

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.

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.

f Hee prooueth by the length of time, that their rebellion was most great and intollerable.

7 Remember, and forget not, how thou prouokedst 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 into this place, yee haue rebelled against the Lord.

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

Exod. 24. 18. and 34. 28.

9 When I was gone up into the mount, to receive the Tables of stone, the Tables, I say, of the Couenant 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. 31. 18. g That is, miraculously, and not by the hand of men.

10 Then the Lord deliuered 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.

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 Couenant.

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 soone 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.

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

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.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant 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 prouoked him vnto wrath.

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

20 Likewise the Lord was very angry with Aaron, euen 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, euen vnto very dust: and I cast the dust thereof into the viner, that descended out of the Mount.

22 Also in Taberah, and in Massah, and in Kibroth-hattaanah yee prouoked 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 stubbinnesse 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 auctoritie, 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.

Exod. 34. 28.

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



To circumsise the heart.

Deuteronomie.

To meditate Gods iudgements.

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

3 And I made an Arke of Shittim wood, and helved 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 took 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 Iotbath 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 For without standing, 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 Who 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 hee 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 hoile 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, until 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 Also that ye may prolong your dayes in the land which the Lord sware vnto your fathers, to giue vnto them and to their seed, such a land that floweth with milke and hony.

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 I also will giue raine vnto your land:

a Which wood is of long continuance.

b When you were assembled to receive 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. 49. 7. vnto blessing.

f For all our sins and transgressions, God requirerh 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 34. 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.

1 Ebr. was at their feet.

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

d As by making gutters for the water to come out of the river Nilus so water 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 spiritall 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.

Math. 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:

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

Or, pardon. 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 his way.

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

Or, impudencie.

5 Whereouer 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?

Math. 7.7. and 21.22. Marke 11. 24. Ioh. 14. 13. Or 16. 23. Iam. 1. 5.

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

7 And he within should answer and say, Trouble me not: the doore is now shut, and my children are with mee 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.

Math. 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 euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

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

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

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 heauenly Father giue the holy Ghost to them, that desire him?

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

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

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

Math. 12.25. Marke 3.24, 25.

17 But he knew their thoughts, and said vnto them, Euery kingdom 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 kingdom stand, because yee say that I cast out deuills through Beelzebub?

19 If I through Beelzebub cast out deuills, 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 deuills, 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 liue by 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 utmost parts of the earth to heare the wisdom of Salomon, and behold, a greater then Salomon is here.

32 The men of Ninene that 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 candlesticke, 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. Math. 6. 22. Or, candle. n Because it should 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 word signifieth an entrie or porch before an house

g 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?

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

i More apt to receiue him then it was afore.

k If by infidelitie we turne backe from God, Satan hath greater power ouer vs then he had before.

l He meaneth an infinite number.

m 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.

n Because it should

o Without spot or vice.

be

be

be

be

be

be



Math. 23. 25. p. Christ here requirith two things: first that we come truly by our meat and drinke: and next that we distribute part to the poore: for charitable is the perfection of the Law. *Or, of those that you have.*  
*Or, that which is with and right.*  
 q. He would not breake the very least commandment: before all things were accomplished: but taught them to sticke to the chiefest, and not preferre the inferior ceremonies, which must quickly be abolished.  
 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 remembrance the execrable deedes of your fathers.  
 g. You shew your selues as great hypocrites as were your fathers, making men beleue ye honour God, when ye dishonour him.  
 u. They were more curious to build their graues then to follow their doctrine.  
 Or, earnestly expell them.  
 Gen. 4. 8.  
 2. Chron. 34. 21.  
 x. Because they were culpable of the same fault that their ancestors were.  
 y. They hidde and tooke away the pure doctrine, and the true vnderstanding of the Scriptures.

be light, euen as when a candle doeth lighte the with the brightnesse.  
 37 And as he spake, a certaine Pharise deloughe him to dine with him: and he went in, and sat downe at table.  
 38 And when the Pharise saw it, he marvelled 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 within also?  
 41 Therefore give almes of all those things which are within, and behold, all things shall be cleane to you.  
 42 But woe be to you Pharises: for yee steepe the mint, and the rue, and all manner herbes, and passe ouer judgement 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 uppermost seates in the Synagogues, and greetings in the markets.  
 44 Woe be to you Scribes and Pharises hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, yet crie not.  
 45 When answered one of the eyppoudees of the Law, and said vnto him, Waiter, Thus saying, thou puttest vs to rebuke also.  
 46 And he said, Woe be to you also, ye interpreters of the Law: for yee lade men with burdens grieuous to be borne, and yee your selues touch not the burdens with one of your fingers.  
 47 Woe be to you: for ye build the sepulchres 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 selues, and them that came in, ye forbade.  
 53 And as he said these things vnto them, the Scribes and Pharises began to urge 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 mighte accuse him.  
 They hidde and tooke away the pure doctrine, and the true vnderstanding of the Scriptures.

Name, 10 Blasphemy against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to countlesse care of this life. 32 but to righteousness, almes, watching, patience, wisdom and concord.  
 12 the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocritie.  
 2 For there is nothing couered that shall not be reuealed: neither hid, that shall not be knownen.  
 3 Wherefore whatsoever 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 after 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 five Sparrowes bought for two farthings, and yet not one of them is forgotten before God?  
 7 Yea, and all the haire of your head are numbered: feare not therefore: 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 forgotten him: but vnto him, that shall blaspheme the holy Ghost, it shall not be forgiven.  
 11 And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no thought how, or what thing ye shall answer, or what ye shall speak.  
 12 For the holy Ghost shall teach you in the same hour, what ye ought to say.  
 13 And one of the company said vnto him, Waiter, bid my brother diuide the inheritance 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 couetousnesse: 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 roome 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, eat, 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. 18.  
 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 conscience.  
 Math. 10. 19.  
 marke 13. 11.  
 c. Be not so doubtful that you should be discouraged or distrust.  
 Or, moment.  
 d. Christ chiefly came to be iudged, and not to iudge: notwithstanding he willeth the Christians to be iudges and decide controversies betwix their brethren, 1. Cor. 6. 1.  
 e. Christ condemnech the arrogancie 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.

CHAP. XII.

1. Christ commandeth to attend hypocritie. 4. That we should not iustify man by God. 5. To confesse his



h Because of mans wickedness, which will not beleue God, except hee sweare. i Gods word and oath are two things in him vnchangeable. k He returneth to the comparison betweene Christs Priesthood and the Leuitical, which he had begun in the list 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 lye, 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 certainly into that which is within the vaille, 20 Whether the forerunner is for vs entered in, euen Iesus that is made an high Priest for euer after the order of Melchisedec.

1 Which is in heauen, whither Christ is gone before to prepare vs place.

CHAP. VII.

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

1 **F**or 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 a 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 loines 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 necessitie 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 sprung out 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 endless 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 vnpitiablenesse.

19 For the Law made nothing perfect, but the bringing in of a better hope made perfect, whereby we draw nerre 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 euerslasting 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 hee once, when he 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 conseruated 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 Hee proueth the abolishing as well of the Leuiticall Priesthood, as of the old Covenant by the spirituall and euerslasting Priesthood of Christ, 8 And by the New Covenant.

