Old English Bibles

From the Fourteenth Century Wycliffite Bibles to the Seventeenth Century King James Bible



James A. Fowler

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from the fourteenth century Wycliffite Bibles to the Seventeenth century King James Bible

Written and compiled by

James A. Fowler

Published by

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FROM THE FOURTEETH CENTURY WYCLIFFITE BIBLES TO THE SEVENTEETH CENTURY KING JAMES BIBLE

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PREFACE

The scriptures used in the Judeo-Christian tradition had been translated from their original Hebrew and Greek sources into many other languages prior to being translated into the English language. The English language evolved (as all languages do) from Anglo-Saxon dialects utilized primarily in the British Isles from the sixth to the eleventh centuries. Pre-English or Old English (prior to the Norman conquest of England in 1066) translations of biblical portions (Psalms and Gospels) first appeared as "glosses," when a scribe would write the Anglo-Saxon words next to the Latin words in a manuscript, and later as independent documents. The Lindisfarne Gospels (950-970) are an example of a Northumbrian dialect gloss on a Latin manuscript of the four gospels.

The development of the English language into what is called Middle English (c. 1066-1500) is best characterized by the well-known works of Geoffrey Chaucer (1343-1400), wherein a definitive written language takes form for the first time, though numerous dialects were still prevalent. The Wycliffite versions of the Bible (1382, 1388) prompted by the preaching of John Wycliffe, and implemented by Nicholas Hereford and John Purvey, are the best examples of the scriptures translated into Middle English.

The Wycliffite translations of the Bible are the first to be included in this volume, which is designed to allow readers to see and read facsimile reproduction pages from eleven (11) different translations of the Bible into early English. These translations span a period of time from the fourteenth century Wycliffite Bibles to the seventeenth century King James Bible. Apart from the Middle English translation of Wycliffe and his associates, the translations included in this volume are from a period of time that has been referred to as Pre-modern or Early-modern English (c. 1500-1800) when word-usage and spelling of the written English language had not yet been standardized. Gutenberg's invention of printing with moveable type in the mid-fifteenth century (c. 1455) produced a technological revolution allowing bibles to be mass-produced, but the labor-intensive procedures of type-setting and printing each page by hand led to a multitude of printed variances in these early bibles.

Each of the following eleven chapters will begin with an historical synopsis of the details and date of the publication of the particular translation being considered, with brief biographical information about the translators. Sample pages from each translation will then be reproduced in true facsimile form. Some readers will find these very difficult to read, but will hopefully come to appreciate what the people of earlier centuries endured in order to read the scriptures in their own language. The digital images available for some of these early Bibles are less than perfect, but will serve to give the reader an idea of what the pages of these early texts looked like. In most cases the sample pages will include the first two pages of the Gospels of Matthew, Mark, Luke and John, the Acts of the Apostles, the epistles of Romans and Hebrews, and the Apocalypse of John.

Some of these translations were originally printed as large folio volumes (as large as 17 inches) and have been reduced to fit on the 8.5x11 pages of this volume. Others are reproduced at their original size, while still others have been increased for easier readability. Information concerning sizing will be provided in each chapter.

May these pages prove to be informative and enjoyable ...

James A. Fowler 2010

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Bibles

translated by

John Wycliffe

and his Lollard followers

The first Bibles in the English Language in hand-written manuscripts

WYCLIFFITE MANUSCRIPT BIBLES

THE FIRST BIBLES WRITTEN IN THE ENGLISH LANGUAGE

John Wycliffe (also spelled Wyclif, Wycliff, Wiclef, Wicliffe, or Wickliffe) was born about 1324. His family was long settled in Yorkshire, centered around Wycliffe-on-Tees. Wycliffe pursued an avid interest in Biblical studies, and between 1366 and 1372 he became a Doctor of Divinity, lecturing on systematic divinity and writing his *Summa Theologica*.

Wycliffe's theology was greatly influenced by Augustine, and his ecclesiology adapted from William of Occam. His preaching contained a strong belief in the "invisible" church of the elect, rather than in the "visible" Church of Rome. Appalled at the abuse of church finances, his fundamental belief was that the Church should be poor, as in the days of the apostles. Wycliffe aimed to do away with the existing hierarchy and replace it with the "poor priests" who lived in poverty, were bound by no vows, had received no formal consecration, and preached the simple Gospel to the people. These itinerant preachers spread the teachings of Wycliffe. Two by two they went, barefoot, wearing long dark-red robes and carrying a staff in the hand, and they passed from place to place preaching the gospel. The bull of Gregory XI impressed upon them the name of "Lollards," intended as an opprobrious epithet, but it became to them a name of honor. The term "Lollards" is likely derived from the Dutch word *lollaerd* signifying a "mutterer" or a "mumbler" who did not speak in Latin (the language of academia and the church). Even in Wycliffe's time the "Lollards" had an extensive popular influence in England.

Wycliffe preached in both Latin and English, and he supported the idea of producing an English version of the Bible to allow English-speaking Christians to develop their doctrinal teaching from the Scriptures. Although often given credit for the first translation of the Bible into English, it is now generally thought that Wycliffe was not solely, perhaps only indirectly, responsible, involved only in translating the gospels of the New Testament. Nonetheless, he certainly inspired his followers to undertake the project, and his name will forever be conjoined with the two major Wycliffite manuscript versions (1382 and 1388) of the late fourteenth century. Nicholas Hereford is likely the chief translator of the early (1382) word-for-word English

translation from the Latin Vulgate, but at least five different hands are evident in the original copy preserved at the Bodleian Library. Within a few years after Wycliffe's death (1388), his successor, John Purvey, revised the early version using fewer Latinisms and more idiomatic English language to make it more readable. Many hand-written manuscript copies of the Wycliffite Bibles were copied for the people desirous of reading the Bible in their own language. In fact, more copies of these Bibles (approximately 235) remain to this day than any other medieval text in English.

The Roman Catholic authorities were quite vexed at John Wycliffe's audacity to question the authority of the papacy, reject transubstantiation, and translate the scriptures into the vulgar vernacular of the people. After publishing his repudiation of transubstantiation in 1381, he was summoned before a synod in Oxford in November of 1382. Although he had suffered a stroke, he defended his teaching, was not charged with heresy, and returned to his home in Lutterworth where he died December 31, 1382.

The Lollard movement continued, and the Wycliffite manuscript Bibles continued to be produced. The church authorities felt obliged to take action. The Anti-Wycliffite Statute of 1401 declared persecution for Wycliffe's remaining followers. In 1408 Archbishop Arundel convened a conference that issued the "Constitutions of Oxford" attempting to reclaim authority in all ecclesiastical matters, specifically naming John Wycliffe in a ban on certain writings, and noting that translation of Scripture into English is a crime punishable by charges of heresy. The Council of Constance (May 4, 1415) declared Wycliffe a "stiff-necked heretic" under the ban of the Church. It was decreed that his books be burned and his remains be exhumed and "scattered far from any burial place of the church." The exhumation was carried out in 1428, when, at the command of Pope Martin V, his remains were dug up, burned, and the ashes cast into the River Swift, which flows through Lutterworth.

Historical evaluation of his endeavors have led to the appellation of Wycliffe as "the Morning Star of the Reformation," having espoused many of the tenets that were more fully developed in the Protestant Reformation of the sixteenth century.

Permission to use the following copyrighted images from a Wycliffite New Testament has been graciously granted by Dr. Donald Brake. These were previously published in a reproduction of a Wycliffe New Testament, copyrighted 1986. These images are slightly larger than the originals.

4

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tanoon be depice bem it ver lefte sebede her fabit in ye boot lisip hurd ferusitis: and per fuelen hoin/And ver entrien m to ca farnati, and anoon in ye labatis he zele m to ve lynagoge: and tautehem/z ver Wonderden in his techning/for he truste hem: as he pat hadde policer a not as Carbis and in velynagoge of he was aman man undeenefunt. and he miete out Heide Ishar to us a to yee you in of nagareths halt you come to diffire us v Boot pat you art ve hook of god/and the pretenede hom fleide 'iser toube and go out of ve ma and was tempted of Cathanas / tye undene fourt to beeidinge hom and amnge languet ums: isente out fro hom | talle men isondieten lo yat per courte isip one hem ale and leiden what ving 18 y18 lishert nelve todi me 18 visifor in polber he commi dry to undene tuning: 2 yer over en to him and ve tame of him isente fory anoon in to all yearn tre of gable/2 amoon perzectout of ve tinagoge and tam in to ve hous of comount tof andrew 16th 18mice \$ 100m the moon of Comounts Ing lay figh mile ucus and anoon you feren to hy of hir and he cam ny favorice burt ishāne he haddetake im hond: anoon ye feuer lefte hit? and Cheferucte hem/zutithane pecuetid ibas come a petimelbas goon wit-perbroin

te a wif in onv time nev thil been: and he biede in bethony At yer Cooze geer & fourtene and was ful of ye hook gooth tibliane pe golicis ibervibit ten bi mathen in indees bi mark metalie: luk bething of ye hoof good ibroot previs golpel in veritiers of saye, ye moot ned of this tranel mas yis pat pe man ned of auft landie be apputo tenyful grekis: bi alle pijetis pat god Chulde corne i fleildy par 18- to Cehette bi alle mbe tis: yet of Conide be god t man togile left anfte grekis token hede to ve fablis of ie Bio: tiberen holden idefire a Loone of montes laise/4 Luk tranches left er pei iveredif lepued befablis bi fablis of eretime a foued active and fellen auber fro trenpe; p18 luk bigyney at ye concep non and naturity of won vaptat:+ discriner ye nati unte i baptym a prechyng of and the occurry a en talcenhou. here biginer vegotiel of hik

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Beginning of the Gospel of Luke

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pe vertu of helia he talalt ne ve her tis of ye fadus m to . d perones . t men out of pe bile uene to ye midence of milt men to make redi a plityu ple to pelozdizzadjanelei te to ve augel, wherof Idal y litte vis/for v am elde: tamp une hay gon for in to hir daves and veammel antiberrie + feite to hy/for y am gabriel pat Aondo ng bifore god: to Ani Cent to pec to weke to enangehie to vee veleyingisit lo you Chalt be doube a vou Schalt not mois weke til mto ve dan in 16th ch pele y nigistr mile bedon: for you hast not bilened to my 1802d18- Ush the familen be fulfilled in her tyme/tycumiersasabidi gezacari: 2 yei 16 onderde pt he tarretem ve templesthe zede out ampite not fueke to hem: + per knelben pat he hadde fevu a viliou m ve temple; and he bikenede to Trem: the disellide thille wit ve Ednor isas don ishane pe dies of ins office iseren fulfilled: he isente in toins yous/aff velednes chila veth ingibne confequed: modern frue mouems 7 feite for to pelord dite to mor their be born of peer that be m vedanes mishehebeb helde to take albeg my rep

of among me borive firte money ve augel gabael was Cent tro god: mi to a atee of ga hic ichos nanic isas nazareth to a maidyn Beddid to aman: Telios hance is as to ceph of pe hous of annot ve name of ve maidii ibas marrettve angel entrice to mr: t leid heil ha of grace ve loed be 1814 yee blethd be you among Ibymen and ishane Cehe hadde herd the 1688 trobbd in Ins 16020 27 your te ibhat man falutanon visibal and ye migel coide to har ne dee de not you marre for you haft foildu grace anentis godilo you Chalt confeque in isombe-a Chalt bere a Cone: 4 you Chalt depe he name ihr, visidial begreet: the tand be devid ve Congof ve mache/And ve load god Capal zone to hom ve leet of daind me fadure he lchal reg ne mye hous of iambibyou ten enderand of ma relaine (dial be noon enderand mane tende to ve anigel, on what ma ner chal yis ying be con: for p knolbe not mans and pe aungel andberrde: + feite to hu, ve hook good that come fro a vonemito yee: and ye utiof ve much con out that the vee and yer too yat hook ymg pat riemo ve tone of godi a to etta beth y tofon: and Cone also hay

Too

pe biguning ibas ve Juord & he irong irus at god and god was ye bood עוושוועקשוע זעווו פאשו פוע lat god alle ymgis iberen mand in him: + 16m oute from was mad no ying vat ynig pat ibas inmo m him: isas infand yong isas velist of men t velist Cary Pucy m derknedis: 1 derknedis mmphendiden nort a malbas cut frogod: to ishorn ye name lless woon yrs man cam i to witheffing pat he coulde bere untuelling of ye lizt pat alle men Chulce vilene in hym he was not ve hit. but pathe idulle vereibit ncling of velist persasa up hat: 18 may hatney erhe man pat comey ito vis 180 rid he was mye isoid and pelboild ibas mad bi hora pelborio knelb hom notifie mm in to insolvine pringis: And hile rellevinede hom not but hou many on reflevire on him: he jat to hem will er to be mand pelones of god-tohem pat bilenede m hisname weighth not of bloodisnes of pensile of fle ild nev of ve wille of man: but ben born of god and pe Bond was mand man; and dibelide among vs71befau . Levu ve glome of hym: As ve

glozie of ve son bigetii lone: of ve fadurful of grace tof treme Floon bern lennel fyug of him: and arey fery vis is ishorn y leide he pat Chal come alm me is mad bifor me: for he isas tofor me. and of ye plente of hymilie alle han taku and grace for grace for ve lalbe was zoun bimoiles: but grare their एर 18 मासी के भी में दार से गाठ मास tay ele god: but ye oon bige tū sonepat 18 ni pe bosinn of yetadurine hay teld out !! Hind pis is ye ibitneffing of room Ishanne relies ten ten from ihn pfins a tekenes to him: pat per Comide are hom . Who Art you he know lednite i denvede not and he knowlednie : foz v am not aratever anden him libiat pannes art you chest the ferde/ pam not/mtyou a profeter the andberriena perfor per feiden to ho/lisho art you; yet we zone an auf were to pele pat feuten us! What lend you of ye file ? he Ceide v am a vois of a citer m delert: deelle ze pe lbeve of ye load as place ye prete leide and ver pat there lent. iberen of ve fairlees/1 ver stricen him & feede to him ishat vane vaptilia voilif von Azt not cult-neyn che.

Beginning of the Gospel of John

ney a proteted room antiberio to hem: 1 fende/y bantice i wa turbut in de impopil of soil hay stonice oon pat ze knolbe not/he it is pat Chalome af the me pat 1688 mand before me of whom y am not wo n to louse per blong of his Choo yele ynigis ibere ion m bethanye baonde 102dau: lbhere 10011 lbas baptifuge / Zinop dai 100m lai ihu aninyu ge to him: and he lede lo pe lombe of god: lohe var dry Alber ye fyunes of ye 1802201 visishe hat a leide of aft me ead double man a normal Bas mand bifor me for he ibas ia p pan pand y knellahi not/ Unit pathe be Tchelbid in ilit peor y cam bantilynge i wa tir/and won bar witnesting and leide/pat y lay pe spurt compage ou as a aduer fro henene and dischide on ho and y knels livin not/but te yat Cente me to baptile m watn-feed to me on 1840 you feel ve furth continue oon i olbellynge on hym: yis is he yest baptify in ye hooh good and y lay t bar minestyng. par yisis ve so ne of god famour day toon flood: tiberne of ins dilay hs and he bileeld the walk juge tley to pe tomb of god! and thei infants force hi fre

kyg - t folelbiden ihu and ihi turnede azen i lan hem linin ge him: and fery to he libhet Ceken jerft per Cerden to min raln patie to fere manther: ishere disellist you: the tem to hemicome je And Ce it yer ramen I fayn Where he due! tide: and disetten is in his pat dentit was as potenie our and andren be brod of Chinorit petre ibas oou of ye tiveyne patherden of 100m: thadden and him pistoond first his wor fundat: and be fed to hom the han toribu niesto 88: pat 18 to Cere nit and he ledde hi to mit tihr unbelte lip: tente you art finout ve tone of whang you what be depid cefas pat is to few petre a on ye mozethe he ibologo out in to galilee! and he found filips he low to hymilie you me tilon was of bethfaila ve atee of and sout of petre film fooud nathanael: the ide to hom the han foriou thu pe lone of interofugareth usho mor les Broot un velaibe and ve pletis and nathangel leid to hym/of usesveth may tinn good ying beffin fer de to hymicome a leithe his nathanael cominge to hi: and leide of hymulo verrly a manofiliael: m ibhom is

1. plog

k of antiodie of ye na

ug 18 teld ui ve gol

non of hipe is 1,08 py

the oldine fruithe i he food to mixthe grace in god-yt not onely his medicin plittide

to bodies: but also to soulis cre biginmey ye dedis

129

at Antiodie he ibas albor on man of ledge craft-and aft Asard a difficult of this avolte hat felbite poul ve apoltel ne feruede god in manhed ili out blame: I whane he was fourefrome zeer elde I foure he orete in bithinge hil of ye ho! h good and he your Arrying of ye hon good mye cooftis of achay beroot vegoevel to femful greats: 4 Capelbide pe minimanon of peloid by A trelbe telling: a Chelbide Allo vat he was come of ye kome te of dauid to his not laryou te differt ibas zerie poliser to terute ve doings of yeapoft us m he inpupilie pat god beinge ful in god Ishane ve fong of youron than ded -t ve anotthe player may her men er pany lot of pelordiselem ou; ve nouble of ve apostus ibere fulfilled, a also yet woul Chulde ende pe to ingus of apo सिम्ह महीने पर 1020 मसरेक में प्रहार pat long time repulide agen ye prikato he yat redep to rlyny god-he ibolie Ccheibe it. In Choet telling ray van Cite we tory only ying more leng to hem yat iblaten long yin gra knowynge pat it bilpuer be ther hat isocimp to etcof

beofile first Ima te a termon of alle ymgis vat ihi bi gan to to and to te die into ve den of his afcena out in Ishidi he comandide bi velooh gook to his apollis Ishiche be hadde diotii to iiin the he libelside hy file alvine Alt ins pallion be many argue metas:awermge to be fourth DRICK - I frekmage of ye relime of god, the ete try hem and w mendide pat per schulden not departe fro ier lin but abiten ve biheeft of ye fabri: Ishich ze herden he leide bi mit mount for for 100m baythfide milbat: but 3e Canule be bentified ive hoof good alt yele felbe dates y for perpat ibere wine togide: ande hom a feed, lord theber in pis tyme yould alt reflore ye kig tom of the grane lende to he it is not some to knowe ve tymes ed momensikhadeve ladur hay put in his polser but ze Comile take ve denot ve hook good comyge fiv aboue i tozou: t ze Capule be my Branellis in terlin i mal nuive i lamarye. to be of negro to the fire of he ende ! F

Beginning of the Acts of the Apostles

Dedre of apollis

Whene he habite lend pele yigh m her list he was her up. 7 a cloude relicionede him fro her Ben, tibhane per bibellen hom goinge in to heuene : lo tiver men Avden bilidis hem ilbh te clomma t lenden/men of ga hier: what and je wholomgei to henene vis the Which is takil vy fro zou in to henene: faint come as ze fayn him goinge m to hencie pane yei tumede egen to writin fro ye hille yat 18 demo ye mile of olynete: whi ch 18 bilidis iertin an hahdaics portine Hishane per isere entrid ito ve hous where yet dischile per ibente up in to pe foler pe tre 7 Joon James 7 andrew film James of alter a Cymout zelotes tuidas of rames alle peleibere Lathingh continuipage is o wille i mer ibny women i mane pe בחסטור סב ולחו: ז שוין לום לווים שווים יווים n po denes petre mos i ve mid dil of ve banden a Ceide to Bas acipany of men togion al melle an hidred & tibenta ber ven it bihouse pat pe leinptil good before leite by permoney culcuen apolitis, 1 of dame, of mins pat wal the of hem yat token while is as hadde a feeld of pe hire of the to it mas much a form kidnelle/t he was hangid to fiene: as a greet would wind.

barft pe myddil and alle ent he weren coped a brood, to thes mand knothi to alle men pat Disetten in ierim: to pat vilke feeld is as depud a cheldemak ī ve langage of hem pat 18 pe feeld of blood 12 tt 18 thirthi pe book of falmes; pe abitacoum of hem be mand defert: to be noon vat diselle m tot anovutake his bilahoprich / peoz it by house of yele me pat bengale rid togide ibiy vam al tyme in Bluch ve lozd thu entrue i wete out among voit bigan from bentim of 100u til 111 to ye in m which be was taku frovs y oon of pele be mead witnested Instruction in 1814 08/ 1 her thomas vartholomely matter orderned their notephy thas devid barfabas-vatibas na med wift: I matthe/t ver pied + Ceide port lord pat knowlit ve heztis of alle me: fchetse ibho you halt thosis of veletileying. pat oou take pe place of yis ferupce + apollihed of 1841the nidas trespathde pat he topul de go m to his place a per 38110 loths to hem the lot felle on we be fulfilled: which pe hook mathie; the was notived ist

220 ishane pedalesof penterolt ibere fillid: al 腦 te pe dilaphs ibere togi by y was mand a lown fro he

Beren foudi Hable (Colo rentis lovel weren fuche; var no nece tapulte laguite falle pat per Capulden be feyn fleilchli of ve avolle. Eozlove to hem he bilite noise his compugato pellin the Allo he Cery and your v ve ablentern vom but in funct y amily zou longh ger leyngezonive ordrei Of ve ebzelus Covely illhat litel y leve of 18 hom ye tel Calonvantis vat greeth be mad ben leid to be mand to leberrs: As helenyatudze ba yen ben unand folelberts of ye durans of god pat ben i ielberre pefame toyeh ze han fuffred allo of zoner ko redery also yet of telling at ville einelle allo ve lamehe remembry ferrage forthin alto to men bondi ze ha had compation transpire of zonne goodis isiy gladnelle ge han hittind knollyinge gou to have bete and divel lynge fubanice anon plog to veromays

Dunavus ben m ve

of falle profetis vat 18 fals

techeris: and undur pe na

me of our elocd this creat per latte

t profetis vat is into cery

mustrev of itahe/yer

of this artt: de

and An avoltle departid to pe gothel of god: 18 hich he hadde vibote to fore: whis peetis in hook farmin rs of ms Cone Bhich is mend to him of pe feed of damid: by effect, and he was by fore orderned ve come of god m vertu: bi pe funit of hale Byug of peasemulying of de ed men of the art one lad in ishom ise han reflevired g ce and ve office of a point : to obeye to ve few malle folkis for manne among Isinde ge ven also depro of this crist: // To Alle yat ven At rome der hingre of god and depid hoo high ace to sout a pees of god once fador. And of ye lond thu

and Thult y do yankungis

-A-

Beginning of Paul's Epistle to the Romans

To romayno

to my god bright arth for al Tezou: for zonne bery is likely id in al pe isozld/for god is A lbimelle to me to isho p ferne in und hurt- in ye gol pel of his Cone pat is worth cellyng ymake mynic of tou oue m inv piers:andbi Cederf in ony man limity me v haue a Credi iber The wille of god to come to zon! for y define to le zouto parte fumilihat of furritual gra re pat ze be confermid pis. to be comforted togice i some be fery pat 18 boyezoner 7 myn togitere and wiven p nyle pat je unknolie: p ofte y purpolite to come to 3011/And y Ann let to yisty me yat p hane fun fruit i 3011 AS move folkis to gre kn8 and to varberyn8 to us le men and to univile me v ! am dettome: to pat pat 18 m me is redi to withe vegospel Allotozou pat ven at rome for y fahame not pe golpel for it is ye itti of god in to helpe to ech man pat bileney: to ve rewfirst-1 to be dreke for he rutibilizate of god is Chelbid m it of fery in to fery: as it 18 iberti for a nice man ly ney of teny/toz ve itrappeof god 18 lihelbid fro henene ou al unpite-tibicadmelle of vo men: yat isuholden ve

treupe of god in virratistinel Certos pat young of god pat is known: 18 Chelbid to your for god hay Cheikid to hem ifor ve vanivable yangis of his vat ven vnduukondii ven bihol di of vercenture of verboild bi po pingis pat beu maad/ the tye enelationar vin of him and ve godhed: to pat ver molbe not be emulidite ibhane per hadden knolbe god: yei glozifieden ho not as god-ney diden pankyngis but per vanilanden in her portisitye vullife herte of hem 1BAB terkid/for perfer ouge pat hem alf Beren in le: ver liberen mand footis/ } per chaugiden pe glorico Egod uncozrimtible: in to ye hmel le of an ymage of a teeth ma. t of budous tof foure footed beefile to ferpentistor 18th ch yring god bitook hem i to ve defents of her herter in to undernelle pat per punylde new larougis her bodies i he file ve whiche changiten ye treuve of god in to leeling: and herreden & ferrieden a cre ature ray yan to ye areatou re pat 18 blettid in to 160200 dis amen total god bitook hem in to vallious of lichen lappe for ye is writen of he channgion be kingh off. m to pat var vat 18 azeus.

To ebrelling

to me an hous to dwelle me for y hope yat bizomie mens in feas unioner why me in the third retty pe well-amarkant and the course of our grace of our court third in ferther belong to the cultive levels to a plog to be evelbs

Brit et 18 to fere liny poul ye apollem yis pulle m lurytinge kepip ins vlage difamingelns na tue or ve dignete of his ordre, vis 18 pe rante vat he Writin ge to hem pat ivere of avaia Goil: bilenede ibroot as pe apo He of hepetie men a not of ie 1618 the knollinge her puie and fehelbinge his olbene his melnette:nold not untte bi fore ve differt of his office and in the man allo Joon ve apollel for hunnelle mins o mille for ve fame skile fette not his name to force asit is terd ye apostil fente yrsepiste to ye elzelbis ibritinge i elgelb tinge . Fact ye tey of poul ye a postle: lide or cuangelist made et in grehe (pedie-holdinge ve / vadurbonding 1 ye order of it

by pat fink fini tyine bi phetis in main inaics to our fadis at yela for in pele mics he hay spoke

to us be pe four illio he hav ordroned en of alle umais: and buttho he made pe isould 18 Mych allo Ishane he 18 ve bentuelle of glosse a figure of me hibitaice. & berry alle vin ms bi wood of Ins vtille ma kiv piniganon of Connegelit to on ye ruthalf of ye nigelte in henenesit to moche is ma ad bete van augelistbi hon mi the he hay en ertho amocom le name bilize hem for to ishich of ye angehe leide god o my time: you art my fone the ne grended yee to day teltlo one v Chalve to him to afadur The Ichal be to mem to a lone tibliane effloone he bringipi. pe firstebigeti Cone in to ye is orld: he lang alle ve arigals of god 1502 Colpie him but he leny to augels, he pat make hile augels funths: 1 mie mynyf tris flatting of fier but to pe Come he lery god yn trone 181 to ve isould of isould: a zerde of equite 19 vezerie of m relime you halt loved ratibilitielle. ? handilt ibirtadnelle: proz pegod regod anoputite pecitin oile of ione more yan yi felolus/t von lord m ve bigginging wildi dist ve erveit herienes be iber kis of vin hondis yer lande pulde: but you litalt partitly owelle alle schilen were elle ASA dopp you that diamege

Beginning of the Epistle to the Hebrews

B

hem as a doy: 1 yet lante be dait god/but you azt pe lante pilife.

1 yet zers lehule not faile/but to lisheh of ye augels leide god at ony time fute you on my rithalf the y putte yi enemies a Bool of yet feet. Alshey yet alle ben not lernynge lyntus lemt to lernen: for hem yat take ye ernage of heelpes 11

fer to more plentenouch it bihoney us to kepe yo pi gis pat wehan herd: left pa when the fleten Alberton 16 एट ग्रीकट थिया प्रेम थिया दियों के सार्व gels: was mand lad-4 ech brekig of ye lalbe a unobedicuce took nua retribución de mede: hou lande the alcane of the definite To greet an beelpe. Abhan thane it hadde taku bigginging to be teld out in ye lozd of Hemyat herdeners confirmed in tovs Hoz god ibitneffide tografere bi myracus a 160mozus a grete muche + dyule vitues + dep tmg18 of ye look good by his willer with not to augels god higelide per borld pat 18 comp ge of lebuch the weken/But fuman ibitnefficem a place: thich is that ying 18 man yat ponart mignoful of byint or manys four for you wilitelt hm Tyou halt mad haltel a lelle you augels: you halt avis the ned hun they glozie and you half ordrined ginn on ye wer-

his of ym hondis/you had ma ad alle ymgis Cuget viidur his feet and in yat vat he figetide alle ynigis to him: he lette no ying vuliget to hinybut nots the feel not get alle yigh figet to hymu but we feen him yat was mand altal telle yan an gens the for ve vallion of ap; corollined they glorie tomount: vat he yourn grace of god Co ulde tatte tey for alle men/for nt bisemed hým boz istio alle pringis it is the alle yighs the remand Which hadde brougt many comes in to glozu: 1 1888 autour of pe beelpe of hem p' he hade an ende by pathoustor he vat halcibup-t ver vat ben ha lelbid: ben alle of oon/for iblindi mule le 18 not Chamed to de pe hem buren leinger [chal telle vi name to my briden: ve myddil of ye thurte y Chal herre peep eleloonery lihal be trifleninge in to him teliloo ner lo v 1 my childre: 18 hicke god zak to me pertor tor children compacten to fleulth & blood: the alco took part of ve Came pat in dep he libulde delive in nat hadde loodland of depents to leve be devel that he coulde telpire hem-pat in ipele of dep on al luft isere boudu to cerua get betook neite augels:but he took ve feed of alrehamilier tor he orate to be lickned to be

Aponline

me was no god fourmed: tafen me y (dial not be; yat noh chu; the your exercise of tribulary a ous: Chal not be ended but Chal pfite: + for he rellevnen an enlattynge meete //loon ibn tip to ye levene during of alie? tto her lenene bilitions of ye log feile ymgi8/enfourminge tte divinge in hem al pe genal ho udmine to ye mar of 100u i yıs iberk is: Queash of yedir the of alien of al hoph thurthe. Bhat like likal luffre in 118 plent tyme i librat libe libal undurfonge i tyme to come/t msentente 18 to Aure to pari ence lighth 18 to be nept/for pe trauaile 18 Chort: 1 ye metegre tepe man of his trethinge is fuche first he sette bifore a pro log ta Calutacioù ishere he makey ye herers bereigned talange ivel teut: + whane he hav lette it tofore he corney to ve tellipug but tofor his tel hing be Chelbry: par art isen they out bigyuyng a thiy out ende/reherfyinge hp patfpran! y Am Alpha 1 00 bigynyng 1 ender land the connections telling: + depty it i to levene vi hous it where per beendid: yis book is ended he letting to for ye plog it leny: ye apomlips of this milt undunitonic pat pre 18 AB it is in op: pe viction of ilaie. tallo ye pablis of falamon //-

Docalops of the cribibly Stygod 3afto liputo ma The open to inte ternan tisibhale yingis it behoney to be mend cooner and he figuratiede Cendynge bilns aim gel to his ferunit won which per lecturating to ye thand of god: 1 lbitue(fing of this nist yele ymgis ishat en ynigishe rai, viedid is he yat redig t he pat herry be inordis of high phelie: 1 keppy yo yingis yat ve Birth in it, Eoz ye tyme 18 myzi loon to Cenene durchis vat ben in afie: grace & pers to 304.06 horn pat is t pat ibas t vat is to compage and of pe Cenene Contatts pat ben I petit of his trouc it of this cult pat 18 a feryful Bitnelle: ye farlte via etii of teed wien 3 pincof kyugus of ye erper lithich loury de us and ibantandrus from re lunes ims blood: 1 made vs á kýngim i ýths to goð 1 to Ins fadur to In be glosse t curpret in to Boold 18 of Bool dis ame lo be comey ly clou ors tech ite lehal fe hym. T per pat prichede lipiniand alle ve kumedis of ve erve: lihu ie bilbeile he file on home the amen/y am alpha too-ye bi guyug t pe ente fery ye lozd god: yat 18 1 yat 1688: 1 nat 18 to comynge Almystill 1 roon zoure brob & prenet in

D

Beginning of the Apocalypse of John

Apocalp8

tribulacou and kyngimu i pac cuce m cit thu: ibas in an yle y 18 depud pathinos: for persond of god t for pe is thefting of this y was in Court in yeloodis ai t y herie inhouse me a greet vons as of atrumpe lenguge to nechnidas vat be malie- to e telus to lunyrma to ygaml, tenene durdus a petenene mu to tratura to Carons to pin, a fulfillies be levene durches of leveles to loading and y true and y true and y enigel of ye durche Charlish me/+ h turnede + h thuk then me/+ y turnede + y springis tery he put holdry pele Thy tenene candillikisof golds fixene tire in his rut hond: ish in pe myddil of pe cenene got th ibalkip i pe myddil of pe le ou andilakistom lijk pe cone liene goldu andilakis ilio of man doyed they along garm ent tgnoat petetia ibipagol disgradult ve heed of hom ? ins heers ibere librit as librit. ibolle: 1 as fnolb /+ ye nen of hým as flaibme of her: 4 Ins feet link to latou As in a liven mynge thy meney/+ ye voy8 of lyin: As ve vois of many 16atri8/1 he haddem his rist Hoond lenene fire: A Clberd ident on mi en live Bente out of his moup, this tax: as ye fine Edwney mi ins vour 16 ha ne y hadde leyn hym: y telledou At Infe fect as tred, the putt te his rist hoond on me: and terio unie pou drede pani pe fuffe t pelate: ty am alyne t p isas deed, the y and lyunge

m to 1602ld18 of 1602ld18 to have be keich of deep tof helle pfor little por ilbhidie ymais pou halt levil tillnehe ven a is juche it bigoney to be ton af tu yele yungis ye lanament of ve lenenethis. 134 iche you me unite you in a book p'ome aget in my righoond and ye pat you leek-1 lende to pe leue fenene goldu andultikis pe ne chirches pat ve malie to e Henene Aris ven augels of pe ned put i liquide le ye vois pt ot vi iberkis? tranel-1 vi pa cience: ¿ pat you mail not luttre ynel men t pou yatt at layed hem pat leien pat per ben apolitis i ben not i you half toude hem licits and you haft panguært you haft liifind to un unue tailedist not/ bitt y haue mens yee a felle yi gis: pat poullast left yi firste diatrie offer be you mynde ful-tro ishens you half falle: to penauce too pe fir fic iber kisjevelhs v come loone to peed pland mone yrandel take tro his place; but you to penauce/but you had yis go od yrug-pat you hatidit pe teons of nydiolantis pe ishidie allo y hate he pat hap eeris

The

New Testament

Translated by

Wissiam Tyndase

The First New Testament Printed in the English Language

THE TYNDALE NEW TESTAMENT OF 1526

THE FIRST PRINTED ENGLISH SCRIPTURES

Although the birthplace of William Tyndale is uncertain, he was apparently born near the border of England and Wales near Slymbridge in the late 1400s. He studied at Magdalen College in Oxford, and also at Cambridge where he likely had the opportunity to sit under the tutelage of Desiderius Erasmus, who arranged for the first printing of the Greek New Testament in 1516. Competent in the biblical languages of Greek and Hebrew, Tyndale had a deep desire to provide an accurate and useable translation of the scriptures for English-speaking people. In an early encounter with a Catholic priest who had declared, "we are better without God's laws than the Pope's," Tyndale is reported to have responded, "If God spare my life, ere many years I will cause a boy that driveth a plough to know more of the scriptures than thou doest." His mission was set – he would devote his life to allowing the simple plough-boys of England to know the scriptures in their own language.

