of Onesiphorus, for he ofte refreshed me, and was not ashamed of my chapue: but when he was at Rome, he sought me oute very diligently, and founde me. The Lorde graunte vnto hym that he maye fynde merce with the Lorde at that daye. And in howe manie thynges he myppitred vnto me at Ephesus thou knowest very well.

The.iiij. Chapter.

As he as in the first Chapter, so here he exhorted hym to be constant in trouble, to suffer manfully, and to byde false in the helofome doctrine of our Lorde Jesu Christ.

**T**hou therfor my sonne, be strong in the grace that is in Christ Jesus. And what thynges thou hast heard of me, manie bearing wptnes, the same deliuer to saythfull men, whiche are apte to teache other.

Thou therfore suffer affliction as a good souldper of Jesu Christ. No man that wareth entanglety hym selfe with worldlye busynesse, and that because he woulde please hym that hath chosen hym to be a souldper. And though a man stryue for a matter, yet is he not crowned, except he stryue lawfullly. The husbandman that laboureth must spalte receyue of the frutes. Consyder what I saie. The Lorde geueth vnderstandynge in all thynges. R

Remember that Jesus Christe beinge of the seede of Dauid, rose agayne from death according to my Gospell, wherein I suffer trouble as an euill doer, euen vnto bondes. But the worde of God was not bounde. Herefore I suffer all thynges, for the electes sake, that they maye also obtayne the saluacion, which is in Christe Jesus, with eternal glorie.

Electe.

It is a true saying, if we be deade wth hym, we also shall liue wth hym. If we be persecuted, we shall also raygne wth hym. If we beleue not yett abpdytly he saythfull. He can not deny hym selfe. Of these thynges put them in remembrance, and tellye before the Lorde, if they stryue not aboute wordes, which is to no profyte, but to peruerthe the hearers.

Spurriuous. Phyletos.

Stydpe to thy selfe thy selfe laudable vnto God a workeman that needeth not to be ashamed of byddynge the worde of trulle in trespasse. Ingholty and bayne voyces passe ouer. For they shal encrease vnto greater vngodlynes, and theyr wordes shall crite euen as doeth a cancre; of whose number is Spurriuous & Phyletos: which as conceyving the truethe haue erred, sayyng that the persecucion is paid al redy, and do deliue the sayth of diuers persons.

But the sure grounde of God remaineth, and hath thys seale: the Lord knoweth them, and he is, let euerie man that calleth on the

name of Christe departe fro iniquitie. Notwithstanding in a grete house are not onelye benefits of golde and of syluer, but also of woodde and of earthe, some for honoure, and some vnto dishonoure. But if a man purge hym selfe from suche felowes, he shal be a benefitt sanctified vnto honoure, mete for the Lorde, & prepared vnto all good woorkes.

Suches of pouer auoyde, and folow rightuousnes, sayth, loue, & peace, with them that call on the Lorde with pure herte. If of the vblearned questions put from the, remember that they do, but geue stryfe. But the seruante of the Lorde must not stryue, but must be pleasaunt to all men, and apte to teache, and one that can suffre the euill in meakenes, and can informe them that resiste: of that God at any tyme wpll geue them repentance for to knowe the truethe, that they maye come to them selues agayne out of the snare of the deuill, whiche are nowe taken of hym at hys wpll.

The.iiij. Chapter.

The prophet of the periculous tyme, seereth out bypocrites in theyr colours, relecth vs to that they be within, for all theyr faces outwarde. Persecucion for the gospell.

**T**hysonderstand, that in the last dayes shall come perous tyme. Tit. iij. a mes. For the men shall be louers of theyr owne selues couetous, boasters, proude, curled speakers, dytobedient to father and mother, vnthankfull, vnholpe, vnkynde, tence breakers, subboine false accusars, vtatours, fierce despyers of the whiche are good, traitours, heady, hyspnyed, greddy vpon voluptuousnes them that more then the louers of God, haunpge a simy thoulde prespitude of Godly lypunge, but haue denyed power thereof: and suche abhorre. Of these sorte are they which enter into houses, & bring into bondage womē laden toth spune which women are lede of diuers lutes, euer learninge, and neuer able to come vnto the knowledge of the truethe.

As Iannes and Iambres withtode Moses, euen so do these resiste the truethe, me they are of corrupte myndes, and letwde, as cōcertyng the sayth, but they shal preuaple no longer. For theyr madnes shal be vttered vnto all men as theyr was. But thou halte sene the experyence of my doctrine, saythpon of lypunge, purpose, sayth, long suffering, loue, patience, persecucions, and afflictions which happened vnto me at Antioche, at Iconium and at Lystra: whiche persecucions I suffered patiently. And from them all, the Lorde deliuered me. Yea and all that wpll lye wth Godlye in Christe Jesu, must suffer persecucions. But if euill man and discerpuers shal ware wozlle of wozlle whyle they deceyue, and are deceyued them selues.

But continue thou in the thynges whiche thou hast learned, which also were comitted vnto the sayng thou knowest of whome thou



The Epistle of S. Paule

unto Titus.

2. Petr. i. d. Scripture.

Thou hast learned them, and for as muche also as thou hast knowne holp scripture of a chpbr, whiche is able to make the wple vnto saluacion throughe the fapth which is in Christ Jesu. ffor al scripture genen by inspiacio of God, is profitable to teache, to improue, to amende and to instruct in rpghtuousnes, that the man of God maie be perfecte and prepared vnto all good workes.

The .iiij. Chapter.

¶ He exhorteth Timothe to be feruent in the word and to suffer aduersite, c. maketh mencyon of his own death, and byddeth Timothe to me vnto hym.

**T**ell uspe therfore before God, a before the Lord Jesu Christe, which shall iudge quicke and deade in hys appearing in his kyngedome, preache the word,

Ther that be feruent, be it in season or out of season. In haue no true proue, rebuke, exhorte, wpth all long suffering fapth nor lust and doctryne, ffor the tyme wpll come, when to lue Godp they wpll not suffer wholsome doctryne: but seke euer after thei owne lukes shall they (whose eares pch) get them an heape of teachers, & shall turne thei eares from the trueth, and shall be geuen vnto falses. But watche thou in all thynges, and suffre aduersite and do f work of an Euangelist, fullp th thue offpre vnto f vtmost.

¶ ffor I am now ready to be offered, and the tyme of my departyng is at hande. I haue fought a good fpyght, and haue fulfilled my course, and haue kepte the fapth, ffrom henceforth is layde vp for me a crowne of rpghtuousnes which the Lorde that is a rpghtuous iudge shall geue me at that dape: not to me on ly, but vnto all them that loue hys compage. Make spede to come vnto me at once.

Col. iij. d. Take the Euangeli.

¶ Demas hath left me & hath loued this present worlde, and is departed into Thracia. Crescens is gone to Galacia, & Titus vnto Dalmacia. Dnelpe Lucas is wpth me. Take Marke and bypge hym wpth the ffor he is necessarpe vnto me, for to minister. And Tichicus haue I sent to Ephesus. The cloke that I left at Troada wpth Tarpus, when thou comest, bypge wpth the, and the booke but specially the parchement. Alexander the copper Smyth dnd me muche euill, the Lorde rewarde him, according to hys dedes, of whis be thou ware also. ffor he wpthstode our preachinge soze.

¶ At my spiske answerpng, no man assisted me, but all fouloke me. I praye God that it maie not be layed to thei charges: & Notwithstandyng the Lord assisted me, & strenghted me, that by me the preachinge shoulde be fulfilled to the vttermoste, and that al the Gentyles shoulde heare. And I was despued out of the mouth of the Spd. And the Lord shall deliuer me from all euill doynge, and shall kepe me to his heauenly kyngdome. To whom be prayse for euer and euer. Amen.

¶ Salute Paulea and Aquila, and the household of Onesiphorus. Gaius abode at Lodinthus. Trophimus I left at Myletum speke. Make spede to come before wynter. Claudia, and all the brethren. The Lorde Jesus Christ be wth thy spypre. Grace be wth you. Amen.

¶ The ende of the seconde Epistle wyrtten from Rome vnto Timothe, when Paul was presented the seconde tyme vnto the Emperoure Nero.

The Prologe vpon the Epistle of S. Paul the Apostle vnto Titus.

**T**his is a short Epistle wher in yet is contayned al that is needfull for a christian to knowe. In the first Chapter he sheweth what maner of man a byshoppe or curate oughte to be: that is to wyrtte, veruious, and learned, to preache and defend the Gospell, and to confounde the doctryne of traynyng in woordes and mannes tradycons whiche euer fight agaynst the fapth, and carpe aduayse the consciences agaynst the freedom that is in Christe into the bondage of theyr owne ymaginacions and iudgements, as thoughe they shoulde make a man good in the sight of God, whiche are to no proffite.