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 Maiestie in heauens,

2 And is a minister of the Sanctuary, and

g The Law and the Priesthood are both of the new condition: so that both Aarons and Moses Office pertaine 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. Psal. 110. 4. chap. 5. 6.

Or, covenants. Therefore all others are blasphemous, that either make themselves his successors, or pretend any other sacrifice.

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 vnpitiable by reason of our infirmitie. Leuit. 16. 6.

And cannot without blasphemy be said to be offered againe, or else by any creature: for none could offer him, but himselfe.

Not that it

That is, heauen.

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 euerslasting 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. 18. 2. 1. c. The Leuites had commandment to receiue that which Abraham gaue freely to Melchisedec. d Were begotten of Abraham. e The Leuites receiued tithes 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,

That is, heauen.



**b** Which is the body of Christ.  
**c** For else it should be corruptible.  
**d** He prooeth that Christs body is the true tabernacle, and that hee must needs be made man, to the intent that hee might have a thing to offer, which was his body.  
 Exod. 25.40. *altis* 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, command.*  
 Iere. 31.31.  
 rom. 11.27.  
 chap. 10.16.  
**f** That is, when Christ shall remove out sinnes by the preaching of the Gospel.  
**g** Signifying, that there should be no more division, 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 **b** Tabernacle, which the Lord sight, and not **c** man.  
**2** For every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity, that this man should have somewhat also to offer.  
**4** For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts.  
**5** Who serve unto the patene & 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 **e** patene shewed to thee in the mount.  
**6** But now our high Priest hath obtained a more excellent office, inas much as he is the Mediator of a better **f** Testament, which is established upon better promises.  
**7** For if that first Testament had bin faultlesse, no place should have bin sought for the second.  
**8** 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 Juda, a new Testament:  
**9** 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.  
**10** 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:  
**11** And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.  
**12** For I will be mercifull to their unrighteousnesse, and I will remember their sinnes, and their iniquities no more.  
**13** In that he sayth, A new Testament, hee hath abrogate the olde: now that which is dishonoured and waxed old, is ready to vanish away.  
**14** Men shal not in the time of the Gospel be ignorant as they were before, but shall know God much more perfectly through Christ.

CHAP. IX.

**1** How that the ceremonies and sacrifices of the Law are abolished, **12** by the eternitie and perfection of Christs sacrifice.  
**T**hen 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 most holie 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 over 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 service.  
**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 in were offered gifts and sacrifices that could not make **||** holy, concerning the conscience, **||** him that did the service,  
**10** Which only stood in meats & drinckes, and divers washings, and **||** carnal rites, until the time of **||** reformation.  
**11** But Christ being come as he **||** 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 uncleane, 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 serve the living God?  
**15** And for this cause is he the Mediator of the new Testament, that through **||** death which was his body and humane nature, they which were called might receive the promise of eternal inheritance.  
**16** For where a Testament is, there must be the death of him that made the Testament.  
**17** For the **||** Testament is confirmed when men are dead: for it is, yet of no force as long as he that made it, is alive.  
**18** Wherefore, neither was the first ordained without blood.  
 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 only sacrifice hath made holy for ever all them that beleue. **1** Outwardly in the sight of man. **1** Pet. 1.19. **1** John 1.7. **1** resulat. 1.9. **1** m Which of themselves procure death, and are the fruits thereof. **1** Luke 1.74. **1** Rom. 5.6. **1** pet. 3.18. **1** n Made betwene God and Christ, who by his death should make vs heires. **1** Gal. 3.15. **1** o He prooeth that Christ must die, because the covenant or Testament is of none effect without the death of the Testator. **1** p Without the death of beasts that were sacrificed, which signified that Christ would pacifie his fathers wrath with his blood.

**||** Or, Tabernacle.  
**||** Or, ceremonies.  
**a** Not heuently and spirituall.  
 Exod. 26.1.  
 end 26.1.  
**b** That is, on the inward side of the vail, which was hid from the people.

**||** Or, errours.  
**c** For to long as the hie Priest offered once a yeere for his owne sinnes, & 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 els 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.  
**||** Or, 1.6.1.4.  
**||** hum 19.4.  
**k** The Leviticall Priest offered beasts blood, but



**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 66

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 hee 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 hee 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 Onesiphoros, for he ofte refreshed me, and was not ashamed of my chapue; but when he was at Rome, he sought me oute verp dyligently, and founde me. The Lorde graunte vnto hym that he maye fynde merce with the Lorde at that daie. And in howe manpe thynges he myppitred vnto me at Ephesus thou knowest verp well.

The. ii. Chapter.

¶ Like as in the first Chapter, so here he exhorted hym to be constant in trouble, to suffer manfully, & to byde faith in the helofome doctrine of oure Lorde Jesu Christ.

**T**hou therfor my sonne, be stryng in the grace that is in Christ Jesus. And what thynges thou shalt hearde of me, manpe bearing vnto me, the same deliuer to saythfull men, whiche are apte to teache other.

¶ Thou therfor 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.

**R**emember that Jesus Christe beynge of the seide of Dauid, rose agayne from death acordinge to my Gospell, wherewith I suffer trouble as an euill doer, euen vnto bondes. But the worde of God was not bounde. Herefor I suffer all thynges, for the electes sake, that they maye also obtayne the saluacion, which is in Christe Jesus, with eternal glorie. ¶ It is a true sayng, if we be deade wth hym we also shall liue wth hym. If we be paynted, we shall also raygne wth hym. If we denye hym, he also shall denye vs. If we beleue not yett abpdytly he saythfull. He can not denye hym selfe. Of these thynges put them in remembrance, and telke before the Lorde, if they stryue not aboute wordes, which is to no profyte, but to peruerthe the hearers.

Electe.

Soueraignes. Math. x. d. Marc. viij. c. Roma. iij. a

Spincicos. Phylotos.

¶ Studie to shewe thy selfe laudable vnto God a workeman that needeth not to be ashamed dypuyng the worde of trulle in telle. Ingholtly and dayne voyces passe ouer, for they shal encrease vnto greater vngodlynes, and thei wordes shall crete euen as doeth a cancre; of whose number is Symoneos & Phylotos; which as conceyving the truethe haue erred, sayng that the resurreccion is past 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, & are his, & let euery man that calleth on the

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

¶ Likes of poult auoyde, and folowynghynousnes, sayth, loue, & peace, with them that call on the Lorde with pure herte, ffolowynghynousnes, but vblearned questions put from the, remembryng that they do, but geue stryfe. But the seruante of the Lorde must not stryue, but must be peassable to all men, and apte to teache, and one that can suffre the euill in meakenes, and can informe them that resist: of that God at any tyme wpll geue them repentance for to knowe the truethe, that they maye come to thei felices agayne out of the snare of the deuill, whiche are nowe taken of hym at hys wpll.

The. iij. Chapter.

¶ The prophesie of the periculous tyme, seereth ouer hyppocrites in theyr colours, telleth vs what they be within, for all theyr faces outwarde. Persecucion for the gospell.