Rebuffed by Bishop Cuthbert Tunstall in London when he suggested the idea of translating the Bible into the English vernacular, Tyndale left England in 1524 and traveled to Hamburg, Germany. Already at work on his translation of the New Testament into English, Tyndale visited Martin Luther in Wittenberg, and by 1525 he had completed the translation and arranged for the printing of his English New Testament in Cologne. Robert Cochlaeus, an anti-Lutheran activist, found out about the printing and arranged with local authorities to confiscate the printed copies. Advised of such, Tyndale and his friend William Roye were able to collect many of the printed sheets, and they fled up the Rhine River to the city of Worms, where the first complete printing of the English New Testament was completed in 1526. Copies of this New Testament were then transported from Germany to England, often smuggled into the country in bales of merchandise.

The English authorities were extremely agitated that printed English New Testaments were arriving in England despite their prohibitions. They made every effort to burn every copy of the Tyndale New Testament, to punish every person who possessed a copy, even unto death, and to arrange for the capture and execution of William Tyndale for defying their edicts. In 1527, Tyndale commented on their endeavors (almost prophetically), "In

burning the New Testament, they did none other thing than I looked for; no more shall they do if they burn me also, if it be God's will it shall so be. Nevertheless in translating the New Testament I did my duty...".

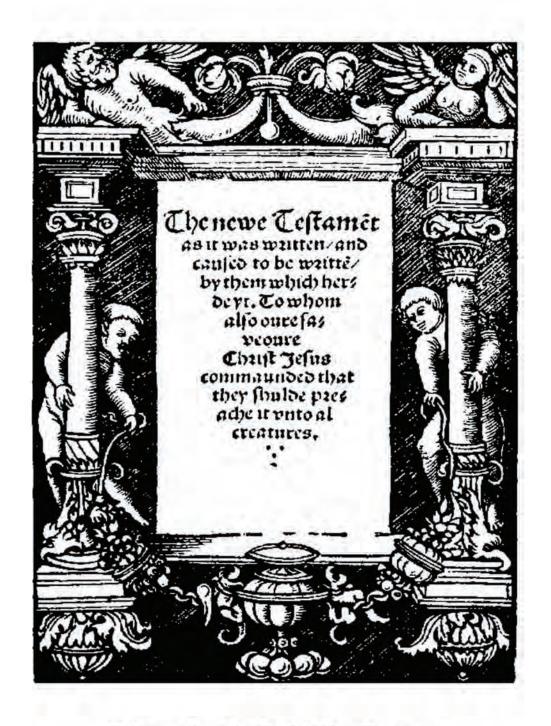
The rage of King Henry VIII continued to burn, and the bounty for Tyndale's capture continued to rise. Eventually, in 1535, an English bounty-hunter, Henry Phillips, was able to infiltrate the close-knit community where Tyndale was residing, befriend him, and then betray him by notifying the English authorities, who called upon the Roman Catholic community at Louvain to arrange for Tyndale's arrest by the officers of Emperor Charles V on charges of heresy. Tyndale was imprisoned at the castle of Vilvoorde for sixteen months under cold and miserable conditions. On the morning of October 6, 1536, he was tied to a stake, mercifully strangled by his executioner, and his corpse was burned. Just prior to his death by strangulation, Tyndale exclaimed, "Lord, open the King of England's eyes!"

William Tyndale's translation of the Christian scriptures into English molded subsequent Bible translations for centuries, but also influenced the development of the English language as a whole. Purposing to translate the scriptures in the popular vernacular of the common people, rather than in the learned, literary language of academia, Tyndale employed an unpretentious simplicity that endowed the English text with a permanence of admiration and perpetuity. The simple cadence of the English phrases produced a sharp, lucid, and beautiful English style that has endured through the centuries. Even the Authorized Version of the New Testament compiled by the King James translators of 1611 retains approximately 85% of Tyndale's vocabulary and phraseology. When the KJB diverges from Tyndale's translation of the New Testament, it is often to accommodate ecclesiastical leaders by translating "church" instead of "congregation," "bishops" instead of "elders," and "charity" instead of "love."

A single portion of the Gospel of Matthew is all that remains of the original 1525 (Cologne) publication of Tyndale's New Testament, and only two copies of the 1526 (Worms) printing remain, one without a title page (in the British Library) and the other complete (in the National Library of Stuttgart).

The sample pages of the Tyndale New Testament have been increased from their original size for easier viewing.

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Title page from the Tyndale New Testament in National Library at Stuttgart, Germany

The Gospell of. S. Wathew. 50. j.



Tysisthe bo
ke off the generacion off
Thesus christ the sonne of Das
vid the sone also of Abraham:
Abraham begat Isaac:
Isaac begat I acob:
Tacob begat Judas and hys
brethren:
Judas begat phares and rata

offtbamar: Phares begat Efrom: Efrombegat Aram: Arambegat Aminadab: Aminadab begat Maasson: Maaffon begat Balmon: Salmon begat Boos of Rababi Boosbegat Obed of Ruth: Obed begat Jeffe: Islebegat David the Pynge: a David the tynge begat Solomo ofherthat was the wyfe of Drp: Solomon benat Xoboam: Roboam begat Abia: Abia begat Asa: Alfa begat Josaphat: Josaphat begat Joram: Joram begat Ø sias: Ofias begat Joatham: Joatham begat Achas: Advas begat Gedias:

21

C The Gospell.

Executas begat Manaffes: Manaffes begat Amon: Amon begat Jofias: Jofias begat Jechomias and hys brethren abs outethe tyme of the captivete of Babilon. C Afterther wer led captive to Babilon Jes thomas begat Salathiel: Salathiel begat 3020babel: Fozobabel begat Abiud: Mbindbegat fliachim: Eliachimbegat 24302: 2502 begat Gadoc: Sabocbegat Adin: Adoin begat Eliud: Elindbegat Eleafar: Elegiar begat Alatthan: Matthanbegat Jacob: Jacob begat Joseph the husbade off Wary of whomewas bozen that Thefus which is called Chaift. CAll the generacions from Abzabato David arfowzetene generaciós. And from David vn? to the captivere of Babilon/arefowztene genes racions. 2Ind from the captivete of Babilo vn?

to Christ-are also fowrtene generacions.

The byrhe off Christe was on thes wy:

[e-When hys mother mary was marved unto

Joseph before they cam to dwell togedder (he
was founde with chylde by the holy goost. Ene
ber husbande Joseph beinge a parfect man ad
loth to before her was mynded to put her aws
are secretly. Whill he thus thought be hold the
agell of the lord apered unto him slepe saign: Jo

The Bospelloff.B.

Thefyrst Chapter.



The begynyng
off the Gospell of Jesu
christine some off Bod/as pt
ps written in the prophetts/bes
holde I sendenny messenger bes
sore thy sace/whych shall pres
parethy wave beforethe. The
voyce of won that cryeth in the
wildernes: prepare ye the waye

off the lorde/make his pathes strength.

Thon did baptise in the woldernes, and procache the baptim of repentaunce for the remission of synnes. And all the londe officury, and they of Jerusalem went out unto hum/and were all baptised of humin the rover Jordan Inowses.

gynge/theirefounce.

T Jhon was dothed with canninglif beer, and with a gerbyll off a beeftes from about his log; nes. And he at elocust ad wide hony, and pres ached sayinge: a stronger then J commeth after me, whos shue latchest J amnot worthy to sto; upe do une and vulose. Thave baptised you with water: but he shall baptise you with the holy goost.

And yt carn to paffe ithosedayes that Jefus

so plini. CAFS. Marke

cafrom nazareth/a cite of galile: and was bap; tifed of Ibon in Jordan. And immediatly be ca out of the water and famethe bevens open at the boly gooft defoundings oppon bymlyte a dos be. 2mb there cama voyce from heve: Thou arte my develonne in whom I delite.

I And immediatly the forete drave hyminto a milbernes: and bewas therein the wildernes rl. bares and was tempted off Satan and was with wolde beeftes. And the angels ministred

onto bym.

12 After that Ihon was take Jesus caminto gable preadprige the golpell off the trigoon of god and farnge: the tymers ful come at the Fongoo of god in even atthonde/revent and bes

leve the gospell.

a as bewalted by the fee of galile he fame Si mon and 2indsewe his brother caftingenettf in to the for for then were fy Thers. And Jefus fas poetnto them: folowerne/and I wall make you to be full here of men. Wind they strangt wave factore their nettf and followed bim.

E And when be bad gone a lytell further thens befame James the fonne off zebede and Thon bis brother even astherwere in the shipped 2es Mongetheir nett. 2mb anon he called the. 2md thepleeft their father Bebebe in the (bippe with bya beyred fervauntfland went their wave aff ter hom.

and they entred in to capernau and threight wave on the fabot dayes beentred in to the finas goggeand taught. And they mervelled atthys learninge-foe betaughttbem as wo wbpch had

50

30

The Sospell off CS. Luke.

ny have taken in hond to compple a treates off thou then as monge vs even as they declas to them unto vs which from the begynning fawethen with their eyes and were misters at the dorng: Totterminedals as sone as I had searched out of

ligently all things from the begyninge that the Jwolde write unto the good Theophilus the at thou myghtest knowe the certente of theo this

of whereof thou arte informet.

The Sprst. Chapter.

Tathetyme of Zerobe lynge of ieway there was a certagne page in amed Jacarias off the course of Abie. And his wyse was of the dos ughters of Aaron: And bername was fligabes th. Booth were perfect before god and walked in all the lawes abord inacions of the ladethat no mā coulde synde sawte with them. And they had no childe be cause that Elisabeth was barren / And booth were welestricken in age.

Chicam to passe as he executed the presessof sice before god as his course cam (according to the custome of the presessof his lottwas to been odours. And went into the tempte of the

CDf. S. Luke. So. lovis.

lorde and all the multitude of people were with out in their prapers whill the odour fwere abres nynge. There appears whill the odour fwere abres nynge. There appears which him the lord fagell-frondings on the right for off the aulite off odos urs. And when Bacharias fawe hom he was as

ballbed and fearecamon bym.

The angell faybe onto hym: fearenot 3 acarp/
ffee thy prayer is heroe: And thy wyle zelyza:
beth shall beare the a sonne and thou shakt call
his name Thon. And thoushalt thave rope and
gladnes. And many shall recorded this birth.
Jorheshalbe greate in the sight off god, and she
all nether drynte wyne ner stronge drynte. And
he shall be filled with the holy goost eve i his most
thers wombe: And many off the chyldren off Tis
stradel shall be tourned their larde God. And
he shall goo before hyminthe sprete and power
off Belyas to tourne the hertis off the fathers to
their dyldren, and the unbelevers to the wish
om off the sustenen: to make the people redysfor
the larde.

Tand Jacary sayde onto the angell: Wherby shall I knowe this? seinge that Jam olde and my wyse wele stricken in yeares. Ind the angell answered and sayde onto bym: Jam Babziell that some in the present of Bod and am sent to speake onto the: and to she we thethis glad typoings. And take hedethou shalt be domme and not albe to speake ontyll the tyme that the schings be performed because thou beleved st not my more swhich shall be fulfilled in there season.

82ind the people wayted for 3 acareas and met velled that he targed in the teple. Whe he ca oute

X

The Bospell off Sancte Ihon.

Che fyrst Chapter.

was that worde abthat wordewas with god: and god was that worde. The same was in the beginninge with god. All things were made by it and with out it was made noo thige that made was. In it was life 2 and light of me. And the light she

nethi barcines ad barcines copzeheded it not.

Therewas a masent from god/whosename was Ibon. The same caasa witnes/to beare witnes of the light/that all menthrough himp; got beleve. Se was nottthat light: but to beare witnes of the light. That was a true light/wh; seb lightenethall menthat come ito the worlde. Se was in the worlde/ad the worlde by hi was maderand the worlde frewe by m not.

to as meny as receaved his receaved hinot. vn/
to as meny as receaved his gave he power to be
the somes of god: I that they beleved of his name:
which were borne not of bloude nor of the will of
the sellber nor vet of the will of men: but of god.

2(nd that worde was made fless he and dwelt amonge us and we sawe the glosp off pt/as the glosp off the only begotten some off the father/

The Gospell.

which worde was full of grace and verife:

Thon barewitnes off hym sayinge: Thys is the of whome I spate, bethat cometh after merwas before me because he was per the J. And of his fulnes have all we receaved even favour for savour. For the laws was geven by Hoses but savour and verite camby jesus Christ. To man save god at eny tyme. The only begotten some which is in the sathers bosum, hath decr

lared bym.

Anothis is the recorde off Ihan When the sewes sent prestes and severes from Jerusale to are home what are thour And he confessor and benyed note and saydeplayally: Jamnott Ebrist. And they are drynn: what the farte thou Zelias? And he sayde: Jamnott. Artethou a propher? And he answered now. Then sayd they unto hymrobat arte thou? That we may geve an answer to them that set us? what sayes thou of the silver is sayde: Jam the voyce of a cryar in the wildernes make strayght the waye of the lorder as sayde the prophet Hayas.

Ind they which were sent wer off the pharis ses. Not they ared hymiand saybe unto himby baptises thou then yf thou be not Christ nor zelias nether a prophet. Thou answers the sayinger haptise with water: buttone is come among you whom ye know e not to be it is that cometh after me which ewas before me whose should add to Jam nor worthy to unlog. These thyngs were done in Bethabara beyonde Jori

dan where Thondid baptife.

The nerted ape I hon face Jefus commys

The Actes off The Apostes.

The fyrst Chapter.

Timpfyrst treatis

fe Deare frende Theos

philus I have written off

all that Jesus began to do

adteache putill the daye in

the whiche he wastate up

a free that he thorowethe hos

ly gooft had geven commas

undement onto the Aposts

les whiche he chose to who

also he shewed hym siste alis

verafter his passion by many tokens aperynge unto them fourty dayes ad spake unto them off the kyngdom of god and gaddered them to ged der and comaunded them that they shulde not departe from Jerusale: but to wayte for the promys of the father where of pe have berde off me. For John baptised with water butt ye shall be baptised with the holy goost and that with in this seame dayes.

When they were come to ge boer they ared of hym sayinge: Master wilt thou at this tyme tess store against the sund of which the sund of sund the su

So. diij.

bewitnesses unto me in Jerusalem / and in all Tewery/and in samary/and even unto the world besende.

And when he had spoten the sethyngs wholl they behelde he was taken up and adoude reces a ved hym upout of their sight. And as they fas stenned their eyes in heven as he went loo two men stook by them in white dothynge which also sappremen of galile why stondere gasynge up into heven. This same Jesus which is taken up from you into beven shall so come eve

as pehave fene hom goo into beven.

Then returned they onto Jerusalem fro mos untolivete which is neve to Jerusalem coteys nynge a saboth dayes corney. And whethey we recome in they went up into a parler where as bode both peter ad James Jho and Andrew phillip to Chomas Bartlemew ad Mathew James the some off Alpheus and Simon 3es lotes and Judas James some. These all continued with one accorde in prayer ad supplication with the wemen and Mary the mother off Jesu. And with his brethren.

Indinthose dayes peter stodewpinthemyos des of the disciples and sapde (The noumbre off names were about an honored ad twenty) Remen and brethren thys scripture must need be fulfilled which the holy goost thorow the mous gthose david spate before of Judas which was greet them that to be Jesus. For he was nouns bred with vs and obtained selliship in this mis nistracion. Ind be hath now e possessed a plott of grounds with the rewards of singuyte. Ind

v iii

The Epistle off the Apostle Paul/to the Ross maynes.

The fyrst Chapter.

Daul the fervaunte off Jesus Christ called unto the office off an apostle putta parte to preache the gos spell of God which he promps sed as fore by his prophet it he holy scriptures that make mession of his sone the which was begotten of the seede of David as pertaying to the stell her

and declared to be the some of God with power of the holy goost that sanctifieth sence the tyme that Jesus Chaist our eloade rose agayne from deeth by whom we have receaved grace and a postle sippe that all gentiles shulde obeye to the fayth which is in his name of the which not umbre are realso, which are Jesus Christes by nocacion.

To all you of Rome beloved of God Ad fans cree by callynge. Grace be with you and peace from God oure father and from the losde Jes sus Christ.

Syrst verely Ithanke my god thorow Jesus Christ for you all because youre faith is public shed through out all the worlde. For god is my Theepiste of Paul.

witnes who I serve in my sprete in the gospell of his somethat with out ceasings I make mession of you all wayes imp prayers besedyings that at one tyme or another a prosperous iors ney (by the will of god) myght sortuneme to come on to you. For I longe to servou that I mys the bestown among you some spiritual gifte to strengthe you with all (that tys) that I myght have consolation to gooder with you through the commensayth which bothe ye and I have.

me that I have often tymes purposed to come onto pou (but have bene lett bioderto) to have some frute amonge you as I have amoge other of the gentyle. For I am detter both to the gree tes and to them which are no gree? onto the less armed and also unto the unlearned. Ly swyle as mode as in me is I am redy to preache the

gospell to you of & ome also.

For Jamnottashamedosthegospell of Chirist-be causestisthe power of God unto salvation to all that beleve mamby to the sewe adals so to the getyle. For by it the rightewes membridge commeth of God is opened from saytheto say the. 21stiswesten: Theinst shall sive by sayth.

For the wrath of god of peven apereth agas puffall ungodynesad unrightewelnes of men which with holdethe trueth in unrightewelness sepuge that that which may ebe knowen of gods so manifest among ethem. For God did showe it unto them. For his invisibile through (that is to save his even and godhed) are one dersond and sene by the west from the crease

The piltle off paul

Ontothe Debrues.

Thefyrst Chapter.



Overstand many waves / spate unto the fathers by prosphetf: but in the selast dayes be hath spoten unto us by hys some / whom he hath made beyre of all through: by whomals be made the worlde. Which some beying the brightness of his slotus and very mage of his sub

stance bearingerppe all things with the work de of his power hath in his awne person pour ged oute synnes and is sytten on the right hons de of the maisstie an his and is more excellent then the angels in as mode as be hath by inhe ritaunce obtenned an excellent name then have there.

For unto which off the angels (ayde be at eny tyme: Thou artemy some this daye begate I the: And agayne: I will be his father to held; albemy some. And agayne whe he beyngeth in the fyrst begotten some in the worlde, be sayth: And all the angels of god shall worshippe hym. And unto the agels be sayth: Se maketh his angels spretes and his ministers slammes of fyre. But unto the some besayth: God the seates hal

Onto the Debrues

beforever/and ever. The cepter of thy lyngdo is a right cepter. Thou hast loved right ewesness and hated iniquities Wherfoze hat by god/which is thy god/anoynted the with the oyle off glad?

nes above thy felowes.

And thou lorde in the begynnyngehast lapde the foundation of the erth: And the hevens are the workes off thy bondes. They shall perisse but thou shall endure. They all shall were olde as doth a garmetiad as a vesture shall thou che aungethem and they shalke chaunged; but the ou artethe same and they seares shall not saple. Onto which off the angels sayde he at eny tyme? Sit on my right honde this I make thy ne enemies thy fore stole. Are they not all species to do ser vice sent forto minister for their safes which shall be press of health?

The. ij. Chapter.

was spoten by angels was stedfastiand every transgression and disobedience receaved a tust recompence to rewarde how shift which at the sprished was confermed which at the sprished off the loade hym silfe / and after warde was confermed unto us warde / by them that berdest / god bearynge witness there to / bo/ the with spans and wonders also adwith differs miracles / and gyftes off the holy gooste accordynge to his awne will.

de path not proto the angels put in subjecció

The revelacion off fance Ihon the devine. The fyrst Chapter.



Therevelacio of Jesus Christe which god gave unto his serve aunts through which mustes he outly come to passe. And be sent and she were by his angell under the serve aunt Jhon which bare recorde off the worde off god. and off the testimony off Jesus Christe ad of all thrus

gf that he sawe. Zappy is bethat reduh ad the ep that heare the wordes of the prophety ad the pethoo though which are writte therin. Southe

tymeis at honde.

Thon to the vij. congregaciós in Aspa. Braze ce bewith you ad peace from hym which is ad which was and which is to come: and from the vij. speets which are present before his trone ad from Jesus Christ which is a fayhtfull witnes and fyrst begotten of the deed: ad lorde over the tyngs of the erth. Onto hym that loved vs and wellhed vostrom oure synnes in his awne bloud ad made vostyngs and prestes unto god his fatther be glory and dominion for ever more amen. Beholde he commeth with doudes and alleyes shall se hym: adthey also which peaced

If S. Jhon. Fo. accepts.

hi. And all fynred f of the erth shall wayle. even foamen. I am Alpha and O mega/ the begy/ nyge ad the endinge/sayth the lozde almyghry/ which is and which was and which is to come.

Thonyoure brother and companyon itribus lacion and in the fyngdom and pacience who ich is in Jesu Christe was it they le of pathmos for the worde of god and for the witnessing of Jesu Christe. I was in the sprete on a sond ayer and her de behynde meragret vouce as sitthad bene of a trompesaying e. I am Alpha ad U mergar the syrstand the laste. That thouse is termite in abore and sende hit unto the congregacions which are i Asia unto Ephesus ad unto Sary, rna, and unto Pargamos, and unto Thiatira, and unto Sardia, and unto Philadelphia, and unto Laodicia.

Ind Jurned baketo fetheroicethat spaketo me. Ind when Jwas turned: Jawenj. golden cadelfrekt admithempdd of the candelfrekt onelpke unto the sone of ma clothed with a lynner garmet dounctothe ground, and gredabos utether appearabilith a goldengrede. His heed and his heares were white, as white woll the assince with every were as a flame of free as his fetcire unto be after as though they beent a fornace; and his voyce as the sounde of many waters. Lim he had this righthode vij starres. And out of the mough went a two edged sweet ards. Indian face shone even as the sunness his strengths.

21nd when I sawehym/Ifell at his sete/evē as deed. And he land thus ryght honde apoine/

Clq iiij

The

George Joye

New Testament

George Joye revised William Tyndale's New Testament by changing many key words without consulting William Tyndale.

GEORGE JOYE NEW TESTAMENT OF 1534

AN UNAUTHORIZED ADAPTATION OF THE TYNDALE NEW TESTAMENT

George Joye (1492-1553) studied at Cambridge and was ordained a priest in 1515. He was an early English reformer, sympathetic to the ideas of Martin Luther, and having an intense desire to see the scriptures translated into the common vernacular of the people. While in Cambridge in 1527 he was charged with the heretical opinions that salvation by faith was sufficient (without works), that priests should be allowed to marry, and that laymen could hear confessions of other Christians. Called to face Cardinal Wolsey on the charge of heresy, he fled instead to Strasbourg and then to Antwerp.

Joye seems to have been the first to translate and publish many Old Testament books into the English language. The Psalms were published in 1530, Isaiah in 1531, Proverbs and Ecclesiastes in 1533, followed by Jeremiah and Lamentations. These became the basis for much of Coverdale's translation in 1535 and subsequent translations. Joye's translation of "sauing helthe" in Psalms 67:2, "backslide" in Jeremiah 3:6,12,13,22), and "mess of pottage" in Proverbs 15:17 are examples of his phrases that appeared in later versions. It was his translation of "Thou shalt not nede to be afrayde of nyght bugges" in Psalm 91:5 that was retained by the Coverdale Bible (1535), the Thomas Matthew Bible (1537) and the Great Bible (1539) – often referred to as the "Bugge Bibles." "Bugge" was a colloquial word used in the fifteenth century to refer to something terrifying, similar to later reference to the "boogey man."

While residing in Antwerp Joye continued to translate portions of the Old Testament into English and worked as a proofreader for William Tyndale on his revision of the English New Testament. Rather unwisely, Joye anonymously printed a revised edition of the Tyndale New Testament in 1534 without consulting William Tyndale. The alterations that George Joye made to Tyndale's New Testament were regarded as most unacceptable by Tyndale. The prime example was Joye's substitution of the phrase "the life after this" for numerous occurences of Tyndale's translation of

"resurrection." Tyndale responded to George Joye in an extensive and rather mean-spirited prologue to his own revised New Testament, printed later in November, 1534. He falsely accused Joye of promoting the heresy of the denial of the bodily resurrection. Joye responded by publishing *An Apologye made by George Ioye to satisfye (if it maye be) w. Tindale: to pourge & defende himself ageinst so many sclaunderouse lyes fayned upon him in Tindals uncheritable and unsober Pystle so well worthye to be prefixed for the Reader to induce him into the understaning of hys new Testament (February 27, 1535). All in all, this was a most unfortunate incident in the early history of English Bible translation.*

When William Tyndale was betrayed by Henry Phillips, a bounty-hunter agent of the Archbisop of Canterbury, and arrested in Antwerp in May 1535, Joye narrowly escaped capture and fled to Calais, and then back to England. Joye was wrongly suspected by Tyndale's friends of betraying him, but Phillips reported a few weeks later that "Joye was falsely credited with aiding in Tyndale's capture, and was consequently greatly abused." George Joye returned to England, published several other books, and died in 1553, fortunate to have avoided martyrdom during this most volatile time in English history.

The George Joye New Testament of 1534 is but an curious anomaly in the history of English Bible translation.

The sample pages from the George Joye unauthorized New Testament have been enlarged from their original publication size.

The Connection. So. 1990 to show. The.i. Chapter.



of Jefus Chuft the fonne of Dauid Lu.iff.e the sonne also off Abraham . Abraha begate Ifaac Ifa. ac begate Jacob Ja Ge. exf. & cob begate Judas Be.prb.g.

Judas begate phaces and Saram off Ge. prip. g ge.xxxbiif g

1.pa.n.a

Biut. tett. D

Chamar. Whates begate Efrom Efrombegate Aram Aram begate Aminadab Aminadab begate Maacon Maalon begate Salmon Salmon begate Boog of Kahab Boos begate Obed of Kuth Obed begate Jelle Jelle begate Dauid the hynge

Dauid the kynge begate Solomon ff.re.rif.? of her that was the wyfe of Uip Solomon begate Roborns

1.pa.111,b.

The Bolvellof. S. Mathew. Roboam begate Abia Abia begate Ala Ala begate Josephat 30 fapharbegare Jojam 30 jam begate Ouas Offas begate Joarham Toatham begate Achag Achas begare Ezechias Ezechias vegate Manalles Manaffes bedate Amon Amon begate Jollag si.pa.xxxbi zonas begate Jechonias and his biethen about the trine of the captiuite of Babilon . Afterther were led captine to Babi f.par.iff.c lon/Jechonias begare Salathiel Salathiel begare jotobabel sotobabel begate & bind Abend begate Eliachim Elfachimbegate A302 Azor begate Sadoc Sabor begate Achin Achin begate Eliud Llud begate Cleafax Eleafar begate Matthan Matthan begate Jacob Jacob begate Joseph the hulbande of Mary/of whome was bomethat Jefus which is called Chuft. L Atthegeneracions from Abrahams to Dauid are fowitene generacions. And from David buto the captuite of &

The Gospel of. S. Mar ke. The.j. Chapter. K

gingn Luc.111.3
gingn Luc.113.3
lige off
the
foolpel of
pull the four
od as ye is

Jelu Chile the long ne of God as pt is writte in the ophe tis. Behold I fens mala. ill. de mp mellenger before the face/when the wave before the prepare

the. Thebopce of wo that cepeth in the elaie. Fl. 8 wildernes: prepare ve the wave of the Joan. 1.6.

loide/make his pathes frapght.

Thou doed baptife in the wylkernes/
and preache the baptim of repentaunce/for the remission of synness. And all Mat. 16.8
the londe of Jewip/and they of Jevissalem went out but o him/and were all
daptifed of hym in the ryner Jordan/
knowledgynge theire synness.

Thou was clothed with Camell's Mat.lif.c. head ad with a gridle of a beeftes fayn Luc.in.c. about hys topnes. And he are locuties Joan. 1. d.

and wride hony/and preached farnge

The Golpellof. S. Mathew A frenger then 3 commeth aftermel whose those latchet 3 am not worthy to Roupe doune ad bulofe. I have baythed you with water: but he final baythe for you with the holy gook. L

Luce.iii.d And pt came to palle in those dayes/
Luce.iii.dehat Jesus came from nazaceth/a cpre
of Galile/and was baptyled off Ihon
in Jordan. And immediatly he cam out
of the water/and sawe the heanes ope
and the holy good descendringe byon
him tyke a done. And there cam a boy
ce from heaue. Thou are my dere son
ne/by whom I am peaced.

mat.tiff.a And immediatly the spitte draue his Lu.tif. a into a wildernes: the was there in the wildernes. xl. dayes/ad was tepted of Satan/ and was with wilde beeses. And the aungels ministred buto him.

After that Ihon was take/Jelus ca mat. still. bin to Gatile/preaching the golpell of Luc. still. a the kingdome of God/and sayinge: the Joa. still. tyme is full come/ad the kingdom off god sene at honde: repent ad beleve

the golvell.

As he walked by the fee of Galile/
he fawe Spuion and Andrewhys bios
ther callyinge nettis into the fee/for
mat.fiff.c. they were fyllhers And Jefus fayde bu

Luce.b. a to the folowe me / ad 3 wpu make you to be fulhers of me And they ftray ght wave for lake their nettis / ad folowed

The gospell of. S. Luke



in hond to compple a treates off the about the compple which are furely knowed amonge bs/euen as they declared the brito bs/ why ch from the begin

mere ministers at the Boyng / Ideterwere ministers at the Boyng / Idetermined also as some as I had searched out discently all thyngis from the beginninge/that then I wolde whyte but to the (goode Cheophilus) that thou myghtest knowe the certence of tho thyngis where of thou arte ensouned.

The.f. Chapter.

At the tyme of herow kin a ge of teway there was a certa yne preek named 3a charras / of the course of Abie. And hys wyse was of the boughters of Aaro

And her name was Elizabeth. Booth where perfect before god/ and walked

The f. Chapter. in all the lawes and ordinacions of the loidethat no manconide fynde fawte with them. And they had no childe/bes taufethat Elizabeth was barain and

booth were wele fricken in age.

It camto palle/as he executed the prefes office /before god as bys cours fe cam (accordinge to the cultome off the prefes office) typs forwas to breis obourts/ And went in to the temple of leui, Ebi.d the load / ad all the multitude of people where woth out in their prapers while the odouris were absenuonge. There appered buto hom the loidis angelli Condinge on the enghe spoe of the auls tre of odouris. And when sacharias la we him/he was abathed ad feare cam on hum.