In the seconde he teacheth all degrees, old, yonge men, women, maysters, and seruantes howe to behaue them selues as they which Christ hath boughte wpth hys bloude to be hys proper or peculiar people, to glorifye God wth good workes. In the thyrde he teacheth to honoure temporall rulers, and to obeye them, and yet bypgeth to Christe agaynt, and of the grace that he hath purchased for vs, that no man shoulde thinke that the obedience to prynces lawe, or any other woordes shoulde in any wise be before God. And laste of all he chargeth to anoynt the conscience and of the heresyces.

The Epistle of Saynct Paule the Apostle vnto Titus.

The first Chapter.

¶ Paule exhorteth Titus to ordeyne presbiter & byshoppes in curye cyte, declareth what maner of me they oughte to be that are chosen to that offpre, & chargeth Titus to rebuke suche as withstande the gospell.

**P**rause the seruauant of God and an Apostle of Jesu Christ, to preache the fapthe of Goddes elect, & the knowledg of that trueth, whiche is after Godlynes, vpon the

2. Timot. i. c.



Elders which Timotheus calleth overseers.

For thys cause left I the in Crete, that thou shouldest performe that whiche was la...

For there are many dysobedient; & talkers of banitype and discepuers of myndes...

For there are many dysobedient; & talkers of banitype and discepuers of myndes, namely they of the circumcision...

The.ii. Chapter.

Whiche calleth hym holte he shall teache all degrees how to behaue them selues

It speake thou which becometh wholsome learning. That the elder me be sober, honest, discret, sounde in the fapth, in loue, and in pacience...

About all thynges shewe thy selfe an example of good workes wryth incorrupt doctrine wryth honestie, and wryth the wholsom worde...

Seruanter Ephel. vi. a Col. iii. b. i. Petre. h. e.

For the grace of God, bringeth saluacion vnto al men, hath apered & teacheth vs...

The.iii. Chapter.

Of the obediens to such as are in authorite. We warneth Titus to beware of folye and vnproffitable questyons.



Arne them that they submytfe them selues to rule and power to obeie the officers that they be ready vnto al good workes...

Whiche must be obeyed.

Of these thynges I would thou shouldest certyfy, that they whiche beleue God, might be dyspoynted to go forwarde in good workes...

Whiche receiue...



The Epistle of S. Paule

When I shall sende Artemas vnto the or  
Tichicus, be diligente to come to me vnto Ni-  
chopolis. For I haue determynd there to  
wpyter. Wpyng zenas the lawpar and Apol-  
los on the pzo:io:nepe diligente, that nothing  
be lackyng vnto the. And let oures also learne  
to excell in good workes as far forth,  
as neede requyrez, that they be not  
vnfructifull. All that are with  
me salute the. Grete  
them that loue vs  
in the saythe  
Grace be  
w pou  
all.  
A M E N.  
Wpyten from Nichopolis  
a cpyte of Macedo-  
nia.

vnto Philemon.

sayth, is fructifull thozow knowledge of all  
good thpynges, whiche are in pou by Iesus  
Christe. And we haue grete ioye, and conso-  
lation ouer thy loue; for by the (brother) the  
sainct's hertes are comforted.  
Wherfore though I beholde in Christe to  
enioyne the, that whiche becommeth the; yet  
for loues sake I rather befeche the, though I  
be as I am, euen Paule aged, and now in bō-  
des for Iesu Christes sake. I befeche the for  
my sonne Onesimus, whom I begat in my  
bondes, whiche in tyme passed was to the vn-  
profitable both to the, and also to me, whome  
I haue sente home agayne. Thou therfore re-  
ceyue hym, that is to say, myne owne bowels  
whome I woulde sayne haue receyued with  
me, that in thy steede he myght haue ministred  
vnto me in the bondes of the Gospell. Neuer  
thelesse, without thy mynde, woulde I do no  
thpyng, that the good whiche spryngeth of  
shoulde not be as it were of necessitye, but  
wyllynglye.

Happelye he therfore departed for a season  
that thou shouldest receyue hym for euer, not  
now as a seruaunte, but aboue a seruaunte  
I meane a brother beloued, specially to me;  
but howe muche more vnto the, bothe in the  
felthe and also in the Lorde. If thou count me  
a felowe, receyue hym as my selfe. If he haue  
hurte the, or stoweth the oughte that lape to  
my charge, I Paule haue wpyten it w myne  
owne hande, I wyl recomence it. So that  
I do not lape, to the, howe that thou owest  
vnto me euen thyne owne selfe. Euen so brother,  
let me enioyne the in the Lorde. Somtyme  
my bowelles in the Lorde. Trusting in thyne obe-  
dyence, I wrote vnto the, knowing, that thou  
wylt do more then I saye for. Moreover pre-  
pare me lodgynges; for I trulte thozow the  
healpe of your prayeres, I shall be geuen vnto  
you. There salute the Epaphras my felowe  
prysoner in Christ Iesu. Marcius, Aristarchus  
Demas, Lucas, my helpers. The grace of our  
Lorde Iesu Christe be with poure spryten  
Amen.

Sent from Rome by One-  
simus a seruaunte.

The Prologe

vpon the Epistle of S. Paul  
the Apolte vnto Phyle-  
mon.

This Epistle S. Paule the-  
with a godly example of christen  
loue. Wherin we se howe Paule  
teacheth Onesimus vnto hym & ma-  
kerh intercession, for hym vnto hys  
master and healpeth hym woth all  
that he maye, and behaueth hym selfe  
none other wyse then as thou. h he hym selfe were the  
sayde Onesimus. Which thpyng yet he doeth not woth  
fowre and authority, as he wyl myghte haue done,  
but woth of all authority and whatsoeuer  
he myght of right do, that Philemon myght  
do iustice towards Onesimus, &  
with great mekenesse & wisdom  
teacheth Philemon to be his  
duye in Christe Iesu.

The Epistle  
of Saynct Paule vn-  
to Phylemon.

We receyue to heare of the sayth & loue of Phile-  
mon, whom he despayeth to forgyue hys seruaunt One-  
simus and ioungly to receyue hym agayne.

And the ppylo-  
ner of Iesu Christe  
and brother Timo-  
thens.  
Vnto Philemon  
the beloued, & oure  
healper, and to the  
beloued Appis, and  
to Archippus our  
felowe souldyer, &  
to the cong regatyon of thy house,  
Grace be wpyth you and peace from God  
our father, and from the Lorde Iesu Christe.  
I thanke my God, makyng mention al-  
wayes of the in my prayeres, when I heare of  
thy loue and sayth, whiche thou hast toward  
the Lorde Iesu, and toward all saynctes: so  
that the fellowshyppe that thou halte in the

A Prologe to  
the saynt Epistle of S. Peter.

This Epistle of Saynct Peter  
wpyte to the heathen that were con-  
uerted, and exhorteth them to stand  
faste in the saythe, to graue heren  
and to beare perseute, thozow all me-  
nes of suffering, and also good wo-  
rke.  
In the saynt he declaryeth the sufferyng of sayntes  
thozow Christes bloude, and comforteth them woth  
the hope of the spere come, & sheweth that we haue  
not deserued it, but that the prophetes prophesied  
shoulde be geun vs, and as Christe which redemed  
vs out of spynne, all vntreweynesse, holpe to be exhorteth  
to leade an holpe conuertyng, and he haue be  
sychlye bought and made heres of a syche in her  
saunte, to take heed that we lose it not agayne tho-  
row oure owne negligent.

Marke and  
Luke the  
gelistes.



In the secunde Chapter he sheweth that Christe is the foundacion and head corner stone, wheron all are builded...

In the thirde he teacheth the typpes to obeye theyr husbandes, as if they were the Lord...

In the fourth he exhorteth to see synne and to tume the fleshe wth sobrenesse watchynge and praye...

In the fyfth he teacheth the Epistoppes and prieftes howe they shoulde lve and see Christes flocke...

(of nede requyre) pe are in heapnes, thowth manfolds temptacon, that poure sapythe ones tryed beynge muche more precyous...

Of whiche saluacion haue the Prophetes enuyred and searched, whiche prophesied of the grace that shoulde come vnto you...

Wherfore gyde by the sapnes of poure myndes, be sober, and trult perfectelpe the grace that is broughte vnto you...

And p' so be that ye call on the father, whiche wthout respecte of person, iudgeth accordynge to euery mannes workes...

And for as muche as ye haue purp'ped, poure soules thowth the spyrte, in obeying the trouth for to loue brotherlye wthout fapynge...

Dure dutye agayne, is the cause of euyl' upng.

By oure workes shall we be iudged: for as the unsp'ble sapyth is, suche are the workes by which the sapyth is leued. 1 Cor. vi. and vi. d. i. John. i. d. Apoca. i. We be purp'ped frelye in beleyng the trouth of Christe for to loue one another. 1 sap. xi. b. Eccl. xiii. c. Jacob. i. b.

The fyrst Epistle of Sayncte Peter the Apolke.

The fyrst Chapter.

The sheweth that thowth the aboundant mercy of God, we are begotten agayne to a truce hope, and howe sapyth must be tryed, and howe the saluacion in Christe is no newe, but a thynge promysed of olde.