**T**hou therfor understand, that in the last dayes shall come perous tyme. Tit. iij. a. mes. for the men shall be louers of theyr owne felices couetous, Judes, boasters, proude, curled speakers, dylodent to father and mother, vnthankfull, vnholpe, vnkynde, treuce breakers, subboine falsse accusers, rpatours, fierce despyers of the whiche are good, traitours, heady, hys mynded, greddy vpon voluptuousnes them that more then the louers of God, haunpge a simy thoulde presyptude of Godly lpyunge, but haue denyed the power thereof; and suche abhoare. Of thys sorte are they which enter into houses, & bring into bondage womē laden toth spune which women are lede of diuers lyles, euer learninge, and neuer able to come vnto the knowledge of the truethe.

¶ As Jannes and Jambres with Moyses, euen so do these resist the truethe, me they are of corrupte myndes, and letwde, as cōcertyng the sayth, but they shall preuaple no longer. For thei madnes shall be bittered vnto all men as thei was. But thou halte sene the experyence of my doctrine, sayth of lpyunge, purpolt, sayth, long suffering, loue, patience, perseccions, and afflictions which happened vnto me at Antioche, at Iconium and at Lystra; whiche perseccions I suffered payently. And from them all, the Lorde deliuered me. Yea and all that wpll lye wth God in Christe Jesu, must suffer perseccions. But if euill man and discepuers shall waxe worse & worse 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

halte



The Epistle of S. Paule

1. Petre. i. d. Scrypture.

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

The. iij. Chapter.

¶ We exhorted Timothee to be seruent in the word and to suffer aduers. i. e. maketh mencion of his own death, and byddeth Timothee to me vnto hym.

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

Ther that be seruent, be it in season or out of season. I maye haue no true proue, rebuke, exhort, wpth all long suffering fapth nor lust and doctryne, ffor the tyme wpll come, when to lue Godp they wpll not suffer wthallome doctryne: but after thei owne lustes shall they (whose earnestnes ptych) get them an heape of teachers, & shall turne thei eyes from the truely, and shall be geuen vnto f. blis. But watche thou in all thynges, and suffre aduersitye and do f work of an Euangelist, full p thye offpce vnto f vtmost.

¶ ffor I am now ready to be offered, and the tyme of my departpge is at hande. I haue fought a good fpght, 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 only, but vnto all them that loue hys compage, Make spede to come vnto me at once.

Col. iij. d. Take the fua getlike.

¶ Demas hath left me & hath loued this present worlde, and is departed into Th. flonica. Crescens is gone to Galacia, & Titus vnto Dalmacia. Dnelpe Titus is wpth me. Take Marke and bypge hym wpth the ffor he is necessarpe vnto me, for to minister. And Tychicus 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 dped 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 spilke answerpng, no man asslsted me, but all fouloke me. I praye God that it maye not be layed to thei charges; & Not wthstandpge the Lord asslsted 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 delpue me from all euill doypge, and shall kepe me to his heauenly hpngdome. To whom be prayse for ever and ever, Amen.

vnto Titus.

¶ Salute Paulea and Aquila, and the housholde of Onesiphorus. Crastus abode at Corinthum. Trophimus I left at Myletum speke. Make spede to come before wynter. Euholus greeteth the, and Pudens, and Linus, & Claudia, and all the brethren. The Lorde Jesus Christe be wth thy spypre. Grace be wth you. Amen.

¶ The ende of the seconde Epistle wynten from Rome vnto Timothee, 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 that is needfull for a christian to knowe. In the first Chapter he sheweth what maner of man a byshopps or curate oughte to be: that is to wyse, veruious, and learned, to preache and defend the Gospell, and to confounde the doctryne of traynyng in wooskes and mannes tradycons whiche euer fight agaynst the fapthe, and carpe awaye the consciences ffrom the freedom that is in Christe into the bondage of theyr owne ymaginacions and wauencyngs, as though such thynges 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 bougite wpth hys bloude to be hys proper or peculiar people, to glorifye God wth good workes. In the thyrde he teacheth to honoure temporal rulers, and to obeye them, and yet bypgeth to Christe agaynt, and of the grace that he hath purchasid for vs that no man shoulde thynke that the obedience to paynes lawe is of any other wothe shoulde inlypse vs before God. And laste of all he chargeth to anoynt the conscience and of the heresythes.

The Epistle of Saynet Paule the Apostle vnto Titus.

The first Chapter.

¶ While exhorted Titus to ordeyne presbiter & byshopps in curye cyre, declareth what maner of me they oughte to be that are chosen to that offpce, & chargeth Titus to rebuke suche as wthstand the gospell.

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

1. Timot. i. d.



Elders which Timotheus calleth overseers.

1. Timot. iij. Withops and elders are all cpte as J appoynted the. It may be faute one & an oster chosen to gouerne the congregacō in doctryne & leupage.

Roma. xliij. b

the hope, of eternall lpe, whiche lpe God ꝑ can not lpe, hath prompced before the worlde beganne: but hath opened hys worde, at the tyme appoynted thoroꝝe preachynge whiche preachynge is commytted into me by the cōmaundement of God oure sauoure. To Titus hys naturall sonne in the common faith. Grace, mercp, and peace frō God the father and from the soue Jhu Chulte oure sauoure.

¶ For thys cause left J the in Crete, that thou shouldest performe that whiche was laue hpnge, and shouldest ordeyne elders in euery cite as J appoynted the. It may be faute one & an oster chosen to gouerne the congregacō in doctryne & leupage. ¶ For thys cause left J the in Crete, that thou shouldest performe that whiche was laue hpnge, and shouldest ordeyne elders in euery cite as J appoynted the. It may be faute one & an oster chosen to gouerne the congregacō in doctryne & leupage. ¶ For thys cause left J the in Crete, that thou shouldest performe that whiche was laue hpnge, and shouldest ordeyne elders in euery cite as J appoynted the. It may be faute one & an oster chosen to gouerne the congregacō in doctryne & leupage.

¶ For there are many dysobedient; & talkers of banitye and discepuers of myndes, namely they of the circumcision, whose mouthes must be stopped; whiche peruerse whole houses teachynge thynge whiche they oughte not because of splyth lurre. One beynge of the selues, which was a poete of thep: owne, said: The Creteans are alwayes lyars, euil bestes and slowe heltes. Thys wptnele is true, wherfore rebuke them sharply that they may be founde in the fapth, and not takynge hede to Jewes fables and commaundementes of mā that turne from the true the. Wnto the pure are all thynge pure, but wnto them that are despled and vbeleupynge, is no thynge pure: but even the very myndes and consciences of them are despled. They confesse that they knowe God: but wpth the dedes they denpe hym, and are abhomyable and dysobedient, and wnto all good woikes discommendable.

The. ij. Chapter.

¶ He calleth hym howe he shall teache all degrees how to behaue them selues

Olde men.

Old women.

Young women

Young men.

¶ It speake thou ꝑ whiche becometh wholsome leupynge. That the elder mē be sober, honest, discret, founde in the fapth, in loue, and in pacience. And the elder women lphewple, that they be in such rapmēt as becometh holpnes, not falsse accusars, not geuen to muche dyspkyng, but teachers of honest thynges to make the pong womē sobre mynded, to loue thep husbendes, to loue their chylde, to be dyscret, chaste, huswylp, good & obedpēt wnto thep owne husbendes, ꝑ the word of God be not euyl spoken of. ¶ It is mā lphewple exhort that they be sobre mynded.