The angell saydebuto bym/feare not sachary / for thy prayer pa herde/ And thy wyfe Elpfabeth that beare thea forme/and thou fhalt call highas me 3hon/ And thou Chate have tope ad gladnes/ ad many Chall recovee at hys bieth. for he fhatbe greate in the aght of god (and shall nether dipnke wyne not firage dipule. And be thatbe filled with the holpgood ene mhiamothers wombe/Andmanpofthe childre of 36. eaelthall betourne to their lorde God And helhall goo before hom mthe lpie site and power of Delyas to tourne

823.88.0

The Golpel of. S. Thons The frinchapter A



enthe begin ininge twas that

ad that work was with god/and god was that worde / The same was in the beginninge with god. All thyingis were made by perad without it was

made no thinge/that made was. In pe was lyke/And lyke was the light of me And the lyght shynneth in darchnes/ and darchnes comprehended ye not.

There was a man fent fro god/whose fe name was Ihon/ The fame cam as a witnes to beare witnes of the light/ that all me through him might belone. The was not that light/but to beare wit ness of the light. That was a true light which lyghteneth all men that come in to the worlde. He was in the worlde and the worlde by him was made/and the worlde knewe him not.

De ca mto his ownels his receased

The Solpell of. S. Ihon.

hym not / buto as many as receased hym / gaue he power to be the founds of God/in that they belened on his name / whych were boune not off bloube not of the will of the flethe/not yet of the will of men/but of God.

Math.f.a And that worde was made flesheld Luc.ij.d. and dwelt amoge vs/and we sawe the glory of the only beogoten some of the father/which worde was full of grace/and bernte. H

Jhon bose witnes of hymlaymage/Thys is he of whome I speake/he that cometh after me/was before me/g. tim.bj.d because he was yer then J. And of his fnines have all we receased / encus famour for fauour. For the lawe was genen by Moses / but sauour and bette g. tim.bj.c. at eny tyme. The only begoten some

which is in the fathers bolum/hath & clared hym. &

And this is the recorde of 3hon/c when the tewes fent prefles and leute tes from Jerusalem/to aske him: what arte thou? And he confessed / and des uped not/and sayde playnly / Jam not Chist/And they asked him/what the? arte thou welves? And he sayde / Jam not. Acte thou that prophet? And he unsweed no. Then sayd ther baro him what arte thou? That we maye gene

The Actes of the Aponles The Actes / off The Apostles.

The fyat Chapter.



de Theophylus)3 haue witten of all

that Jelus begato do ab teache butyl the baye ithe whi ch he was take by after that he tho rowe the holp go.

of had gene comaunbmentis untothe apolles/whiche he chofe to whom al-To be the wed hym folfe alpue after his pallion by many tohes/averynge buto them fourty Dayes/and Cpake buto the of the hyngbom of Bod/and gathereb them to gether / and comaunded them tac. effi gthat thep foulde not departe fro Jerus falem/but to wapte for the promps of the father wherof pe haue herte of me For Ihon baptifed with water/but pe thalbe baptifed with the holy good ad that with in this feawe dayes.

The.i. Chapter.

When they were come together/the eyalked of hymlayinge/Matter wylt thou at thys tyme reflore agayne the hyngdom of Ilrael/Helapde unto the hyngdom of Ilrael/Helapde unto the 1st not for you to knowe the tymes of the lealons whych the father hath put in his owne power/but yelhall receaue power of the holy gooft which that come on you. And ye thalbe wytnelles unto me in Ferulatem/and in all tewety/and in Samary/and even unto the worldes ende.

B and when he had spoken these thyn-in. spiis. a ges/ whyli they behelde he was taken

up/and a cloude receased hym by out of their lyght. And as they fastenned their epes in hease/as he wee/ lo two mensions by them in whyte clothynge which also sayon: ye men of galile/why some ye gasynge up into hease? This same Jeins which is taken up feo you in to heasen/shail so come/even as ye

Then returned they unto Jerusalem from mounte ofmete/which is neve to Jerusalem / concepnynge a saboth davensteem / concepnynge a saboth daves to mey come un/they went up into a parler / where abow both weterad James 3 hon and Andrew/Whith and Thomas/Bartles mew/and Mathew / James the some off Alpheus/and Symon zeloces/and

ID . 113

The Epiftle of the Apo-

Ble Waul/ to the Komarns.

The fpit Chapter. H

the fees uatis

fus Christ / cals ledbritothe office of an Apostle put a parte to preache the gospelof god/whish is promyted aforc by his pro

phetis in the holy scriptures that inske menad of his some/the which was
begotte of the seade of danid/as pertaying to the seade of danid/as pertaying to the sellipe: and declared
to be the some of God by power by the Joä. s.f. b
holy good that sanctifieth/and also mrbs.
that that Jesus Chist oure to the rose
agayne from deeth/by whom we have
receased grace ad apodseshippe/that
all gentiles shulde obeye to the fayth
which is in his name/of the which noumble are ye also/which are Jest chis
ses by bocation.

Coal you of Rome beloned of Bob

To the Romayns. ad lanctes by callyinge. Grace be with

you and peace from God oure father/ and from the loade Jefus Chiff.

Sf vift verely I thate my god thorow B Jefus Chiff for you all / be cause you. re fayth is publiffied through out all the worlde for god is inputened/who 3 fecue in my spirit / in the golvell off his foffe that with out cealinge 7 ma kemencid of you all waves in mppla persibefechpage that at one tyme of a nother a profperous formep (by the wil of god) in pair forente me to come bit to pou Rog 3 longe to fe pou / that 3 mpght beftowe amoge you fome fpiris tual gifte/to fregthe pen with al(that ps) that I mught have confolation to: gether with you / through the comen fayth which bothe ron and I hane.

I wolde that pe thuide knowe bie: then : howe that I have often trincs purpoled to come bato pou (but haue bene let hyrhetto) to hane fome frute amonge poul as 3 haue amongcother of the gentyls. For 3 am werer both to the grekes / and to them which are no grekis:bnto the learned and allo buto the bulearned. Lyhwyfe as mothe as in meis: Jam redpto preache the gol

pelito you of Rome alfo.

for 3 am not a Chamed off the golo pell of Chile because it is the power

Unto the Bebues. be forbideth them that wolfe abtime Reth them out of the congregation.

werely beloued folow northat which this envil/but that which is good. be that boeth well is of God/buthe that Doeth enplifeeth not God. wemetting hath good reporte off all men / and off the trueth, per and we ouce feluegalle beare recorde/and pe knowe that ouce recorde is true. I have many thynges to wipte/But I wollnot wyth pen and pute wipte unto the. For I truck I shall Chortipfe the/ and we Chall freake mouth to mouth. Deace be with the. The louers falute the.

E The Postle of Paul Unto the Debrues.

Grete loners byname.

The fyill Chapter. &

ge of hypfubdaace/bearpnge bppe all

Od in tyme patt dinetape rang wapes / Spake bnto 3 the fathers by prophetis/ But un thefe latt dayeghe hath fooke unto be bring fone whom he hathmade herre of all thyngis/by whom also he enade the worlde . Whych fone beynge the bughtnes of his glorp/& berp pma-

The.i. Chapter. thrugis with his myanty worde/hath inhygowie perlon pourged oure fynnes/and is lytte on the right honde of thematefte on hygh/ ad is more excellent the the angels/mas moche as he bath by inheritance observed an excel

lenter name then haue thep.

for buto which of the angels layde Mar. il. B. he at cap tyme / Thou aree my fonne/ if reg, bifo this daye begate I the? And agayne/I wyll be his father/a he shalbe mp sono me. And agapne when he bryngeth in the first begoten somme in the worlde? he fayth. And all the angels of god that plat. profice worthyppe hym. And buto the angels/ he fayth. We maketh hos angels force, pfal.ciij. & tes/ad hys miniflers dammes of fyre. ps. zitill. b E But unto the sonne he sayth/ God thy feate that be for ener and ever. The ce-

pter of thy kyngdom is a cyght cepter. Thouhalt loved enghtewelnes ab has ted iniquitie/Wherfore hath god/wh: ythisthy God/anomiced the with the ople of gladnes aboue thy felowes.

And thou Loide in the begynnpinge wal, cj.d halt layde the foundacion of the erth/ And the heuens are the workes of thy bondes/Tiep Chall perpathe/but thou that endure. They all thall were olde Dasborha garmer/abasa befure Chale thou chaunge them/& they shalbe thas unged/but thou arte the same/ and the

The revelacion of A.

3hon the benine.

The fyia. Chapter.



he te uela c pon of je fins

te/whych godgane buto hym/fono
The we buto his fec
nautis this is whi
ch muste fhouly to
me to pase 4 and
he fent and the wed
by hys angell buto

his fernaunt I hon/ which bose recoide of the words of god ad of the testimony of Jesus Christe/ad of all thynhis that besawe. Dappy is he that tredith/and they that heave the wordes of the pio phesy and kepe tho things which are write therm. For the tyme is at hone.

Alpa. Grace be with you ad peace fro him which to lad which was ad which ps to come t and from the vij. spirets which are present before his trone and from Jesus Chill which fil

witned/and for begreen of the dead/ Collos. se and loide oner the kyngis of the erth. sec. th.c. Unto him that loned by ad walked by web. ir.d. fro once synnes in his owne bluod. for once should be father/be glosy/ and winting Esa. 11. c. for ener more amen. We holde he come mat. rrits meth with cloudes/and all eyes shalle Jude. 1. c. hum/and they also which peersed him And all kynredis of the errh shall ways selenen so amen. Jam Alpha ad Omes ga/the begynnynge & the endynge/ say hthe loide almyghty/whychis/and which was/and which is to come.

Thon youre brother and copanyon intribulacion / and in the hyngdom ad panece which is in Jefu Chiffe! was in the ple of wathmosfor the worde of bod ad for the witnessings of Jelis Chille. I was in the spirete on a son: daye/ad herde behynde me/a gret boy ce/as re had bene of a trompe faringe 3 am Alpha and O megal the fpic and the take. That thou levite wipte prin a boke/and fende yt unto the congrega cions whych are in Alia / buto Cohes fus/and unto Senvina/and buto was: gamos / and buto Thiatira / and buto Sardis/andunto whiladelphia/and unto Laodicia.

and Jeuened baketo fe the bopce that fpake to me, And whe I was tut-

The

Coverbase Bibse

Translated by

Myles Coverbale

The first complete Bible Printed in the English Language

THE COVERDALE BIBLE OF 1535

THE FIRST COMPLETE PRINTED ENGLISH BIBLE

Myles (also spelled Miles) Coverdale was probably born in the district known as Coverdale, in the district of Richmondshire, England, in or around 1488. He studied at Cambridge, became a priest at Norwich in 1514, and entered the convent of Austin friars at Cambridge, where Robert Barnes was prior, in 1523. After Barnes was convicted of heresy in 1526, Coverdale apparently decided to move to the European Continent, at least from 1528-1535.

Evidence is lacking concerning the alleged association of Coverdale and Tyndale in Germany, but it has been confirmed that Myles Coverdale and John Rogers were with William Tyndale in Antwerp in 1534-1535, prior to Tyndale's arrest. Coverdale was apparently not proficient in the original biblical languages of Hebrew or Greek, so he explained that he used "five soundry interpreters" (Tyndale, Luther, Zwingli, Paginius, etc.?) in Latin, English and Douche (German) as source text for his endeavor to produce a complete English Bible in English. He utilized Tyndale's English translation of the New Testament (the Antwerp edition of 1534), as well as Tyndale's Pentateuch and Jonah, translating the remaining Old Testament books from German and Latin texts rather than the original Hebrew language.

The first complete printed English Bible (the *editio princeps*) was entitled, *Biblia*. The Bible, that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe. As it was not unlawful to publish an English Bible in England at the time, the location of the publication of this first complete English Bible has long been debated. The printer was long assumed to be either Froschover in Zurich or Cervicornus and Soter (in Cologne or Marburg). But recently the printer has been more definitively identified as Merten de Keyser in Antwerp, based on identical woodcuts used in other Antwerp publications. The publication was partly financed by Jacobus van Meteren in Antwerp, whose sister-in-law, Adriana de Weyden, married John Rogers. (J. van Meteren published the Thomas Matthew Bible for John Rogers two years later in 1537).

In 1538, Coverdale was in Paris, superintending the initial printing of the "Great Bible," and arranging for the publication of a diglot (dual-language) New Testament with the Latin Vulgate and a slightly revised English text in parallel columns, as well as an Illustrated English New Testament with over 200 woodcut illustrations.

He returned to England in 1539, living briefing in Newbury, but on the execution of Thomas Cromwell (who had been his friend and protector since 1527) in 1540, he was compelled again to go into exile and lived for a time at Tübingen, and, between 1543 and 1547, was a schoolmaster and pastor at Bergzabern (now Bad Bergzabern) in the Palatinate, living in virtual poverty.

In March, 1548, he went back to England, was well received at the court of the new King, Edward VI. In 1551, he became Bishop of Exeter, but was deprived of such in 1553 after the succession of Mary. He went to Denmark (where his brother-in-law was chaplain to the king), then to Wesel, and finally back to Bergzabern. In 1559, he was again in England, but was not reinstated in his bishopric, perhaps because of Puritanical scruples about vestments. From 1564 to 1566, he was rector of St. Magnus' near London Bridge. On January 20, 1569, Coverdale died in London and was buried in St. Bartholomew's by the Exchange When that church was demolished in 1840 to make way for the new Royal Exchange, his remains were moved to St. Magnus.

Coverdale, in the first complete English Bible of 1535, was the first translator to include chapter summaries in the text, and the first to separate the Apocrypha from the other Old Testament books, including them as an appendix to the Old Testament. A second edition of the Coverdale Bible was printed in 1537 by an English printer, Nycolson of Southwark, and the titlepage bore the words, "Set forth with the King's most gracious license." In thus licensing Coverdale's translation, King Henry VIII probably did not know how far he was sanctioning the work of Tyndale, which he had previously condemned. Later, in 1546, King Henry ordered the burning of all copies of the Coverdale Bible.

Sample pages from the Coverdale Bible of 1535 have been reduced from their original size. Sample pages from the Coverdale Illustrated New Testament of 1538 are also included, as this was the first edition of English scriptures with extensive woodcut illustrations. These pages are reproduced in their original size.

66









The new testament.

The gospell of S. Marke. The gospell of S. Marke. The gospell of S. Luke. The gospell of S. Jhon. The Actes of the Apostles

The epistles of S. Paul. The epistle unto the Romaynes.

The epiftle unto the Romaynes.
The first and second eepistle to the Cozinthians
The epistle to the Galachians.
The epistle to the Ephelians.
The epistle to the Philippians.
The epistle to the Colossians.
The epistle to the Colossians.
The first and second epistle to the Tessalonians
The first and second epistle unto Tymothy.
The epistle unto Titus.
The epistle unto Philemon.

The first and seconde epistle of S. peter.
The thre epistles of S. Jhon.
The epistle unto the Zabrues.
The epistle of S. James.
The epistle of S. Jude.
The Revelacion of S. Jhon.







The gol of S. ADathew.



The first Chapter.



Zis is the botte of the generacion of Jesus Chift y sonne of Da mo, the some of Ubia ham. Abrahā begat Isaac: Isaac begat Jacob: Jacob begat Judas z his brethres

Judas begat Phares 2 Jara of Thamar: Phares begat Zesrom: sefrom begat Arami Aram begat Aminadab: Aminadab begat Maasson: Riaasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jeffe: Jesse begat Danid the Eynge:

Danid the Lynge begat Salomon, of her that was the wyfe of Viv: Salomon begat Roboam: Roboam begat Abia: Abia beyat Usa: Asa begat Josaphat: Josaphat begat Jozam: Joiam begat Offas: Osias begat Joatham: Joatham benat Achas: Achas benat Ezechias: Liechias begat Manasses: Manaffes begat Amon: Amonbegat Josias: Islias begat Jechonias and his biethien aboute the tyme of the captingte of Babylon.

And after the captingte of Babylon, Je donias beaut Salathiel: Balathiel begat zorobabel:

of S. Wathew. Fo. 4.

Zorobabel begat Abindi Abind begat Eliachim: Eliachim begat Azor: 21302 begat Sadoc: Gadoc begat Achin: Achin begat Eliud: Eliud begat Eleafar: Eleafar begat Matthan: Matthan begat Jacob:

Jacob begat Joseph the hußbande of 2174 ry, of who was borne that Jefus, which is

valled Christ.

Allthe generacions from Abraha to Da mid are fourtene generacions: From Danid wnto the captinite of Babylon, are fourtene generacions. From the captinite of Babylon unto Chuft, are also fourtene generacions.

The byith of Chiff was on thus wyse: When his mother Mary was maried to To Seph + before they came together, The was fourde with chyldeby & holy gooff, But To seph her hußbande was a perfect man, and wolde not bringe her to fhame, but was myn ded to put her awaic fecretely. Tenertheles whyle be thus thought, beholde, the angell of the LORDE appered unto him in a dieame laynge: Joseph thou sonne of Danio, fea renot to take unto the Mary thy my fe. For that which is coceaned in her, is off holy gooft. She shall brynge forth a sonne, and thou shalt call his name Jesus. Sor he shall saue his people from their synnes.

All this was done, of the thinge might. be fulfilled, which was spoken of the LORDE by the Diophet, sayinge: Beholde, amayde thall be with chylde, and thall brynge forth a some, and they shall call his name Emanuel, which is by interpretacion, God w vs.

Now whan Joseph awote out of Nepe he did as the angell of y LORDE bade hym, and tote his wyfe rnto hym, and thewe her not, tyll the had brought forth hir fyrit bor ne sonne, and called his name Jesus.

The II. Chapter.

To hen Jesus was boine at Bethleë in Jury, inthetyme of herovethe tynge, Beholde, there cume wyse men from the east to Jerusale, saynge: Whe reis the new borne Eynge of the Jues : We baue sene bis starre in the east, and are come to worldiphim.

When Berode & Kunge had herbe thys, be was troubled, z all Jerusale with hym. and he gathered all the bye prestes ant Scribes of y people, z ared of them, whehe Chaff shulde be borne. 2Ind they fayde on-

2121 9

tohymiat Bethleem in Jury. For thus it is written by the Prophet: And thou Bethleem in the londe of Jury, art not the leeft among the Princes of Juda. For out of flall come unto me the captayne, that shall governe my people I frael.

Then berod preuely called the wyse men, and dyligently enquyied of them, what tyme the starre appered, and sent them to Bethleem, sainger Go, and searche dyligently for the chylde. Und when ye have founde hym, bringe me worde agayne, that I maye

come and worldippe bym allo.

When they had heard the tynge, they beparced and lo, the starre which they sawe in
the east, went before them, tyll it came, and
stode oner the place where the dylde was.
When they sawe the starre, they were marnelously glad: and went into the house, and
found the dylde with Wary his mother,
and theled downe and world ipped hym, z
opened ther treasures, and offred unto hym
system gold, franctynsence and myre. Und
after they were warned of God in a dieame, that they shuld not go ageine to Zerod,
they returned into their awne countre andther waye.

When they were beparted: beholde, the angell of the LORD Eappered to Joseph in a dreame, saying e: aryse, and take the dylde and his mother, and flye into Egypte, and abyde there tyll J brynge the worde. For Se rod wyl seke the dylde to destroychym. The he arose, and toke the dylde and his mother by night, and departed into Egypte, and was there with y deeth of Serod, that the thinge might be fulfylled which was spote of the LORDE, by the Prophet, which sayeth out of Egypte have J called my sonne.

Then berod perceauginge y he was discaused of the wyse men, was excedyinge wroth, and sent forth, and slue all the dystoren that were in Bethleen, and in all the coastes there of, as many as were two yere olde and under, accordyinge to the tyme which he had diligently searched out of the

mysemen.

Then was \$ fulfilled which was spotent by \$ prophet Jeremy sayinge: On \$ hilles was a voyce herde, greate mournynge, we-pynge, z lamentacion: Rachel wepynge for her chyldren, and woldenot be conforted, because they were not.

When Zerode was deed:beholde, an angell of the LORDE appered in a dreame to Joseph in Egypte, sayinge: arise and take the dylde and his mother, z go into y londe

of S. Dathew.

of Jirael. For they are deed, which sought the dyldes life. And he arose up, and toke of dylde and his mother, z came into the low de of Jirael. But whe he herde that Arche lans did raygne in Jury, in or rowmeof his father berode, he was a frayde to go this ther. Wo twith sonding a after he was war ned of God in a deame, he turned asyde into the parties of Galile, and went and welt in a cite called Wazareth, to suffill of which was spoten by the prophetes: he shalbe called a Vlazarite.

The III. Chapter.

tt those dayes Ihon the Baptyst came and picached in the wildernes of Jury, sayinge: Améde youre selves, the Eyngdome of heuen is at honoc. This is he, of whom it is spote by f prophetics, which sayeth: The voyce of a cryer in find dernes, piepare the LORDES waye, and mate his pathes straight.

This Jhon had his garment of cands heer, and a lethie gerdell aboute his loynes. By a meate was locustes and wylde hony. Then went out to hym Jerusalem, and all Jury, and all the region rounde aboute Jos dan, and were baptised of him in Joidan, &

feffinge their synnes.

Tow when he save many of the phanses and of y Saduces come to hys baptim, he sayde unto them: ye generacid of upers, who hath certified you, that yest alescape? wengeaunce to come. Dewarre, brynge forth due frutes of pennaunce. Thinke not now, to saye in your selves, we have Abrahamto oure father. So: I saye unto you, that Goois able of these storage up chyloten unto Abraham. Even now is the areput unto y rote of the trees: ther soie every tre which bringeth not sorth good frute, shalle heme downe, and cast into the syre.

I baptise you with water to repentant ceibut he that cometh after me, is myghter the J, whose shues I am not worthy to bea re. Le shall baptise you with & holy goost a w freewhich bath also his fan in his hond, and will pourge his floore, and gave the wheet into his garner, z will burne & chasse

with unquencheable fyre.

Then came Jesies from Balileto Joedan, with Thon, to be baptised of hym. But Jho forbade hym, sayinge: I have never be baptised of the : and commest thou to me. Je sus answered z sayd with hym: Let it be now. For thus it becommeth wat o fulfillall righteousnes. Then he suffred hym. And Je sus affone as he was baptised, came staight

The gospell of S. Warke.



The first Chapter.



Tis is the begynnyn ge of the golpell of Jesus Chust the son ne of God, as it is wrytte in the prophe tes. Beholde, Jenberny messaiger before thy face, which

hil prepare thy wave before the. The voyce of a cryer is in the wyldernes: Prepare the wave of the LORDE, mate his pathes fraight.

Jhon was in the wylbernes, and baptyfed, and preached the baptyme of amendment, for the remyffion of synnes. 24nd there wente out onto him the whole londe of
Jewry, and they of Jerusalem, and were
all baptysed of him in Jordan, and knowleged their synnes.

Thon was clothed with Camels heer, and with a lethion gerbell aboute his loynes, and ate locustes and wylde hony, and pleached, and saybe: There commeth one afterme, which is stronger then I: before whom I am not worthy to stoupe downe, and to lowse up I sachet of his sine. I hap tise you with water, but he stall baptise you with the holygoost.

And it happened at the same tyme, that Jesus came out of Galde from Tazareth, and was baptysed of Jhon in Joidan. And as some as he was come out of the water, besawe that the heavens opened, and the most as a done comynge downe upon him. And there came a voyce from heave. Thou art my beare some, in whom J belyte.

And immediatly the spiete dione him in to the wyldernes: and he was in the wylder nes sourtye dayes, and was tempted of Sa

of S. Harke. Afo. rvi.

than, and was with the wylde beeffes. And the angels mynistred unto him.

But after that Jhon was taken, Jesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the ty me is sulfylled, and the kyngdome of God is at hande: Amende youre selves, and beleve the gospell.

So as he walked by the see of Galile, he sawe Symon and Andrew his brother, castinge their nettes in the see, for they were systems. And Jesus sayde unto the: Solowe me, and I will make you systems of me. And immediatly they lest their nettes, and so lowed him.

And when he was gone a lytle further from thence, he sawe James the sonne of Jebede, and Jhon his brother, as they were in the shyppe mendynge their nettes. And anone he called them. And they left their father Zebede in the shyppe with the hyred ser nannees, and followed him.

And they wente in to Capernaum, and immediatly upon the Sabbathes, he entred in to the synagoge, and taught. And they were assonived at his doctryne: for he taught them as one havinge power, and

not as the Scribes. And in their synagoge there was a man pollelled with a foule sprete, which cried and layde: Oh what have we to do with the, thou Jesus of Mazareth. Art thou come to destroyeus: I knowethat thou art even \$ holy one of God. And Jesus reproved him, and saybe: holde thy tonge, and beparte out of him. And the foule fpiete tare him, and cried with a loube voyce, and beparted out of him. Und they were all aftonnyed, in somoth that they ared one another amonge the felucs, 7 faybe: What is this : What new lernynge is this? So: he comaundeth the foule spretes with power, and they are obedient unto him. Und immediatly the fa me of him was noyled rounde aboute in the

coastes and boiders of Galile.

2nd forth with they wente out of the synagoge, and came in to the house of Symo and 2nd rew, w James and Jhon. And Symons mother in lawelaye, z had the feuers, and anone they tolde him of her. And he came to her, and set her vp, and to the her by hande, and the feuer left her immediatly. Und she mynistred unto them.

2tt euen whan the Some was gone bowne, they brought unto him allehat were sick and possessed, and the whole cite was gathered together at the doze, and

CC iii

he healed many that were diseased with dyuerse sicknesses, and cast out many deuels, and suffred not the deuels to speake, because they knew him.

And in the mothynge before daye, he ard se, and wente out. And Jesus departed in to a deserte place, and prayed there. Peter also and they that were with him, followed after him. And whan they had sounde him, they sayde unto him: Euery manseteth the. And be sayde unto them: Let us go in to the next townes, that I maye preach there also, for there am I come. And he preached their synagoges, in all Galile, and drove out the denyls.

21nd there came unto him a leper, which befought him, and theled before him, z farde onto him: Afthou wilt, thou canft make me cleane. And it pitied Jesus, and he stretched. forth his honde, and touched him, and fayde: J myll, be thou cleane. And wha he had so spoten, immediatly the leptosy departed fro him, and he was clenfed. And Jefus forbad him strately, and forth with sent him awaye, and sayde unto him: Take hede, that thou save nothinge to enyman, but gothy wave, and shew thy self unto the prest, and offre for thy densyngewhat Woses commaunded, for a wytheffe unto them. But he whan he was departed, beganne to speake moch of it, and made the dede knowne: in fo mochthat Jesus coudeno more go into the cite openly but was without in deferte places, 7 they came unto him fis all quarters.

The II. Chapter. (1770 after certayne dayes he wente agayne unto Capernaum, and it was noysed that he was in y house. And immediatly there was gathered a greate multitude, in somoch that they had no row me, no not without before the dore. And he spake the worde unto the. And there came vinto him certaine, which brought one ficke of the palify borne of foure. And when they condenot come nyehim for y people, they unconered frose of f house where he was. 21nd when they had made a hole, they let downe the bed (by coardes) wherinthe sicke of y paliplaye. But when Jefus fame their faith, he favoe unto the side of the palfye: My sonne, thy synnes are forgeventhe.

theuertheles there were certagne scrybes which sat there, zehought in their hertes: Sow speaketh this man soch blasphemy? Who can forgene synnes, but onely Goo? And immediatly Jesus knew in his sprete, that they thought so in the selues, and saide

of S. Darke.

unto them: Why thynke ye soch thinges in your chertes? Whether is easier to sayer the sicke of the palifye. Thy symmes are some use the sicke of the palifye. Thy symmes are some use the outo saye: aryse, take up thy bed and walke. But that ye may eknowe, that some of man hath power to so yeue symmes upon earth, he sayde unto the sicke of spalifye. I saye unto the, aryse, take up thy bed, and go home. And immediatly he arose, to be his bed, and wente south before them all in some dithat they were all assomiced, and praysed God, and sayde: We never sawe sod.

21nd he wente forth agains unto the le and all the people came unto him, andhe taught them . And as Jesus passed by, he Tame Leuithe some of Alpheus syttinge at the receate of custome, and sayde unto him: Polowe me. And he arole, and folowed him. Und it came to passe as he satat the table inhis house, there far many publicans zim ners at the table with Jelus and hisdifaples: Forthere were marry & folowed him. And whan the scrybes and Pharifes same that he are with publicans a synners, they Tayde unto his disciples: Why doth heeme and dryncke with y publicans and synners: Whan Jesus herdethat, he sayde vmo the The whole neve not y Philician, butthey that are sycke. Jam not come to call the righteous, but the symmers to repetaunce.

Anothe disciples of Jhon and of y pharises faster. And there came certaine, which sayde unt him: Why fast the disciples of Jhon, and of & Pharites, and thy disciples fast not: And Jesus sayde unto them: how can the weddings children fast, whyle the brydegrome is with them: So longers y brydegrome is with them; they cannot sake But the tyme wyl come, that the brydegrome shall be taken from them, and then shall they saft.

To man soweth a pece of new cloth witto an olde garment, for els he taketh aways the new pece from the olde, and so is there worse. And no man putted new wyne into olde vessels, els the new wyne breaketh the vessels, and the wyne is spylt, and è vessels perishe: but new wyne must be put in wone wessels.

And it channsed that upon y Sabban, he wente thosow the come feldes, and his difference begane to make a waye thosow, and to pluckethe cares of y come. Another pharises sayde unto him: Beholoe, what thy billiones do, which is not laufull upo the Sabbath. And he sayde unto the: Saue ye make

chep. XII. The leven of the pharifes. Chaift conforteth his disciples agaynst perfecucion warneth them to bewarre of cuverousnesse, by the symilitude of a certayne rich man: he wyll not have them to hange vpo earthly thin ges, but to warch and to be ready agaynst his comminge.

Chap. XIII. Of the Galileans whom pilate flew and of those that dyed in Sylve. The symilitu deof the fyge tre. Chaist healeth the side woman. The parable of the mustarde sede and le nen. Sew entrein to the Fyngdome. Chaist re-

proueth Zerode and Jerufalem.

thap. XIII. Tesus eateth with the pharifee, hea leth the dropfye upon the Sabbath, teacheth to be lowly, telleth of the greate supper, and warneth them that wyll folowe him, to laye their accomptes before, what it wyll cost the. The salt of the earth.

thap XV. The louying emercy of God openly ferforth in the parable of the hundreth shepe,

and of the sonne that was lost.

thap. XVI. The parable of the wided Mainmon Not one title of Gods worde shalperish. Of the rich man, and of poore Lazarus.

thep. XVII. Christ reacheth his disciples to avoy deoccasions of evell, one to forgeve another, stedfastly to trust in God, and no man to press, me in his owne workes. Ze healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.

Chap. XVIII. Be readheth to be feruet imprayer corinually. Of the pharifee and the publican. The kyngdome of God belongeth unto dilbit. Chrift answereth the ruler, and promise the rewards unto all fody as suffre losse for his safeand folowehim. The blynde mais restored to his sight.

thap. XIX. Of Jadeus, and the tenfernauntes to who the ten taletes were delyuered. Chaift rydeth to Terufalem, and wepeth ouer it.

rydeth to Jerusalem, and wepeth over it.
Chap. XX. They are Christ one questyon, and he areth them another. The parable of the vynyarde. Of tribute te be gene onto the Emperoure, whom Christ stoppeth the mouthes of the Saducces.

Chap. XXI. Chaift commendeth the poose wyddow, telleth of the destruction of Jerusalem, of false teachers, of the totes and troubles for to come, of the ende of the worlde, and of his

owne commynge.

Chep. XXII. Chrift is betrayed, they eate the caster lambe Theinstitucion of the sacramer. They stryue who shalbe greatest, he reprosent them: Be prayer three tymes whon the mount. They take him and bringe him to the hye preses house: Peter denyeth him thryse, another bringehim before the councell.

Chap. XXIII. Jefus is brought before pilate and serode. The werne make lametacion for him. Seprayeth for his enemies, forgeneth the fynner upon his right hande, dyeth on the croffe,

andis buried.

Chap. XXIII. The wemen come to the grave, Christ apeareth unto the two disciples that go towards Emaus, stondeth in the myddest of all his disciples, openeth their understondinge in the scriptures, geneth them a charge, and ascendeth up in to beauen.

of S. Euke. Aso. ppn. The gospell of S. Euke.



The prologe of S. Eufe.



DR so moch as many have taken in hande, to set foith of wordes of the actes that are cometo passe amonge vs, like as they bely ne reothe unto vs, which from the begynnynge

sawe them their selves, and were mynisters of the worde, I thought it good (after that I had diligently searched out all from the begynnynge) to wryte the same orderly unto the (good Theophilus) that thou mightest knowethe certete of f wordes, where thou art infourmed.

The first Chapter.



the tyme of Berobe kynge of Jewry,
there was a press named Zachary of the
* course of Abia: and
his wise of the dough
tergof Aaron, 2 his na
me Elizabeth. They

were both righteous before God, and wal-Bed in all the commaundementes and statutes of the LORDE unreproneably. And they had no childe, for Elizabeth was baren, and they were both well stricten in age.