Here Peter (as other true Apolkes do) s'p'lye setteth forth the treasure of mercy whiche God hath bounde hym selfe to geue vs for Christes sake and then our dutye what we are bound to do agayne, p' we wyl be partakers of the mercye.



Peter an Apolke of Iesu Christe to them that dwell here & there as straingers thowthout all Pontus, Galacia, Capadocia Asia, and Bithinia, electe by the for knowledg

of God the father, thowth the sanctifyng of the spyrte, vnto obedience & sprinklynge of the bloude of Iesu Christe.

Grace be wth you & peace be multiplied. Blessed be God the father of oure Loide Iesu Christe, whiche thowth his aboundant mercye begat vs agayne vnto a truce hope by the resurrecon of Iesu Christe from death, to enioye an euerp'taunce immortall & vnderp'led, and that putp'peth not, referued in heauen for you, whiche are kept by the powe of God thowth sapyth, vnto saluacion, whiche saluacion is prepared all ready to be shewed in the laste tyme, in the whiche tyme ye shall reioyce, though ye nowe for a season



The kynges Epistle

The notes.

Whelphope a. A lpuelpe hope is that wherby we be certayne of everlastyng lpe.

The.ij. Chapter.

We exhorteth men to lpe a lpe all dyer, wherby that Chyrl is the foundacon wherupon they buyld, praye them to abstayne from fleschly lutes, and to obeye wooldy rulers. Whome seruantes shoulde be- have them selues towardes they in othens. We exhorteth to suffre after the example of Chyrl.

We be the churches: 3y obedience of the herte is y lpeual lacerlyce. Godi lpe sacrifyce must be offerred to oure neighbours, for ythou offerest it to God, thou makest a do- delp Jdol of hym. Eia. xlvij. b. Roma. ix. g. Psal. cxv. d. Mat. xxi. d. Actu. iij. b. Eia. vii. c. Erod. xix. a. Eia. ii. d. Roma. ix. e.



Wherfore lape a lpe all malpce outnes, and all gyle, and dplp mulapcon, and enuce, and all backpynge: and as newe bournre babes, desyre that reat- ionable mple whiche is wpythout corrupcon that pe mape growe therein. If so be that pe have tasted howe pleasaunt the Lorde is, to whome pe come as vnto a lpyunge stone dpl- alowed of men, but chosen of God and precy- ous: and pe as lpyunge stones, are made a lpi- rpuall x house, and an holpe pylthode, for to offer by lpyuall lacerlyce, acceptable to God by Jelus Chyrl.

Wherfore it is containyd in the lcripture: beholde, I put in Spon an head corner stone, electe and precyous: and he that beleueth on hym, shall not be ashamed. Wnto pou therfor whiche beleue, he is precyous, but vnto them whiche beleue not, the stone whiche the buyl- ders refused the same is made the head stone in the corner, and a stone to stumbe at, and a rocke to offende them whiche stumbe at the word, and beleue not that whercon they were set. But pe are a chosen generacon, a ropall pylthode, an holpe nacpon and a peculpar people that pe shoulde shewe the vertues of hym that called pou oute of darkenes into his marueylous lpght, whiche in tyme past were not vnder mercye, but nowe haue obtapned mercye. f

Galat. v. e. Roma. xij. b.

Dearely beloved, I beseeche pou as vtra- ngers and pylgrymes, abstayne from fleschly lutes, whych fpght agaynst the soule, and se that pe haue honest conuersacon amonge the Gentyls, that they whiche backpynge pou as rupll doars, mape se poure good workes and praye God in the dape. a of vlsitacon.

Obedyence to rulers.

Submyt poure selues vnto all maner o- dinaunce of man for the Lordes sake, whether it be vnto the kyng as vnto the chiefe heade: other vnto rulers, as vnto them that are sent of hym, for the punishmente of euyll doars: but for the laude of them that do wel. ffor so is the wyll of God, that pe put to lplence the ignoraunce of the folpse men: as fre, and not as haupnge the lpbertye for a cloke of ma- liciousnes, but euen as the lretualites of God, honoure all men. Loue brotherlye felowshp, feare God, and honoure the kyng.

Roma. xij. c.

Seruantes obeye your mapsters wpyth al

of S. Peter.

feare, not onelye pf they be good, and courte- D- ous: but also though he they be frowarde. ffor Seruantes, it is thanke worthy pf a man for conscience Epl. vi. a. towarde God endure grieve, suffering wpyng. Col. iii. d. lullye. ffor what prayle is it, pf when pe be ij. Cor. v. h. c. suffere for your faultes, pe take it pacifely: But and pf when pe do wel, pe suffre wrong and take it pacyently, then is there thanke to God.

ffor here vnto verelye were pe called: for a hylke also suffere for vs, leaupnge vs an ensample that we shoulde folowe his step- pes, whiche dpyd no spyne, neyther was there gyle founde in hys mouth: whiche when he was reupled, reupled not agayne: when he suffere, he threathend not: but compplyed y cause to him that wdgeth rpyghtuouly, whiche hys owne selte bare oure spynes in hys body on the tree, that we shoulde be delpyered fro spyne, and shoulde lpe in rpyghtuoulnes. Wpy whose ltripes pe were healede. ffor pe were as shepe gopnge astrape: but are nowe re- turned to the shepetherde and blyshop of poure soules. f

Our calling is to folowe Chyrl.

Eia. lvi. c. i. John. ij. a

The notes.

A. Thys dape of vlsitacon is the tyme wherby God vouchsafeth, by his insparytions, to cal a man to better lpyunge.

Dape of vlsitacon.

The.ij. Chapter.

Whome wyues oughte to order the selues toward their husbendes and in theyr apparayle. The duty of men to wraue theyr wyues. We exhorteth all men to wyue and loue, and pacyently to suffre trouble, of true baptysme.



Wherofe let the wyues be in subyctyon to theyr husbendes, as that euen they whiche beleue not the worde, wape wpythout the worde be wonne by the conuer- sation of the wyues: whyle they beholde pour pure conuersacon coupled wpyth feare. Whose apparell shall not be outeuarde wpyth broped heare, and hangynge on of golde, other in puttynge on of goz poure apparell: but let the hpyd man of the harte be vncorrupte wpyth a tuche and a quyet lpyrpte, whiche lpyrpte is before God a thpynge muche set by, ffor after thys maner in the olde tyme dpyd the holpe women whiche trullid in God, tper them sel- ues, and were obedyente to theyr husbendes euen as Sara obeped Abraham, and called hym Lorde: whose doughters pe are as loge as pe do wel, and be not astrape of euerye shadowe.

Wyues. i. Epl. v. c. Col. ij. a

i. Timot. iij. c

Gen. xviij. d

Wherofe pe men. a. dwel wpyth them accordyng to knowledg, grypnge. b. honoure vnto the wyfe, as vnto the weaker bel- sell, and as vnto them that are hepyes allo of the grace of lpe, that poure prayers be not lrt.

In conclusyon be pe all of one mynd, one suffer wpyth another, loue as brethien, be petyfull

i. Cor. viij. a



Prou. xvij. c. and. xxi. d. Roman. xv. d. i. Thessal. v. d. i. Psal. xxv. iij. i.

petifull, he courteous, not rendering euill for euill, neither rebuke for rebuke, but contrarie to wyle, blesse, remembering that ye are thereunto called, euen that ye shoulde be heires of blessinge. If anpe man longe after ipse, and loueth to se good dapes, let him refrayne his tonge from euill, & his lippes that they speake not gyle. Let hym in euery euill and do good, let him seke peace, and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto thei: praye. But the face of the Lord beholdeth them that do euill.

Math. v. a.

Whosoever who is it that wyl harme you, ye shoulde not wyl harme him. Notwithstandinge happy are ye, if ye suffer for righteuousnes sake. Feare and feare not though they seme terrible vnto you, neither be troubled, but sanctifie the Lord God in your hartes. Be ready alwayes to geue an answer to euery man that asketh you a reason of the hope, that is in you, and that with mekenes & feare, hauinge a good conscience, that when they backbite you as euill doers, they maye be ashamed, for as muche as they haue falsely accused your good conuersation in Christ.

Citum. ij. a.

It is better (if the wyl of God be so) if ye suffer for wel doinge, then for euill doinge. For as much as Christ hath ones suffered for sinners, the tulle for the vniuersall, for to bringe vs to God, and was kyled, as pertaininge to the fleshe: but was quickened in the spirite.

Hebreo. ix. d. Romano. v. b.

In which spirite, he also wente and preached vnto the spirites that were in prison, which were in tyme passed disobedient, when the longe sufferinge of God abode exceedinge patiently in his dapes of Noe, whyle the arche was a preparinge wherin fewe (that is to saie viij. soules) were saued by water, which signifieth. c. baptisme that nowe saureth vs, not puttinge awape of the splith of the fleshe, but in that a good conscience contenteth to God, by the resurrection of Iesus Christ, whiche is on the right hande of God, and is gone into heaven, aungelles, power, and mighte, subdued vnto him.

Gene. vi. b. Apoc. xxiij. d. Luc. xvij. f.