¶ About all thynge thew thy selfe an exsample of good woikes wpth in corrupt doctryne wpth honestp, and wpth the whole som worde, whiche canot be rebuke, that he whiche wpth standeth, maye be ashamed, haupng no thynge in pou that he maye dyspuple. The seruantes exhort to be obedpēt wnto thep owne mapsters, and to please in al thynge, not auerpyng agapne, neyther be pphers, but ꝑ they shewe all good fapthfulnes, that they maye do wozshpp to ꝑ doctryne of oure sauoure God in all thynge.

¶ For the grace of God, ꝑ bringeth saluacion wnto al men, hath apered & teacheth vs ꝑ we shoulde denpe vngodlpnes & worldly lustes, and that we shoulde lpe sobre mynded wpth tuoullpe and Godly in this present worlde, to hpnge for that blessed hope and glouous apperpyng of the mpyghte God, and of oure sauoure Jhu Chulte, whiche gaue hym selfe for vs, to redeme vs from al vnryghtuousnes and to pouge vs a peculpat peopel wnto hys selfe, seruētly genē wnto good woikes. These thynge speake, and exhort, f and rebuke, wpth all commaundpng, se that no man desple the.

Seruautes Ephel. vi. a Col. iij. b. i. Petr. h. e.

The. iij. Chapter.

¶ Of the obedience to such as are in authorite. We warneth Titus to beware of folye and vnprospitable questyons.



¶ Worne them that they submytfe them selues to rule and power to obepe the offpces that they be ready wnto al good woikes that they speake euyl of nomā that they be no spghyter, but solte, shewpynge all meakenes wnto all men. For we our selues also in tymes paste, wnto lpe, dysobedient, decepued, in daunger to lustes, and to dypers maners of voluptuousnes, lpyng in malproulnes and enuye, ful of hate, hatpvg one another.

¶ Worne must be obeyed.

¶ But after that the hpnnes and loue of our sauoure God to man warde appered, not of the dedes of righuoulnes, whiche we wrought but of hys mercp he saned vs, by the fountayne of the newe bapth, & wth the renupng of holpe gholt, whiche he shed on vs abundantly, thoroꝝe Jhu Chulte oure sauoure, that we ones iustifped by hys grace, shoulde be hepes of eternall lpe, thoroꝝe hope. ¶ Thys is a true saipng.

¶ Worne must be obeyed.

¶ Of these thynge J would thou shouldest certpfe, that they whiche beleue God, might be dyplygent to go forwarde in good woikes. These thynge are good and prospitable wnto men, folpsh questyons and genealogpes, and braulpng and strepfe aboute the law auopde: for they are vnprospitable and superfluous. ¶ A man that is geuen to herpse, after the spall of the secoude admonicpon auopde, remembryng that he that is suche, is peruered, and spyneth euen damned by hys owne iudgement.



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 determined there to  
winter. Writunge zenas the lawpar and Apol-  
los on the pzo:io:nepe diligentpe, that nothing  
be lackyng vnto the. And let oures also learne  
to excell in good workes as farforth,  
as neede requyrez, that they be not  
vncruceful. All that are with  
me salute the. Grete  
them that loue vs  
in the saythe  
Grace be  
w pou  
all.  
A M S.  
Writen from Nichopolis  
a ctyte of Macedo-  
nia.

The Prologe  
vpon the Epistle of S. Paul  
the Apokle vnto Phyle-  
mon.

**I**n this Epistle S. Paule sheweth  
a godly ensample of chrysten  
loue. Wherein he sheweth Paule  
teachyng Onesimos vnto hym a ma-  
kerly 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 Onesimos. Which thyng per he doeth not woth  
fowre and authority, as he wold myghte haue done,  
but woth of all authority and whatsoeuer  
he myghte of right do, that Philemon myghte  
do iustice towards Onesimos, a  
with great mekenesse & wisdom  
teachyng Philemon to be his  
duye in Christe Iesus.

The Epistle  
of Saynct Paule vn-  
to Phylemon.

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

**I**n the ppylo-  
ner of Iesu Christe  
and brother Timo-  
theus.  
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 woth pou and peace from God  
our father, and from the Lorde Iesus Christe.  
I thanke my God, makyng mention al-  
wayes of the in my prayres, when I heare of  
thy loue and sayth, which thou hast towarde  
the Lorde Iesu, and towarde all saynctes: so  
that the fellowshyppe that thou halte in the

vnto Philemon.

sayth, is fructuall thowth knowledg of all  
good thynges, which are in pou by Iesus  
Christe. And we haue grete ioye, and conso-  
lation ouer thy loue; for by the (brother) the  
sainctes hertes are comforted.  
Wherfore though I be bolde in Christe to  
enioyne the, that which becommeth the; yet  
for loues sake I rather befeche the, though I  
be as I am, euen Paule aged, and now in bo-  
des for Iesu Christes sake. I befeche the for  
my sonne Onesimos, whom I begat in my  
bondes, which in tyme passed was to the vn-  
profitable both to the, and also to me, whom  
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, wothout thy mynde, woulde I do no  
thyng, that the good which spryngeth of it,  
shoulde not be as it were of necessity, but  
wollpyngly.

Wherfore he therfore departed for a season  
that thou shouldest receyue hym for ever, not  
now as a seruaunte, but aboute a seruaunte  
I meane a brother beloued, specially to me;  
but howe muche more vnto the, bothe in the  
flethe and also in the Lorde. If thou count me  
a felowe, receyue hym as my selfe. If he haue  
hurt the, or stoweth the oughte that lape to  
my charge, I Paule haue wryten it w myne  
owne hande, I wyl recompence it. So that  
I do not lape, to the, howe that thou owest vn-  
to me euen thyne owne selfe. Euen so brother,  
let me enioyne the in the Lorde. Comfoute my  
bowelles in the Lorde. Trustyng in thyne obe-  
dyence, I wote vnto the, knowing, that thou  
wylt do more then I saye for. Moreover pre-  
pare me lodgynges; for I trulle thowth the  
healpe of your prayres, I shall be geuen vnto  
you. There salute the Epaphras my felowe  
pysoner in Christe Iesu. Marcellus, Aristarchus  
Demas, Lucas, my helpers. The grace of our  
Lorde Iesu Christe be with poure spryten  
Amen.

Sent from Rome by One-  
simos a seruaunte.

A Prologe to  
the first Epistle of S. Peter.

**I**n this Epistle of Saynct Peter  
wryte to the heathen that are con-  
uerted, and exhorteth them to stande  
faste in the saythe, to graue therein  
and to beare persecucion, thowth all me-  
nes of sufferynge, and also good wo-  
rkes.

In the first he declaryeth the satisfyng of sayntes  
thowth Christes bloude, and comforteth them woth  
the hope of the spere come, & sheweth that we haue  
not deserued it, but that the Propheces prophesied is  
shoulde be geuen vs, and as Christe which redemed  
vs out of synne, all vncleannes is, holpe to be exhorteth  
to leade an holpe conuersation, and he sheweth us  
synne bought and made bypocrytes of a synne in her  
saunte, to take heed that we lose it not agayne tho-  
ugh oure owne negligent.