And it came to passe as he executed the presses office before God whan his cour se came (acording to the custome of the press hove) it sellto his lott to burne incense. And the wente into the temple of the LORDE, and the whole multitude of the people was without in prayer, whyle the incense was aburnynge. And the angell of the LOR

E.E

DE appeared unto him, and stobe on the right spoe of the altare of incese. And whan bachary sawe him, he was abashed, othere

came a feare vpon him.

But the angell sayde unto him: Feare not Jachary, for thy prayer is herde. And i wife Elizabeth shal beare the a sonne, whose name thou shalt call Ihon, z thou shalt have toye and gladnesse: and many shal reioyceathis byith, for he shall be greate befo re the LORDE. Wyne and stronge drynke That benot dignte. And he shalbe fylled w the holy gooff, even in his mothers wombe. And many of the children of Israel shall be surne unto the LOR DEtheir God. And he That go before him in the sprete and power of-Elias, to turne the hertes of & fathers vnto the children, and the vn faithfull vnto the mysdome of the righteous, to make the people ready for the LORDE.

And Jachary sayde unto the Angel: Wherby shal I knowe this for Jam olbe, and my wife well stricten in age. The angell answered, and sayde unto him: Jam Ga briell that stonde before God, and am sent to speake unto the, and to show the these glad tydinges. And beholde, thou shalt be domme, and not able to speake, untyll the daye that this come to passe, which shalt ful

folled in their season.

And the people wayted for Zachary, and marueyled, that he taried so longe in the teple. And wha he wete out, he condenot spea te unto them. And they perceaued, that he had sene a vision in the teple. And he beckened unto them, and remayned speachlesse.

And it fortuned whathetyme of his office was out, he wente home in to his house. And after those dayes Elizabeth his wife conceamed, and hyd hir self frue monethes, 2 sayde: Thus hath & LORDE done unto me in & dayes, wherin he hath loted upome, to tate awaye from my rebute amone men.

And in the sirte moneth was the angell Gabriel sent from God in to a cite of Galile, called Tazareth, unto a virgin that was spoused unto a man, whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the angell came in unto her, and sayde: Layle thou full of grace, the LORDE is with the: blessed art thou among wemen.

Whashe sawe him, she was abashed at his savenge, and thought: What maner of salutacion is this? Und the angell sayde on to her: Fearenot Wary, for thou hast soude

of S. Cufe.

trace with God. Beholde, thou shalt cocus. ne in thy wobe, z beare a sonne" z shalt call his name Jesus : he shalbe greate, z shalbe called & sonne of the Brest. And the LORDE God hal gene him & feate of Danidhisfa ther, zhe shal be kinge over & house of Jacob for ener * z there shalbe no ende of his tyng. dome. Then layde Mary unto the angelli Low Shalthis be, seinge I knowe not amat The angell answered, Tsayde unto her: The holy gooft shal come vpon the, the power of the Lyest shal overshadowe the. Therfo rethat Boly also which Malbe borne (of the) Ihalbe called the sonne of God. And beholde thy cosen Elizabeth the also hath coceaned a sonne inbir olde age, zthis is the sirtemo, neth of her, which is reported to be barens form God is nothinge unpossible. And Ma ry fayde: Beholde, here am Jehe hand ach de of the LORDE: be it unto me, as thought sayde. And the angell departed fro her.

21nd Mary arose in those dayes, and wm tein to the moutagnes with haiff, into + ? cite of Jewry, and came in to y house of 3a chary, and faluted Elizabeth. And it fortu ned as Elizabeth herde the salutacion of Mary, the babe sprange in hir wombe. And Elizabeth was fylled with the boly gooff, z cried loude, and saybe: Blessed artthou amo te memen, and bleffed is the fruce of win be. And how happeneth this tome, that i mother of my LORDE commeth unto me! Beholde, whan I herdethevoyce of thys lutacion, the babesprange in my womber iove, 2nd bleffed art thou that haft beletted, for f thinges shalbe perfourmed, which me retolde y fic y LORDE. And Mary sayou

217y foule magnifieth the LORDE.
21nd my spietere ioyseth i God my Samoure.

So: he hath loted upo the lowe begre of his hande maybe. Beholde, fro hence forth that all generacions call me bleffed.

for hethatis Mightie, hath done greate thinges onto me, and holy is his name.

21nd his mercy endureth thorow outall generacions, upon them that feare him.

Besteweth strength with his arme, and scatter them that are proude in the ymaginacion of their hert.

Se putteth downethemightie from the feate, and exalteth them of lowe begree

Be fylleth the hongrie with good thin ges, and letteth the riche go emptye.

Beremebieth mercy, and helpeth uphis fernaunt Ifrael.

Euen as he promysed unto oure fathus, Abraham and to his sede foreuer.

The gospell of S. Abon.



The first Chapter.



the begynnynge was the worde, and the worde was with God, and God was of worde. The same was in the begynnynge & God. Allthinges we re made by the same.

and without the same was made nothinge that was made. In him was the *life, and thelife was the *light of mentand the light shyneth in the dartnesse, and the dartnesse comprehended it not.

There was fent from God a man, whose name was Jhon. The same came for a witnesse, to beare wythese of flight, that thorow him they all might belene. Le was not that light, but that he might beare witnesse of y light. That was the true light, which lighteth all men, that come in to this worlbe. Le was in the worlde, the worlde was made by him, and I woulde knowe him not. He came in to his awne, and his awne receaved him not. But as many as receaved him, * to them gane he power to be the childien of Bodienen foch as beleue in his name. Which are not boine of bloude, ner of the wyl of the flesh, ner of the wyl of man, but of Goo.

Anothe worde became flesh, and dwelt amongeve: and we sawe his glory, a glory as of the onely begotte some of the father, full of grace and trueth.

Jhon bare wytnesse of him, cryed, and sayde: It was this, of whom I spate: After meshal he come, that was before me, Sor he was or ever I: and * of his fulnesse have all we receaued grace for grace. For the lawe was geven by Woles, grace and trueth ca-

of S. Ihon.

me by Jesus Chust. To man hathfene God at eny tyme. The onely begotte some which is in the bosome of the father, he hath deda red the same unto vs.

And this is the recoide of Jhon, whan the Jewes sent presses and Leuites sto Jerusalem, to are him: Who are thou: And he consessed and denyed not. And he consessed and sayde: Jam not Chust. And they are him: What the: Art thou Blias: Se sayde: Jam not. Art thou the. Prophet: And he answered: No. Then sayde they unto him: What art thou the, he may e gene answered to the that sent vs. What sayes thou of helf: Se sayde: Jam hove of a cryer in the wyldernesse. Mate straight have of the LORDE. As he prophet: Esay sayde:

And they that were sent, were of y pha rises. Ind they ared him, z sayde unto him Why baptysest thou then, yf thou be not Chiff, ner Elias, ner a prophet. Thon answered them, and sayde: I baptyse with wa ter, but there is one come in among you, whom ye knowe not. It is he that cometh after me, which was before me: whose shue lachet I am not worthy to unlowse. This was done at Bethabara beyonde Jordane, *where Thon dyd baptyse.

The nerte daye after, Jhon sawe Jesus commynge unto him, and sayde: Beholde the labe of God, which taketh awaye the synne of the worlde. This is he, of whom J sayde unto you: After me commeth a man, which was before me. For he was or ever J, and J knewe him not: but that he shulde beclared in Israel, ther fore am J come to baptyse with water.

And Jhon bare recoide, z sayde: I sawe the spiete descende from heaven lite unto a done, and above upon him, z I thewehim not. But he that sent me to baptyse with water, & same sayde unto me: O pon whom thou shalt se the spiete descende and tary styll on him, the same is he, that baptyseth with the holy goost. And I sawe it, and a rerecoide, that this is the sonne of God.

The nerte daye after, Ihon stode agaynt and two of his disciples. And who he sawe Jesus walkynge, he sayde: Beholdetheils be of God. And two of his disciples bade him speake, and followed Jesus. And Jesus turned him aboute, and sawe them followinge, and sayde unto the: What seke ye: They sayde unto him: Rabbi, (which is to sayely interpretacion, Master.) Where are thous lodginge: Ze sayde unto them: Come and seit. They came and saweit, zabote with

himthesame daye. It was aboute the tenth boure.

One of the two, which heroe Thon freate, and folowed Jelus, was Andiew the brother of Symon Peter: the same founde first his brother Symon, and sayde unto him: We have founde Meffias (which is by interpietacion, y Unoynted) and brought him to Jesus. Whan Jesus behelde him, he sayde: Thou art Symonthe fonne of Jonas, * thou shalt be called Cephas, which is by interpretación, a stone.

The nexte days after, wolde Jesus goagay nein to Galile, and founde philippe, and fav devoto him: foloweme, philippe was of Buhlaida the cite of Andrew and Peter. Philippe founde Trathanael, and sayde vn tohini: Wehave founde him, of who . Wio fesinthelawe, and deprophetes have wrot ten, even Jesus the sonne of Joseph of trasareth. And Mathanaell sayde unto him: What good can come out of Mazareth: philippe sayde unto him: Come, and se.

Jesus sawe Mathanael comunge to him. and layde of him: Beholde, a righte Israeliwinwhom is no gyle. Tathanael sayde vis to him: From whence knowest thou me. Je fus answered, and sayde unto him: Before y Philippe called the, whan thou wast under the fygge tre, I fawe the. Wathanaell answered, and sayde unto hi: Rabbi, thou art ý sonne of God, thou art ý kynye of Jsrael. Jefus ansivered, z sayde vnto him: Because I sayde unto the, that I sawe the under the fygge tre, thou belevest: thou shalt se vet greater thinges the these. And he sayde vntohim: Verely verely Jsage unto you: Fro this tyme forth shal ye se the heaven open, and the angels of God goinge up zdowne ouer the sonne of man.

The II. Chapter. of tho vponthethirdedayetherewas a mariage at Canain Galile, and the mother of Jesus was there. Jesus alfound his disciples was called unto y ma nage. And whan the wyne fayled, the mother of Jesus saide unto him: They have no wyne. Jesus sayde vnto her: + Womā, what pave I to do w the. Mync houre is not yet which is mother faybe unto y mynisters: What soener he saveth unto you, do it. Therewere set there sire water pottes of stone, Aftery maner of the purifienge of y Jewes, wery one cotevninge two or thre measures.

Jelus sayde unto the: Syll the water pot us with water. Und they fylled the up to 3 diffune. And he faybe unto the: Drawe out

of S. Ahon. 250. rli.

now, t brynge unto the Master of the feast. Und they bare it. Whathe mafter of & feaft had taifted y wyne which had bene water, and knewe not whence it came (but the my nistersthatdine & water, kneweit)the Ma feer of the feast called the brydegrome, and fayde unto him: Eueryman at the first geneth the good wyne: z whan they are dron, ten, thethat which is worfe. Butthou haft fepte backethe good wyne vntyll now.

This is the first token that Jesus dyd at Cana in Galile, and shewed his glory, and his disciples beleved on him. Afterwarde wente he downe to Capernaum, he, his mo ther, his brethre, and his disciples, and tari-

ed not longe there.

And the Jewes Easter was at hande. And Jesus wete up to Jerusalem, and foun de syttinge in the tëple, those that solde oren, thepe, and dowes, and chaungers of money. And he made a scourge of small cordes, and drone them all out of the teple with the firepe and oven, and poured out the chaungers money, and overthrewethe tables, and fayde vnto them that folde the dones: Zauethefe thinges hece, and mate not my fathers hou se anhouse of marchaundyse. Dis disciples remembredit, that is wrytten: * The zele of thine house hath euen catenme.

Then answered the Jewes, and saydeun to him: What token shewest thou vnto vs, that thou mayest do these thinges - Jesus auswered z saydevito the: * Breake downe this temple, and in thre dayes wil I set it up agayne. Then faybe the Jewes: * Sire and fourtye yeare was this temple abuyloinge, and wilt thou fet it vp in thre dayes : But be spate of y teple of his body. trow wha he was ryfen agayne from the deed, his dif ciples remembred that bethus fayde, and they beleved the scripture, and the wordes

which Jesus spate.

Whā he was at Jerufalē at Æaffer in 🕏 fcast, many beleved on his name, whan the same y tokes y he dyd. But Jesus comytted not himself unto the, for he knewe the all, z neded not y eny ma shulde testifye of man, . for hetnewe well what was in man

The III. Chapter.

Bere was a man of the pharifes, na med Micodemus a ruler amogethe Jewes. The same came vnto Jesus by night, z fayde unto hi: Mafter, we knowe y thou art come a teacher fro Goo: for + no mā can do thefe to tes y thou doeft, excepte God be with him. Jefus answered, and sayde unto him: Verely perely I save unto ther

The Actes

Listrathey wolve do sacrisice to Barnabas and paul, which resuscit, and exorte the people to worshipe the true God Paul is stoned, after that commeth he to Derba, lystra, Jeonium and to Intione.

Chap. XV. Variannce aboute circumcifion, The Apostles pacific thematter at Jerusale. Paul and Barnabas preach at Antioche.

Chap. XVI. Timothy is circumcifed, Paul preacheth at Philippos, and there is he put in prefon.

Chap.XVII. paul cometh to Thessalonica, where the Jues set the cite on a rooze paul escapeth, and commeth to Athens, where he presenteth the true and various e God.

Chap. XVIII. Paul preacheth at Corinthum, con tynuing ethere a year e and a half, goeth agay ne in to Syria, commeth to Ephefus, Cefarea and Untioche. Of Apollos, Aquila and Prificilla.

Chap. XIX. Of therfimen whom Paul baptifed at Ephefus, and what miracles were done by him. Demetrius moueth fedicion in the cite.

Thap. XX. paul goeth in to Maccdonia and into Grefelonde. At Troas he rayleth up a deed body. At Ephelushe calleth the elders of the congregacion together, committeth the kepinge of Gods flode unto them, warneth the for falle teachers, maketh his prayer with them, and departeth to shippe.

Chap. XXI. Pauls tourneye by shippe. Of Philippe the Euggelift, and Agabus the Prophet, which warneth Paul nor to go to Jerusalem-Ze remayneth steofast in his purpose, and is taken in the temple.

Chap. XXII. paul answereth the Jewes, is fourged, and layed in presonagayne-

Thap XXIII. Paul commeth before the councell. Tebate artifeth among ethe people, the captay ne velywereth him, God conforteth him.

Chap. XXIII. Paul is accused before felir, he answereth for himself.

Chap. XXV The Jewes accuse paul before feftus, he appealeth unto the Emperoure, and is sent unto Rome.

Chap. XXVI. Arnge Agrippa heareth Paul, which tellerh him his callinge from the begrnninge.

Chap. XXVII. pauls fhippinge towarde Kome, Julius the captagne intreateth paul curteoufly, at the last they suffreshipwrake.

Chap. XXVIII. The vyper hurteth not Pauls haude, he healeth Publius father, and preacheth Chaift at Rome.

of The Apolites. The Actes of the

Aposcles.



The first Chapter.



3Æ first treatise (beare Theophilus) have I made of all that Jesus beganneto do and to teache, virylly daye that he was taken up, after that he (thosowthe holy

goost) had geuen commaundementes we to the Apostles, whom he had chosen: to who also he shewed himself alqueaster his passion, by many totes, and appeared who them source dayes longe, and spate who them of the tyngdome of God.

And whan he had gathered them toge ther, he commanned them that they shube not departe from Jerusalem, but to way te for the promyse of the father, where f (say de he) ye have here of me: * For Jhon bap tysed with water, but ye shalle baptysed wy holy goost, that within this few days.

they ared him, and sayde: LORDE, shalt thou at this tyme set up the kyngdome of Israel agayne: Dut he sayde unto them: It belon geth not unto you to knowe the tymes of seasons, which the father hath keptein his awne power, but ye shalt receaue the power of y holy goost, which shal come upon you, and ye shalbe my witnesses at Jerusalem, and in all Jeweye and Samaria, and unto the ende of the earth.

21nd whan he had spoten these thinges, whyle they behelde, he was taten up, and a cloude receased him from their sight. 21nd whyle they loted after him, as he wented to heasen, beholde, there stode by them two men in whyte garmentes, which also sayou

The Actes

remen of Galile, Why stonde ye gasvinge ppinto heaven: This Jesus which is take po from you in to heaven . That come even loas ye have fene him go in to heaven.

Then turned they agayne from f mount that is called Olivete, which is nye to Jerufalem, and hath a Sabbath bayes fourney. And whan they came in, they wente up in to a parler, where above peter and James, Thon and Andrew, Philippe and Thomas, Bartilmew and Mathew, James the forme of Alpheus, and Simon Zelotes, and Judas the fonne of James. These all conty nued with one acoide in prayer and supplicacion, with the wemen and Mary the mother of Jesu and with his brethren.

And in those dayes peterstode up in the myddes amonge the disciples, and sayde: (The company of the names together, was aboute an hundleth and twentye.) Remeit and brethren, this scripture must nedes be fulfylled, which y boly gooft by the mouth of Danid spate before of Judas, which was agyde of the that tote Jesus: * for he was nombred with vs, and had opterned the felashippe of this mynistracion. This same trulye possessed the * felde for the rewards of unrighteousnes, and hanged himself, anti biast assinder in the myddes, and all his bowels gushed out. And it is knowne unto all the that dwell at Jerusalem, in so moch that the same felde is called in their mother tonge Acheldema, that is to save, the blonde felbe.

for it is wrytten in the bote of pfalmes: his habitación be voyde, and noman be dwellinge therin. And: * Zis bishoprite another take. Wherfore amonge these men which have bene gathered together with vo (all the tyme that the LORDE Jesus wi teout and in amonge vs, begynnynge from the baptyme of Ihon, untill y daye than hewas tatë vp from vs)must one be a wytnesse with vs of his resurreccion.

And they appoynted two (Joseph callet Barfabas, whose symame was Justus, and Mathias.) makinge their prayer and sayen ge: ThouLORDE, which knowest the hertes of all men, liewe whether of these two thou hast chosen, that the one maye take the rowne of this mynistracion and Apostelhppe, from the which Judas by transgres sion fell, that he might go awayein to his swneplace. Und they gave forth the lottes over them, and the lot fell upon Mathias. And he was counted with the eleven Apost les.

of The Apostles. Fo. lii.

The II. Chapter.

Of 176 whan the * Whit sondaye was fulfylled, they were all with one acorde together in one place. Und jodenly there came a founde from heaven, as it had bene the comynge of a mightie wynde, and it fylled the whole house where they sat. 21nd there appeared onto them clonen tunnes, like as they had bene of fyre. 21nd hefat vponech one of them, and they were all ful led with the holy gooft. . And they beganne to preach with other tunges, enen as the

spiete gauethem vtteraunce.

There were dwellinge at Jerusalem Tewes, men that feared God, out of every nacion that is under heaven. Mow whan this voyce came to passe, the multitude came together, and were aftonyed: for enery one herbe, that they spate with his aw, ne tunge. They wonded all and marueyled, and farde a monge them felues: Behol. be are not all these robich speake, of Galile: Bow heareweth & enery one his awne tunge, wherin we were bome ? parthians and Medes, and Elamites, and we that dwell in Mesopotamia, and in Jewiyand Capadocia, pontus, and Asia, Phigia and pam philia, Egipte, and in the partes of Lybia by Cyren, and straungers of Rome, Jewes and * Proselytes, Cretes and Arabians: we heare them speake with oure awne tunnes the greate workes of God.

They were allamased, and wondred, and sayde one to another: What wil this be: But other mocked them, and sayde: They are full of swete wyne. Then stode peter up with the eleven, and lift up his voyce, and

sayde unto them:

He men of Jewry, and all ye that bwell at Jerusale, be this knowne onto you, and let my wordes entre in at your eares. For these are not bronken, as ye suppose, forit is yet but the thirde houre of y daye: but this is it, that was spote before by the prophet Toel: And it shal come to passe in the last dayes, fayeth God, I will poure out of my sprete upon all flest, and youre sonnes and voure doughters shal prophecye, and youre yonge men shal se visions * and youre olde men shall dieame dieames, and on my fernauntes and on my handmaydens wyll I poure out of my speete in those dayes, z they that prophecye.

And I wil hewe wonders in heanen abo ne, and tokens on the earth beneth, bloude and fyie, and the vapoure of smoke. The Sonne Malbe turned in to barkneffe, and

77 m

The Epistle of the Apostle S. Paul to the Romannes.



The first. Chapter.



201 the servainte
of Jesus Christ, called
to be an Apostle, * put
aparte to preach the
Gospell of God (which
+ he promysed afore by
his prophetes in f ho
ly scriptures) off his

some, which was begotte of feee of Da mo after the sless and mightely declared to be the some of God after the spiete which sanctifieth, sence the tyme that he rose agay ne from the deed, namely, Jesus Chust oure LORDE, by whom we have receased grace and Apostelshippe amonge all Leythen, to set up the obcoince of faith under his name, of whom ye are a parte also, which are called of Jesus Chust.

To all you that be at Rome, beloued of God, and sayntes by callyinge & Grace be to you and peace fro God oure father, and the LORDE Jesus Christ.

Sirft, Ithanke my God thorow Jesus Chust for you all, that youre faith is spoken of thorow out all the worlde. For God is my witnesse: whom I serve in my sprete in the Gospell of his sonne) that without ceasifynge I make mencion of you * besettinge allwayes in my prayers, that I mighte once have a prosperous sourney (* by the will off God) to come unto you. For I longe to se you, that I mighte bestowe upon you some spirituall gisteeto strength you (that is) that I mighte be conforted with you, thorow yo faith 2 myne, which we have together.

But I wolve ye shulve knowe (brethren) how that I have often tymes purposed to some unto you (but have bene *let hither

to the Romannes.

to) that I mighte do some good amonge you, like as amonge other Gentyles. I am detter both to the Grekes, and to the rigge kes, to the wyse and to the riwyse. Where re (as moch as smeis) I amready to preach the Gospell unto you at Rome also.

Soz Jamnotashamed of the Bospell of Christiforit is the * power of God, which is neth all that belene theron, the Jewe fufty alfothe Grete: for in it y rightequines that is of value before God, is opened, which ca meth out of faith ito faith. Us it is mirete The fust shall you by his faith. for f weath of God is declared from heaven upon allm godlynes and unrighteousnes of me, which witholde the trueth of God in unrightion nes: because that it, which mave be known of God, is manifest with the. for God hath thered it onto the, that the invisible thin. ges of God(that is, his everlastinge powa and Godheade)mighte be sene *whylether are confidered by the workes from the au cion of the worlde: so that they are without ercuse, in as moch as they knewe, that there is a God, and have not prayled him as God ner thanked him but became vayneinther ymaginacions, and * their foolish hert was blynded. YOhan they counted them selves rvyle, they became fooles: and * turned y gla ry of the incorruptible God in to if symilin de of f ymage of a competible ma, z of by des, zoffoure foted, * z of crepinge beffu * Wherfore God litewyse gane them upw to their hertes luftes in to unclemnes, to be fole their awne bodies in them selves, which turned the trueth of God vinto alse, zwop Thipped and ferned the creature more than the mater, which is bleffed for ever. Amen.

Therfore God gave the up unto shame fall luftes. * for their wemen chaunged the naturall ve in to the onnaturall: litewyer mē also lefte the naturall vse of the woman and brent in their lustes one on another, and man with man wrought fylthines, and w ceaued in themselves the rewarde of their erroure, as it was accioinge. * And as this regarded not to knowe God, even fo + God gauethe vpinto a lewdemynde, to dother se thinges which were not comly, beynge full of all unrighteousnes, who work mis tednes, conetoufnes, malicioufnes, full of the 11 ye, murthur, strife, disceate, enell codiciona whisperers, backbyters, despysers of BM doers of wronge, proube, booffers, bryngas up of enell thinges, disobedient totheir Er ders, without understandinge, covenant breaters, unlougnge, stubbome, unmercifuli

The Episcle

which men, though they knowe the righte. outnes of God (that they which to loch, sire worthy of death) yet not onely do the same. but also have pleasure in those that do the. The II. Chapter.

. Berfore canst thou not excuse thy felfe (O mā) who soever thou be that o indgest: for lote wherin thou indgeftanother, thou condemnest thy felfe, in fo moch as thou that induelt, doest even the same. Soz we are fare that the indument of God is (acordinge to the trueth) over them that do soch. But think est though is Othon man, that induest them which do soch thinges, and doeft even the very fame thy felfe,

that thon Malt escape of indgmet of Goot Ordelpysest thou the riches of his goodness se, pacience, and loge sufferinger. Knowest thou not, that & lougnge tynonesse of Gov

leadeth the to repentaunce?

But thou after thine harde and impenitent hert, heapest unto thy selfe a treasure of wrath, analynst the daye of weath and of the openynge of the righteous indument of God, * which that rewarde energman acor dinge to his dedes: namely, praylez honoure, and vincorrupcion, vinto them that with pacience in doinge good, sete everlastinge li fe: But onto them that are contencious + z not obedient unto the trueth, but obeyern. righteonfnes, that come indignacion and wiath, trouble and anguysh opo all the son les of me that do evell, of the Jewe first and also of the Greke: But unto all the that ho good (Mal come) prayle and honoure, and peace, unto the Jewe first, and also to the Gzete.

* Sorthere is no respecte of personnes before Bod: Moho fo ever have fynned without lame, shal perish also without lame: and whosoener have synned in the lawe, shalbe moged by the lawe. . Sor before God they arenotrighteous, which heare y lawe: but they that do the lame, shalbe instified. for yf the Gentyles which have not the lawe. do of nature the thinges contenned in the lawe, then they havynge not the lawe, are a lawe unto them selves, in that they shewe. that the worke of & lawe is wrytte in their hertes: whyle their conscience beareth witreservation the, and also the thoughtes which accuse or excuse themamonge them seluca, in the daye whan God shall indge the fecretes of men by Jesus Christ, acordinge to my Gospell.

But take hede, thou art called a Jewe, and trustest in the lawe, 2 matest thy book

to the Nomannes. No. lrvij.

of God, and knowelf his will: z for fo moch as thou art enfourmed out of y lame, thou prouest what is best to do, and presumest to be a leader of the blynde:a lighte of them 🌶 are in darcknes: an enformer of y vnroyse: a teacher of y symple: which hast the ensam ple of knowlege zof the trueth in the lawe.

Now teachest thou other, and teachest not thy selfe. Thou preachest that aman Shulde not steale, and thou stealest. Thou layest, that a man shulde not breake wedloc te, and thou breakest wedlocke. Thou abhor rest mages, and robbest God of his honou re. Thou matest thy boost of the lawe, and thorow breakynge of the lawe thou or thonozest God. for thorow you is the name of God euell spoten of amonge the Gentyles.

* as it is wrytten.

The circucifion verely avayleth, yfthou Repethelane: but yf thou breake the lame, then is thy circumcifion become uncircumcision. Therfore yf the uncircumcision tepe the righte thinges conterned in the lawe, that not his uncircumcifion be counted for circumcifion. And foit that of natureis pricircumcifion, and fulfilleth the lawe Mal indge the, which under the letter and circumcifion trafgreffeft the lawe. Goz be is not a Jew which is a Jewe outwarder nether is that circucifion which is done outwardly in y flesh: But here a Jewe, which is hydd within. And the circumcifion of f hert is the circumcifion, which is done in the frete and not in the letter: Whose pray. fe is not of men, but of God.

The III. Chapter.

Sat furtheraunce then haue the Jewes: Or what avauntageth cir cucifion: Surely very moch. girft * Onto them was commytted what God spate. But where as some of them byt not belevetheron, what then Muldetheir unbe leue make the promes of God of none effecter God forbyd. Let it rather be thus, that God is true, and all melyers. As it is wert ten: That thou mayest be instified in thy savenges, and shuldest ouercome, whathou art indued.

But of it beso, that oure variable ousnes praylech y righteoulnes of God, what shal we fave: Je God then unrighteous, that he is angrie therfore: (Ispeate thus after the maner off men) God forbyd. Bow mighte God the indge & worlder for yf the tructh of God be thosow my lye themose excelent unto his prayle, why fluide Jehe beiudgeo yet as a synner : znot rather to bothus (as

mm

The Episcle be Epistle of the Apostle S. Piaul

to the Bebrues.

The summe of this epistle.

Chap. 1. Low God dealt louyngly with the of the oldetymein sendynge them his prophetes, but moch more mercy harh he shewed vs in that he fent vs his owne fonne. Of the moft ercellent glory of Jesus Christ, which in all

thinges is life to his father.

Chap. II. Beerhorteth vs to be obedient vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmite and lowe degre of Chaift: owhy: it was necessary that foroure fates he shuldetate soch an hum ble ftate voon him, that he might be life vnto his brethren.

Chap. III. Berequyzeth reto be obedient ru to the worde of Chaiff, which is more worthy then Mofes The punyshment of foch as wyll nedes harden their herres.

The Sabbath or reft of the Chriften punyshment of vubeleuers Thenature of the worde of Gov

Chaift is oure hyeprest, the feate of grace, and more excellent than the hyepreftes of the olde lame.

Begoeth forth with the thige that hebeganne inthelatter ende of the fyfft dap ter, and erhorteth them not to faynt, but to be ftedfaft and pacient: for fo moch as Giodis fu. re in his promesse.

Chap. VII. he copareth thepreshode of Christ vnro Meldifeded, but tobe farre moze ercel

lent.

Chap. VIII. The office of Chaift is more worthy then the preftes office of the olde lawe, which was unperfecte, and therfore abrogate.

The profit and worthynesse of the Chap. IX. olde Testament, and how farre the new excellethit.

The olde lawe had no power to cle Chap. X. fe awaye fynne, bur Chaift dyd it with offeren gerphis body once fozall An erhoztacionto recease this goodnesse of God that fully with pacience and ftedfaft faith

What faith is, and a commedacion Chap. XI. of the same The stedfast beleue of the fathers

in olde tyme.

Thap. XII. An erbortacion to be pacient and ftedfaft in troubleand aduerfite, vpon hope of enerlastinge rewarde. A commedacion of the

new Testament about the olde

Be erhozteth vs vnto loue, to hofpftalite, to thinke voon foch as be in adverfite, to manteynewedlode, to avoyde cuvetoufnef fe, to make moch of the that preach Gods worde, to bewarre of straunge lernynge, to be con tent to fuffre rebute with Chrift, to be thank. full unto God, and obedient unto to oure hea Des.

unto the Bebruce. Fo. c.



The first Chapter.



OD in tyme past byuerfly z many wayes, spate unto y fathers by prophetes, but in these last dayes he hath spoken unto vs by his fonne, * whom be bath made beyze of

all thinges, by whom also he made the worl de. * Which (some) beynge the brightnes of his glory, the very ymage of his substaun ce, bearinge up all thinges with the worde of his power, * hath in his owne personne pourged oure synnes, and is fet on the righte hande of the maiestie on hye: beynge eue as mochmore ercellet the fangels, as he hath optayned amore excellet * name then they.

Soz unto which of the angels sayde he at eny cyme:. Thou are my fonne, this daye ha ue Ibegottenthe : And agayne: J will be his father, the shalbe my sonne: And agay ne, whā he bryngeth inche fyzit begotte fon ne in to the worlde, he sayeth: * And all the angels of God fhal worthippe him. And of the angels he sayeth: Bemateth his angels spietes, z his mynisters flames of fyie. But unto & some besayeth: God, & seate endureth for ener zener:the cepter of y tyngdome is aright cepter. Thou haft loued righteousnes, z hated iniquyte: wherfore God (which is thy God) hath anounted the with the oyle of gladnesse aboue of felowes. *And thou LORDE in y begynnynge baft layed the foundacion of the earth, and y heaves are the workes of thy handes, * they shalpe rishe, but thou shalt endure: they all shal ware olde as both a garmet, and as a veftu re halt thou chaunge them, and they halbe chaunged. Butthouart & same, and the yeares shal not fayle. Onto which of the angels sayde he at eny tyme: Syt thou ont : y righte hade, tyll I mate thyne ene niesthy fote ftole: Arethey not all aynistringe spie tes, fent to mynister for t es, which Malbe beyres of faluacion

The Epistle

The II. Chapter.

Jerfoie we ought to gene the more hede ento the thinges which we have here, lest we perifihe. For yf the worde which was spoted by angels, was sted saff, and enery trasgression and distribute de, how shall we escape, yf we despyle so greate a saluacion: which eafter that it beganneto be preached by the LORDE himselfe, ewas confirmed upon us, by them that her deit, God bearings witnesse thereo, with totens, wonders and dynerse powers, and giftes of the holy goost accidings to his awne wyll.

For which the angels hath he not subdued the worlde to come, wher of me speake. But one in a certayne place witnesseth z sayeth: * What is man, that thou art myndefull of him: or the sonne of man, that thou vysitest him: After thou haddest for a litle season ma dehim lower the y angels, thou crowneoft him with honoure and glory, and hast fet him about the worker of thy hander. Thou hast put all thinges insubjection under his fete. In that he subdued all thinges onto him, helefte nothinge that is not put vnderhim. Theuertheles now se we not all thin ges yet subdued unto him. But him, which for a litle feafon was made leffe then the angels, we sethat it is Jesus: which is * crowned with honoure and glosy forthe sufferyn ne of death, that he by the grace of God, Phulde taife of death for all men. For it became him, for whom are all thinges, and by who are all thinges (after y he had brough te many children onto glory) that he shulde make the LORDE of their faluacion perfecte thosom sufferinge, for so moch as they all come of one, both bethat fanctifieth, z they which are sanctified.