The notes.

To dwell wth a wyfe accordinge to knowledge.

He dwelleth wth his wyfe accordinge to knowledge, that taketh her as a necessarpe healer, and not as a bonde seruaunte or a bonde slaue. And if she be not obedient and healtfull vnto hym, endeoureth to beate the feare of God into her heade, that thereby she maye be compelled to learne her dutie and do it. But chieflye he muste be ware that he halte not in anpe partie of his dutie to her ward. For his euill exemple, shall deliue more then al the instruccions he can geue, shall edifie.

To geue honour to the wyle.

Erasmus in his annotations, noteth out of Sainet Jerome, that this honoure is not the bowpunge wth the knees, nother the decking wth gold and precious stones, neither yet the settinge of the in the upper leates & high

test places (which thinge we se moste obserued in diuerse regions.) But it is the abstinence from the fleshe luste. For so (sayeth Sainet Jerome) is honoure geuen vnto women, if they be not through our ouer muche wantonnes defiled, and made of an vncleane minde.

This word honoure (in this place) doeth also extende it selfe vnto amiable, kinde, and louing speach, and to the Gentle ministring of al such thinges as they standeth neede of, and chieflye when through the weakenes of nature she is not able to trauaile and labour for them, her selfe.

Here do diuers learned interpreters vnderstand by Baptisme, the bloude and passion of Christ, for that is the thinge signified by Baptisme. And the washinge of oure soules by the death of Christ, is betokened by the washinge of the bodie in water.

The. iij. Chapter.

We exhorteth men to feare from synne, to spende no more tyme in vice, to be sober and apt to praye, to loue eche other, to be patiente in trouble, and to beware that no man suke as an euill doer but as a Christian man, and not to be ashamed.



As much as Christ hath suffered for vs in the fleshe, arme your selues likewise wth the same mynde: for he which suffereth in the fleshe ceaseth from synne, that he hence forwarde shoulde lye as muche tyme as remaineth in the fleshe, not after the lustes of men, but after the wyl of God. For it is sufficient for vs, if we haue spent the tyme that is past of the ipse, after the wyl of the Gentiles, walking in wantonnes, lustes, drunkennes, in eatinge, drinkinge & in abominable Idolatrie.

We must be partakers wth Christ in sufferinge if we wyl haue oure parte wth hym in his glorie. \* Apoc. i. iij. e.

And it semeth to them a straunge thinge, that ye runne not also wth the vnto the same exerce of riote, and therfore speake they euill of you, whiche shall geue a compta to hym that is redy to iudge quicke & dead. For vnto this purpose herely was the Gospel preached vnto the dead that they shoulde be iudged wth the other men in the fleshe, but shoulde lye before God in the spirite. The ende of al thinges is at hande.

We ye therfore discrete and sober, that ye maye be apt to praye. But aboute all thinges haue feruente loue among you. For loue couereth the multitude of synnes. We ye herberous one to another, & that without grudginge. As euery man hath receyued y gift, minister the same one to another as good ministers of the manifolde grace of God. If anpe man speake let hym talke as though he spake the wordes of God. If anpe man wpmittre, let hym do it as of the habilitie, whiche God ministrerth vnto hym. That God in all thinges maye be glorified thowwe Iesus Christ, to whom be praye and domynon



The first Epistle

of S. Peter.

For ever, and whyle the worlde standeth. Amen.

He that suffereth with Christ shall also reign with Christ.

Dearely beloved, be not troubled in your hearts, whiche now is come amonge you to trye you as though some straunge thing had happened vnto you: but reioice in as much as ye are partakers of Christes passions, that when his glorie appereth, ye maye be merry and glad.

If ye be railed vpon for the name of Christ, happye are ye. For the spiryete of glorie, and the spiryete of God resteth vpon you. And they: what he is euill spoken of, but on your parte he is glorified.

So that none of you suffer as a murderer or as a theefe, or an euill doer, or as a busiboddy in other mens matters. If any man suffer as a Christen man, let him not be ashamed, but let him glorifie God on this behalfe. For the time is come that iudgemente must beginne at the house of God. If it first begynne at us, what shall the ende be of them, whiche beleue not the Gospel of God? And of the righteous shall be saved, where shall the vngodly and the sinner appere? Wherefore let them that suffer according to the wil of God, commit their soules to him with wel doing, as vnto a fapthfull creator.

If the sonnes of God must be all scourged, & none may be saved, but shew the same spiryete of Christ wente thowto, what shall the damnacion of the disobedient, and vnbelievers be?

The notes.

a. Certaine learned expositors vnderstande this, and that in the Chapter going before, concerninge, preachinge to the spirytes, to be all one thyng. And that the meapnge of both is none other, but that the strenght of Christes passion was such, that it louled the spirytes of the fapthfull, whiche were departed, before that tyme, and brought them into such consolacion as they now haue. Whiche no doubt is greater then that was, by as much as the pyloner reioyleth more, when he seeth his sele payed, and his Ironnes taken of hym, and loketh daylye to be decked woth gorgouse robes, and to be set in possession of incomprable richesse. For so standeth it with the soules departed in the fapth of Christ. They are by the death of Christe set at libertie from all the bondes of sinne, and do onely lcke for the day of iudgement, wher the incorruptible crowne of glorie shall be geuen vnto them, that both body and soule may liue for ever in the most sayfull presence of Godheade.

To be reade.



The elders whiche are amonge you, I exhorte, whiche am also an elder, and a wptnes of the afflictions of Christe, and also a partaker of the glorie that shall. Whiche the be opened, se that ye seke Christes Rothe, whiche hath which is amonge you, takinge the ouersight lottes: that is of them, not as though ye were compelled they to wpt therto, but wptingly, not for the desire of spyl and lott, thy lucre, but of a good minde, not as though chauce or ye were Cordes ouer the parities, but that ye electron is be an ensample to Christe. And when Christe to preache shepheard that appere, ye shall receiue an incorruptible crowne of glorie.

Ye whiche ye pouer submit poure selues vnto the elder. Submit poure selues euerye man, one to another, knyt poure selues together in bowlines of mynde. For God resisteth the proude & geueth grace to humble. Submit poure selues therfore vnder the myghty hande of God, that he maye exalte you, when the tyme is come. Take all your care to him: so he careth for you.

Be sober and watch, for your aduersarye is depyll as a rozinge Lyon walketh aboute, seekinge whom he may deuour, who resisteth. Fall in the fapth remembryng, that ye do but fulfill the same afflictions, whiche are appointed to poure brethren that are in the worlde.

The God of all grace, whiche called you vnto his eternal glorie by Christe Jesus, shall by his owne selfe after ye haue suffered a litle affliction make you perfecte, shall settle, strenghten and stablish you. To hym be glorie and dominion for ever, and whyle the worlde endureth. Amen.

By Spluanus a fapthfull brother vnto you (as I suppose) haue I wpten breth, exhortinge and testyfyng howe that this is the true grace of God wherin ye stande. The euangelike companions of poure election, that are of Babylon, salute you, and saye.

Peace be woth you all, whiche are in Christe Jesus. Amen.

The

The v. Chapter.

A speciall exhortacion for all bishoppes or poppes to feed the flocke of Christ, and what they duetye is, and what reward they shall haue if they be diligent. Whiche exhorteth pouer psones to submit them selues to the elder, as one to another, so be sope and so much, that they maye seeke the crowne.



# THE FIRST EPISTLE

## generall of PETER.

### CHAP. I.

He bleſſeth God for his marvellous ſpiritual graces: 10 ſhewing that the ſalvation in Chriſt is no newes, but a thing prophesied of old: 13 And exhorteth them accordingly to a godly conuerſation, forasmuch as they are now borne anew by the word of God.



eter an Apoſtle of Ieſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia,

2 Eleſt, according to the foreknowledge of God the Father, through ſanctification of the Spirit vnto obedience, and ſprinkling of the blood of Ieſus Chriſt: Grace vnto you, and peace bee multiplied.

3 Blessed be the God, and Father of our Lord Ieſus Chriſt, which according to his abundant mercy, hath begotten vs againe vnto a lively hope, by the reſurrection of Ieſus Chriſt from the dead,

4 To an inheritance incorruptible, and vndefiled, and that fadeeth not away, reſerued in heauen || for you,

5 Who are kept by the power of God through faith vnto ſaluation, ready to be reuealed in the laſt time:

6 Wherein yee greatly reioyce, though now for a ſeaſon (if need be) yee are in heauineſſe through manifold temptations:

7 That the triall of your faith being much more precious then of gold that periſheth, though it be tried with fire, might be found vnto praiſe, and honour, and glory, at the appearing of Ieſus Chriſt:

8 Whom hauing not ſeene, yee loue, in whom, though now ye ſee him not, yet beleeuing, yee reioyce with ioy vnſpeakable, and full of glory,

9 Receiving the end of your faith, euen the ſaluation of your ſoules:

10 Of which ſaluation the Prophets haue enquired, and ſearched diligently, who prophesied of the grace that ſhould come vnto you,

11 Searching what, or what manner of time the Spirit of Chriſt which was in them, did ſignifie, when it teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow.