In the secunde Chapter he sheweth that Christe is the foundacion and head corner stone, wheroun al are builded thowthe fowth, whether it be Jewe or gentyle, and howe that in Christe they are made wyse, to offer them selues to God, as Christe dyd hym selfe, so for the luste of the floure that fygthe agaynst the soule. And fyrste he teacheth them in generall to obey the wyse rulers, and then in speciall he teacheth the seruantes to obey their masters, as they good at hande, and to suffer wronge of them as Christe suffered wronge for vs.

In the thyrde he teacheth the wyse to obey their husbands, yet though they be vnbelievers, and to spare them selues godlye as it becometh holynes. And thereto that the husbands suffer and beare the in synne of their wyues, and lyue according to knowlege woth them. And then in generall he exhorteth them to be softe, courteous, patiente & frendlye one to another, and to suffer for rightyness after the example of Christe.

In the fourth he exhorteth to lye synne and to tame the fleshe woth sobrenesse, watchynge and praye, and to loue eche other, and to knowe that all good graces are of God, and euerye man to heale hys neyghbour woth such as he hath receyued of God, and synallye not to wonder, but to reioyce though they must suffer for Christes names sake, because that as they be here partakers of hys afflictions, so shall they be partakers of hys gloupe to come.

In the fyrst he teacheth the shoppen and prieres howe they shoulde lyue and serue Christes floure: and towarnech vs of the Dewyl, whiche on eury tyme lyes in wait for vs.

# The fyrst Epistle of Sayncte Peter the Apostle.

## The fyrst Chapter.

He sheweth that thowthe the aboundant mercy of God, we are begotten agayne to a true hope, and howe fowth must be tryed, and howe the saluacion in Christe is no newe: but a thinge promysed of olde. He exhorteth them to a godlye conuersacion, for to make as they are nowe borne a newe by the woide of God.

Here Peter (as other true Apostles do) spaketh setteth forth the treasure of mercy whiche God hath bounde hym selfe to geue vs for Christes sake and then our dutie what we are bound to do agayne, of whiche mercy we partake by the resurrection of Jesus Christe from death, to enioye an everlastyng immortal & vnderstanded. And that puttyng not, referueth in heaven for you, whiche are kept by the power of God thowthe fowth, unto saluacion, whiche saluacion is prepared all ready to be shewed in the laste tyme, in the whiche tyme ye shall reioyce, though ye noie for a season



eter an Apostle of Iesu Christe to them that dwell here & there as strangers thowthe out all Pontus, Galacia, Capadocia Asia, and Bithynia, electe by the for knowlege

of God the father, thowthe the sanctifyinge of the spyrte, unto obedience & sprinklyng of the bloude of Iesu Christe.

Grace be woth you & peace be multiplied. Blessed be God the father of our Lord Iesu Christe, whiche thowthe his aboundant mercy begat us agayne unto a true hope by the resurrection of Iesu Christe from death, to enioye an everlastyng immortal & vnderstanded. And that puttyng not, referueth in heaven for you, whiche are kept by the power of God thowthe fowth, unto saluacion, whiche saluacion is prepared all ready to be shewed in the laste tyme, in the whiche tyme ye shall reioyce, though ye noie for a season

(of nede requyre) ye are in heauynesse, thowthe manyfolde temptacion, that poure fowth the ones tryed beynge muche more precyous, the golde that purifyeth (though it be tryed woth fowth) myghte be founde unto laude, gloupe, and honoure, at the apereynge of Iesu Christe to whome ye haue not seue, and yet loue hym, in whome euen nowe, though ye se hym not, yet do ye beleue: and reioyce woth ioye vnderstandeable and gloupeous: receyvinge the ende of poure fowth, the saluacion of poure soules.

Of whiche saluacion haue the Prophetes enquired and searched, whiche prophesied of the grace that shoulde come unto you, searchynge when or at what tyme of the spyrte of Christe whiche was in them, shoulde signifye, whiche spyrte testyfyed before, the passyons that shoulde come unto Christe, and the gloupe that shoulde folowe after: unto whiche Prophetes it was declared, that not unto the selues, but unto us, they shoulde signifye the thynge whiche are nowe shewed unto you of them whiche by the holpe of holste sent downe from heauen, haue preached unto you the thynge whiche the angels desyre to be holde.

Wherefore gyde by the lownesse of your myndes, be sober, and trust perfectlye on the grace that is broughte unto you, by the declaration of Iesu Christe, as obedient chylde, not falsyng your selues unto your old lustes of ignorauce: but as he whiche called you is holpe, euen so be ye holp in all maner of conuersacion, because it is wrytten, We be of euyl hope, for I am holp.

And yf so be that ye call on the father, whiche wothout respecte of person, iudgeth accordyng to euery mannes workes, so that ye passe the tyme of your purgacyon in feare. For as muche as ye knowe howe that ye were not redemed woth corruptible syluer and golde, from your bapne conuersacion whiche ye receyued by the tradicions of fathers: but woth the precyous bloude of Christe as of a lambe vnderstanded, and wothout spotte, whiche was ordeined before the worlde was made, but was declared in the laste tyme for your sakes, whiche by hys meanes haue beleued on God that rapyd hym from death, & glorifyed hym, that poure fowth and hope myghte be in God.

And for as muche as ye haue purgged your soules thowthe the spyrte, in obeying the truth for to loue brotherlye wothout falsyng, so that ye loue one another woth a pure herte feruentlye: for ye are borne a newe, not of mortal seede, but of immortal, by the woide of God whiche spureth, and killeth for euer. For all fleshe is as grasse, and all the gloupe of man is as the floure grasse. The grasse wyddereth, and the floure falleth awaye, but the woide of the Lord endureth euer. And this is the woide whiche by the gospell was preached amonge you.

Woe our workes shall we be iudged: for as the unspurable fowth is, such are the workes by which the fowth is sent. 1. Cor. vi. and vi. d. i. John. i. d. Apoc. i. We be purged frelye in beleyving the truth of Christe for to loue one another. 1. Cor. xiii. 6. Eccl. xiii. 6. Jacob. i. 6



The kynges Epistle

The notes.

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

The.ij. Chapter.

We exhorteth men to take a lpuelpe hope in Christe that Christe is the foundacion wherupon they buyld, and to obeye worldly rulers. Whiche seruantes shoulde be- have them selves towardes them in order. We exhorteth to suffer after the example of Christe.



We be the churches: and obedience of the herte is spiritual sacrifice. Godly sacrifice must be offered to our neighbours for yf thou offerest it to God, thou makest a doleful hym. Isa. xlvij. b. Roma. ix. g. Psal. cxv. d. Mat. xxi. d. Actu. iij. b. Gal. vi. c. Rod. xix. a. Dec. ii. d. Roma. ix. e.

Wherfore take a lpuelpe hope in Christe, and all synners, and all unchaste, and all unclean, and all ungodly, and as new borne babes, desyre that reasonable mylke whiche is without corrupcion that ye may growe therein. If so be that ye have tasted howe pleasaunt the Lorde is, to whome ye come as vnto a lpuinge stone dispensed of men, but chosen of God and precious; and ye as lpuinge stones, are made a spiritual house, and an holpe priesthode, for to offer by spiritual sacrifice, acceptable to God by Jesus Christe.