Sor the which causes sate, he is not ashamed to call them brethren, sayenge: I will beclare thy name unto my brethren, and in the myddes of the cogregation wil I prayse the . And agayne: *I wyl put my trust in him. And agayne: * beholde, here am Jand my children, which (Bod hath geven me.

For as mody then as the children have flesh and bloude. he also himselfe likewyse toke parte with them, * § he thorow death, mighte take awaye § power of him, which he lordshippe over death, that is to saye, § devell: That he mighte delyner the which thorowseare of death were all their life tyme in day hodge. Sor he in no place takethon him ingels, but § sede of Abra

unto the Bebrues.

ham tabeth he on him. Wher fore in all thin ges it became him to be made-like unto his brethren, that he mighte be mercyfull and a faithfull hye prest in thinges concernynge God, to make agreement for the synnes of f people. For in that he himselfe suffred and was tempted, he is able to suffer them that are tempted.

The III. Chapter.

X Zerfore holy brethren, ye that are partaters of the heanely callynge, hyeprest of of profession, Christ Jesus, which is faithfull to him that orderned him, enen as was * Moses in all his house. But this man is worthy of greater honourethenmo. fes, in as moch as he which prepareth the house, hath greater honoure in it, then the honfe it felfe. Sor enery honfe is prepared of some ma: but he that orderned all thinges, is God. And Moles verely was faithfull in all his house as a mynister, * to be are witnes of those thinges which were to be spoten afterwarde: But Chiff as a sonnehath ru le quer his house, whose house are we, yfme bolde fast the confidence and rejoysinge of that . hope unto the ende.

Wherfore, as y holy gooff layeth: Tobaye yf ye shal heare his voyce, hardennot youre hertes, as in the pronotynte in the baye of temptacion in the wyldernes, where youre fathers tempted me, proued me, and same my workes fortye yeares longe. Wherfore I was grened we that generacion, and sayde: They erre ener in their hertes. Dur they there not my wayes, so that I ware in my weath, that they shulde not enterinto

my rest.

Tate here brethren, that there be not in eny of you an enell hert of unbelene, to bepar te from the lyuynge God: but exhorte yours selves daylie, whyle it is called to daye, lest eny of you ware harde harted thorow y of ceatfulnes of synne. For we are become par takers of Chrisk, yf we kepe sure onto y ends the begynnynge of the fubstāce, folonge 45 it is sayde: Todaye, yf ye shal heare his voy ce, harde not youre hertes, as in the prouv cació. Soz fome whan they herbe, pronoted. Howbeit not all they I came out of Egipte by Moses. But with whom was be displea. led forthe yeares longe: Was he not diples sed with them & synned, whose carcases were ouerthiowne in y wyldernesse: Towhom imare he, y they shulde not enter in to his rest, but unto the y beleved not: Und wesey they could not enter in because of unbelow.

The Revelacion

The Apocalips

or renelacion of S. Ahon.

The fimme of the Revelacion.

Chap. I. Zappie are they that heare the wot be of God and kepe it. Zewayteth to the feuen congregaciós in Affa, feyth feue candilltickes, and in the my doest of them, one like who the fonne of man.

Chap. II. Ze exhorteth four congregations to amende, and heweth the rewarde of him that overcommeth.

Chap. III. Be instructeth and enfourmeth the angels of thre cogregacions, declaringe alfotherewarde of him that ouercommeth.

Chap. III. Se feyth the heaven open, and the feateand one syttings upon it, and reing seares abouteit with reing elders syttings upon the, and source beaftes praysings God days and night.

Chap. v. Ze septi, the labe openyinge the bo fe, and ther fore the four e beastes, the rring elders and the angels prayse the lambe and do him worshipe.

Chap. VI. The lambe openeth the vi. fedles. Smany thinges folowe the openyngetherof.

Chap. VII. Ze seyth the seruauntes of God sea sed in their foreheades out of all nacions and people: which though they suffre trouble, yet the sambe fedeth the, ledeth them to the sountaynes of lynynge water, and God shal wype sware all teares from their eyes.

swaye all teares from their eyes.

Chap. VIII. The feventh feale is opened, there is fylence in heaven: the four angels blowe their trompertes, and greate plages folowe upon the earth.

Thap. IX. The fifth and firte angell blowe their tompetres: the starre falleth from heauen: the locustes come out of the smoke: The first wo is past: the source angels that were boundearelowsed, and the thirdeparte of me is fylled.

Chap. X. The angell hath the boke open, he sweareth there shalbenomoze tymethe geneth the boke unto Ihon, which eateth it up.

Chap. XI. The remple is measured, The second demoispast.

Chap. XII. The feuenth angel bloweth his tro pet: There apeareth in heaven a woman clothed with the Sonne: Michael fighteth with the dragon, which perfecuteth the woman.

Chap. XIII. Abeeft ryfeth out of the fee with fe menheades and ten hornes Another beeft commeth out of the earth with two hornes.

Chap XIII. The labe stondeth vpon the mount Sion, and the undefyled congregacion with him: The angellerhoreth to the feare of God and tellethof the fall of Babilon.

Chap. XV. Ze feyth feuen angels, haupnge feuen vyalles full of wrath.

Chap. XVI. The angels poure out their ryalles.

Chap. XVII. Zedescrybeth the woman syttinge

vpon the beast with ten hornes.
Chap. XVIII. The louers of the worlde are sory
for the fall off Babilon, but they that be off
God, have cause to recoyle for hir destruction.

Chap. XIX. prayse and thankes are gene unto God for indginge the whore, and for anengingethe blonde of his seruantes. The angel wyl

of S. Ahon.

not be worshipped. The foules and byrdes are called to the flaughter.

Chap. XX. The dragon is beude for athousand be yeares. The deed arise, and recease inda.

Chap. XXI. In this chapter is described the new and spirituall Jerusalem.

Chap. XXII. The ryuer of the water of life, the frutefulnesse and light of the cite of God. The LORDE geneth ener his sernantes warnys geof thinges for to come: The angel wy lnot be worshipped. To the worde of God mayeng thinge be added ner my nished there from.



The first Chapter.



& E revelacion of Je fus Chrift, which Go gave vnto him, forto theme vnto his fer nautes thiges which muste shouly come to passe. Listo he sent and showed by his an

gel unto his fernaunt Ihon which baren coide of the worde of God, and of the testi mony of Jesus Christe, and of all thinges that he same. Lappy is he freadeth, and they that hearethewordes of the prophyly and the thoo thinges which are wrytten therin. For the tyme is at honde.

Thonto the seven convenacions in Asia. Grace be with your peace, fro him which is and which was, and which is to come t fro the feuen spictes which are present befo re his trone, and from Jesus Chuft which is a faithfull witnes, and first begotten of the deed: zLORDE over y kinges of the earth. Onto him that loved vs and weahed vs fiv Tynnes in his awne . bloud, and made us till ges z Preffes unto God his father, be glor, and dominion for ever more. Amen. Bebol. de, he commeth with cloudes, and alleyes Shall se him: * zthey also which peersed him. 21nd all kinredes of the earth shal wayla Euen fo. Amen. Jam Alpha and Omega, the begynninge and the endinge, fayteh i LORDE almighty, which is and which was and which is to come.

The Revelacion

7 Thon youre brother and copanyon in tribulacion, and in the Lyngdome and pacie ce which is in Jefu Chiffe, was in the yle of pathmos for the worde of God, and for & witnessynge of Jesu Christe. I was in the friete on a sondaye, and herde behyntie me, a aret voyce, as it had bene of a trompe, faven ge: Jam Alpha and Omega, the fyift and 3 laste. That thou seift, write in a bolec, and sende it unto the cogregacions which are in Mia, unto Ephefus and unto Smyma, and unto Pargamos, and unto Thiatiri, and unto Sardis, and unto Philadelphia, and unto Laodicia.

And J turned backeto se the voyce that spate to me. 21nd whe J was turned: Hawe seue golde candestyckes, and in the myddes of the candelftyckes, one like unto the fonne of man clothed with a lynnin garmet downe to the ground, and gyed aboute the breft with a golden gyidle. His heed, and his hea res were whyte, as whyte woll, zas firowe: *and his eyes were as a flamme of fyie:and his fete lite unto braffe, as though they bret in a fornace: and his voyce as the founde of many waters. And he had in his right hondesene starres. * 21nd out of his mouth went a sharpe two edged swearde. 21nd his * face thoneeuen as the sonne in his strength.

And when I sawe him, I fell at his fete, enen as deed. And he layde his right honde vponme, savenge unto me: feare not. Jam the fyrst, and the laste, and am alyue, and was deed. And beholde, Jam alque foreuer more * and have the tayes of hell z of beth. Wryte therfore the thinges which thou haft sene, and the thinges which are, and y thinges which shalbe fulfylled here after: z the mistery of the seuen starres which thou fameft in my right bonde, and the feuen golden candelstickes. The seven starres are the angels of the seue congregacions: And the seuencandelstyckes which thou sawest, are the seizen congregacions.

The II. Chapter. of Enhangell of the congregacion of Ephelus wryte: These thinges sayth he that holdeth the seuen starres in his nighthonde, and walketh in the myddes of the seuen golde candelstickes: 7 knowe thy workes, and thy labour, and thy pacience, z howe thou cannest not forteare them which are enell: and examinest them which saye they are Apostles, and are not:z hast founde the lyars and hast suffred. And hast paciece: and for my names sate hast la boured and haft not faynted. Meuertheleffe

of S. Ahon. Ifo. cvii.

Thaue sommhat agaynst the, forthou hase lefte thy fyzstloue. Remember therfore fro whence thou art fallen, and repent, and do the fyest workes. Or cles I wyl come unto the shortly, and wil remoue thy cadelffycke out of his place, excepte thou repent. But this thou hast because thou harest y dedes of the Micolaitans, which dedes Jalso ha te. Let him y hath eares, heare, what y fpic te saith unto the congregacions. To him that overcommeth, will I. gene to eate of the tree of life, which is in the myddes of &

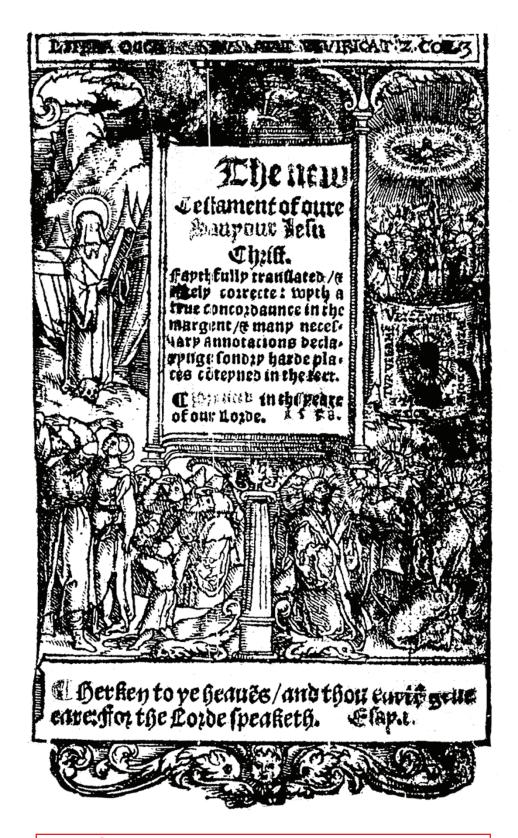
paradife of God.

Und onto the angell of the congregacion of Smyina witte: These thinges saith he that x is fyist, and the last, which was deed, and is alive: Iknowethy workes and tribu lacion and powerte, but thou art ryche: 21nd I knowe the blaspheny of them which call them selnes Jewes and are not; but are the cogregacion of Sathan. Searenone of tho thinges which thou shalt soffre. Beholde, of deuell shal cast of you in to preson, to tempte you, and ye shal have tribulacion r. dayes. Be faithfull unto the deeth, and I wil gene f a crowne of life. Let him that hathears, heare, what the speece saith to the congrega cions: Zethat overcometh, shal not behurte

of the seconde deeth.

Und to the angell of the congregacion in pergamos wryte: This sayth he which *hath the sharpe swearde with two edges: I knowethy workes, and where thou dwelleft, even where Sathans feat is, and thou Bepeft my name, zhaft not denyed my faith. And in my dayes Untipas was a faithfull witnes of myne, which was flayne amonge you, where Sathan dwelleth. But I have a fewe thinges agaynst the: that thou hast there, the that many ntay ne the doctryne of * Balaam, which taught in Balat, to put occasion offen beforethe children of Ifraell, that they shulde eate of meate dedicat unto ydoles, and to commyt fornicacion. Eten fo hast thou their that mayntagne of doctry ne of the Micolaytans, which thinge I hate. But be couerted, or elles J wil come unto the fhortly, and wil fight agaynfte the with the sweards of mymouth. Let him & hath eares, heare, what the sprete saith unto the cogregacions: To him that ouercommeth, wil Igeueto eatemana that is hyd, and wil que bim a whyteftone, zinthe ftone anewe name wrytte, which noman knoweth, fauin ge he that receaueth it.

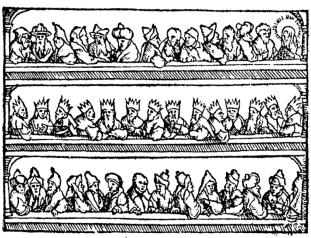
And unto the angell of the cogregacion of Theatira write: This faith the fonne of



Coverdale Illustrated New Testament - 1538

of sayint Matthew.

The genealogue of Chill and marpage of hus mother warpe. The angell fatplipeth Josephs mundc.



Teins The fpist Chapter. Hrs is the boke of the market is generacpo of Jelu Chill t the foune fewour, of Dauld/the foune allo of Abzahā. Au 2 and b *Abzaham begat Tigget #Abraham begat Isaac: #Gen and +Blaac begat Jacob: +Gell & o Jatob begat Judas & hos brethren: Wen. To b + Bell to *Judas begat phares & Zaram of * Gen. 188 Aram begat Aminadab: Aminadab begat Poalfou: 4.10a.z.a Maaston begat Salmon: Salmobegat Boosof Rahab: Mune.r.a Boos begat Obed of Ruth: Obed begat Jeste: *1841.4.6 *Jelle begat Daufo the kinnge.

+Daufo the kinnge begat Salomon of her that was
the topte of Dep:

*Salomon begat Roboam: * IRut.4.6 1.IRe. 16.a. +2.te.12.e abia begar ala: *T.pa.3.b 4 Roboam begat abia: 42.08.11.0 Ala begat Jolaphat: Jolaphat begat Jozam: ₩2.D9.26. # Olias begat Joatham! Joiam begat Oliasi 30atham

Leap.1.

The Bosvell

* Achas begat Ezechias: 4zpa.27b +Joatham beget achas: #2.pa.29b + Eje hias begat chanades: # anades begatamon: 44 re. 20.c amon begat Jofias: 3ofias begat Jechonias Jolias begat Jechonias and *4 te.zid he brethien about the tome of the captource of Babplon. and after the captpuptpe of Babplon + Jechonias begat mat. I cele. Salathiel: Dere is lefte Zozobabel begat Abiud: bokes of our Cliathim begat Azoz: #Selathiel begat Zozobabel: abino begat Eliachim: 2302 begat Sadoc: tetrme an Sado: begar Achin: Lappeareth Eliub begat Cleafar: achin begat Eliud: Eleajar begat Mathan: 1.75 TR. 3.C. begat Jehor Ja ob begat Joseph the hulbande of Marpe / of whome 41. par. 3. c fras bognerbat Jefus/ which is called Chaif. L kimacij #Agg. 1 a dit the genera pone from Abacham to Dauid are fourtene #Agg. 1 a generacpone. from Dauid bnto the captpupte of Babpion are fourtene generacpons from the captpupte of Babpion buto Chaift aic fourtene generacpons.



+* The boath of Chaill was on thes wole: when he mo Buck r.b. ther Mary mas marped to 3oleph/* before they came to Some reads Some reade gether the was founde with childe by the holp good But fat at home Joseph hy; hulbande was a perfecte man and wolce not to gether. bapage her to Chame but was impuded to put her awape fecreilp. Meuertheleffe whyle he thus thought/ Hbcholde the angell of the Lorde appeared buto bem in a dreame/ Buch .. 2.a farenge: Joseph * thou fonne of Dauid/ feare not to take buto the apary the tople. Hog that which is coccaued in her

ofsaynt Marke.

The office of 3hon the Baptod. The baptome of Chaift/hos fallpnge/hos pacachong/& the callpnge of perce/ andiew/ James and Ihon. Chiff healeth the man with the buclene (ppapte/ helpeth Weters mo ther in lame and clenfeth the leper.



The tpaft Chapter.

*

Chala 3 a a)at.tr.b. Mu:k 7.c. 4€[a.40.a mathy.a. Much 3.a. 3bon.t.b. 茶309.3.D Dys is the begynnyinge of the Golpeli of Jelus Chill the Come A of God/ as it is waptren in the 1020 pheres: *Beholde/I fende mp mel-faunger befoze the face/ which Wall prepare thy toave before the. + The bopce of a creer in the woldernede: Prepare the wave of the Lorde/ make hps pathes Aranght.

*3hon was in the mploernelle /& baptpfed/and preached the baptpme

of amendement for the rempflyon of fpines. and ther wet out buto hom the whole lante of Jewip/ a thep of Jerufa Dath. 3.a. lem /# twere all baptpled ofhpm in Jogtane / & knotvlede ged thep: fpnnes. * 3hon twas clothed topth camelo heer/a math. 3. b mitha lethere gradell about his lopnes @ bod cate locuftes Au. 8.3.c. etopide honve/e preached/and fapde: & Cher cometh one Johan, 16 after me/ whych is ftronger then 3/before whome 3 am not worthy to floupe downe/ and to loufe by the lachet of

Pf savnt Marke.

hps fine. I baptple pou with water/ but he Gall baptple

pou wpth the holp good. H

* and it happened ar the fame tome / that Jefus came out Dath.3.6 of Balple from Magareth / and was baptpled of 3hon in Huck . 3.c. Jordan. And as foone as he was come oute of the water / Ihon.r. d he fawe that the heavens opened / and the good as a done come recommpinge bawne bpon hpin. And ther came a bopce from be: ill .who beauch: Theu arre mp deare fonne z in whom I delpre.

*and immedpatip the fpiete dioue hpm in to the topider fred: b neffeiand he was in the wriderneffe forthe bares / & was Mat.4.a. tempred of Sathan/and was with the wilce beaftes. Ind Luck.4.a.

the angels mpupfired buto hpm.

ABut after that Ihon was +taken Jelus came in to Ba Math. + b lple and preached te Bolpeli of the kongdome of Bod and Luck. + a Capve: The tome is fulfplico, a the hongbome of Bob is at 4mar. 6.b hance: amende poure felues: and belene the Cofpell.

*Soas he walked by the fee of Balple/ he fame Spmo anth.4. and andset has brother/caftange theps neites in the fee/ Luck. 5. a for they were folliers. and I clus lapae but o them: folome me al topli make pou & ipmers of men. and unmedpatip gere. 16.c.

thep lette thep; nettes/ and foloired hpm.

ano when he was gone a lytle farther from thence / he came James the forme of Zebede/ and Jhon hips brother/as they were in the apppe/ medyings they nettes. And anone he called them. And thep lefte thepre father Zebede in the Upppe worth the hored fernauntes and folotice hom.

*and they wente into Capernaum /a immedpath thou cath.4.8 the Sabbathes/he cutred in to the spragoge / and taught. Unch. 4. d. 4. d. they were akonnyed at hys voctiones for he taughte 3hon. 2 b. them as one hauringe potreriand not as the Strpbes.

C *and in thep; fringoge ther was a man policifed with an *wat. 7.6 bucleane fppipte which tried & fapte: Oh/ what have we *uc.4.8 to do with the /thou Jefus of Majareth? arte thou come to beftrope bu: Ihnome that thou arte that holy one of Bob. and Jelus reproued him and fapoetholo the tunge/ and de. part out of hom. and the bucleane fppapte tare hom/& crped worth a loude vorce/& Departed oute of hom. and they frere all allonged/in to moch that they affied one another amege the felues / & fapde: DO hat is thes ! DO hat newe learnying this? for he communderh the uncleane spraires with power f they are obediet but o hi. and immediatly the fame of him was nopfed rondabout in the coaffes & borbers of Galple.

* and forthworth they wente oute of the fpnagoge / and Luck.4.0 came in to the house of Symon and andieto / topth James and Ihon. and Spmons mother in law/lave and had the fe uers/ and anone they told hym of her. and he came to her/ & fet her bp/ and toke her bp the hande/ and the feuer lefte her

immediatip, and the manufared buto them.

am paces

£38.47.6

mat.s.b.

*24

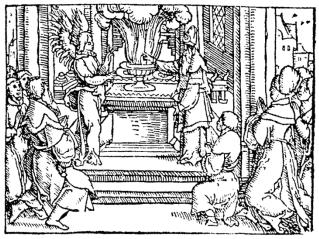
The Gospell Egap.1



of S.Lufte, Or co moche as many haueraken in hande/ to fet forth the wordes of the actes that are come to palle amoge bs/ lphe as thep belpue red them buto bs/ which fro the begrunping faw them they felues/ and were mpupiters of the worde/I thought it good fafter that I had diligently fearthed oute all from the be-

grunpige to mapre the fame orderly bito the) good Theo. philus that thou impghteft knowe the certete of the wordes wherofthou art informed.

(The concepció & brath of Ihon the Baptill. The concepcion of Chaille. The confes of Garp and Zacharp.



The fpall Chapter.

Bere was in the dayes of He robe the tipnge of Jewipe / a joiell named Zacharp / *of the courte of abiaie his wote of the doughters of t.par. 6.6 daron / e hp; name was Elpjabeth. They were bothe enghtuous before Bod/e walked in all the comaundes mentes & Catutes ofthe Lorde bures proucably. And they had no chylde / for Elezabeth was bare/ather were

both well Groken in age, and it came to palle as he erecu.

Whe Worvell Than 1 ted the Wiefter office before Bod/ whe hos course came (as cordyngeto the collume of the prefihone) it fell to hys lot Erod. 3c.b to burne incenfe. and the went in co teple of the Lorde/ & Theby. 9.a. the tohole multytude of the people was worthout in praper tohple the incense was aburnpage. And the angell of the Lorde appeared buto hom a flode on the roght fore of the altare of incenfe. and tohen Zacharp fawehem / he was abached / and ther came a feare tpon hym. But the angell farde buto hpm: feare not Zacharp: for the praper is herde. And the mpfe Elegabeth Mail beare the a forme/ ir hofe name thou walte call 3hon/a thou walt haue iope & gladnette: & many thall reiopce at hys brath/ for he malbe great beforethell orde. Dopne & ftroge dipnhe Chall he not bunke. and he chalve folled with the holp good enen in hos mothers wombe. And manp of the cholozen of Ifraei (hall he turne bnto the Loade thera Bod. and he Chall mala.3.b. go before hom in thefpiete a potrer of * Elpas /to turne mat.zi, b. the hartes ofthe fathers buto the chploze/& the bufaithfull B buto the toyledome of the reghtuous / to make the people ready for the Lorde. , and Zachary Capde buto the angell: Dibherby hall I knowe thps: Affor Jam olde & mp mpfe Bene.17 e well frephe in age. The Angell ant wered & lapde buto hom: and .13.b. Jam Babipel that figbe before Bod/fam fent to fpeake bn Judi. 13.5 to the and to the me the thefe glad troynges. and beholve thou malce be domme f not able to fpeake / butpli the bape that the come to paffe / because thou halle a nor beleued mp toozoes / tohpch thalbe fulfplied in thep: feafon and the people warted for Zacharp / a maruapled / that he targeo Co longe in the temple. And when he mente out/ he coulde not fpeake unto the. And thep perceaued that he had fene a bpfpo in the tople. And he beckened buto them/e remanned Epecheleffe. and it fortuned whe the tyme of hys office was out/he wente home in to hos houle. and after those dapes Elpsabeth hps wpfe conceaved/ ahpo her felfe foue monethes / & fapte: Thuo hath the Lorde done buto me in the dapes / where in he hath loked bpo metto take aways fro me my rebute amonge men. + and in the fprte moneth was the angell Babipell Dath.t.c. fent fro God in to acptpe of Balple/called Magareth/ bnto a birgen that was fpouled buto a ma/ whole name was 30 feph fof the house of wanto/a the bprayns name was darp. and the angell came in to her/ & fapo: haple thou full of grace/the Lozde is topth the: bleded art thou amog weme. Dhen the lawe hym the was abathed at his lapege/& thought: Dhat maner offalutacpon is thes ? & the angell Cap de buto her: feare not Mary/foz thou halt fonde grace £[8.7.5 topth Bod. & Beholde/thou halt coceaue in the mobe/and beare a fonne: * & Chalt call hps name Jefus: he Chalbe great Mash.t.c. and Malbe called the fonne of the prell, and the Horde Bod Much.z.c

Chap.1 so The Gospell

Pf S. Ihon. The enerlastinge wertho Ethe Conne of God/& howe he became man. The tellimony of 3hon and of hps bap. tome. The callinge of andrew/ Weter/ Whilip/ and Ma thanget.



The fritt Chapter.

 \mathbf{H} Pthe begynnynge was the worde the worde the worde was with God/ e Bod was the word. The fame was in the begynnpnge with God. * all thringes were made by the fame and without the fame was made nothing that was made. In him was the klyfe Ihon. s.c. & the lyfe was the klyght of mentand and .r.a. the leght finneth in the barkneffe/ & the darknelle compachende it not.

Ther was fente from Bod a man / whose name was Ihon. The same came for a wytnesse/to beare witnesse of the light/that thorow him they all myght beleue. * t De toas nor that leght but that he meght beare 3hon. f. d. wrineffe of the light. That was the true light / which ligh. teth all men/ that come in to the worlde. We was in the world the world was made by hom /f the worlde knewe hpm not. De came into hps awne/ & hps ainne receaucd him

Bene.t.a. 10:0 .8.6.

+30h.s.b. 9. 8. 12 .€

Thap.2.

The Gospell

Elai 56. b not. But as manp as receaued hym/条to the gane he power Ofce. t. b. to be the chylogen of God: cuen foch as belene in hys name. Rom. s. b. 知 hich are not borne of bloude/nor of the wyll of the fleih Galat. + a nor of the wyll of man/but of God.

+.Dar. z.e +and the worde became fleth /# dwelt amonge hs: # and #mat. 17 a we sawe hps glorp / a glorp as of the onelp begotten sonne

1.10ct.1. c. of the father full of grace and trueth. I 1.3h3.t.a. A*3honopo beare witness of hpm/erped/fapde: 3t 4.0at.3.b was thys/of who I spake: after me that he come/that was beforeme. Hot he was or ever I: ** **Kof hys fulness have all **Col.z.b we receased 2 grace for grace. Hot the lawe was geven by Coles/grace & trueth came by Jesus Christe. 3 ** No man docs.*

Dout. 4. b hath sene God at any tyme. The onely begotte some which is in the bosome of the father / he hath declared the same 1.3ho.4.b

Johan. 3.d. At And these is the recoide of Ihon/what the Je wes fent B prefies & Leuites fro Jerusale to aske him: Oho arte thou? Johan. 3.d. And he concesses & denped not. And he concesses from the amout Christ. And they asked him: No hat then? Art thou deut. 13.c. Elias? He sayd. 4.3 am not. Arte thou the *1020phet? And he answered: No. Then sayd they but o hem: Ohat are thou of art. 3.a. Ohat sayd thou of they selected into them that sent his? Ohate. 1.a. Ohat sayd thou of they selected fray the way of the Lord.

*efa.+oa as the 10 sophet Elap Capbe.

and they that were fent/were of the pharifes. And they asked hym/& sape but him; why baptifes thou then / pf thou be not Christ/nor Elias/nor a propheti hon answered

The Actes of

the Apostes/wrytten by S. Luste the Eudigeliste.

The accention of Chaife. Mathias is chofen in the fleade of Judas.



The fpill Chapter.

*



He frist treatric (deare Theo a philus) have I made of all that Jesus began to do and to teache / butpill that Dape that he was taken by / after that he (thoso to the holy goode) had genen commandementes to the Apolics / tohome he had chosen: to whome also the Cheweth hom felle alpue after his paffion /bp manp tokens/ and appear red buto them fourtpe dapes longe/ &

750.20.21

Mac.24.0.

Cpalic bito them of the hping ome of Bob. *and when he had gathered them together/he commain ben them that they Gulo not departe from Jerufalem/ but to 3ho.th.e warte for the prompse of the father/ * wherof [capde he)pe + war.3 b haue herbe of me. + Kor Ihon baptised with water/ but pe actu.11.b dialbe baptised with the holy ghoode/ and that within thps fewedapes.

Now

Df the Apolices.

Chap.1.

Now when they were come to gether they asked hom ja fapoe: # Lorde, thair thou at thus tome fet by the kungdome Wat. 24. of Ifrael agapne: But be fapne bnto them: +3t belogeth not +mat. 26 buto pouro kno to the tomes or Cealons / whiche the father hath hepre in hos atime power/ + but pe Chall receaue the po Auc. 2+.0 wer of the holp good/ whiche hall come bpon pou/and+ pe actu. 2. a. halbe my witnedes at Jerufalem/and in all Jewipe & Sa. maria/ and buto the ende of the carth.

ano when he had fpoken thefe thringes / while they be B helde/he was taken bp/ a a cloude receaued hom from thep2 chat. 28 b fpght. and whole thep loked after hom / as he tvente in the Char. 16.c. heaven/ beholde/ ther dode by them two men in thipte gar, Mut. 24.0. mentes / Which allo fapoe : pe men of Balile / Why fance pegalpinge op in to heauen This Jelus which is taken by from pou in to heauch/ & Challcome caen to as pe have tene hpin go in to heauen.

Then turned they agapue from the mounte: that is called Auch. 17.0. Olivere/ whiche is ne to Jerufalem / and hatha Sabbath and.zi.d. dapes pourney. and when they came in they went by in to a parlar/ where abode & Deter and James / Jhon and Andze w Mat. 10.a. Philippe and Thomas / Bartimew and Matheto / James Mar. 3.b. the fonne of Alpheus / Spmä 3clotes/and Judas the fonne Luck. 6.b of James. Thefe all contenued with one accorde in praper & and. 9.a. supplication/with the weme and warp the mother of Jesu/ and with hes biethien.

4 acru.2.5 34011.15.d

Dani. 7.b (4) at. z+.c mar. 13.c.



A and in those dapes Weter fode by in the myddes amog the disciples and sapor (The copany of the names together) was aboute an hundreth and twentpe. 124 men and brethren/

rothe Epistle of Ebsep.1.

the Aposte Saynt paull to the Romaynes.

C Waull declareth has lone to warde the Romannes/ themeth what the Golpeilts with the frute therof / & rebuketh the bentilpnede of the fleihe.



The.fpia. Chapter



Aussi he servaunte of Jesus

Chill called to be an apostic *put accu.is. a aparte to preache the Gospel of God 4 deu.is.c (whiche + he promoted afore by hips accu.26.d Drophetes in the holy scriptures) of hips some which was begotten a of Math 1. a the sene of Dauth after the section and a single same and a single same as a sin the fede of Dautd after the fledjesand 2 Tim. 2. a mightely declared to be the founc of Bod safter the specie whiche fan. ctpfpeth fence the tome that he rofe agapne from the bead /namely Jefus

Chaife our Lorde / by fr home me haue & receaued grace actu. 9.c. apolicimpppe amonge all mepthen/ to fet bp the obenience offapth under hys name / of toho pe are a parce alco / which are called of Jefus Chita. H

Toall

Klap.1.