12 Vnto whom it was reuealed, that not vnto themſelues, but vnto vs, they did miniſter the things which are now reported vnto you, by them that haue preached the

Gospel vnto you, with the holy Ghoſt ſent downe from heauen, which things the Angels deſire to looke into.

13 Wherefore gird vp the loynes of your minde, be ſober, and hope to the end, for the grace that is to be brought vnto you at the reuelation of Ieſus Chriſt:

14 As obedient children, not fashioning your ſelues according to the former luſts, in your ignorance:

15 But as he which hath called you, is holy, ſo be ye holy in all maner of conuerſation;

16 Becauſe it is written, \* Be ye holy, for I am holy.

17 And if yee call on the Father, who without reſpect of perſons iudgeth according to euery mans worke, paſſe the time of your ſoiourning here in feare:

18 Forasmuch as yee know that yee were not redeemed with corruptible things, as ſiluer and gold, from your vaine conuerſation received by tradition from your fathers;

19 But with the precious blood of Chriſt, as of a Lambe without blemiſh and without ſpot,

20 Who verely was foreordained before the foundation of the world, but was manifeſt in theſe laſt times for you:

21 Who by him doe beleeu in God that raiſed him vp from the dead, and gaue him glory, that your faith and hope might bee in God.

22 Seeing yee haue purified your ſoules in obeying the truth through the Spirit, vnto vnfaigned loue of the brethren: ſee that yee loue one another with a pure heart feruently,

23 Being borne againe, not of corruptible ſeed, but of incorruptible, by the word of God which lieth and abideth for euer.

24 || For all fleſh is as graſſe, and all the glory of man, as the ſoure of graſſe: the graſſe withereth, and the ſoure thereof falleth away.

25 But the word of the Lord endureth for euer: and this is the word which by the Gofpel is preached vnto you.

### CHAP. II.

Hee doth warn them from the breach of diuine: a ſhewing that Chriſt is the foundation whereupon they are built. 11 He beſeecheth them alſo to abſtaine from fleſhly luſts. 13 To bee obedient: 16 Magiſtrates, 18 and teacheth ſeruaunts how to obey their maſters, 20 patiently ſuffering for: all doing after the example of Chriſt.

Wherefore laying aſide all malice, and all guile, and hypocriſies, and enuies, and euill ſpeakings,

† Gr. perſiſtly.

\* Leuie. 19. 2. and 20. 7.

† Gr. much.

† Or. for vs.

|| Or. for vs.



2 As new borne babes, desire the sincere milke of the word, that yee may grow thereby,

3 If so be ye haue tasted that the Lord is gracious.

4 To whom comming, as vnto a liuing stone, disallowed indeed of men, but chosen of God, and precious,

*Orpheus built.* 5 Ye also as liuely stones, || are built vp a spirituall house, an holy Priesthood, to offer vp spirituall sacrifice, acceptable to God by Iesus Christ.

*Eph. 2. 19. Gal. 3. 28. 1. Cor. 3. 12. Heb. 4. 12.* 6 Wherefore it is contained in the Scripture, \* Behold, I lay in Sion a chiefe corner stone, elect, precious: and he that beleueth on him, shall not be confounded.

*Orpheus built.* 7 Vnto you therefore which beleue, || he is precious; but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

*1. Cor. 3. 12.* 8 \* And a stone of stumbling, and a rocke of offence, *euē to them* which stumble at the Word, being disobedient, whereunto also they were appointed.

*1. Cor. 3. 14.* 9 But yee are a chosen generation, a royal Priesthood, an holy nation, a || peculiar people, that ye should shew forth the || praises of him, who hath called you out of darknesse into his marueilous light:

*1. Cor. 3. 15.* 10 Which in time past were not a people, but are now the people of God: \* which had not obtained mercy, but now haue obtained mercy.

*1. Cor. 3. 16.* 11 Dearly beloved, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts, which warre against the soule,

*1. Cor. 3. 17.* 12 Hauing your conuersation honest among the Gentiles, that || whereas they speake against you as euill doers, they may by *your* good workes which they shall behold, glorifie God in the day of visitation.

*1. Cor. 3. 18.* 13 Submit your selues to euery ordinance of man for the Lords sake, whether it bee to the King, as supreme,

*1. Cor. 3. 19.* 14 Or vnto gouernours, as vnto them that are sent by him for the punishment of euill doers, and for the praise of them that doe well.

*1. Cor. 3. 20.* 15 For so is the will of God, that with well doing yee may put to silence the ignorance of foolish men.

*1. Cor. 3. 21.* 16 As free, and not vsing your libertie for a cloake of malicioufnesse, but as the seruants of God.

*1. Cor. 3. 22.* 17 || Honour all men. Loue the brotherhood. Feare God. Honour the King.

*1. Cor. 3. 23.* 18 Seruants, be subiect to your masters with all feare, not onely to the good and gentle, but also to the froward.

19 For this is thanke-worthy, if a man for conscience toward God endure griefe, suffering wrongfully.

20 For what glory is it, if when yee be buffeted for your faults, yee shall take it patiently? but if when yee doe well, and suffer for it, ye take it patiently, this is || acceptable with God. *Or, thank.*

21 For euen hereunto were yee called: because Christ also suffered || for vs, leaving vs an example, that yee should follow his steps: *Some read, for vs.*

22 Who did no sinne, neither was guile found in his mouth.

23 Who when he was reuiled, reuiled not againe; when hee suffered, he threatned not; but || committed *himselfe* to him that iudgeth righteously. *Or, committed his cause.*

24 Who his owne selfe bare our finnes in his owne body || on the tree, that wee being dead to finnes, should liue vnto righteoufnesse, by whose stripes ye were healed. *Or, for.*

25 For ye were as sheepe going astray, but are now returned vnto the Shepherd and Bishop of your soules.

CHAP. III.

*1. Hee teacheth the duty of wiues and husbands to each other, & exhorting all men to vniuersity and love, 14 and to suffer persecution. 19 Hee declareth also the benefits of Christ toward the old world.*

Likewise yee wiues, bee in subiection to your owne husbands, that if any obey not the word, they also may without the word bee wonne by the conuersation of the wiues:

2 While they behold your chaste conuersation coupled with feare:

3 Whose adorning let it not be that outward *adorning*, of plating the haire, and of wearing of gold, or of putting on of apparel:

4 But *let it bee* the hidden man of the heart, in that which is not corruptible, *euē the ornament* of a meeke and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God, adorned themselues, being in subiection vnto their owne husbands.

6 Euen as Sara obeyed Abraham, calling him Lord, whose † daughters yee are as long † *as* ye doe well, and are not afraid with any amazement. *Or, as Sara.*

7 Likewise ye husbands, dwell with them according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as being heires together of the grace of life, that your prayers be not hindred.

8 Finally, *let yee* all of one minde, hauing compassion one of another, || loue as brethren, be pitifull, be courteous, *Or, louing to the brethren.*



25 For ye were as sheepe going astray, but now are returned vnto the shepheard and Bishop of your soules.

CHAP. III.

1 Hee teacheth the duties of wives and husbands to each other, 3 exhorting all men to unity and loue, 14 and to suffer persecution, 19 Hee declareth also the benefits of Christi toward the old world.

**L**ikewise, ye wives, bee in subiection to your owne husband, that if any obey not the word, they also may without the word be won by the conuersion of the wives:

2 While they beholde your chaste conuersion coupled with feare.

3 Whose adorning, let it not bee that outward adorning, of plaiting the haire, and of wearing of gold, or of putting on of apparell:

4 But let it bee the hidden man of the heart, in that which is not corruptible, euen the ornament of a meeke and quiet spirit, which is in the sight of God of great price.

5 For after this maner in the olde time, the holy women also who trusted in God adozned themselves, being in subiection to their owne husbands.

6 Euen as Sara obeyed Abraham, calling him Lord, whose daughters yee are as long as yee doe well, and are not afraid with any amazement.

7 Likewise yee husbands, dwell with them according to knowledge, giuing honor vnto the wife as vnto the weaker vessel, and as being heires together of the grace of life, that your prayers be not hindered.

8 Finally be ye all of one mind, hauing compassion one of another, // loue as brethren, bee pitifull, be courteous,

9 Not rendering euill for euill, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will loue life, and see good dayes, let him refraine his tongue from euill, and his lips that they speake no guile:

11 Let him eschew euill and doe good, let him seeke peace and eniue it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: but the face of the Lord is against them that doe euill.

13 And who is hee that will harme you, if ye be followers of that which is good?

14 But and if yee suffer for righteousness sake, happy are yee, and bee not afraid of their terrour, neither be troubled:

15 But sanctifie the Lord God in your hearts, & be ready alwayes to giue an answer to every man that asketh you a reason of the hope that is in you, with meekenesse, and // feare:

16 Hauing a good conscience, that whereas they speake euill of you, as of euill doers, they may be ashamed that falsely accuse your good conuersion in Christ.