Wherfore it is contained in the scripture: beholde, I put in Spon an head corner stone, electe and precious: and he that beleueth on hym, shall not be ashamed. Vnto you therfore whiche beleue, he is precious, but vnto them whiche beleue not, the stone whiche the builders refused the same is made the head stone in the corner, and a stone to stumple at, and a rocke to offende them whiche stumple at the word, and beleue not that wherupon they were set. But ye are a chosen generacion, a royal priesthode, an holpe nation and a peculiar people that ye shoulde shewe the vertues of hym that called you oute of darkenes into his marvellous lpght, whiche in tyme past were not vnder mercye, but nowe haue obtayned mercye.

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

Wherfore besoued, I beseeche you as strangers and pilgrimes, abstayne from fleshly lustes, which fight agaynst the soule, and se that ye haue honest conuersacion amonge the Gentyls, that they whiche backbite you as euill doers, maye see youre good workes and praple God in the dape. a of visitacion.

Obedience to rulers.

Submyt youre selves vnto all maner of dynaunce 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 euill doers; but for the laude of them that do wel. For so is the wyll of God, that ye put to slyence the ignorantie of the folyshe men; as fre, and not as haupnge the lybertie for a cloke of malicioulnes, but euen as the seruantes of God, honoure all men. Loue brotherly felowshyp, feare God, and honour the kyng.

Roma. xij. c.

Seruantes obepe your mapsters wyth al

of S. Peter.

feare, not onelye of they be good, and courteous: but also though they be freward. For seruantes, it is thanke worthy of a man for conscience sake, towardes God endure griefe, suffering wrong fully. For what prayse is it, if when ye be wrongfully suffered for your faultes, ye take it patiently? But and if when ye do well, ye suffer wrong and take it patiently, then is there thanke to God.

For here vnto verelye were ye called: for a lpuelpe hope also suffered for vs, leauynge his an ensample that we shoulde folowe his steps, whiche dyd no synne, neyther was there gyle founde in his mouth: whiche when he was reuled, reuled not agayne; when he suffered, he threatened not; but committed cause to him that iudgeth righteously, whiche hym owne selfe bare oure synnes in his body on the tre, that we shoulde be deliuered fro synne, and shoulde lpuie in righteoulnes. Whose stryppes ye were healed. For ye were as shepe gone astray: but are nowe returned to the shepherde and bishop of your soules.

Our calling is to folowe Christe.

1. Pet. ii. c. i. John. ij. a

The notes.

A. Thys dape of visitacion is the tyme whiche God vouchsafeth, by his inspiracions, to call a man to better lpuynge.

Dape of visitacion.

The.ij. Chapter.

Whiche wyues oughte to order the selues toward their husbendes and in theyr apparayle. The duty of men towardes theyr wyues. We exhorteth all men to wyue and loue, and pacyent to suffer trouble, of true baptysme.



Wherfore let the wyues be in subiection to theyr husbendes, as that euen they whiche beleue not the worde, maye without the worde be wonne by the conuersacion of the wyues: whiche they beholde pure conuersacion coupled wyth feare. Whose apparell shall not be outewarde wyth broidered heare, and hangynge on of golde, other in puttynge on of goryuous apparell; but let the herte of man of the harte be vncorrupte wyth a meke and a quyet spryght, whiche spryght is before God a thyng muche set by, for after thys maner in the olde tyme dyd the holpe women whiche trusted in God, tper them selues, and were obedyent to theyr husbendes euen as Sara obeyed Abraham, and called hym Lorde: whose daughters ye are as longe as ye do well, and be not afraid of euery shadowe.

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

1. Timot. ij. c

Gen. xviij. d

Aske wyse men, a. dwel wyth them accordynge to knowledg, greynge. b. honoure vnto the wyse, as vnto the weaker bel- sell, and as vnto them that are hepes also of the grace of lpuie, that youre prayers be not let.

In conclusio n be all of one mynd, one suffer wyth another, loue as brethren, be petyfull

1. Cor. vij. a



Prou. xvij. c  
and. xxi. d  
Roman. xv. d  
i. Thessal. v. d  
I. I. Cor. xiiij. i

petifull, he curteous, not rendring euill for euill, neyther rebuke for rebuke, but contrarie to wylle, blesse, remembryng that ye are therunto called, euen that ye shoulde be heyres of blesyng. If anpe man longe after spse, and loueth to se good dapes, let him refrayne his tonge from euill, & his lippes that they speake not gyle. Let hym in elchue euill and do good, let him seke peare, and ensue it. For the eyes of the Lorde are ouer the rightuous, and his eares are open vnto theyr prayere. But the face of the Lorde beholdeth them that do euill.

Math. v. a

¶ Whouer who is it that wpll harme you, of ye folowe that whiche is good. Not withstanding happ are ye, of ye suffer for ryghtuousnes sake. Feare and feare not though they seme terrible vnto you, neither be troubled, but sanctifie the Lorde God in your hertes. Be ready alwayes to geue an answer to euery man that axeth 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.

Geue reason of your doctrine.

Titum. ij. a

¶ It is better (of the wpll of God be so) ye suffer for wel doing, then for euill doinge. For as much as Christ hath ones suffered for sinners, the tulle for the vniulle, 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 hys dapes of Moe, whyle the arche was a preparing wherin fetwe (that is to saie viij. soules) were saued by water, which signifieth. c. baptisme that nowe saureth vs, not by 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 heauen, aungelles, power, and mighte, subdued vnto him.

Gene. vi. b  
I. I. Cor. xiiij. d  
Luc. xvij. f

The notes.

To dwell wth a wyfe accordinge to knowledge.

a. He dwelleth wth his wyfe accordinge to knowledge, that taketh her as a necessarpe healeser, and not as a bonde seruaunte or a bonde slaue. And of she be not obedient and healesfull vnto hym, endenoureth 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 be strophe more then al the instruccions he can geue, shall edifie.

To geue honour to the wyfe.

b. Erasmus in his annotacions, noteth out of Sainet Jerome, that this honoure is not the bowpunge wth the knees, nother the decking wth gold and pacious stones, neither yet the settinge of the in the upper teates & 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, of 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.

c. 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 be ware that no man suffer 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 sphe wise wth the same mynde: for he which suffereth in the fleshe ceaseth from synne, that he hence forwarde shoulde lye as muche tyme as remapneth in the fleshe, not after the lustes of men, but after the wpll of God. For it is sufficient for vs. y. we haue spent the tyme that is past of the tyme, after the wil of the Gentiles, walking in wantonnes, lustes, drunkennes, in eatinge, drinkinge & in abominable Idolatrie.

¶ We must be partakers in sufferinge of we wpll haue our parte wth hym in his glorie. I. I. Cor. xiiij. e

¶ And it semeth to them a straunge thinge, that ye runne not also wth the vnto the same excellence 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. a. vnto the dead that they shoulde be iudged sphe other men in the fleshe, but shoulde lye before God in the spirite. The ende of al thinges is at hande.