The Epolice

To all you that be at Rome/beloved of God/and fayntes I. Coz.t.a. by callpnge / * Brace be with pou'/ and peace fro Bod our Sala.t. a. father and the Lorde Jefus Chrift. Spall/3 thake mp God thoso w Jefu Chaift for pon all/ that poure farth is spoken of thoso wout all the world. For Thon. 4.c Bod is mp topenelle & who 3 ferue in mp (pactein the Bo Z. Tim i a Cyell of his founc ithat toithout ceaffring 3 make mencio of +whi. i.a pou: + belekepng al mapes in mp pravers that 3 might once Collo. i.a have a prosperous tourney/# by the inpli of Bon/to+ come Fer. to d bitto pou . for I longe to le pou /that I might veftoive boo + act. 23.c pou fome fpirituall grete / to Arengthe pou/that is/ that 3 might be conforted with you/thorow your farthand mone which we have together. But I wolde rechuld knowe brethren how that I have B Actu. 15. a often tymes purpofed to come buto pou/but haue bene & let hetherto/that 3 myght bo fome good amage pou /lphe as amoge other Gerpies. Jam detter both to the Grekes and to the bugrekes to the tuple / a to the butuple. Wherease as moch as in me is 3 am ready to preache the Bolvell buto pou at Rome alfo. * for I am nor amamed of the Bofpellof Chrift: for it is Beeli. te the +power of God/which fauerh all that beleue thero/the z. Cint. th Jewe fritt and alfo the Grekeifor in it the reghtuoulnelle 41.coz i. c that is of value before God /aperen /whiche cometh out of farth in farth. as it is wirtten: #2 The tul hall loue by his abac.z.a. farth. for the weath of God is verlared from heaven bpon Balat.3.b all bug odlynelle and burpghtuoulnelle of men/ which with meb. ic.d. hold the truth of God in burightuoufnes :becaufe that it/ whichman be knomen of God/ is manpfell with the. * for Actu.t+ c Bod ha hibe wed it bnto them/that the+ innifible thringes 4Deb ita of God ('hat is/his enerlattunge powera Bonhead) might & pla.28 a be lene # while they are confedered by the workes fro the creaspon of the wooldesto that thep are without excuse in as moch as they knew/that ther is a Boo/ + have not praps fed hom as Bod nor thanked hom but 3 became barne in Deut. 28.c thep; imaginacpons/an *thep: Colpin hart was bionbed. +pla tole DDhen they conted them felues toufe /they became fooles: Icre.z.b. +and turned the glosp ofthe incorruptible Bod /in to the fimilitude of the pmage of a corruptible man/ a of bpides/ and of foure footed / * and of crepinge beattes. +z.re.z4a +DDherfore God line fople gaue the up bito they hartes Ejec.14-a luftes into baclenneffe to defrie there aione boores in the felues / whiche turned the tructh of God buto a lpe / and worthipped and ferged the creature moze then the maker/ whiche is bleffed for ener Amen. Therfore God gaue them by buto Chamefull luftes. & for p Leui, 19.c. ther, themen changed the naturall ble into the bunaturall: ly ketry fe the men alfo left the naturall ble of the woman & bient

Lhap.1.

The Epistle of

the apostle Saynt paul Ontothe Hebrues,

Chow Bod dealte loupingly with the of the oldetpine in fendinge them has prophetes of the mochemore mer to hath he the weth be in that he fent be had a win found Of the mooff excellent gloup of Jefus Christ whiche in all thanges is like to has father.



The fpille Chapter.

@at.18.c.

Sapi. 7.d 2.Coz.+ a Ccio.1.b. +Eph.1.a



Adist tyme vaste dynersty and many wapes/cpake but on the said there by prophetes / but in the said bayes he hath spoken but on the said bayes he hath spoken but o be by his some /* whome he hath made hepre of all thruges/by who also he made the worlde. * Which some / being the brightnesse of his glory/& the be ry pmage of his subsaice bearings by all thinges with the worde of his

mat.t.c. purged our fpnnes/e is fet on the righte hande of the maie. Ohili.z.a the on hee; being even as moch more excellent ethen the and the fact.a. gels/as he hath optained a more excellent kname then ther. Setu.i.d. for buto which of the angels fapoe he at any tyme: + Thou

arlı

To the Hebrues

Chap.2

B art my Conne/thisday have I begotten the And agapne: * 3 *2.18e.76 well be hes father/ & he chalbe my Conne: And agapne/ what has as a he bipngeth in the fpille begotte fonne in to the woilde / he +ps.96.a fareth: + and all the angels of God Mall worchpppe hpm. and of the angels he fapeth & the maketh his angels fpietes pfal 103.8 the miniters flames of fpre. But bnto the Counche fapeth abod/thp feate endureth tozeuer & euerithe cepter of thp pfal. ++ b hingdome is a right cepter. Thou hall loned rochtuoufnes e haten inquirte : it herfoje God tohpeh is thy God (hath anounted the with the ople of gladnes) aboue the felotics, pfal.io t.b * And thou Lord inthe begynning hall laved the fudacpo of the earth or the heaves are the workes of the hades / thee pfal. rel.d mali perpa, but thou walt endureither all mall ware olve Efa.st. . b as both a garmet 'a as a befture thalt thou chaunge them/@ 2. Pet. 3. b ther thail be channged. But thou arte the fame / the peares mail not faple. We nto which of the angels fapde he at any tome: * Sotthon on my ryghthande/toll I make thone ene mee the forestoole: ore the not all ministring spices/ pla.109.8. fent to minifer for the or takes / whiche Chall be hepres of Caluacpou.

The exharteth ha to be obedient buto the law which Chaid hath genen be end not to be offended at the infir more and to be degre of Chill: who prit was necessary tha, for oure falice he thulb take foch an humble fate bpan hym/that he might be like bito bis biethien.

The. i. Chapter.

Therfore we ought to gene the more hede buto the thouges whoche we have here/lest we perps, for rithe morde within was spoke by angels/was Bene. 18.8 steelseine every transgresson/# opsobedience and. 19.6. receaued a cufte recepence of remarde/how thall the efcape pf we befpple fo great a faluacyon ? which * after that it @arc.t.b. begaine to be preached by the Horde home. If/ wons confir mes h pon bs/up them that herbe it/ God bearing wptnelle care. 16.0 therro' + torth tokens / wonders and biuerfe po mers / and +actu.156 geftes ufthe holy gooft accordinge tohps awne topll.

For but o the angels bath he not subdued the worlde to come inherof we fpeake. But one in a certaph place wrinef feth and faveth: «DDhat is man / that thou art mpnbefull Wfal.8.0. of home or the conne of man, that thou befireft home After thou hadneft for alvele feafon made hom lower then the angels/thou crownedelf hym touth honoure & gloap/and haff fet hom about the ivoites of the handes. Thou hall pur all B thouges in Cubiccopon buder his fete. #311 that he fubdued t. Coz. 45.6 all thonges buto hom/ he lefte nothonge that is not put bin. ber hom. Meuertheles now fe toe not althynges pet fubdued bnto hpm. But hpm /whiche fora lptle featon was made leffe then the angels / we fe that it is Jefus : which #13 Whili.z.a

b. titi.

The Apocalip

fys in Beuelacyon of Saynt Ison the diuyne. ([mapppe are thep that heare the worde of Boo & kepe it . De wiptteth to the leue cogregacions in alia/fcpth Cenen candellickes /a in the mpodelt of them/ one lpke buto the fonne of man.



The fpift Chapter.

3ho.16.b.

30h.19.b. ano.zi.d

apoc.22.a

Bellevelació of Jesus Chiff whiche Bod gaue bnto hpm / forto Michoe bnto hysteruauntes/thone ges whiche muffe Gortelp cometo patte. A and he fent and the twed by hps angell buto hps feruaunte 3hon * whiche bare recorde of the morde of Bod / & of the tellimonp of Jefus Chapite / and of all thouges that he lawe. * Dappp is he that reaboth / # ther that heare the wordes of the pro

phecy and hepe thofe thringes whiche are wapten therein. for the trime is at hande Thon to the feuen congregacios in r. Coz. 15.a Alia. Grace be with pou e peace, fro him which is a which was - tohpch is to come /# Ero the feuen fpretes whiche are + Deb. 9 b prefent before his trone/@ fro Jefus Chrift mhiche is a faith 1. Det.t.c. ful toitnes #afirft begotte ofthe dead # Lozd ouer the higes 1.30h, t. b. of the earth. Onto him that loued bs /# - tvaihed be fro fre nes in hos afone bloud / & made be honges a preffes / buto Bod hps father/be glozp/ & dominió for euer moze. Ame. &

#13 choids

The frist frauce.



The

Thomas Matthew Zible

Translated by

John Rogers

Using a pseudonym to avoid persecution, John Rogers utilized much of William Tyndale's translation to publish the second complete Bible in the English language.

THOMAS MATTHEW BIBLE OF 1537

THE SECOND COMPLETE BIBLE IN THE ENGLISH LANGUAGE

The second complete English Bible to be published was published under the guise of a pseudonym. John Rogers had made the acquaintance of William Tyndale in Antwerp prior to Tyndale's martyrdom in 1536. Picking up the vision of providing the scriptures to God's people in the vernacular of their own language, Rogers undertook to continue the task Tyndale was devoted to accomplish.

John Rogers was born in the parish of Aston (just north of Birmingham), in about 1500. He received his B.A. degree from Pembroke Hall in Cambridge in 1526, and was trained as a Catholic priest. In 1534 he was assigned as a Catholic chaplain to serve the English merchants in Antwerp. While there he became acquainted with William Tyndale, and was persuaded to abandon the Catholic religion and join in the task of Bible translation. He married a lady from Antwerp, Adriana, and they had ten children.

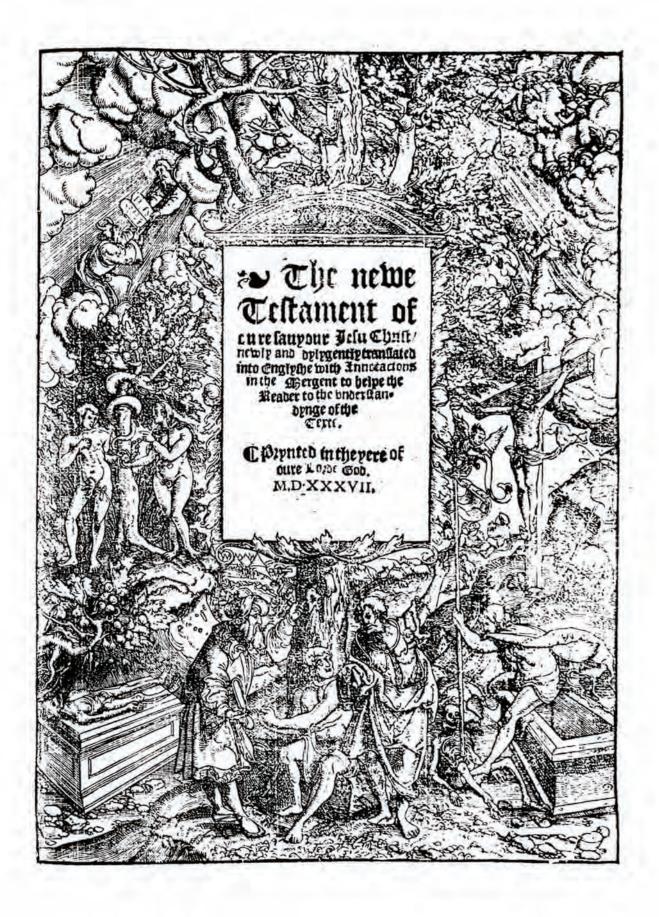
When William Tyndale was strangled and his corpse burned in the courtyard of the Vilvoorde Castle in 1536, he had previously arranged for John Rogers to take all the manuscripts of his unfinished Old Testament translation. Acting primarily as a compiler rather than a translator, Rogers took Tyndale's Old and New Testament translations, filled in with translations from other sources (possibly Joye and Coverdale), and arranged for the publication of the second complete Bible in the English language, adding his own prefaces, commentary and marginal notes. It was printed in Antwerp in 1537 by Sir Jacobus van Meteren, the brother-in-law of his wife, Adriana, and published under the pseudonym, "Thomas Matthew" (an assumed name that Tyndale had used previously) because involvement in translating the Bible into English, and even the possession of English translations of the Bible (particularly Tyndale's) were condemned and punishable by death. The Bible was entitled, The Byble whych is all the Scripture in whych are contayned the Olde and Newe Testament truly and purely translated into Englysh by Thomas Matthew MDXXXVII, set forth with the Kinge's most gracyous Lyce(n)ce. This translation has henceforth been known as "The Thomas Matthew Bible" or as "The Matthew-Tyndale Bible."

From Antwerp, John Rogers and his family moved to Wittenberg, Germany where he served as pastor of a Protestant congregation. He returned to England in 1548 when King Edward VI ascended to the throne. In 1551 he was appointed as divinity lecturer at St. Paul's Cathedral in London. But King Edward VI died as a young man in 1553, and the throne was transferred to his half-sister, Mary, who was a zealous Roman Catholic. The political and ecclesiastical climate in England changed drastically.

Unwilling to back down from his Christian convictions, John Rogers declined to wear the prescribed vestments of the Catholic clergy, donning instead a simple round cap. When he preached at Paul's Cross, warning of the "pestilent Popery, idolatry and superstition" of the Roman Catholic Church, he was summoned before the council on August 16, 1553. Edmund Bonner, the new Catholic bishop of London, sent him to the Newgate Prison. He languished in prison for one year before he was charged with heresy and sentenced to death by Gardiner for denying the legitimacy of the Church of Rome and the physical presence of the body of Christ in the Sacrament of the Eucharist.

On February 4, 1555, when the time came that he should be brought out of Newgate Prison to Smithfield, the place of his execution, Mr. Woodroofe, one of the sheriffs, came to John Rogers, and asked him if he would revoke his abominable doctrine and evil opinion of the Sacrament. Rogers answered, "*That which I have preached I will seal with my blood*." Then Mr. Woodroofe said, "*Thou art an heretic*." Rogers replied "*That shall be known at the Day of Judgment*." Mr. Woodroofe added, "*I will never pray for thee*." Rogers responded "*But I will pray for you*."

On that day, February 4, 1555, John Rogers was burned at the stake in Smithfield and became the first Christian martyr to be executed under the reign of Queen Mary I of England (known as "Bloody Mary"). He was but the first of hundreds of Protestant Christians who sacrificed their lives in martyrdom rather than capitulate to Catholicism.



Chat is glad

S.Mathew.

The 'Gospell of

S. Mathew.

The genealogye of Lipits's maryage of his mother Alary. Che aungell latifficth 3olephs mynde.



The fyat Chapter. 4

s. D: after p beb: Irlus p is simour. b Daud and Abrigamare frist reberied: E because that Lbipst was specified. bys is the boke of the generacion of "JefusChill generacion of "JefusChill generacion of be Dauto, generacion alfo of Abraham.

Abraham begat Jeace:

Jeac begat Jacob:

Chipfe was becacob begat Tibas and his brethren: cally prompted Tibas begat Phares & Zaram of Chamar, but them to takened begat Petrom:

bno them to Phares begat Petrom:
brof their feed Phares begat Aram:
Tram begat Aram:
Aram begat Aninadab:
Aninadab begat Paasson:
Paasson begat Salmon:
Salmon begat Boos of Kahab:
Boos begat Obed of Kuth:
Obed begat Telse:

Jelle begat Baufothe tynge: Baufothe tynge begat Salomon/ofher

that was the wofe of Tip:
Salomon begat Roboam;
Roboam begat Abia;
Abia begat Ala:
Ala begat Jolaphat:
Jolaphat begat Joram:
Joram begat Olas:
Olias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manalles:
Manalles begat Amon:

Amon begat Jolias:

e dere is lette Jolias: *begat Jechonias and his brethren
best our ety. aboute the tyme they were carped awaye to
me (as it one. Babylott.

me (as it apr. Babylon.

ij

begat zehoa. kim/and zehoa kim/sc)

Jechonias begat Salathleli Salathtel begat Jorobabet Jorobabel begat Abiud: Abiud begat Etiachim: Cliachim begat Izor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Cliud: Cliud begat Cleafar: Cleafar begat Patthan: Watthan begat Jacob: Jacob begat Joleph the hufbe

Facob begat Foleph the hulbande of Bary/ of whom was bozen that Jelus/ that is called * Christ. L

All the generacions fro Ib; aham to Da: C (pgnifeth) uid are fow jetene generacions And the Ba annoyued Jesus in botto the captuite of Babilan are fow his Evil the retene generacios. Ind fro & captuite of Ba is the carnet a bill to Chaif are also form tenes generacios.

bilo to Chiefliare also fow tene generación pledge of Sob
A Che byth of Jesus Chief was on this wham h grace

by when his mother Mary was mary to and favour of
to Joseph, before they came to dwell to ges Sobis prome,
ther, the was founde with chyloe by the holy so to be with
good. Chen Joseph her husbande beinge a whych items,
perfect man; a loth tomake an exensaple of methygbeth e
by; was mynded to put her awaye secretly, remeth our
whyli he thus thought, beholde the exangel bettes to fulof the Loide appered but o him ma dreame, full the langlayinge: Joseph y some of Dauid, feare not is to saye to
to take but o the Mary thy wyse for y which lange his out
is conceaued in her is of the holy good. She to punybeing
thall bringe forth a sonne, and thou wast call for y ensample
bys name Jesus for he hall saue his people for mungell p
from their sonces.

tom theregines.

All this was done to fulfyll & which was D tooken of & Loide by the Prophet, fayinge:
Seholde a maybe thall be with chylde, a thal bringe forth a forme, and they thall call by sed Emanuel whych is by interpretation to be took of

cyon. God worth bs. F. And Joseph as some as he awoke out of Joseph as some as he awoke out of Joseph a knyte street angell of y Loude bade time as he came out of and toke hys wyse binto hym and knew her worker believe not till the had brought forth by fryst some her not we are not we and called hys name Jesus.

Recommended to the had any af-

C The tyme and place of Eh;iftes by:th. The tryfe ter but because men offre their prefentes. Ebit flyeth in to Egypte & the had none be ronge chylare are flayar/Chile turneth m to Galile, fore.

O The it. Chapter.

Den Jelus was borne at Bethleem as Chele were in Jury in the tyme of Derode the norprinces but hynge. Beholde ther came byte as strato faith men from the Cell to Jerusalem (which was in ayinge: where is he that is borne hynge of their tyme) is genes; whe have sene hys starre in the Cell is erticus as and are come to worthy him.

when Perode the hynge had hearde this monge the behe was troubled a all Jerulalem with bym, brues he layed
a he gathered all & chefe Pielles a Scribes the pieles of &
of the people, a al ked of them where Christ Perlans.

Mil. Bulbe

4). muto

The Gospell

a samberflade Chulde be boine. Ind they tapde botto bym: at bremte Ebira Bethleem in Jemiy . Korthus it is wigtten was born there by the Prophet . Indithou Bethleem in the bruerb + Cher, lande of Jeway/ art notthe b* leeft concers are: which in ryinge the Prynces of Juda. for out of the therpes of the that come the captagne/that thall' *gouten worke is iprell my people Ifract.

Then Berode prettely called the tople me epre of god B and dripgently enquered of them/ the tyme 15 great \$ precioule. of the ftarre that appered/ and fent them to rule the prople getly for the chyloe. Ind whe ye have founde ome sett / solom sungenge me worde / that I mage come

erample. Act. and wordheppe bemallo.

domes.

re.f.i.Cimot. 4 mben they had beard the hynge, they des (peaketh of me parted:and to the Carre whych they fame in the Cefte wet before the tyll it came a ftode ouer the place where the chylde was, when they fame the farre, they were marueloufly glad:and went into the house, and found the chylde with Mary his mother/a kneled bou-

a. The Behruss ne and a * wor to ppped hym, and opened their do ofte ble this treafures, and offered buto bym gyftes, gold worde worthip franchynlence a myre. And after they were to: doping rene, warned of God in a dreame, that they huld rence with in, warned of God in a dreame, that they huld elynacion and not go agazine to Herode, they returned into

bomping of the their awne countre another waye. I bodye as ye ha. mbben they were departed behold the an w. Scrrin. agell of & Lordappered to Joleph in a dreame

a. heggrage: arple and take the chylde and hys mother, and fige into Egypte/ a abyde there tril 3 bapngethe worde . for Berode well fehr & chyloe to deltrope hym. Then he arofe and toke the chylde and hys mother by nyght and departed in to Egypte / and was there unto the deeth of Gerod to fulfyll that which was spoken of the Lorde by the Prophet whych fageth, out of Egypte haue F called my Conne.

Then Berod perceaupnge & he was moce &Dfthis is hed of the wyle men was ercedinge worth a alfo mencion fent forth and "flue all the chyloren & were made in Bethleem, and in all the coftes there of crobins in the as many as were two yere olde a binder; acs feconde boke a cordyinge to the trine which he haddingently

his faturnalies fearched oute of the mple men.

how augustus Then was fulfplied that whych was tpo-telar, hearing ken by the Prophet Jeremy layinge: On the tyte wife hilled bylics was a boyce hearde, mourninge/ wehis awne fonne pinge/and greate lamentacpon: Bachel befapoz: gris wet pynge for her chylozen/and molde not be cos

ter to be bero. forted becaufe thep f * mere not. E des fwyne D & mben Derode was deed beholde an angell of the Lorde appered in a dreame to Jof . That is be, leph in Egypte layinge: argle and take the cause theywere chylde and his mother/andgo into the lande ali put to death of Tirael for they are deed which fought the and remayned the state. I of the at of the mit but but of the the not but of the chyloes lyfe. Then he arole by and toke the chylde and hys mother and came into the lande of Afrael. But when he bearde that Archelaus byo rapgne in Jewig/in the rowme of hys father Derode/he was afrayde to go thither. Dot withftandynge after be was warned of God in a dreame he turned a fpde into the parties of Galile, and went a bwelt ma citie called Magareth, to fulfyll g which was spoken by the Prophetes: he malbe calleda * Basarite. L

Jubi.riff.a.

Che baptyme/picachyng and offer of 3hon/3 how Child was baptyled of him in 30:0ane.

Cohe.iti.Chapter. 4 for those dayes John the Baptyli marc.i.a. came a preached in the mylbernes Lube.ii. a of Jewey/Laying: Repent, & hyng dome of heaven is athande. Thys

Clay which fageth: The boyce of a cryer in myldernes/prepare the Lordes mage and make hys pathes arayght. Thes John had hys garment of camels hearre and a gridell of a Chynne aboute hys loynes. Bys meate a & They bem was ** locustes and wylde hony. Then went ten beages oute to hym Jerusalem and all Jewzy / and B which all the regyon rounde aboute Jozdan / and B people of Barthia and all the reggon rounde aboute Jordan / and Parthia and were baptyfed of hym in Jordan/confeding of Chiopia da

is he of whome it is fpoken by the Prophet

H When he fame many of the Pharifes & cate as offp. of & Saduces come tohis baptyme, he farb meth Dinin bnto them: D generacyon of b*toppers/ who Privoke firm hath taught you to fle from the bengeaunce boke and.rr. to come? Brynge forth therfore the frutes Chapter, ret belonggingeto repentaunce. And lethat pe do fome boide ons thynke not to fave in youre felues / we opinion other have abzaha to oure father. Hog I fave bris (as we cal the) to you b God is able of thete ftones to rayle buddes of tres bp chploze bnto Abzaham. Euen now is the or frutes. are put bnto the rote of the trees: fo that eue be They be are ry tree which bypngeth not forth good frute, weake their mo is hewen downe and call into the tree. there beires at

T baptple you in water in token of repens their by:themb taunce: but he that cometh after me/is migh fo kil the: jain tierthen I/whole thoes I am not worthy to in teuth boke. beare. De hall baptple you to the holy good Chap. er b. and with fyre: which hath alfohis fan inbys hand/and will pourge his floure/and gether the *wheet into his gamer and well burne

the chaffe with biquencheable fyze. F co2By the # Then cam Telus from Balile to Tozoa Wheate and the buto John to be baptifed of him. But John D buordan forbade him/fayinge: Jought to be baptifed de the good mid of the: a comeft thou to .ne. Telusantwered thecuell. and lapde to him. A et it be fo now. for thus Luke if.t. it becometh be to fulfyll beallrightetrefites. beau erghte Then he fuffred bym . And Jelus as lone he pufnes thatis mas baptifed, came fregght out of & water to bo all the ar and lo beaue was open ouer him:and ohn ognaunces of fame the fpirite of Goo befcende lyke a doue Goo for forbe a lyght bpo him. Ind loo/there came a bopce purpote as god fro heatten fayinge: This is that my belouted ordanic the for fonne in whom is my delpte. I

OCh21st

The Gospell

The refurreces of Abrific. The hye prefes grue the fouders large money to laye that Abril was dollen out of hes grane. This appeareth to hys bife tiples and fendeth them forth copreach s to baptyle;

To be tribiii Chapter. 4

De Sabboth dage at euen whych bauncth the mozowe after the fab-both, Bary Magdalene a gother Mary came to fe the fepulcre. Dar.phias. Lusc.trug.a. John.rr.a.

Ind beholde ther was a greate erth quake. for the angell of the Lorde descended fro her uen and came a rowlled backe the ftone fro the bore, and late boon it. Des countenauce was lyke leghtnynge/a hysrayment whyte as knowe. Ind for feare of hym the kepers were aftumped and became as beed men.

Bar. tbl.b.

*The angellans wered a laybe to the we-Law. Frig. 4. men/ feare pe not. I knome p pe feke geftig which was enicified:he is not here: he is ryfen as he fapoe. Come and fe the place where the Lorde mas put: and go quickly a tell his Boilciples that he is rylen from deeth. Ind beholde, he wil go befoze you into Balile, there pe thall fe him. Lo Thaue tolde you. F + Indthey departed quickly from the fe-

pulcre with feare a greate Tope:a dyo runne

Bar.spi.b.

big.f.

to brynge hys opscyples worde. Ind as they ment to tell his disciples: beholde, Telus met the Capinge: All baple. And they came abeld him by p fete a worthipped him. Then layde Jelus bnto the:be not afragoe . Go a tell mg a So Beimmy bethie gtheygo into Galile, a there hall barton so that they fe me. whe they were gone: beholde / fo= the thelene eme of the hepers came into & citie/a Chemed in me as in Ho, bnto ghpe peltes all gthinges & were hap. pened . Ind they gaddered the to geder wyth o clerg/a tobe coufell/a gauc large money bnto & foudiers layinge: Sage that hes ouciples came by nyght/ and fole hym aways whill pe flept. Ind pf thes come to the rulers eares/we will pealehim/a faue pou harme= les. And they toke the money and dyd as they were taught. And thes faringe is notled

30 ar. rb!.b.

amonge the Teines bnto this daye. F -4 Then the.ri. bilciples wet awaye into Galile, into a mountagne where Jelushad appoputed the And whe they lawe him they *worthyppedhym. But fome of the douted. And Telus came and Cpake buto the layinge All power is geuen bnto me in beuen/andin erth. Co therfoze and teache all nacios/bap: tilynge the in the name of the father and the fonne, and the holy gooft : Teachynge the to oblerue all thinges bhat locuer 3 comaun= bed pou. And lo / am with you all ware/eue butril the ende of the worlde. F

> There enbeth the Golpell of S. Batheb.

The Gospell of S.Marke.

The offece of 3hon the baptid. The baptyme of Elizit his faltinge/his preachinge/and the callyinge of Beter Andrew/ ames e 3hon. E brit bealeth the ma weth the bucleane freee/helpeth leters mother in lawe and clenteth the leper.



Tahefyil Chapter. 4 be begynnynge of the Bolpel of Telu Chaift & Conne of God/asit is written in the Pala, ifi.a.

which that prepare the wave before the. The bopce of a cryer in the wildernes: *prepare pe the wape of the Lorde/ma. Clatert.a he his pathes areyght. John byo baptple in the wyldernes/apreache the baptime of res pentaunce, for the remillion of fynnes. And all that lande of Jurie a they of Terulalem/ ment out buto hym/ and were all baptiled of himin grguer Jozda/cofellinge their fynnes

John was clothed with camilles herr / & to a geroyll of affign about hys lognes. And he did eate " loculty a wilde hony/a preached a Locultes tom fapinge:a ftronger then I cometh after me/ m. Dat.ig.a. whole thoo latchet I am not worthy to flour B pe boune a bilole. I have baptiled you with water but he thall baptile you w pholy got

And it came to palle in thole dayes / & Ter b. John fame fus ca tro Pazareth/a citie of Balfle:a mas heaven open baptiled of John in Jordan. Ind allone as he is he had many was come out of & water: John lawe heave of the Gobbo open/a the holy gooft descendinge boon him of Third, and like a boue. Indther came a boyce fro beaue was fully cer-Thou arte my dere lonne in whom I delyte, tifred pit was And immediatly the lyzete draue bim into fent of Bobio

wildernes: ahe was there in & wyldernes. rl. be the fauiour bayes /a wastepted of Sata /a was to wilde of all that Gulb beeltes. And the angels mintifred brito hym. beleue in bym. After John was take/ Jelus came into Ga- as Execution.

Ifle/

Of.S.Marcke,

Me/preachinge & Bolpell of & hyngoome of Bod a laging: gryme is come a hingbome of God is at hande repet & beleue & Gofpell.

As he walked by the fee of Baltle, he lame Simon & Andzew his bzother/caftrige netteginto the fee for they were fylhers. Ind Teius layor bino them: folome me/ a I toyil make you fyfthers of men . Ind Grapght maye, they for fohe their netter and folowed hym. And when he had gone a lytell further thence/he fame James the forme of Bebede/ and John hys brother euen as they were in the hpppe mendinge their nettes. And anone he called them. And they leeft their father Zebede in the Opppe with his hyzed feruautes/and went their wage after him.

And they entred into Caperna u:a drepght Twage on & Saboth dayes, he entred in to the fynagoge a taught. Ind the y metueled at his learnynge. fozhetaught them as one g had power myth him, and not ag the scribes.

And there was in their Synagoge a man bered to an brickene fpinte p cryed fayinge: let be what have me to do with the thou ites fus of Mazareth: Arrethou come to deltroge bs: I knowe the what thou arte/ euen that holy of God. And Telus rebuked him layinge holde thy peace and come out of him. And the buclene (pirite tare him/a cried with a loude boyce and came out of hym, And they were all amaled, in fo moche that they demaunded one of another amoge them felues fayinge:

* c. 20 hat new what thing is this? " 119 hat newedoctrine is talmar is this myar ming is mis: "What newedoctrine is grows the me. Hoghe commundeth the foule spirites be and no on at with power/and they obege him. and imme= terrocteron biatiphys fame fpreed abroade through oute peus is pet all the region borderinge on Galile.

And forth with allone as they were come Hiben oc older out of the Spragoge they entred into the boule of Symon and Indiew, with James and John. Ind Symons mother in lawe lay tyche of a feuer. Ind anone they to be him of her. And he came and toke her by the hande and lyfte her by: and the feuer forfoke hy; by and by: and the mynytred buto them. Andac euen when fonne was doune they brought to hym all that were dyfeafed/ and them that were pollelled with deupls. And all the cytpe D gaddied to geoder at the boje and he healed many that were fyche of dyuers defeafes.

Lubr.im.g. *3nd he cast out many deupls / & fustred not Marci.10.b. Docuple to fpeake because they knewchim.

Anding moznynge beryerly/Jelugarole and went out into a folitary place and there prayed. And Symo and they that were with bym fole wed after hym. Ind when they had founde him, they faybe buto him: al men feke for the. Andhe lago bnto them:let be gointo the next tounes that I maye preache there gifo: for truly 7 cam out for that purpole,

And he vieached in their Smagogt through out all Gaule/and caft the deupls out.

* Indther came a leper to him, belechinge mat b.6.4 him/ and kneled boune bnto hom/ a fagoe to Luke u.f. him:pfthou wilt/thou cancl make me eiche And Telus had copadion on him/a put forth his bade touched bim, a laybe to bim: 7 mill/ be thou clene . And affone as be had fpchen/ immediatipo lepzolp departed frohim, a lent him awage forthwith a lagde butohim: Se thou fage nothinge to anyman: but get the bence/a thewe thy felfe to the Prette a offer for thy clentynge thole thing whych 900cs comaunded/fo; a testimoniali buto the. But he (allone as he was departed) begane to tell many thinges and to publy the the dede in fo moche p Jefus coulde no more openip entre into the citie but was without in defert plas ces. Ind they came to himfro cuety quarter.

@ Be bealeth the man of the palfpe calleth Leui the cuftomer rateth with open (priners and excuseth hes opfepptes.

Tehe.ii. Chapter. ftera feame dages be entredinto n Capernau agarne, a it mas nop: pat.ir A.

(fed the was ma house. Ind anone Luse. b.o. many gadered to geder in fomoche gnow therewas no roume to receaut the no not fo moche as about the doze, Indhe preached & worde buto the. And there came buto him & brought one licke of & pailie borne of fower me. And because they coulde not come nge buto hom for preale, they bucoucted the role of the boule where he was . And when they had broken it open, they let downe the beed wherin the lycke of thepallye laye. 10hen Jelus lawe their fagth the lagge to the fiche of the pallye/*fonne thy fynnes are Luke, b.b. forgeuenthe.

And ther were certapne of & Scribes fpt= 25 tynge there and reasoninge in their hertes: how doeth thes felowe to blafpheme ? 10ho can fozgeue fpnnes/but Bod only? Ind immediatly when Telus perceaued in his fp;ete that they foreafoned in them felues, he fapte buto them: why thynke pe foche thynges in poure hertes? 1 Whether is it eafyer to fave to the Cycke of the palipe / thy fynnes are forgenenthe:o; to fage / aryle take bp thy becb/ gatira; and walke: * That ye maye knowe that the Luke.v.e fonne of man hath power in erth to forgene Connes, he spake buto the sycke of the pallie: I fage buto the / arpfe and take bp thy beed/ and get the benfe into thine awne boule. Ind by and by he arole toke by the beed, and wet

forth before them all: in fo moche that thep mere all amaled and glozifped God layinge: we never fame it on this fallyon. Ind be went agayne buto the fee and all & people reforted buto him, a he taught them.