17 For it is better, if the wil of God be so, that ye suffer for well doing, then for euill doing.

18 For Christ also hath once suffered for sinnes, the just for the vniust, that hee might bring vs to God, being put to death in the flesh but quickened by the Spirit.

19 By which also he went and preached vnto the spirits in prison,

20 Which sometime were disobedient, when once the long suffering of God waited in the dayes of Noah, while the Arke was a preparing: wherein few, that is, right soules were saved by water.

21 The like figure whereunto, euen Baptisme, doeth also now saue vs, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Iesus Christ:

22 Who is gone into heauen, and is on the right hand of God, Angels, and authoritties, and powers being made subiect vnto him.

CHAP. IIII.

Hee exhorteth them to cease from sinne by the example of Christ, and the consideration of the generall end that now approacheth: 12 and comforteth them against persecution.

**F**orasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same mind: for hee that hath suffered in the flesh, hath ceased from sinne:

2 That hee no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice vs to haue wrought the will of the Gentiles, when we walked in lasciuiousnesse, lusts, excesse of wine, reuellings, banquetings, and abominable idolatries.

4 Wherein they thinke it strange, that you runne not with them to the same excesse of riot, speaking euill of you:

5 Who shall giue account to him that is ready to iudge the quicke and the dead.

6 For, for this cause was the Gospel preached also to them that are dead, that they might bee iudged according to men in the flesh, but liue according to God in the Spirit.

7 But the end of all things is at hand: bee ye therefore sober and watch vnto prayer.

8 And aboue all things haue feruent charitie among your selues: for charitie // shall cover the multitude of sinnes.

9 Use hospitality one to another without grudging.

10 As every man hath receiued the gifte, euen so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speake, let him speake as the oracles of God: if any man minister, let him do it as of the ability which God giueth, that God in all things may bee glorified through Iesus Christ, to whom bee prayse and dominion for euer and euer. Amen.

12 Beloued, thinke it not strange concerning the fierie triall, which is to try you, as though some strange thing happened vnto you:

13 But reioyce in as much as yee are partakers of Christs sufferings: that when his glorie shall bee reuelled, yee may bee glad also with exceeding ioy.

14 If ye be reproched for // the name of Christ, happy are yee, for the Spirit of glory, and of God resteth vpon you: on their part hee is euill spoken of, but on your part hee is glorified.

15 But let none of you suffer as a murderer, or as a thiefe, or as an euill doer, or as a busy body in other mens matters.

{ Gr. children.

{ Or, leaning to the brethren.

\* Psal. 34. 13.

{ Gr. upon.

\* Eia. 8. 12, 13.

{ Or, reverence.

// Or, with.



16 Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe.

17 For the time is come that iudgement must begin at the house of God: and if it first begin at vs, what shall the end be of them that obey not the Gospel of God?

18 And if the righteous scarcely be saved, where shall the vngodly and the sinner appeare?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their soules to him in well doing, as vnto a faithfull Creatour.

CHAP. V.

1 He exhorteth the Elders to feed their flocks, & the younger to obey, & all to be sober, watchfull & constant in the faith: & to resist the cruel adversary the devill.

The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

¶ Or, as much as in you is.

2 Feed the flocks of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind:

¶ Or, governing

3 Neither as if being lords over Gods heritage: but being ensamples to the flocks.

4 And when the chiefe Shepheard shall appeare, ye shall receive a Crowne of glory that fadeth not away.

5 Likewise ye younger, submit your selues

vnto the elder: yea, all of you be subject one to another, and be clothed with humilitie: for God resisteth the proud, and giueth grace to the humble.

6 Humble your selues therefore vnder the mighty hand of God, that he may exalt you in due time.

7 Casting all your care vpon him, for he careth for you.

8 Be sober, be vigilant: because your adversary the devill, as a roaring Lion walketh about, seeking whom he may deuoure.

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace who hath called vs into his eternall glory by Christ Iesus, after that ye haue suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Siluanus a faithfull brother vnto you (as I suppose) I haue written briefly, exhorting and testifying, that this is the true grace of God wherein ye stand.

13 The Church that is at Babylon elected together with you, saluteth you, and so doeth Marcellus my sonne.

14 Greet ye one another with a kisse of charitie: Peace be with you all that are in Christ Iesus. Amen.

¶ The second Epistle generall of Peter.

CHAP. I.

1 Confirming them in hope of the increas of Gods graces: & he exhorteth them by faith, and good works, to make their calling sure: & whereof he is earfull to remember them, knowing that his death is at hand: & warneth them to be constant in the faith of Christ, who is the true Sonne of God, by the eye witness of the Apostles beholding his Maistie, and by the testimony of the Father and the Prophets.

Simon Peter, a seruant and an Apostle of Iesus Christ, to them that haue obtained like precious faith with vs, through the righteousness of God, and our Saviour Iesus Christ.

2 Grace and peace be multiplied vnto you through the knowledge of God, and of Iesus our Lord.

3 According as his diuine power hath giuen vnto vs all things that pertaine vnto life and godlinesse, through the knowledge of him that hath called vs to glory and vertue.

¶ Or, by

4 Whereby are giuen vnto vs exceeding great and precious promises, that by these you might be partakers of the diuine nature, hauing escaped the corruption that is in the world through lust.

5 And besides this, giuing all diligence, adde to your faith, vertue; and to vertue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godlinesse;

7 And to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charitie.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor fruitles in the knowledge of our Lord Iesus Christ.

9 But hee that lacketh these things, is blind, and cannot see farre off, and hath forgotten that he was purged from his old sinnes.

10 Wherefore, the rather, brethren, give diligence to make your calling, and election sure: for if ye doe these things, ye shall neuer fail.

11 For to an entrance shal be ministered vnto you abundantly, into the euerlasting kingdome of our Lord and Saviour Iesus Christ.

12 Wherefore I will not be negligent to put you alwaies in remembrance of these things, though ye know them, and bee stablished in the present truth.

13 Yea, I thinke it meete, as long as I am in this tabernacle, to stirre you by, by putting you in remembrance:

14 Knowing that shortly I must put off this my Tabernacle, euen as our Lord Iesus Christ hath shewed me.

John. 3. 17

15 Howouer, I will endeavour, that you may be able after my decease, to haue these things alwaies in remembrance.

16 For wee haue not followed cunningly devised fables, when wee made known vnto you the power and coming of our Lord Iesus Christ, but were eye witnesses of his Maistie.

17 For hee receiued from God the Father, honour and glory, when there came such a voyce to him from the excellent glory, This is my beloued Sonne in whom I am well pleased.



were cleane escaped from them, which are  
 wrypped in error,  
 19 Promising vnto them libertie, and are  
 then lettes the seruants of corruption:  
 for of whome soeuer a man is ouercome,  
 euen vnto the same is he in bondage.  
 20 For if they, after they haue escaped  
 from the filthinesse of the woelke, through  
 the knowledge of the Loyde, & of the Sa-  
 uiour Jesus Christ, are yet tangled againe  
 therin, and overcome, the latter ende is  
 woelke with them then the beginning.  
 21 For it had bene better for them, not to  
 haue knowen the way of righteoulesse,  
 then after they haue knowen it, to turne  
 from the holy commandment giuen vnto  
 them.  
 22 But it is come vnto them, accordyng  
 to the true prouerbe, \* The dogge is re-  
 turned to his owne vomit: and, The sow  
 that was walshed, to the wallowing in  
 the mper.

CHAP. III.

See sheweth the impietie of them which mocke at  
 Gods promyses. 7 After what sort the ende of the  
 world shalbe. 8 That they prepare themselves there-  
 unto. 16 Who they are which abuse the writings  
 of S. Paul, and the rest of the Scriptures, 18 Con-  
 cluding with eternall thanks to Christ Iesus.