¶ Be ye therfore discrete and sober, that ye maye be apt to prayere. But aboute all thinges haue seruente loue among you. For loue couereth the multitude of synnes. Be ye herberous one to another, & that without grudginge. As euery man hath receyued y. gifte, 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 wppre, let hym do it as of the habilitie, whiche God ministrerth vnto hym. That God in all thinges maye be glorified throuwe I. I. Cor. xiiij. f

¶ Hate maketh sinne of euery tryckle, but loue loketh not on small thinges, but suffereth all thinges.



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 nowe 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 glory appereth, ye maye be merced and glad.

If ye be railed vpon for the name of Christ, happye are ye. For the spiryte of glorye, and the spiryte of God resteth vpon you. And therfore 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 thiefe, 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 vs, 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 will of God, commit their soules to him with wel doing, as vnto a fapthfull creator.

If the foundations of God must be all shrouged, & none may be saved, but shew the same spirit, Christ went thowto, what shall the damnation of the disobedient, and unbelievers be?

The notes.

a. Certaine learned expositors vnderstande this, and that in the Chapter going before, concerninge, preachinge to the spirites, to be all one thinge. And that the meanninge of both is none other, but that the strenght of Christes passion was such, that it louled the spirites of the fapthfull, whiche were departed, before that tyme, and brought them into such consolacion as they nowe haue. Whiche no doubt is greater then that was, by as much as the prisoner reioyleth more, when he seeth his sele payed, and his Ironnes taken of hym, and loketh daylye to be decked wth 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 loke for the day of iudgement, wher the incorruptible crowne of gloupe shall be geuen vnto them, that both body and soule maye lye for ever in the most sayfull presence of Godheade.



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 glory that shall. Parishes the be opened, so that ye see Christes Rothe, whiche hath whiche 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 sayle lotte, thy lucre, but of a good minde, not as though chance as ye were Cordes ouer the parish, but that ye electron is be an ensample to Christe. And when Christe to preache shephearde that appere, ye shall receiue an incorruptible crowne of gloupe.

If the wyle ye longer submit your selues vnto the elder. Submit your selues euery man, one to another, knyt your selues together in towlines of mynde. For God resisteth the proude & geueth grace to humble. Submit your 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 deuyll as a roaringe Lyon walketh aboute, seekinge whom he may deuoure, who resisteth. Fall in the fapth remembryng, that ye do but fulfill the same afflictions, whiche are appointed to your brethren that are in the worlde.

The God of all grace, whiche called you vnto his eternal glory 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.

If S. P. Splanus a fapthfull brother vnto you (as I suppose) haue I wpten brek, exhortinge and testyfyng howe that this is the true grace of God wherin ye stande. The euangelists, companions of your election, that are of Babylon, salute you, and saye.

Peace be wth you all, whiche are in Christe Jesus.

The

The v. Chapter.

A speciall exhortation for all bishoppes or poppes to feed the flocke of Christ, and what they duety is, and what reward they shall haue if they be diligent. It exhorteth youe psones to submit their selues to the elder, to lye one to loue another, to be sober and watch, that they maye see the comyng.



# THE FIRST EPISTLE generall of PETER.

## CHAP. I.

*He bleſſeth God for his marvellous ſpirituall 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.*

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

2 Elec't, 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 revealed in the laſt time:

6 Wherein yee greatly reioyce, though now for a ſeaſon (if need be) yee are in heavineſſe 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 having not ſcene, 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 revealed, 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: † Gr. perſiſtly.

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. \* Leuit. 11. 44 and 19. 2. and 20. 7.

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 vnſained 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 ſtoure of graſſe: the graſſe withereth, and the ſtoure thereof falleth away. // Or, for vs.

25 But the word of the Lord endureth for euer: and this is the word which by the Goſpel 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.*

**W**herefore laying aſide all malice, and all guile, and hypocriſies, and enuies, and euill ſpeakings,



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,

*Or, ye 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.

*Esa. 8. 6. ch. 1. 18. 22. 1st. 21. 42. 1st. 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.

*Or, in an war.* 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,

*Esa. 8. 14.* 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. a church people. 2. vertues.* 9 But yee are a chosen generation, a royall 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:

*1st. 2. 23.* 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.

11 Dearly beloved, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts, which warre against the soule,

*1st. 2. 11.* 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.

13 Submit your selues to euery ordinance of man for the Lords sake, whether it bee to the King, as supreme,

14 Or vnto governours, as vnto them that are sent by him for the punishment of euill doers, and for the praise of them that doe well.

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

*1st. 2. 13.* 16 As free, and not vsing your libertie for a cloake of malicioufnesse, but as the seruants of God.

*1st. 2. 17.* 17 || Honour all men. Loue the brotherhood. Feare God. Honour the King.

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 *|| Or, thank.* with God.

21 For euen hereunto were yee called: because Christ also suffered || for vs, leaving *|| Some read, vs an example, that yee should follow his steps:* 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 *|| Or, committed* himselfe to him that iudgeth *|| Or, committed* righteously. *|| Or, committed* the cause.

24 Who his owne selfe bare our sinnes in his owne body || on the tree, that wee being *|| Or, 14.* dead to sinnes, should liue vnto righteoufnesse, by whose stripes ye were healed.

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, 2. 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 *† Or, daughters* as ye doe well, and are not afraid with any amazement.

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 declarerh also the benefits of Corſſe toward the old world.

Likewise, 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 yee 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 himselfe be 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 terror, 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 bee 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 and that now approacheth: 12 and comforteth them against persecution.

As much 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 above all things haue feruent charitie among your selues: for charitie // shall couer 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 praye 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. vpon.

{ Eia. 8. 12, 13.

{ Or, reuerence.

{ Or, will.



16 Pet 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: 2 to resist the cruel adversary the deuill.

The Elders which are among you Exhort, who are 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 ouer Gods heritage: but being ensamples to the flocks.

4 And when the chiefe Shepheard shall appeare, ye shall receiue 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 deuill, 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, stabilish, strengthen, settle you.

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

12 By Siluanus a faithfull brother vnto you (as I suppose) I haue writtten 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: 2 he exhorteth them by faith, and good works, to make their calling sure: 3 whereof he is earfull to remember them, knowing that his death is at hand: 4 And 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 Prophet.

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 olds finnes.

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

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

12 Wherefore I will not be negligent to put you alwayes in remembrance of these things, though ye know them, and be 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 alwayes in remembrance.

16 For wee haue not followed cunningly devised fables, when wee made knowne 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 wrapped 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 world, through the knowledge of the daye, & of the Saviour Jesus Christ, are yet tangled againe therein, and overcome, the latter ende is worse 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, according to the true prouerbe, \* The dogge is returned to his owne vomit: and, The sow that was washed, to the wallowing in the mper.

CHAP. III.

See sheweth the impietie of them which make at Gods promises. 7 After what sort the ende of the world shall be. 8 That they prepare themselves thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 Concluding with eternall thanks to Christ Jesus.

**T**his second Epistle I now write vnto you, beloved, wherewith I stirre you, and warne you pure mindes.

2 To cal to remembrance the wordes, which were tolde before of the holy Prophetes, and also the commandment of vs the Apostles of the Lord 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 worde of God.