3ndae

The Gospell

Oche. rbf. Chapter. 4 Do when the Saboth daye was paft/Bary Dagdalen / a Dary Matth. grbiua Luke. rrun.8. 3obn.rr.a

Jacoby/ Salome/bought obous res/ g they myght come a anoput him. And erly in the morning the nexte daye after the Saboth dage / they came bnto the tepulcre whe the funne was rylen. Ind they farne one to another: who thall rolle bs as wage the from from the doze of & fepulcre? Ind when they loked they fame how & Cone mas rolled awaye: fogit mas a bery greate one. Ind they went into glepulcre/and lame arounge man fyttyng on the ryghtfyde/clos Pub.comia thedin a longe white garmet/ and they were

Luse grini.a. abadhed. * Indhe lagde bnto them / be not Bafrapedipe leke Jefus of Pagareth / whych mascrucyfied. De is rylen / be is not here. Beholde the place/where they put him But goo poure wave/and tell his difciples, anamelyPeter:he will go beforeyou intoBalile there thall pe fe him / as he fago buto you. F. Inthey went oute quyckly and fleed from the Cepulcre. for they trembled a were ama= feb. Dether fagde they eny thynge to eny ma/

for they were afraged.

4 mben Jelus was rylen & mozowafter the Saboth daye he appered fyill to Mary Maddalen out of whom he caft leue beupls Ind the went and tolde them that were with him/as they moumed a weapte. Ind though they beroe that he was algue and had appes red to her pet they beleued it not. * After \$ / he appered buto two of the in a Graunge fy: gure as they walked & went into the country. Ind they went a tolde it to the remnaut.

And they beleued them nether. 4 After that / he appered bnto the cleue as they fate at meate: and call in their teth their bnbelefe abaronexof herte:becaufe they beleued not them which had fene him after hos Prefurreccion. Ind he laybe buto them: a* 600

practe of glad typinges to all creatures he that beleueth a troppiges unto ig baptiled/malbe faued. But be g beleueth all creatures not halbe dampned.

Lube.triig.b

And thele thinges thall folowe the that be nacions of the Leue. In my name they hall caft out beupls/ a hall fpeake w newe toges /a hall kpiller pentes. And pethey dimbe any dedly thinge/ it thall not butte them. They thall lave their handes on the fyche/a they hall recouer.

So then when the Lorde had fpoken bnto them, He was receaued into heaven/a fate him downe on & ryght hand of God. And they ment forth and preached euery where . 3nd the Lorde wrought with them / a confprmed the morne with myracles that folowed. H

Tabe ende of the Bolpell of S. Marche.

The Gospell of



Dz as moche as many haue tahê inhande to compyle a treates of those thynges / which are surely knoweamoge by / eue as they declared the buto by which fro the begynnyng fame them their felues / and were minifters at the dornge: I determined also as sone as That fearthed out byligently all thynges fro the begynnyng/that then I wolde wayte bnto the good Theophilus: g thou mightet knowe the certente of thole thinges wherot thou arte infozmed.

The cocepcion and byrth of John the baptift. The cocepcion of Christe. The thankfull longes of Bary and Tachary.

The fyill Chapter.

berewas in the dayes of Peroperty.
The a certagne Prefe name
Tacharias of the course of
This. And hys wyse was of of Herode the Aynge of Tu- #

her name was elizabeth . Booth were pertect befoze Bod and walked in all the lames and ordynaunces of the Lorde / that no man coulde fynde fawte with them. And they had no chylde because that elizabeth was barre and booth were well Bricken in age.

Andit came to palle / as he executed the 19 reaftes office before Bod / as hys courte came (according to the cultome of & Drelles offpce) his lot was to burne incente . And he ment into the temple of the Loide / and the whoale multitude of & people were without in prayer whill the incente was aburnynge. And ther appeared but ohim an Angell of the Lozde frandpinge on the reght froe of & auftare of incente, Ind when Jacharias fame bim

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Of.S. Luke.

him he was abatmed/a feare cam on him. And the Angell Capbe buto him: feare not Bene. rvifib. 3achary for thy prayer is hearde: * And thy

mpfe Glizabeth Chall beare the a fonne/and thou walt call his name John; a thou walt baue toye and gladnes/a many hall retoyce at his byth. forhe halbe greate in & Cyght of the Lozd a Gall nether bunche wyne ner Aronge drinche. And he halbe felled with & boly gooff eue in his mothers wombe:amany of the chylore of Arael hall he tourne to their Lozde God. Andhe Mall go befoze him in the fpite a power of Delias/totoume the

. To make the *herres of the fathers to the chyloze/ and the children have bubelevers to the wyloome of the inde men: to the an parte to make the people redy for the Lorde. b wood as Aug and the fa And Sachatias laybe but o g angell: wher

by hall I knowe this leyng that I am olde there had. and my myle well arposen in yeres. Ind the angell antwered and fagoe buto hem . I am Babziel that flande in the prefens of Bod/a am fent to fpeake bntothe : and to freme the thefe glad troinges . And beholde thou halt be bomme /a not be able to fpeake / bntyll & epine o thele thynges be performed becaute thou belewedt not my wordes which thalbe

> fulfplled in their feafon. And the people wayted for Jacharias and meruepled that he tarped in the temple. Ind when he came out/ he coulde not speke bnto the 1 Wherby they perceaued that he had fene Come bilgon in the temple . Indhe beckened

bnto them/a remayned fpeachlede.

C A Indit fozumed/as fone as gtyme of his offece was oute he departed home into hes awne boule. Ind after thole dayes, his wyfe Elizabeth coceaued/abyo ber felfe tyue mos nethes layinge : This wyle bath God dealte buth me in the dages whe a * he loked on me/

so when beto take fro me the rebuke & I fuffred amoge laked upon me men. Ind in the fyrte moneth the angell Bas be fermed fa, brief was fent from God bnto a cytic of Gaboute of gracelile/named Pagareth/to a birgin fpouled to a ma whole name was Joseph of thouse of Dauid/athe virgins name was Mary. Ind

bt bayle full the angell wet in bnto her/a Cayde: b * Dayle ofgrace: that full ofgrace/ the Lozbeis with the : bleffed

to mboine thearte thou amonge wemen.

fanoure.

10hen the fame hym the was abatthed at and aboundant his layinge and call in her mynde what ma= ner of falutacion that thulbe be. Ind the angell fard bnto her : feare not Mary:fo; thou halt founde grace with God . Lo/ thou thait conceave in thy wombe / and thalt beare a Conne/a Chalt call his name Jefus . De Chalbe greate / & halbe called fonne of & hyelt. And the Lorde God hall geue buto hym the feate of his father Dauid, a be thall rapgne ouer the house of Jacob for euer/ and of hes Hyngdome halbe none ende.

Then laybe Mary bnto the angell : Dow 5 Chall this be feyng I knowe not a man: Ind the angell answered a sayo buto her: The holy good thall come bpon the / a the power of the heef thall ouer thaddome the. * Therfore Claie.bi.b alfo that holy thynge whych thatbe borne, malbe called the forme of God . And beholde thy colen Elizabeth the bath also conceaned a forme in her age. Ind thys is her igree moneth / though the be called barren : for with God can nothinge be bnpothble. Ind Bary Capte: beholde the hande mayben of \$ Lorde/ be it bnto me euen as thou hall farde. Lind

the angeli departed from her.

A and Mary arole in thole dayes /a went into the mountagns with halle, into a cytic of Jurie/a entred into the house of Jachary/ efaluted Clizabeth. Ind it fortuned/as Clisabeth hearde the falutacion of Mary , the babe fuzoge in her belly. Ind Clizabeth was fylled with the boly gooft / a cryed to a loude boyce/a fayde: 28 leffed arte thou amonge the @ wemen a bleded is the frute of thy wombe. And whence hapeneth this to me that the mo ther of my Lorde Buibe come to me: fo: 10/ as fone as & boyce of thy falutació fownded in myne cares, the babe fprange in my belly for tore. And bleded arte thou that beleuedd: for those thynges thalbe performed whych were tolde & fro the Lord. Ind Pary larde:

My foule magnyfpeth the Lorde . Ind Canticat my fpzete reiogleth in God my faufcur. & for he hath loked on the poore degre of hys hande marben. Beholde now fro lience forth hall all generacions calle me bleffed forte bis myghty hath done to me greate thinges! and holye is bis name . Ind his mercy on the that feare him thozow out all generacions. De Geweth fregthe with his arme be feat: tereth themthat are proude in the ymagina- weth drenghe con of their hertes . De putteth doune the muth his arme meghty from their leates and crafteth them se. The armie of lowe degre. De fylleth the hongry to goed is Ehalt as it thonges: a fendeth awaye the ryche emptre iserpounted. De remembreth mercy : and helpeth hys fer:

uaunt Ifracl.

*Que ashe promyled to oure fathers Abia Cenerris ham and to hys feede for cuer . Ind Parpe abobe with her aboute a.tit.monethes / and retourned agayne to her awne boufe.

A elizabethes tyme was come g the thuld be delywered and the brought forth a fonne. And her negghboures and her colins hearde tell how the Lorde had thewed great mercy bpon her, and they reloyled with her.

Ind it fortuned the erght daye: they came to circumcple the chylo:and called hys name Bacharias/aftere name of his father. Dow be it his mother and wered and farbe not fo/ but he walbe called John. And they fago bn=

tobers

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The Gospell

The Golpell of faur ai me receaued, euen .* (grace) for gra. grace By gra.

Samuete John.

CThe enerlaffeng brith of Chiff and bom bebeca. une man The tellimony of 3bon The callyinge of Ane Dem Deterat.



Chefpif Chapter. 4

M the beguniyinge was the worde, a the worde was with God: and the worde mag God. The fame was in the beginnpnge weth God. All thinges were made by it and

in prhout it, was made nothynge that was made. Init was lyfe, a the lyfe was the lynht a . The ipgbe of men, aa *the ipght fhyneth in p darchnes

figneth in the but the barchines comprehended it not. barchnes ac. Chere was a man fent from God whose Bribelight is name mas John. The fame cam as a witnes Their by the to beare mythes of the lyght, that all men barchnes bn. throughhimnipght beleue. Be was not that goolys mitele. light:but to beare witnes of the light. That whome Christ was a true lyght whych lyghteth all me that came a thep er, come into the morloe. De was in the morloe/ craued him not and the worlde was made by hym : and pet as Epheno.o b*the worlde knewe bym not.

b . The maile He cam amonge bysamne/and bysamne Ehr moile is receauch hymnot. But as many as receabere taken Bued hym to them he gaue pomer to be the fonnes of God in that they beleued on bys prople of the trame: whych were borne not of bloube nor in the bil a and of the well of the flefthe, not yet of the will Mar.rvi.c. ofman:but of God.

And the worde was made fielhe and dwelt amonge bs and we fame the glopp of it as the glozy of the only begotten forme of the father / whych worde was full of grace and

4 Tohn bare wythes of hym and cried layinge: Thys was he of whome I fpake he that cometh after me / was before me / be=

ce. forthe lame was genen by Moles, but fauour . The grace and truthe came by Jefus Chieft. meaninge only begotten fonne , tobich is in the befome fauoure that

of the father, be hary teclared bim. F the father, he hard ecctated will. I bath to has for A and this is the recorde of John: when he Ebira hard the Temes fent Prefes and Leuites fro Je be receaued is rufalem, to affic hem, what arte thou ? And in to fanoute: be confessed and benyed not a layde playnly beloued of the 3 am not Chapit. Ind they alked hym: what father enen fe then arte thou Belgas? and he lapbe: 3 am are we belone not. Arte thou & Prophete: Andhe antwered fo: bps lake a no. Then tayo they botto him: what arte thou Kom. v. c. that we maye geur an antwerto them that fene wood at any fent bs: IBhat fageft thou of thy felfe ? De come et. Chri Capte: 3 amp . * boyce of a cryaring wilber can no body nes/ make drarght the wave of the Loide/ere beholde ik as laybe the Prophete Clains.

another whych were fent/ were of the nature as ben Pharpies . Another affice bym and farbe p as we be bntohim: why baptileft thou then pf thou be ue becla-not Chayft, nog Belyas, nethera Prophet: red in Eros, John antwered the layinge: I baptyle wyth e. Moyer that water:but one is come amonge you/ whom 19/3 am that? pe knowe not, he it is that cometh after me, preache 3 am whiche was before me/ whose tho latchet I fent to prove am not worthy to bulose. These thynges we to crye on you re done in Bethabara beyonde Jogoa where to amende igat Tohn byd baptife. F

A The nerte daye John fame Jefus com: ur Elija am mynge bnto him/and fayor; beholde plambe bps grace, of God, which taketh awaye the fyrme of the worlde. This is he of whom I fago. After me cometh a man/whych was before me/for be mas per then 3 and Innew him not but that he buld be declared to Ifraci,therfoze am 3 come baptylinge weth water.

Iro John bare recorde layinge: I fame & & spiete descende from beuen like buto a boue and abyde bpon him/and I hnewe hym not. But he that fent me to baptife in water/ the math. if. b. fame fapte onto me: bpon whom thou falt spark.i.b. fe the fprete descende and tary figil on hym, Luberty. a the fame is he which baptifeth with the holy good. Ind I lawe and bare recorde that this is the forme of Bob. E

The nerte bage after John ftobe agayne/ and two of hys disciples, Indhe behelde Tes fus as he walked by and laybe: beholde the lambe of God. Inb the two opfciples hearde hym fpeake and folowed Jefus. And Jefus & tumed about/and fame them folome/a faph bnto the: what feke ye? They fago bnto him: Rabbi (which is to fage by interpretacyon/ Matter) where dwelleft thou. Be farbe buto them:come and fe. They came a fate where be dwelt:and abode with him that dage. for it was about the tenth boure.

Dneof

pe maye recea

Of S. Ihon.

One of & two which hearde John Cpeake and folomeo Jefus / was Andrew Simon Peters brother. The fame foude bys brother Simon fyit, and fayde buto hym: we baue founde Abe Clas/which is by interpretacyo/ annognted:ano brought bem to Telus . Ind Telus behelbehim and lapoe: thou arte St. mon the fonne of Jonas thou thait be called Cephas: worch is by interpretacion a ftone.

The days following Jelus wolde go into Balile/a founde Philip/ and fago bnto him/ folome me. Philip was of Bethfaida & citie of Indiem and Peter. Ind Philip founde Dathanael, and lagoe bnto bym . Webaue founde bym of whome Poles in the lame/ and the Prophetes dpd wapte. Telus & Conne of Toleph of Pazarcth Ind Pathanael Capo bntohym: can there eny good thynge come oute of Dagareth: Philip fagoe to him:come

Telus lawe Dathannel compage to bym/ and lapoe of him. Beholde a ryght Ifracipte. in whom is noggle. Pathanael layde buto hym: where knewell thou me? Jefus an-Cwered, and layde bnto him: Befoze that Phi lip called the , when thou walt bnoer & frage tree/ Tlame the . Dathanael anfwered and fapo bnto bim: Habbt/ thou arte the fonne of Bod/thou arte & hyng of Ifrael . Tefus ans Imered and Capde bnto him: Becaufe 7 fapce bntothe/I fame the bnder o fpage tree, thou belevelt. Thou walt le greater thinges then thefe. And he fagde buto him: Merely, berely, I fage bnto you : herafter thall pe fec bruen open/andthe angels of God afcendringe and bescendinge ouer the sonne of man,

Thift turneth the water buto wene and deputh & bpers & Cellers out of the temple.

Tabe.if. Chapter.

Mothe they be dage was ther a ma ryage in Cana a citie of Galile: 3 the mother of Jelus was there. Ind Jelus was called allo and his Dothe thighe dage , was ther a ma Ind Telus was called alfo and bis

disceptes buto the marrage. Ind when the wenc fapled the mother of Telus fapde onto him:they have no wyne Jefus fayo bnto ber: woman whathaue I to do with the? myne houre is not pet come. Dis mother lapde onto the mynistres: what soeuer he saveth buto pou / doit . And ther were flandinge there / fpre waterpottes of Cone after the maner of the purifyinge of the Jewes / contayinge two or thre fyrains a pece.

Ind Teins layde bnto them : fyll & mater pottes with water . And they fylled the bp to the bapm. And he fayde buto them: brame out now/a beare buto the governer of & feate. B And they bare it. 1 When the ruler of the feat had talted the water that was turned buto worne/and anewe not whence it was (but &

mignia reg which drue the water knewe) De called the bypoegrome , and fagbe buto hom: Mi men at the begymynge, fett forth good mpne and when men be ogonche, then that a . when meil which is morte . But thou hall liept bache & be donche te. good byne bntpll neb.

chis beginninge of myjacles byd Telus men be friles : in Cana of Galite, and the web his glozy and lastifped . his difcipies beleued on him. F. After that he be bis mother belcebed into Capernaum/ a gis b* mother, a b cibien lune and his brethren, and his or copies, but con: in Genery.

tomied not manye dayes there. 4 Inothe Temes clier was cuen at hande/ and Telus wet bp to Terufelem and founde Cyttynge in the temple thole that folce oren and thepe and doueg a chaungers of money. Ind be made a fcourge of fmail cordes / and draue the all out of the tevle , with the theve a oren/a powerd out the chaungers money! and ouerth rie the tables and layde buto the that folde bones: have thefe thinges hence a make not my fathers boufe an boufe of mar chaundyle. Indhis disciples remebled, how that it was wigten: the gele of thene boule plat.lphib. bath cuen catenine.

Then answered the Tewes and farbe bre tohpm: what token a ewell thou bato be/ leginge that thou boft theie thenges ? Telus antwered a layde buto them: " reftreye thes southerbif. temple, and in thie dayes 3 well reare it be march ruy. agapne. Then fayoe & 3 cmrs: ribr. geres mas this temple abylogings: a writ thou reare it by in thre dayes? But he spancof the temple of his body. As cone therfore as he was rylen fro deeth agayne, bys difcpples remembred p he thus fayor. Inothey beleuce & feriptus re and the wordes which Telushad lapde.

10 benbe mas at Terufalem at effer in the feate, many beloued on his name, whe they Came bis myracles which be ord. But Telus put not hym felfe in their handes , because be knewe all men , and neded not , that eny må fulb tettific of bim. for he hneme what magin man. F

Thecomunycacion of Ebrill to Dicobemus. Che bostrone and bap spine of John and what we trelle he beareth of Ehin

Mer was a ma of the Pharifes nas

Tahe.iff. Chapter.

med Opcodemus a ruler amonge the Jewes. The same came to Jestus by nyght, and sayde batto hem. Babbi we know thou arte a reacherwhich arte come from Bod . fo; no man coulde do fuche myracles asthou boeft / ercept God were with bym. Telus answered a layo bnto him: Merely berely I fage buto the : ercept a ma be boze a newe, be cannot fe the hynado of God Aicodemus layor botto bim:be to can a ma be bozen when be is olde? can be enter

@.b.

Chat is when

The Actes

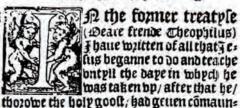
The Actes of the

Apolitics written by Sayncte Luke the Guangelyst /whych was prefent at googinges of them.

The aftentoon of Chryft Mathias is chofen to the Brade of Judas,



The fyill Chapter.



dementes onto the Apollies , whych he had chofen:to who also be the wed him felfe alpue after his pallion by many tokes apperpage bnto them fourtpe dayes a speakinge of the hynadonie of God/a gathered the to gether/ Luac. rring. g. *and commaunded them, that they huld not beparte from Terufalem:but to wapte for & promps of the father wherof ye have herde of me . To: Tohn baptiled worth water: but pe halbe baptifed with the holy gooff and that with in this feawe dayes. 18hen they were come to gether, they alked of hym lapinge: Lorde wilt thou at this tyme reftore agayne the hyngdome to Afrael? And he farde bnto them: It is not for you to knowe the tymes/ or the featons whych the father bath put in his amne power: but pe that receaue power of the holy good whych thall come on you. And pe thall be wytnettes buto me in Teru-Calem/and in all Tewape and in Samarp/a enen buto the worldes ende.

* And when he had fpoken thele thong; ig/ mirk.roi.b. whyll they bebeloe he was taken by aith a Lac. prug.f. cloude recented hym by oute of there Cognit. and whyle they looked fedfaffly by tobene

as he wet/beholde two men Gobe by them in tobpte apparell/whych alfo fayde: pe nich of Baitle, why ftanbe regatinge up into beaut This fame Leftis which is taken by fro you into heue/hall to come eue as pe baue tene him go into beauen. L Then returned they bnto Terufaie from mousit Diguete, whych is necto 3 etulale / coteening a ** Saboth a a a salon baresiomer. Ind when they were come in/ was abouted they wet by into a parler/where aboobe both mile as aften Peterand Tames Tohn and Indem, Ehilip Math. prugi and Chomas/Bartlemeto and Wather/ James the fonne of Alpheus /a Simon Jes lotes and Judas James fonne. Thefe all cotynued wyth one accorde in prayer and fup: plycacpon with the wemen and Warythe mother of Telu, and with his bacthien.

And in thole dayes Peter fece by ing midoes of the disciples and lapbe oncumbre of names that were to gether, were aboute an hondred and twentye) Ye men a brethren this feripture muft have nedes ben fulfplico which the holy good thosowo mouth of Bas uid Chake before of Audas mbit h mas appe to them that toke Jelus, for he was noum= beed with be and had obtagned fellow thip in they mengitraceon. And the fame bath now polleded a plat of grounde with the remarce of iniquite, and when he was hanged bratt a fondze in the myddes/ and all hys bowels guilded oute. Inditis knowen buto all the inhabiters of Terufalemin fo moche & that felde is called in their mother tonge/ Ichels bama/thatis to fage, the bloud felbe.

It is writte in the boke of Pfalmes: bys pfallrig. habitacion be boyde/a no man be amellinge therin: * a his Billiopzyche let another take plat.com. Ibherfoze of thefe me which haue copanged in with os/all the tyme that the Lorde Acfus went in and out amonge bs/beginninge at the baptime of John buto that same dape & he was take bp fro bs, muft one be ozberned to beaze witnes with be of his refurrection.

And they apoputed two/ Toleph called Barfabas (whole fy) name was Juffus) and Mathias . And they prayed fayinge: thou Lozde which knowed the hertes of all men/ thewe whether of thefe two thou half chofen that the one mape take the roume of this mis nitracion a Apolich ippe from which Tite das by transgrettion fell, that he myght go to hisawne place. Ind they gave forth their lot tes/and the lot fel on Dathias/ and he was counted with the eleven Apollies. To

The commynge of the boly gooft. Che fermon of Peter before the congregacyon at Jerufalem/and the meresk of the farthfull.

Eche leconde Chapter, &

11Chen

Of the Apostles.

get.liğ. f. ud.rir.b.

fapth

Joel y.g.

Deng fyftith daye was come they were all wone accorde to gether a founde fro heaue, as it had bene the compage of a mighty wynde, and it fylled all & house where they fate. Ind there appered buto them clouen tonges/lyke as they had bene fper and it fate byon eache of the: *a they were all fylled wyth the holy Booft/ and beganne to speake with other tonges! euen as the Cpiete gaue them buteraunce.

And ther were dwellinge at Jerulale/ Tes mes demonte men which were of all nacyos bnder heaue. When this was noyled aboute the multitude came to gether and were afto: nyed/ because that every man hearde them fpeakehis awne tounge. They wond ed all a marueyled/ fayinge amoge the felues:be-B holde are not all these whych speake, of Ga= tile? Ind how heare we enery man his awne counge wherin me were bozen: Parthians/ Dedes a Clamptes and the inhabiters of ABClopotamia/of Tury/4 of Capadocia/of Ponthus & Afra/Phrigia/Pamphilia/& of Cappte a of the parties of Lybia whych is belyde Syzene/a fraungers of Bome/Je-¿Convertes: mes and convertes Brekesa Trabians:me

hat is hethe o; have berde the freake to pth ours abone tonsatyles couet gest greate workes of God. A They were all amafed/a modred faringe one to another what meaneth thes? Dther mocked them faringe: they are full of newe wene.

+ But Peter Gepped forth wyth & cleue/ Cand left by his boyce/a fayde buto them: Ye men of Jewzye/a all ye that inhabite Jeni-Calem: be this knowe buto you a with youre eares heare my wordes. Thele are not droc-Ken/as pe luppole:for it is per but & thy ide houre of the daye. But this is g which was fpoken by the Prophete Johel: It Malbe in the last daves layth God: of my sprete T will powze out byo all flefthe. And youre fonnes a poure daughters thall prophely and poure pongemen that febilions/a poure olde men mall dzeme dzemes. And on my feruautes/& on my hande mayors will power out of my epiete in those dayer, a they thall prophetye. and I will theme monders in heave about/ a tokens in the erth beneth/bloud and fyze/a the bapour of Cmoke. * The Cumne Chalbe tur ned into darchnes/a the mone into bloud be= fore that greate a notable bage of the Lorde Boma.r.c. come. * And it Malbe/ b whofoener wall call on the name of the Lozde falbe faued. }

F Yemen of Ifrael heare thele mozdes. Telus of Pazareth aman aproued of God amonge you with mpracles bondres a frg= nes whych God dyd by hym in the myddes of you as ye route felues knowe: hym have ye taken by bhandes of burightewes persones/

after he was delywered by goeterminat confell a forcknowcledge of God, and have cru cified a flapne: whom God hath rayled by a lowfed the folomes of deeth because it was bnpoffplethathe Quid beholden of H. foz Dauid fpeaketh of him. * Ifoze hade I fame Pfal. tb.c. Godalwaies befozeme:fo: he is on my right hande/that I build not be moued. Cherfoze bydmy hert reforce, and my tonge was glad. Moreoverallo my felde dali reft in bope/ because thou wile not leue my soule in hell/ nether wilt fuffre thine bolge, to le corrupcio Thou halt the med me p wages of life / afhalt make me full of tope with the coutenauce. H

Men a beetheen let me freir fpeake bnto e pou of the patriarke Dauto. for he is both ij. Re. G.b. deed a burged a bys Copulcre remagneth w bs bnto this daye. Therfore feinge he was a Prophet a knewe that Good ad Iworne with an other him, that & frute of his loyn Quild fyt on his feat (in & Chailt Bulde ryle agap.ie in the fleffe) he fame before: a fpalic of the refurreccion of Theyth, that his foule thulde not be left in hellmether bys fiel the buid fe corrupcion. This Telus hath God rayled by/ wherof we all are witnedes.

Sence now that he by the ryght hande of Goderalted 18/4 hath receauch of the father the prompte of the holy Good he hath theed ff forth & which ye now le a heare. for David is not accended into heue:buthe tage . * The potal, cir. a. Lorde lavde tomp Lord for on my right hade butyli I make thy foors thy fote fiele. So therfore let al the house of I frael knowe for a fuerty, that God hath made & fame Tefus whom ye have crucifyed, Lozde and Chipft.

10hen they hearde this they were pricked in their hertes, a land buto Peter a buto the other Apostles: Ye me a brethren, what wal me do: Deter favde buto them: revent and be baptifed enery one of you in the name of 4c= fus Chill for o remitipon of fynnes and ve thall recease the ayfte of the boly gooft. for the promple was made buto you a to youre chyldzen/ and to all that are a farre, cuenas many as & Lorde oure God fhall call. Ind to many other wordes bare he witnes a erhoze ted them fayinge; Saue youre felues front this butowarde generacion Then they that gladipreceauedhis preachinge, were baptis fed:and the fame daye, ther were added buto them aboute thre thousande soules.

And they contynued in a postles doctrine a felou (hippe / and in breakinge of breed/a in praper. And feare came ouer every foule. And many wonders a lignes were thewed by papolities. Ind all that beleved kept the felues to gether /a bad all thing comen /a folde their podellions and goodes, a departed the to all men/as tuery man had nede. And they

contynuch

The Epistle

Bly when the brothren came and tellifyed of the trueth that is in the, bow thou walke it m trouble. 3 baue no greater lope fyen for to beare bowe that my fonnes walke m beritie

Beloued, thou doeft faithfully whatfocuer thou doed to the brethen, a to draungers/ which bare witnes of thy lour before all the congregacyon. IBbpcb bzeth:en when thou bryngelt formattes of their tomer (as it befemeth God thou thait do well:becaufe that for hys names fake they wet forth, and tohe notinginge of the Gentyls, the therfore ought to receaue foche that we also mrabt bebels pers to the trueth.

I wrote brothe congregacion:but Diofrephes whych loueth to have the preemimence amonge the, receaucth be not. 10hers fore pf I come, I will occlarchis ded which he doeth / tell page en by with maticious mordes, nether is therework content. Pot only be him felfe receaueth not & brethre: but alfo be forbydoeth them that molde and that firth them out of the congregacyon.

Beloued, folome not that whych is cupil/ but that whych is good. De that boeth well/ is of 600: but be that doeth eupli leyth not God. Demetriug hath good reporte of al me a of the : rueth: pe a me oure felul also beare tecopee a pe knowe poure recorde is true. I haue many thing to wapte:but I will not

with prike a penne mapte bnto g. for] trust I wall worth le o, a we wall Speake mouth to mouth. Peace be with the. The louers fa-, lute the. Brete the louers by name.

The Epittle of

Sayuct Baul buto the

Bebrues.
Thow Sobdealt laupngip with them of the olde tymein lendunge them bis Bropbetes but moch more
merry bath be themed be in that he lene be bys amne fonne. Df the mood excellent glogy of Jelus Chrift/ which in all thonges is ighe to bes father.



Chefpift Chapter.

Doin tyme palt dyuer. 3 fly a many waves, fpake bn. to the fathers by & Prophetes but in ** thefe laft bayes he somethefe lat hath Cpoken buto be by hog ter bayes prha

fonne / whom he hath made ur. Clai. n.a. bepje of all thinges:by whom allo he made & pec. pronye. worlde, 12 bich fonne beynge the brightnes of his glozy a bery ymage of hys fubitance bearinge by all thenges weth the worde of 18 hys nower, hall in hys awne perfon purged their bath oute fymes/ais fytten on the right hande of purged oute the matelipe on hye and is more excellent fpane. then the angels/in as moche as behath by inbergtaunce obtegneban ercellenter name then have thep.

for but o whych of the angels laybe be at eny tyme: Thou arte my fonne this daye bes gate I the: And agapne: I will be his father and he halbemy come. And agayne whe he bringeth in the fyra begotten tonne into the worlde he fayth: And all the engels of God C thall worthyppe hym. And of the angels he fayth: De makethbys angels fpictes a bys ministres sammes of free. But buto blonne he layth: God, thy leate malbe fozeuera ener The scepter of thy hynadome is a ryght scep ter. Thou halt toued ryghtewelnes and has ted infquete. IBherfoze God whych is thy Dyle of glad. Cod, bath anounted the with the oyle of glad nes is the hole nes about thy felowes. gog.

To the Hebrues,

Ind thou Look in the beginninge half laybe the foundacyon of the erth. Anothehesticans are the workes of thy hand. They half perylike but thou halt endure. They all hall were olde as doth a garment: and as a befure halt thou chaunge them and they halbe chaunged. But thou arte all wayes and thy yeres thall not fayle. Funto which of the angels sayde he at enytyme: Syt on my ryght hande tyll I make them enemyes thy fote field: Are they not all ministryinge specty sent to minister so faluacyon:

The exhorecth be to be obsequent unto the new lame which Alpint hath genen be and not to be offended at the infirmate and lowe degree of Ahrid /because it was necessary that for oure sakes he shuld take soch an humble state upon hymothat he myght be syke buto

hps bectbeen.

herfore we ought to gene & more heroe bette the thinges we have heroe left we perythe. For yet the worde which was troken by angels was

of the offpers fredfall: so that every transgredion a disobeof the off were dience receaued a full recopence to rewarde
to grenousive dience receaued a full recopence to rewarde
punished what how shall we escape, ye we despyle so great
that become of faluacion, which at & fyzit began to be preathe that makes ched of the Lorde hym selfe and afterwarde
morke of this. was confermed but o be warde, by them that

a Diracles are hearde it/ God bearinge witnes therto/bocalled Cymes be the with francs and wonders also and with cause they be a directs myracles a giftes of the holy gooste

fygur toke t an according to hyp a wine will rupdent profe hachath not but the angel

tozallmen.

De bath not buto the angels put in Cubtec that the thinge to the worlde to come where the freake. Godes worde. But one in a certagne place mymelleth / 26 fayinge. What is man/that thou artempndfull of hym? After thou haddelt fo; a leafon made hymlower then the angels: thou crous neoft hym weth honour and glozy/a haft fet him about the worker of thy handes. Thou half put all thenges in Subjection beder hes fete. In that he put all thinges bnder him he left nothynge that is not put bnberhim. Denerthelelle we yet fe not all thinges suboued but him that was made lette then the angels we fe that it was Jefus /which is crouned to C glozy a bonour for the fofferinge of death: \$ he by the grace of God/huldetaft of beeth

for it became him/for who are all things and by who are all thinges/after that he had brought many sonnes unto glory/ê he shuld make the Lorde of their faluacyon parfecte thorowfosteringe. For he e sanctifieth/a they which are sactifyed/are at of one. For which causes sake he is not a shamed to call them brethre sayinge: I wil declare thy name unto my brethren/a in the myddes of the congregació will I prayse é. Ind agaync: I wil put

Ind thou Lorde in the beginninge halt ing truit in hem . And agagne: beholde here be the foundacyon of the erth Anothe her am Jathe childre which God hath geue me.