**T**his second Epistle I now write vnto  
 you, beloved, wherewith I stirre  
 you, and warne you pure myndes.  
 2 To cal to remembrance the woelkes, which  
 were to be before of the holy Prophetes,  
 and also the commandment of vs the Ap-  
 ostles of the Loyde and Saviour.  
 3 This first vnderstande, that there shall  
 come in the last dayes, mockers, which  
 will walke after their lustes,  
 4 And say, Where is the promise of his  
 coming? for since the fathers died, all  
 things continue alike from the beginning  
 of the creation.  
 5 For this they willingly know not, that  
 the heauens were of olde, and the earth  
 that was of the water and by the water,  
 by the woelke of God.  
 6 Wherefore the world that then was, per-  
 rished, overflowed with the water.  
 7 But the heauens & earth which are now,

are kept by the same woelke in store, & refer-  
 red vnto fire agaynst the day of iudge-  
 ment, & of the destruction of vngodly me-  
 8 Dearely beloved, be not ignorant of this  
 one thing, that one day is with the Loyde,  
 \* as a thousande yeeres, and a thousande  
 yeeres, as one day.  
 9 The Loyde is not slacke concerning his  
 promise (as some men count slacknes) but  
 is patient toward vs, and \* woulde haue  
 no man to perish, but woulde all men re-  
 come to repentance.  
 10 But the day of the Loyde will come as  
 a thief in the night, in the which the hea-  
 uens shall passe away with a noyse, and  
 the element shall melt with heate, and the  
 earth with the woelkes, that are therein,  
 shall be burnt vp.  
 11 Seeing therefore by all these things must  
 be dissolued, what manner persons ought  
 ye to be in holy conuersation & godlines,  
 12 Looking for, and halting vnto the com-  
 ming of the day of God, by the which the  
 heauens being on fire, shall be dissolued,  
 and the elements shall melt with heate?  
 13 But where looke for? newe heauens, and  
 a newe earth, accordyng to his promise,  
 wherem dwelleth righteoulesse.  
 14 Wherefore, beloved, seeing that ye looke  
 for such things, be diligent that ye may  
 be found of him in peace, without spot  
 and blamelesse.  
 15 And suppose that the long suffering of  
 our Loyde is saluation, euen as our be-  
 loved brother Paul accordyng to the wise-  
 dome giuen vnto him wrote to you,  
 16 As one that in all his Epistles speaketh  
 of these things: among the which some  
 things are hard to be vnderstande,  
 which they that are vnlerned and vns-  
 table, peruert, as they doe also other  
 Scriptures vnto their owne destruction.  
 17 Ye therefore beloved, seeing ye knowe  
 these things before, beware lest ye be al-  
 so plucked away in the error of the wic-  
 ked, and fall from your owne stedfastnesse.  
 18 But growe in grace, & in the knowledge  
 of our Loyde and Saviour Jesus Christ:  
 to him be glorie both nowe and for euer-  
 more. Amen.

*Psal 90. 4.*  
*Ezek. 33. 11.*  
*1. Tim. 2. 4.*  
 He speaketh  
 not here of the  
 secret and eter-  
 nall counsell of  
 God, whereby he  
 electeth whom  
 he pleaseth him,  
 but of the prea-  
 ching of the Gos-  
 pel, whereby al  
 are called & bid-  
 den to be saved.  
*Mat. 24. 44.*  
*1. thess. 5. 2.*  
*1. Cor. 3. 1. & 16. 1 &*  
*1. Cor. 13. 12.*  
 In quiet con-  
 science.  
*Rom. 2. 4.*  
 Albeit his epi-  
 stles were writ-  
 ten to peculiar  
 Churches, yet  
 they contayne a  
 general doctrine  
 apperteyning to  
 all men.  
 g As no man can  
 demeth the  
 brightness of the  
 sunne because  
 his eie is not a-  
 ble to susteine  
 the clearnesse  
 thereof: so the  
 hardnesse which  
 we cannot some-  
 time compass or  
 perfectly vnder-  
 stande in the  
 Scriptures,  
 ought not to  
 take away from  
 vs the vse of the  
 Scriptures,  
 Or, wreste.

The first Epistle general of Iohn.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doth consist onely in  
 Christ, lest that any man should thereby take a boldnes to sinne, he sheweth that no man can  
 beleeue in Christ, vnlesse he doth endeavour himselfe to keepe his comandements, which thing  
 being done, he exhorte them to beware of false prophets, whom he calleth Antichrists, and to try  
 the spirits. Last of all he doth earnestly exhorte them vnto brotherly loue, & to be ware of deceiuers.

CHAP. I.

2 True witness of the euerglasting word of God. 7 The  
 blood of Christ is the purgation of sinne. 10 No man  
 is without sinne.

**T**hat which was from the  
 beginning, which we haue  
 heard, which we haue scene  
 with our eyes, which we  
 haue looked vpon, and our

handes haue handled of the word of life,  
 2 (for the life appeared, and we haue scene  
 it, and beare witness, and the we vnto you  
 the eternal life, which was with the  
 father, and appeared vnto vs)  
 3 That, I saye, which we haue scene and  
 heard, declare we vnto you, that ye may  
 also haue fellowship with vs, and that  
 together in Christ by saych, should be the sonnes of God.

c Which giueth  
 life and had it  
 himself. Ioh. 1. 4.  
 d Before all be-  
 ginning.  
 e The effect of  
 the Gospell is,  
 that we all  
 being ioyned  
 together in Christ  
 by saych, should be  
 the sonnes of God.

*John 8. 34.*  
*Rom. 6. 20.*  
*Mat. 12. 45.*  
*Hebr. 6. 4. 5. 6.*  
*1. Cor. 10. 26. 27.*  
 Which com-  
 meth by hea-  
 ring the Gos-  
 pell  
 preached.  
 Or, doctrine.

*Prov. 26. 11.*

a For we fall  
 quickly asleepe  
 and forget that  
 which we are  
 taught.  
*1. Tim. 4. 1. 2. Tim.*  
*3. 1. Iude. 18.*  
 b He meaneth  
 them which had  
 once professed  
 Christian religi-  
 on, but became  
 afterward con-  
 temners & moc-  
 kers, as Epicuri-  
 ans & Aethiols.  
 c As touching  
 the beauty ther-  
 of, and things  
 which were cher-  
 ish, except them  
 which were in  
 the Arke.



John 8. 12

f The fruites of our faith must declare whether we be joynd in God or no: for God being the very puritie and light, will not have fellowship with the which lie in sinne and darkenesse. In an euil conscience, & without the feare of God. That is, Christ with vs, and we with our felues. Heb. 9. 14.

1. pet. 1. 19. reuel. 1. 5. 1. King. 8. 46. 2. chron. 6. 36. prou. 20. 9. eccles. 7. 22. i If wee bee not ashamed, earnestly and openly to acknowledge our felues before God to be sinners. Or, doctrine.

our fellowship also may be with the Father, and with his Sonne Iesus Christ. And these things write we vnto you, that your ioy may be full. This then is the message, which we have heard of light, and declare vnto you, that God \* is light, & in him is no darkenesse. If we say that we have fellowship with him, and walke in darkenesse, we lie, and doe not truly: But if we walke in the light as he is in the light, we haue fellowship one with another, and the \* blood of Iesus Christ his Sonne cleaseth vs from all sinne. If we say that we haue no sinne, we deceiue our felues, and trueth is not in vs. If we acknowledge our sinnes, he is faithful and iust, to forgive vs our sinnes, and to cleaseth vs from all vnrightrouesnesse. If we say we haue not sinned, we make him a liar, and his woide is not in vs.

10 If we say we haue not sinned, we make him a liar, and his woide is not in vs.

CHAP. II.

1 Christ is our advocate. 10 Of true loue, and howe it is tried. 18 To beware of Antichrist.

a Christ is our onely advocate and attonement for the office of intercession and redemption are ioyned together. b That is, of the which haue embraced the Gospel by faith in all ages, degrees, and places: for there is no saluation without Christ. c That is, by faith and so obey him: for knowledge can not be without obedience. d Whereby he loueth God: so that to loue God is to obey his worde. Or, doctrine. e When the Law was giuen. f Loue thy neighbour as thy selfe, is the olde commandement taught in the Law: but when Christ saeth, So loue one another as I haue loued you, he giueth a new commandement onely as touching the forme, but not as touching the nature or substance of the precept. Chap. 3. 14.

1 M Babes, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an Advocate with the Father, Iesus Christ, the Iust. 2 And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world. 3 And hereby lues are sure that we knowe him, if we keepe his commandements. He that saith, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him. 4 But he that keepeth his woide, in him is the loue of God perfect in deede: hereby we knowe that we are in him. 5 Hee that saith hee remaineth in him, ought euen so to walke, as he hath walke. 6 Brethren, I write no newe commandement vnto you: but an olde commandement, which ye haue had from the beginning: the olde commandement is the woide, which ye haue heard from the beginning. 7 Againe, a new commandement I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light now shineth. 8 He that saith that he is in the light, and hateth his brother, is in darkenesse vntill this time. 9 He that loueth his brother, abideth in the light, and there is none occasion of euil in him. 10 He that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

11 But hee that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

12 Little children, I write vnto you, because ye cause your sinnes are forgiven you for his Names sake. 13 I write vnto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you, yong men, because ye haue overcome the wicked. 14 I write vnto you, babes, because ye haue knowen the Father. I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the woide of God abideth in you, and ye haue overcome the wicked. 15 I loue not the world, neither the things that are in the world. If any man loue the world, the loue of the Father is not in him. 16 For all that is in the 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 the world. 17 And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer. 18 Babes, it is the last time, & as ye haue heard that Antichrist shall come, ene now are there many Antichrists: whereby wee know that it is the last time. 19 They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs. 20 But ye haue an ointment from him, which is Holy, & ye haue knowen all things. 21 I haue not written vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lie is of the trueth. 22 Who is a lyer, but hee that denpeth that Iesus is Christ: the same is the Antichrist that denpeth the Father and the Sonne. 23 Whosoever denieth the Sonne, the same hath not the Father: he that denieth the Father, hath not the Sonne. 24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father. 25 And this is the promise that hee hath promised vs, euen eternall life. 26 These things haue I written vnto you, concerning them that deceiue you. 27 But the anointing which ye received of him, dwelleth in you: and ye neede not that any man teach you: but as the same that ye haue receiued, and it is true, and is not lying, and as it taught you, ye shall abide in him. 28 And now, little children, abide in him, that when he shall appeare, wee may see his face, and not be ashamed before him at his coming. 29 If ye know that he is righteous, knowe that he which teacheth vnto you, is the holie Ghost and his ministers. Or in Christ. is By this name he meaneth the whole Church of Christ in generall.

the holie Ghost and his ministers. Or in Christ. is By this name he meaneth the whole Church of Christ in generall.