6 Wherefore the world that then was, perished, overflowed with the water.

7 But the heauens & earth which are now,

are kept by the same worde in store, & reserved vnto fire agaynst the day of iudgement, & of the destruction of vngodly men.

8 Dearly beloved, be not ignorant of this one thing, that one day is with the Lord, \* as a thousande yeeres, and a thousande yeeres, as one day.

9 The Lord is not slacke concerning his promise (as some men count slacknes) but is patient toward vs, and \* would haue no man to perish, but woulde all men to come to repentance.

10 But the day of the Lord will come as a thief in the night, in the which the heauens shall passe away with a noyse, and the element shall melt with heate, and the earth with the workes, 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 hastning vnto the coming 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 wee looke for \* newe heauens, and a newe earth, according 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 Lord is saluation, euen as our beloved brother Paul according 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 vnstable, 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 also plucked away in the error of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, & in the knowledge of our Lord and Saviour Jesus Christ: to him be glorie both now and for euer more. Amen.

Psal 90.4.  
Ezek. 33.11.  
1. Tim. 2.4.  
d He speaketh not here of the secret and eternall counsell of God, wherby he electeth whom it pleaseth him, but of the preaching of the Gospell, wherby all are called & bidden to be saved.  
Mat. 24.44.  
1. Thess. 5.2.  
1. Cor. 3.3. & 16.13  
1. Ia. 6.5. 17. & 66.  
22. 2. Cor. 11.1.  
e In quiet conscience.  
Rom. 2.4.  
f Albeit his epistles were written 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 eye is not able to susteine the clearnesse thereof: so the hardnesse which we cannot sometime compass or perfectly vnderstande in the Scriptures, ought not to take away from vs the vse of the Scriptures.  
Or, wrest.

a For we fall quickly asleepe and forget that which we are taught.  
1. Tim. 4.1. 2. Tim. 3.1. Iud. 18.  
b He meaneth them which had once professed Christian religion, but became afterward conuincers & mockers, as Epicurians & Acheilists.  
c As touching the beauty thereof, and things which were therein, except them which were in the Arke.

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 enaueour himselfe to keepe his comandements, which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to try the spirits. Last of all he doth earnestly exhort 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, (for the life appeared, and we haue scene it, and haue witness, and the we vnto you the eternal life, which was with the father, and appeared vnto vs)

3 That, I say, which we haue scene and heard, declare we vnto you, that ye may also haue fellowship with vs, and that together in Christ by sayth, should be the sonnes of God.

c Which giueth life and had it in himself. Ioh. 1.4.  
d Before all beginning.  
e The effect of the Gospell is, that we all being ioyned together in Christ by sayth, should be the sonnes of God.

a That is, Christ God eternally.  
b That is, Christ being man.



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.

g In an euil conscience, & without the feare of God.  
h That is, Christ with vs, and we with our selues.

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

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 him, 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 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 selues, 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 word 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, doctinne.

e When the Law was giuen.

f Loue thy neighbour as thy selfe, is the olde commandment taught in the Law: but when Christ saeth, So loue one another as I haue loued you, he giueth a new commandment 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 commandments. He that saith, I knowe him, and keepeth not his commandments, is a liar, and the trueth is not in him.

4 But he that keepeth his worde, 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 walked.

6 Brethren, I write no newe commandment vnto you: but an olde commandment, which ye haue had from the beginning: the olde commandment is the worde, which ye haue heard from the beginning.

7 Againe, a new commandment 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 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.

11 If ye know that he is righteous, knowe that hee which doeth righteously, is the holy Ghost and his ministers. // Or in Christ. // By this name he meaneth the whole Church of Christ in generall.

12 Little children, I write vnto you, because ye knowe 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 word 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, eue now are there many Antichrists: whereby wee knowe that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they 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, which 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.

21 Who is a lyer, but hee that denieth that Iesus is Christ: the same is the Antichrist that denieth the Father and the Sonne.

22 Who soeuer denieth the Sonne, the same hath not the Father: he that denieth the Father, hee hath not the Sonne.

23 Let therefore abide in you the 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.

24 And this is the promise that hee hath promised vs, euen eternall life.

25 These things haue I written vnto you, concerning them that deceiue you.

26 But the anointing which ye received of him, dwelleth in you: and ye neede not that any man teach you: but as the same which ye haue heard of the Father, and it is true, and is not lying, and as it taught you, ye shall abide in him.

27 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.

28 If ye know that he is righteous, knowe that hee which doeth righteously, is the holy Ghost and his ministers. // Or in Christ. // By this name he meaneth the whole Church of Christ in generall.

29 If ye know that he is righteous, knowe that hee which doeth righteously, is the holy Ghost and his ministers. // Or in Christ. // By this name he meaneth the whole Church of Christ in generall.

30 If ye know that he is righteous, knowe that hee which doeth righteously, is the holy Ghost and his ministers. // Or in Christ. // By this name he meaneth the whole Church of Christ in generall.

31 If ye know that he is righteous, knowe that hee which doeth righteously, is the holy Ghost and his ministers. // Or in Christ. // By this name he meaneth the whole Church of Christ in generall.

32 If ye know that he is righteous, knowe that hee which doeth righteously, is the holy Ghost and his ministers. // Or in Christ. // By this name he meaneth the whole Church of Christ in generall.

CHAP.

g He nameth of 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. // Or, the deuill. // Or, the deuil. i As it is aduersarie to God. l. 1. 4. k To live in pleasure. l Wantonneffe, 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 holy 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.

1. 4. k To live in pleasure. l Wantonneffe, 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 holy 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.

1. 4. k To live in pleasure. l Wantonneffe, 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 holy 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.

1. 4. k To live in pleasure. l Wantonneffe, 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 holy 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.

1. 4. k To live in pleasure. l Wantonneffe, 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 holy 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.

1. 4. k To live in pleasure. l Wantonneffe, 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 holy 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.

1. 4. k To live in pleasure. l Wantonneffe, 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 holy 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.

1. 4. k To live in pleasure. l Wantonneffe, 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 holy 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.

1. 4. k To live in pleasure. l Wantonneffe, 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 holy 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.

1. 4. k To live in pleasure. l Wantonneffe, 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 holy 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 fourth 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, 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 were bound.

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 iron, 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. || That is to say, a destroyer.

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 brimstone, and the heads of the horses were as the heads of Lyons, and out of their mouthes issued fire, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the brimstone, and by the brimstone 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 devils, and idoles of gold and silver, and brasie, and stone, and of wood, which neither can see, nor heare, nor walke: Psal 115. 4. & 135. 15.

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

#### CHAP. X.

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

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 about 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.



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

6 And sware by him that liueth for euer and euer, who created heauen, and the things that therein are, and the earth, 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 seruants the Prophets.

8 And the voyce which I heard from heauen spake unto me againe, and said, Goe, 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 up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honny.

10 And Iooke the little booke out of the Angels hand, and eate it up, 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 tongues, 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 voice 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 leaue 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.

†Gr. 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 threetye dayes and a halfe, and shall not suf-

fer their dead bodies to be put in graues.

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 threetye 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.

†Gr. names of men,

14 The second voice 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 seruants 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 as 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