CHAP.

g He nameth al the faithful children, as he being their spiritual Father, attributing to old men knowledge of great things, to yong men strength, to children obedience and reuerence to their gonernours. h For Christs sake. i Or, the deuill. k Or, the deuill. l As it is aduersarie to God. m Ambition & pride. n Which seemed to haue bin of our number, because for a time they occupied a place in the Church. o The grace of the holie Ghost. p Which is christ. q In this Epistle which I nowe write vnto you. r He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth or separateth them, els he that putteth not difference betweene the person of the Sonne, and also he that beleueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias. s Then the infidels worship not the true God.



the earth: and there were voyces, and thunders, and lightnings, and an earthquake:

6 And the seven Angels which had the seven trumpets, prepared themselves to sound.

7 The first Angel sounded, and there followed haille, and fire mingled with blood, and they were cast vpon the earth, and the third part of fires was burnt vp, and all green grasse was burnt vp.

8 And the second Angel sounded, 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 the ships were destroyed.

10 And the third Angel sounded, and there fell a great starre from heauen, burning as it were a lampe, and it fell vpon the third part of the riuers, and vpon the fountaines of waters:

11 And the name of the starre is called Wormewood, and the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel sounded, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the Starres, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an Angel flying through the middelt of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, by reason of the other voyces of the trumpet of the three Angels which are yet to sound.

#### CHAP. IX.

1 At the sounding of the first Angel, a starre fell from heauen, to whom is giuen the key of the botomlesse pit. 2 Hee opened the pit, and there came forth Locusts like Scorpions. 12 The first woe past. 13 The sixe Trumpets sounded. 14 Foure Angels are let loose, that

15 And the first Angel sounded, and I saw a star fall from heauen vnto the earth: and to him was giuen the key of the botomlesse pit.

2 And hee opened the botomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sunne and the ayre were darkened, by reason of the smoke of the pit.

3 And there came out of the smoke locusts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.

4 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheades.

5 And to them it was giuen that they should not kill them, but that they should be tormented five moneths, and their torment was as the torment of a scorpion, when hee striketh a man.

6 And in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like vnto horses prepared vnto battell, and on their heads were as it were crownes like gold, and their faces were as the faces of men.

8 And they had haire as the haire of wo-

men, and their teeth were as the teeth of Lyons,

9 And they had breast-plates, as it were breast-plates of yron, and the sound of their wings was as the sound of charrets of many horses running to battell.

10 And they had tailles like vnto scorpions, and there were stings in their tailles: and their power was to hurt men five moneths.

11 And they had a king ouer them, which is the Angel of the botomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greeke tongue, hath his name, Apollyon.

12 One woe is past, and behold, there come two woes more hereafter.

13 And the first Angel sounded, and I heard a voyce from the foure hornes of the golden Altar, which is before God,

14 Saying to the first Angel, which had the trumpet, Loose the foure Angels which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared for an houre, and a day, and a moneth, and a yeere, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, hauing breast-plates of fire, and of iactnet, and brymstone, and the heads of the horses were as the heads of Lyons, and out of their mouthes issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brymstone which issued out of their mouthes.

19 For their power is in their mouth, and in their tailles: for their tailles were like vnto serpents, and had heads, and with them they doe hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the workes of their hands, that they should not worship deuils, and idoles of gold and silver, and brasle, and stone, and of wood, which neither can see, nor heare, nor walke:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

#### CHAP. X.

A mighty strong Angel appeareth with a booke open in his hand. 6 He sweareth by him that liueth for euer, that there shall bee no more time. 9 Iohn is commanded to take and eate the booke.

10 And I saw another mighty Angel come downe from heauen, clothed with a cloud, and a rainebow was vpon his head, and his face was as it were the Sunne, and his feet as pillars of fire.

2 And hee had in his hand a little booke open: and he set his right foot vpon the sea, and his left foot on the earth,

3 And cryed with a loud voyce, as when a Lyon roareth: and when hee had cryed, seven thunders vttered their voyces.

4 And when the seven thunders had vttered their voyces, I was aboute to write: and I heard a voyce from heauen, saying vnto mee, Seale vp those things which the seven thunders vttered, and write them not.

That is to say, a destroyer.

Or, at.

Psal 115. 4.  
8c 135. 15.



5 And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heauen,

6 And swore by him that liueth for euer and euer, who created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

7 But in the dayes of the voyce of the seventh Angel, when hee shall begin to sound, the mystery of God should be finished, as hee hath declared to his seruantes the Prophets.

8 And the voyce which I heard from heauen spake unto me againe, and said, Come, and take the little booke which is open in the hand of the Angel which standeth upon the sea, and upon the earth.

\*Ezek. 2. 8. and 3. 3.

9 And I went unto the Angel and said unto him, Giue me the little booke. And he said unto me, Take it and eate it vp, and it shall make thy belly bitter, but it shall be irry by mouth sweet as honny.

10 And Iooke the little booke out of the Angels hand, and eate it vp, and it was in my mouth sweete as honny: and aldoone as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesie againe before many peoples, and nations, and kinges, and kings.

CHAP. XI.

3 The two witnesses prophesie: 6 They haue power to shut heauen that it raine not, 7 The beast shall fight against them, and kill them. 8 They lie vnburied, 11 and after three dayes and an halfe rise againe. 12 The second voce is heard. 15 The seventh trumpet soundeth.

And there was giuen me a reed like vnto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein.

2 But the Court which is without the Temple I leane out, and measure it not: for it is giuen vnto the Gentiles, and the holy City shall they tread vnder foot forty and two moneths.

†Or. cast out.

†Or. I will giue vnto my two witnesses, that they may prophesie.

\*Zach. 4. 1. and 11. 14.

3 And I will giue power vnto my two witnesses, and they shall prophesie a thousand two hundred and threetye dayes clothed in sackcloth.

4 These are the two olive trees, and the two candlestickes, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and deuoureth their enemies: and if any man will hurt them, hee must in this manner be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesie: and haue power ouer waters to turne them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall haue finished their testimony, the beast that ascendeth out of the bottomlesse pit shall make warre against them, and shall overcome them and kill them.

8 And their dead bodies shall lie in the street of the great City, which spiritually is called Sodome and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three dayes and a halfe, and shall not suf-

fer their dead bodies to be put in granes.

10 And they that dwell vpon the earth shall reioyce ouer them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell vpon the earth.

11 And after three dayes and an halfe the Spirit of life from God, entered into them: and they stood vpon their feet, and great feare fell vpon them which saw them.

12 And they heard a great voyce from heauen, saying vnto them, Come vp hither. And they ascended vp to heauen in a cloud, and their enemies beheld them.

13 And the same houre was there a great earthquake, and the tenth part of the Citie fell, and in the earthquake were slaine of men seuen thousand: and the remnant were affrighted, and gaue glory to the God of heauen.

†Or. names of men.

14 The second voce is past, and behold, the third wor commeth quickly.

15 And the seventh Angel sounded, and there were great voyces in heauen, saying, The kingdomes of this world are become the kingdomes of our Lord, and of his Christ, and hee shall reigne for euer and euer.

16 And the foure and twenty Elders which saue before God on their seats, fell vpon their faces, and worshipped God,

17 Saying, We giue thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, & the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruantes the Prophets, and to the Saints, and them that feare thy Name, small and great, and shouldest destroy them which destroy the earth.

†Or. corrupts.

19 And the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an earthquake, and great haile.

CHAP. XII.

1 A woman clothed with the Sunne, trauaileth. 4 The great red Dragon standeth before her, ready to deuoure her child. 6 When she was deliuered, she fleeth into the wilderness. 7 Michael and his Angels fight with the dragon, and preuaile. 12 The dragon being cast downe into the earth, persecuteth the woman.

And there appeared a great wonder in heauen, a woman clothed with the Sunne, and the Moone vnder her feet, and vpon her head a crowne of twelue starres.

†Or. signe.

2 And shee being with child, cryed, trauailing in birth, and pained to be deliuered.

3 And there appeared another wonder in heauen, and behold, a great red dragon, hauing seuen heads and ten hornes, and seuen crownes vpon his heads.

†Or. signe.

4 And his taile smote the third part of the starres of heauen, & did cast them to the earth: And the dragon stood before the woman which was ready to be deliuered, for to deuoure her child as soone as it was borne.

5 And shee brought forth a man child, who was to rule all nations with a rod of yron: and her child was caught by vnto God, and to his Throne.

6 And