Foz as moche then as the chpibzen were partetakers of flefthe and bloud, he alfo him felfe lphewife toke parte with the for to put boune thosow deeth, him that had losoftippe ouer deeth that is to lape the deupli, a that be myght delpuer them which thosow feare of beeth mere all there life tyme in dauger of bondage. for he in no place taketh on hom & angels:but the feed of Abjaha taketh be on him, 10 berfoze in al thing it became him to be made lyke buto his brethie that he might be mercyfull/and a faythfull bye Pzelle in thynges concernynge God/ for to pourge & peoples fynnes. for in that he hym felfe fufs fered and was tempted/ he is able to fucher them that are tempted.

The requireth is to be obedpent buto the worde of Thirft whiche is more worthy then Moles. The punithement of fuch as will nedes harde they; hartes.

The.in.Chapter.

Derfoze holy brethzen/partakers. I of the celectial callyngescofyder y emballadour a hye prest of ource professio Christ Jesus/which was taythfull to him that made him/euen as was Moses in all his house. Ind yet was this maccounted worthy of more glory then Poses: In as moche as he whych hath prepared the house/hath most honoure in y house. Euery house is prepared of some man. But he that orderned all thinges/is God. Ind Poses be be tely was faythfull mall hys house/as a minister/to be are witness of tho thinges whych shuld be spoken afterwarde. But Christ as a some/hath rule ouer yhouse/whose house are we/so that we holdfast the confydence at the resoglynge of that hope/buto the ende.

is therefore as the holy good fayth: to daye yf ye hall heare his boyce harben not youre hertes after the rebellion in the daye of tep-tacio in the wyldernes where youre fathers tepted me provided me, a fawe my workes. rl. yeare longe. Idherfore I was groued with generacyon a fayde. They erre ever in their hert; they berely have not knowed my wayes so that I sware in my wrathe that they huld not enferint o my rest. Take hede brethren he there in none of you an early herte in bis belefe, that he shuld departs fro the lyuringe Bod but exhorte one another dayly whyll it is called to daye, lest eng of you were hard berted thorow the deceptfulness of symme.

we are partetakers of Christ of we kepe Ant autami fure boto the ende the frit hibitace folding constant, as it is sayb to daye of ye heare hys boyce / harden not youre hertes / as whe ye rebelled. D for some/when they hearde rebelled thow be it not all that came out of Egypt boder Mo-

feg. But

Of S.John,

The Revelacion

of laynet John the Deutne.

E happie are they that beare the worde of Bob and bepe it. De myteth to the feuen congregations in Alia) fepth feuen candelfiches and in the myodes of them one loke buto the fonns of man.



The frit Chapter.

De revelacion of Jelus Chaift which God gaue bnto him/foz to thewe buto his fer uauntestheng which multe moztely come to pate.

+ And he fent and the wed by hys angell buto bys fernaunt John/ which hare recorde of the morde of Bod and of the teffimony of Jefus Chrift/and of all thyng? that he lame. Dappy is he that redith ether that heare the mozdes of the prophely and here those thrnges which are writte therin.

for the tyme is at hande.

thes in Alia.

Drine.tr.b

i Detrinb

1.70hn.i.b.

John to the bij .cogregacions in Alia. Gra The Cent chur ce be with you and peace/from him which is and which was and which is to come / & fro the bif fpietes which are pielent before hys trone, and fro Jelus Chaift which is a faythfull wytnes/a fyra begotten of the deed: and Lozor ouer the hinges of the erth. Tinto hun that * loved by and well bed by from fynnes 18 in his atome bloude / i and made by hynges Mith. reific. and Preftes bnto Godhis father be glozy & dominton for evermore. Amen. * Beholde he

Elaic.in.c. ne Alpha and cometh with cloudes/& all epes thall fe hym: Dinega are let & they allo which peerled bym. Indall hynters of the Bregedes of the erth fall wayle. Quen fo: 3men. he crofferowe/gam a* Tipha and Dmega/the beggnnging Sight is the and any the endyinge layth the Lorde almyghty/ Dinega & lac. tohich is a which was and which is to come.

C 3 John youre brother a companion in tri bulacio/s in the hyngbome a paciece which

is in Telu Chrift /was in the ple of Pathmos for the worde of Bod, and for the wetneding of Jefu Child. I was in the fpiete on a fondaye a heroe behinde me a gret bogce / as it had bene of acrompe fayinge : 3 am Lipha & Omega/ the typit and the falle. Chat thou lepti bytein a boke alende it buto the con gregaciós which are in Afia/bnto Ephelus/ and buto Smyina/and buto Perganios / & bnto Thiatira/and bnto Sarbis ! and bnto Philadelphia and bnto Laodicia.

むりょうさりゅうでうでう Server erecevers

The fpilte frgure.

and I turned backe to le the boyce that fpake to me. Ind whe I was turneb: I fame seuen gotten by golden candelftiches | a in the myodes of candelfiches. the candellickes / one lyke buto the fonne of man/clothed with a lynne garment boune to the ground/a grad about & pappes with a goiden gy:die. Dis heed/a his heares were whyte/as whyte woll, and as Growe: a hys eges were as a flame of tyre: a bys fete lyke bnto brade as though they bret in a fornace: a his boyce as & foude of many waters . Ind he had in his ryghte hande bif fatres . Ind senen flarred out of his mouthe went a marpe two edged Imearde. Inohig face home euen as f Conne

in his arrength. And whe I faw him /I fell at his fete/eue Glair. pling.b. as deed. And he layor his ryghte hande bpon me/laying bnto me:feare not. " am & fpit and the latte and am a lyue / and was beed. And beholde I am a love for evermore / and have the kepes of hell and of deeth . 18 zpte therfore the thynges whych thou halt fene/ and the thinges whych are and the thinges which malbe fulfplied here after: and the mithery of the bit farres which thou famelt in The flarres in mp ryght bande and the bir golde cardels are the pres-Aiches. The bij Carres are the mellengers chers.

Ω.b. of the The Reuclacion.

The caudel of the bit, c vigregacions. Ind the bit, can: firmes are the delftickes which thou fawell are the.bij.con cogregations. gregacions.

> Co erho;teth foure congregacions to mienbe /anb theweth the remarde of him that onercometh.

> > Moto the medenact of the conares

Tehe.ii.Chapter.

Mellenger is f p:eacher of the tondudation"

Ato the medicinger of the congregacyon of Ephelius wypte: thele dispinges layth he that holdeth the on diarres in his right hande/and walkerh in the my des of the. bif. golden can ocifiches. I knowe thy worker and thy las bour a the parience a bow thou caneft not forbeare them whych are eugli : and eramineof them whych fage they are Tpoffles/ g are not:and half founde them igars and bybelt walthe thy felfe. Ind half pacience: 3 for my names fake ball labored a ball not fams ted. Peuerthelede I haue fummbhat agaynd the for thou balle lefte thy fyrit loue. Remed Bber therfoze from whence thou art fallen/& repent, and do the fyill worches. Drelles To well come buto the thoytly and well remous the candelflicke out of his place, ercept thou repent. But this thou halt because thou has Ch. fipro tell the bedes of & Accolaitans/which bedes

trengare which I allo hate. Lett him that bath eares heare! beit opinion bobat the ippete fagth bnto the cogregacios. topaes ought Cohim that ouercometh, will I geue to eate

Eng. caprett Ing bette the Tine

And buto the Angell of the cogregacion of Smpma warte : Chele thynges lapth be that is fort athe latte, which was beed and is alrue. I know thy workes a tribulacion a pourte, but thou art reche: Ind I knoine & biasphemy of them whych call them selves Temes hare not but are the cogregacion of Sathan feare none of tholethynges which thou Bakluffe . Beholde / the deugli hall cafte of you into prefon to tempte you a re mall have tribulacio.r.oayes. Be faythfull bnto the deeth/and I topli gene the a croune of lyfe. Let him that hath cares / heare what the fyzete fagth to the congregacyons: De & cuercommety / shall not be hurte of the ceconde deeth.

and to the mellenger of the cogregacio in The congre. Pergamos wayte: This layth he which hath garion of perthe tharpe Cwearde with two eoges. T inow gamos. thy works a where thow dwellest rue where Sathans leat is and thou kepel my name a hall not denged my fagth. And in my bages Antipas was a farthfull wrines of myne; which was Carneamonge you / where Sa= than owelleth . But I have a feine thringes agagnit the:that thou hall there / them that gume.sriig. magntagne the doctrone of Palam * which taught in Balake, to put occaspon of sonne before the chylore of Trael that they thu be cate of inface dedicat bito pooles, a commet fornycacron. Euch to halt thou them that magnitagine the boctrine of the Dicolaptans/ which thinge I hate. But be converted/og el les' will come buto the hostly a will fight against the with the Cocarde of my mouth. a Lething hath cares beare what the iprete Capthonto the congregacions . Cobem that ourtcometh well I geue to cate Manna & is tipo/and well gene bim a whyte front/and in the fronc a newe name waytten, which no man knoweth faugnge be that receaueth it.

And buto the mellenger of the cogregacio of Thiatira wapte. Thes layth the Conne of 1000/ which hath hys eyes lyke buto a flame of type whose fete are tyke bratte : I knowe the worker and the loue/ferupce/ a farth/a the pacience, and the bedes, which are most I the laft then at the fyift. Potwithfandinge I have a feawe thenges against the /* that in. neg thing. thou fuffered that woman Jelabell / whych up. Megum. 1.0 calledberfelfe a Prophetille/ to teache a to deceaue mpleruauntes/tomake them coms mpt fornicacion / and to eate meates offered bp bnto yooles. And I gave her chace to repent of her fornicacion/and the repented not Beholde/I wyll calle her into a beed/ a the that commet formicacion with her into gret aduerlitie ercepte they tourne from their drades . And I well keil her chelozen weth deeth, Ind all the cogregacions thall know & * I am be which fearchethe regnes a bertes. And I mpli geue bnto euery one of you aco; 3cri.prbij.b

dynge bino youre worker. Canto you I fage / and bnto other of them of " Thiatira as many as have not this lerning and whych have not knowen the depnes of Sathan (as they lage) I will put byon you none other burthen; but that which ye have already. Holde fall toll I come /a wholoerier ouercometh and kepeth my workes buto the ende to him well I gene power ouer nacios/ and he thall rule them with a robbe of your: and as the belle is of a potter/hall he breake them to theuers . Quen as I receauch of my father/fo well genehim emornenge farre Let him that bath cares beare what & Cpiete farth to the congregacions.

ir De intricteth and enfourmeth the Angels of the

rongregaryons beclarynge allo the remarce of bym that ourcommeth.

Che.iii.Chapter. Do wepte bnto the mellenger of 8 cogregacion of barois: tins farth 3 he that hath the fprete of Bod and

bi darres. Throw thy mothes: thou halle a name that thou I guelt /and thou arte deed. Be awake a arength the thenges which remagne that are redy to bye, for 9

baue

The

Most Sacred Zible

Translated by

Rychard Taverner

The third complete Bible printed in the English Language

RICHARD TAVERNER'S BIBLE – 1539

AN UNSUCCESSFUL COMMERCIAL ENDEAVOR

Richard Taverner (1505-1575) was a competent scholar, trained as a lawyer, and particularly adept in the Greek language. His Christian commitment and integrity, however, have been questioned.

While a student at Christ Church, Oxford he got into trouble for reading William Tyndale's New Testament, and had to perform a public act of penance by throwing the book into a fire. After the publication of his *The Most Sacred Bible* in 1539, Taverner was incarcerated in the Tower of London in 1541 by King Henry VIII. After capitulating to the King's royal favor, he was released.

His rather inconsequential Bible translation was essentially a pirated version of the *Matthew-Tyndale* Bible of 1537, with only minimal revisions. Not adept in the Hebrew language, his revisions in the Old Testament were from the Latin Vulgate. Being far more competent in the Greek language, Taverner's revisions were primarily in the New Testament, where he translated "commytteth aduoutry" for "breaketh wedlocke" in Matthew 19:9, used the word "parable" in place of Tyndale's "similitude," and was the first to use "express image" in Hebrews 1:3. True to form, he expediently excised or "watered down" many of the column notes critical of the contemporary church and government that had been printed in the *Thomas Matthew Bible* of 1537.

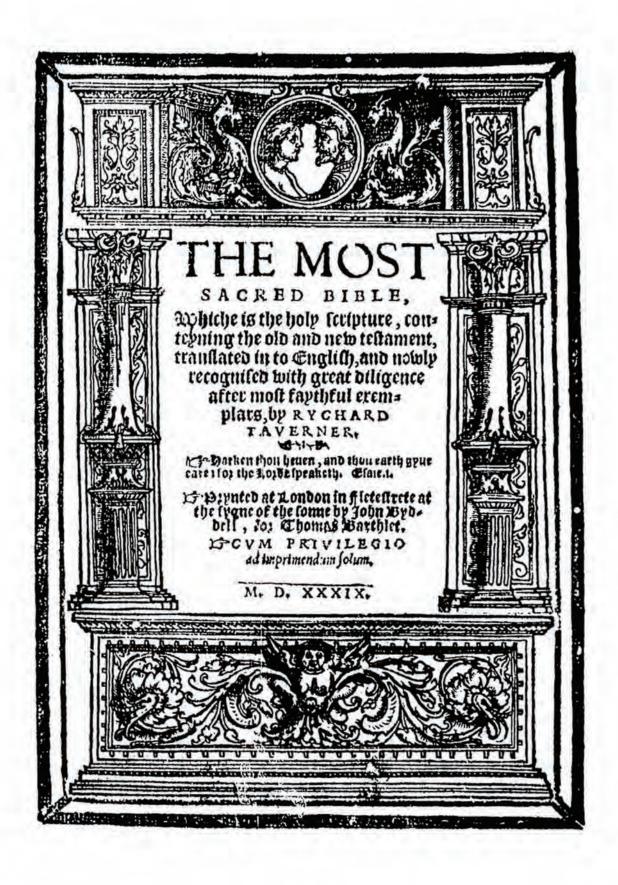
When the political and ecclesiastic climate in England had shifted sufficiently to allow English Bibles to be printed in England, Richard Taverner joined Thomas Barthlet in a commercial endeavor and published a Bible entitled, *The Most Sacred Bible whiche is the holy scripture*, conteyning the old and new testament, translated into English, and newly recognized with great diligence after most faythful exemplars by Rychard Taverner. Folio, quarto, and octavo editions of this Bible were all printed in 1539. This translation of the Bible, known thereafter as the *Taverner Bible*, suffered from the circumstance of poor timing, as the *Great Bible* was also published in 1539 and Thomas Cromwell declared that a copy of such was to be placed in every parish church throughout England. Richard Taverner's

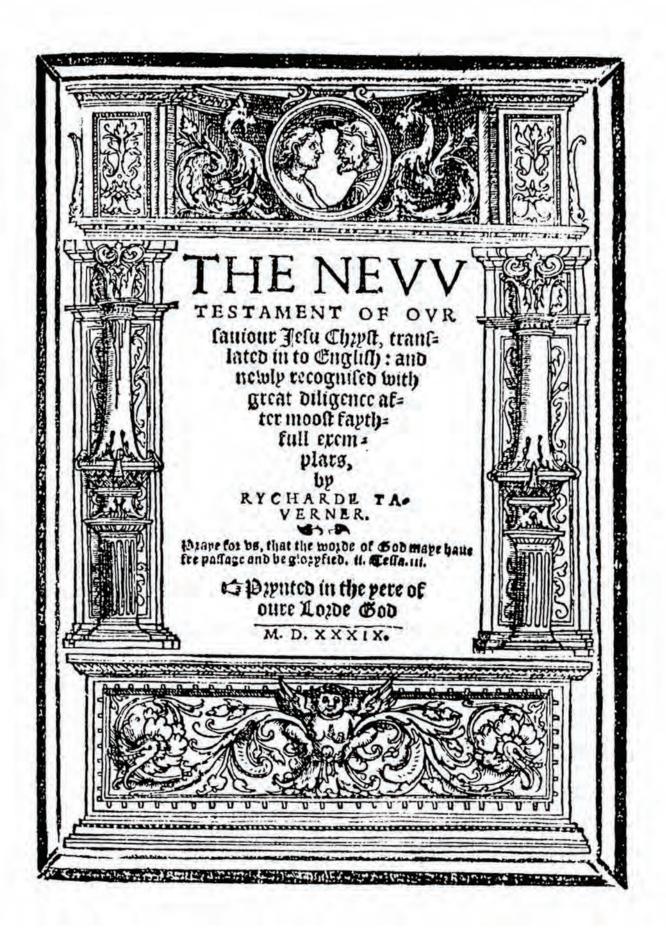
public acceptance, and was apparently an unsuccessful venture for those who financed the effort, as sales were diminished by the popularity of the *Great Bible*.

Richard Taverner seems to have expediently "saved his own skin" for many years during tumultuous times in the history of England. He died on July 14, 1575 and was buried in the chancel of the church at Wood Eaton near Oxford.

The only lasting value of the *Taverner Bible* in the history of English Bible translation is to be found in the phraseology of a few idiomatic expressions that Taverner employed in the New Testament. Foremost among these is his usage of the word "parable" in place of the word "similitude" utilized previously by Tyndale, and although this is but a transliteration from the Greek rather than a true translation it was utilized by the King James Bible of 1611 and endures to the present in English Bible usage.

126





et 16 PDE#=

T. The + golpell after Wathewe.

TEhe genealogye of Chapfle, and marpage of his mother Marge. The aungell iatiligeth Jofephs HIPROC.

CAPI.

I. 4

dente an are maleb1 te that Br Was egib bio ound : to addi IHD. spiul.

De booke of the generacion of Jelu Chipfle fonne of p Dauid Counc of Abrabam. Abzaham begate Maac:

Maac begate Jacob : acob begate Jubas and bis bzethzen: Judas begate Phares & Zarab of Ahamat: Sparce begar Detrom: Defrom begat gram : Aram begat Ameradab: Mminadab begat Maaffon : Maaiton gegat Balmon: palmon vegar Boos of Kabab: Boos begat Dbed of Kuth: Dbed begat Jeffe: Iche begat Dauid the hynge:

Dauto the hyage begat Balomon, of hee

B that was the wyfe of city: Salomon begat Koboam: kioboam begat Abia: Abia begat Ala: Mia begate Tolaphat : Jolaphat begat Jojam: Joram begat Dfias 4 Dhas begat Joatham : Joatham begat Achas: Achas begat Escellas: Eschias begat Manaffes: Manalles begat Amon: Amon begate Tolias: Jolias begate Jeconias and his brethren as boute the tyme they were carped awaye to

Babplon. And after they were brought to Babylon,

Echontas p begat Salathiel: Salarhiel begat Zozobabel: te, and Zozobabel begat Abind: Abiud begat Chachim: Eliachim begat A301: Mior begat Saboc: Sabor begat Achin: Achin begat Elmb:

Eliud begat Elcalar: Elcafar begat Matthan : Matthan begat Jacob :

Jacob begat Joseph the bulbande of Marye. of whome was borne that Jelus, that is cal-

All the generacions from Abjaham to Das uid arc.xiiif.generacions. And from Dauid vn. to the captiuite of Babilon, are. riif. generas cions. And from the captimite of Babilon to

Chipft, are alfo. rillf. generacions. + The brith of Jeft Chipfle was on this tople. Moben bis morber Charp was efpotbled to Joseph, betoze they companyed togyther the was founde with chylbe by the boly ghoft. Aben Joseph ber bulbande beynge a perfene man, and loth to make an peremple of ber, ent of o: was mynded to put ber away fectetly. Mobile be thus thought : beholde the aungest of the

Lorde appeared buto hom in a breame / fap. enge : Jofeph the fonne of Dautd feare not to take buto the Rearr the wrfe. For that which is concepued in her is of the holp ghon. She Chall bagnge forth a fonne, and thou Walt call bis name Actus . for be thall faue bis prople from thep; fpnnes.

All this was boone to fulfpll that whiche was fpoken of the Lorde by the prophete, fayenge : Beholde a marde hall be with chylde, and Wall biginge forth a fonne / and they feall call his name Emanuel , whiche is by inter-

pretacion, Bod with vs. F

And Joseph as fone as he awoke out of flepe bph as the aungelt of the Hoth bab hem/and toke his wyfe buto hun/and knew her not tyll at laft the brought forth o ber fpift boine fon, and called his name Jelus.

TEhe tyme and place of Chipfres byithe. Elie wyle men offre thepy prefentes. Chapue fleeth ix to Egypte. The ponge chylogen are lagne. Chapit turnetij in to Balile.

CAPI.

Den Jefus was borne at Bethleem in Juep, in the tyme of Berobe the kynge. Behold there came o wife men from the Eeft to Jetufalem, farenge : Where is he that ts borne hynge of Jemes ? Moe hane fene his ferre in the Eeft, and are come to bog: Myg bym.

When Decode the arnge had heebe this, he bas troubled all Betufalem bith bem / and were the prebe gathered all the chefe preeftes and ferbes of the people, and afted of them where Chipa Cholde be boine, And they fard buto hym: at Bethleem in Jetopp. For thus it is toppteen Bpthe Prophet & And thou Berbleem in the lande of Jewip arte not the leed amonges the paprices of Juda. For out of the fall come bas to me the captagne that thall o goucene mp people Mrael.

Eben Decote preuelp called the tople men 13 and onlygently terned of them the tyme of the & Co gouers ferre that appeared, and fente them to Bethe neistooiber Irem favenge : Bo and fearche narowip for and rufe the the chylbe. And when pe haue founde bem, bipinge me worbe, that 3 map come and wogs Opp tym alfo.

+ When they had beed the hyng/they tepar teb : and to, the flette whiche they fame in the Etfl Went befoje them , tyll ft came and fobe ouer the place tobere the chylde was . Mohen they fame the ferre, they were merueploufly glad : and went in to the houle, and found the chylde with Barpe bie mother / and ancied bowne and worsoppped him, and opened their treafuces/ and offered buto bym grice/golde tranchenfence and mytre. And afree thep were warned of Sod in a breame that they Wolde not go agaphe to Derode, they returned in to

Mohen they were beparted : beholde the aungell of the Lorde appeared to Boleph in a breame faringe : arple and take the cupibe and his mother a fic in to Egypte, and abpde there & tyll I birng the worde. for berode well feke the chylde to belleope bym. Then be arole and toke the chyloc and his morber by myghte and Departed H., U.

they; owne contrep an other waye. F

Clait,bit.t.

porfrifte Conne. not be raufe for hab ony after but prequie the had none be.

behele were lage me amo: gethe Derft: was amonge the Debruce alfo they flens.

* Mich. b.d. John. bij.c.

people upicra upnge and er ample. Zit.

Mallrut. Caic.is.a

Frample Tuiofap, Wage her (inpunit)

=OpnYe

mother:

uhrd 3e

e fon to

one to

Dicc.H.a

bewarten in to Egypte, and was there tyll the beth of Decobe, to fulfpil that mas fpoken of the Lorde by the prophere, which farthout of Egypte haue & called mp fonne.

Then Perode percepupng that he was moes ked of the wyle men was verye wrothe and fent forth and flewe all the chylogen that were ti Bethicem / and in all the cones therof / as many as were two pere olde and budet, accopbying to the tyme whiche be had britgently fertheb out of the wrie men.

Acre rrei.c

Then was fulfilled that which thas fooken by the prophete Recempe favenge: * On the bylice was a boyce herbe, mournyng thepyng and greate lamentacion: Kachel bemaplynge her christen/and wolde not be comfored; by-

cause thep & were not. F

o That le be: chufe they were all put to ocath ete: marned not unto her.

4 Mhen Decode was bred : beholbe, an aungell of the Lorde appeared in a brame to Foleph in Coppte fapeng : Aeple and take the chribe and his mother, and go in to the lande of Ifracl? for they are beed which e fought the chyloco lyfe. Then be arole bp, and toke the thelo and his mother, and came in to the land of Ifeact . But when he herde that Arthelaus byo rengne in Jewip , in the comme of his fa-ther Berote, he was afragte to go thither. for birbflanbuig afrer be mas marnet of gob in a breame he turned affer in to the parties of Ba lile, and went and dwelt in a city called Rajas terb, to fulfpil that whiche was fpolien by the propheres : be thall be called a grayarpte.

Pararens in freth holy or confectate.

> Che babtefine / preachinge and office of John/ and how Ebryft was baptpled of bym in I asbane.

CAPI. 111.4

marc.l.a. Luke,tu.a

Clayeria.

A thole bayes John ebe Baptpa carne and preached fir the toplocenes of Jewip , lapenge : Repent, for the hyngdome of benen ts at hande. Ehts is he of toboine it is ipohen by the prophete Elage, whiche lagth: 2 bopte of a cepet in topibernes / prepate the Blozdes mape, and make his pathes Arareht. This John had his garment of cangels heere / and a spidell of faranc aboute his lornes. Dis meare was + locuftes and wpide bonp. Then went out to bpm Jetulalem and all Jury, and all the countrer tounde aboute Torbane, and were baptyled of hym in Jordane/confellinge thepripnnes. F

4 When be fathe many of the pharpfees and the Babbucce come bato his hapipime/ be fapt unto them: D progente of o bypers. who bathe taught pou to fice from the ben= geaunce to come? Do therlose frutes wosthp repentaunce. And thenke not to lage in your felues, we have abraham to our fathers. For I tet pou, Bob is bable of thefe dones to taple bp chplozen bnto Abjaham . Robe is the are put to the rote of the trees : eucep tree therfore which bigageth not forth good feute is temen

belone and call in to the fpie.

Thaptple pou in water in token of tepens taunce : but be that cometh after me is upphs ererthan I, whole those I am not woirby to beare. De thall baptple you with the boly shor and with free, whole fan is in his liante,

and be that fwepe his floure , and gather the where in to his garner but the chaffe he thall buene with buquencheable fric. F

+ Thencame Jelus from Balife to 302 b bane bato John to be baptyled of hymi. But John forbabe bem , fapenge : 3 oughte to be baptpfer of the cand comeft thou to me? Jeftis antwered and faroe to bym. Let be nowe. for thus it beconiert be to tulfpl pall eightoufnes. Then he fuffred homiand Jefus as fone as be puffres mas baprpled came flecyght out of the water. And lo, beuen was open ouer bym : and John fame the fptepte of Bob belcente iphe a boile and light boon him. and lo there came a boyce from beuen fayenge: This is that my beloked fonne in whome is mp beipte. A

Quite.file y all mie 19/to bds oropner of Goot fuch purp ne gobor nedthia

Chapft fafteth and is tempted : lie calleth Beter. B.ibjem, James, a John, and healed all the lycke.

CAPI. IIII. 4

Den was Jefus lebte atbape of thefpis tyte in to welbernes , to be tempteb of the beupil. and when he had faged fourthe paper and fourthe mebres / he mas at laft an bungreb. Then came to bem the tempter, and lapb : Yfthou be the fonne of Bob fpenke that thefe tiones be made biced . De anfwerd Deute.bil and fupbitt is written, * man that not lpuc by breed onely , but by every worde that cometh out of the mouth of Bob.

Daylible

3cfustate

Then the beupl toke bim up in to the boly ch tpe, a fet him on the pinacle of the temple, and tapo buto him: yf thou be fon of god, rat the felfe downe. for it is witten: * be thall grue Blatmi bis aungelles charge ouer the, and but theys bandes they that held the bp, that thou ballbe not top fote agapuile a flone. And Jelus farib 18 to hym; agayne it is bopten. * Thou Galte Deuters not tempte the Loide Bob.

agague the beugli toke bym bp, and leb bim in to a bery bygh mountagne, and webed bim all the hyngbomes of the boild, a all the glos ep of them / and lapteo bym : all thele well & grue the thou worlt fall become and morthin me. Then fayth Jelus bnto bem. Quopde Bas tan. Por it is mitten, xthou walt worder the Loide the god, and hem onely thair thou terne.

Den,bias

Then the beupil left bym / and beholbr, the

aungels came and ferued byin. F

4 Moben Telus had berde that John was taken , be beparteb in to Balile and leaupnge Rajareth, Went and Diette in Capernaum, a cape by the fece fpte, in the codes of Zabulon and Acphralim/to fulfyl that was fpoken by Blape the probete , lapenge: * The lambe of Zabulon and Rephtalim, the way of the fce beyonde Joidan, Balile of the Bentyles, the people which fat in barchnes, fato great light and to them which fat in the countrey and that Jeom that come Helus began to preache/

and lare : Mepente, to; the hyngbom of beuen

is at banbe.

h 40 Jelus walked by the fee of Balile he late the bjethien : Dymon,called peter, and Andreto his brother, caftrage a nette in to the fee, for they were toffbers, and fapo bino

The Golpellafter S. Warche.

C The office of John Baptift. The baptifue of unriteibis fattyngerpjeachinge unt the callynge of Beter. Andrew James and John Curyfichea. leth the man with the bucleane fpiete helpery foci tere mother in lawe and itenteth the lever.

CAPI. 1. +

8.111 8 AFE

Ciarc. N.A

t r tacme

:3.

pell of Jesu Chille, the some of Bod, as it is witten in the 1920, phetes; * Beholbe, I leibe my inclienger before thy face, whiche

Mall prepare the ware before the. The vorce of a cerce in the wildernelle: * prepare pe the ware of the Hold, make his pathes Acceptit. Tobil opd bapiple in the wildenelle,e picache the baptime of repentaunce , for the temilio of france. And all that land of Jutic and thep of Icrufatem, went out unto bem , and were all baptifed of him in the truct Joidan, cons teffrnge their frnnes.

John was clothed with camels beare, and with a gritell of a fkpnne about his lornes. And we dry cate locultes and write bour, and picarbeb farenge: 2 Aronger then 3 commeth afect me, whole to latebet 3 am not morthy to floupe bomne and bulofe. 3 haue baptyleb you with mater: but be thall baptyle you to me of Land. the boly goon.

and it came to palle in those bapes, that Its lus came come Cajateth, a citte of Baille: a as be mas come out of the mater: be fam beas uen open, and the boly good befrenbinge bpo bim, lyke a toue. and there came a boyce feb beauen. Ehou aete mp bre fonne in whom I

> and forthwith the Grete braue bim into wpitemeffe and be was there in the wpiternelle. zi. bapes, and was tempteb of Batan, was with wride brancs. and the angels mi: nifecd bato bpm. after John was taken, Jefus came into Balde, preachinge the good tps briges of the kyngtome of God, farenge: the tome is come, and the kongtome of God is at bante, repente and beleue the Sofpell.

> as he walked by the fce of Baifle , he fame Simon and Andrew bis brother , talling nets tes into the fee, for thep were fyfchers . And Befus farbe unto them? folow me, and 3 wil make pou tpletes of men. and forthwith, thep forfoke their nettes , and folowed bem . And when be had gone a lptell further thence, be fame James the fonne of Zebete, and John bis brother, whiche allo in the fopp were me-Dynge thett nettes. and anone be called them and they lette their father Zebete in the thyp with his bried feruauntes , and wente their ware attet bem.

> and they go to Capernaum: and forthwith on the Saboth dages, be entred into the Sp. nagoge and taught, and they metueled at his learninge. Hot be raughte theym as one that bad power, and not as the Scribes.

and there was in their Synagoge a man

vered with an unclene fpiette , that ceped faps enge: Av, what have we a to with the , Jefu of Magarcel) ? Arte thou come to teftrope be? I knowe what thou art, that holy of Bob. and Jelus rebuked bym farenge: be firtt and come out of the man. And the burteane fpitte care him, and ceped with a loute borce, o came out of hym . And they were all amafed , in fo moch that ther temanibed one of an other amonge them felues farenge: What thinge is this? p Mohat newe torteine is this! For he Pampure commaunterb the foule fpittes with power and they over hrm. And immediatly his fame fpico ablow through out all the region boites tringe on Balile.

to:miconte

and forthwith , affone as thep were come oute of the Synagoge, they entred into the house of Symon and Audiew, with James a John. and Spmone mother in lame lay fiche of a fence. And anone they tolde him of hee. and he came and toke her by the hande . e lpft her up: and the feuer forfoke ber by and by: and the menefteed unto therm. And at euen tohen the lonne was botone, they brought to bem all that were befeafed , and thepm that were pollelled with bruels . And all the cette gathered togither at the boic , and he bealco many that were fpche of byuers byfcafco. and be call out many brucis, and fuffred not the oruels to fpeake, breaufe ther knew him.

Luker-hig Harrian.b.

and in the mojnping berp celp, Jefus arofe and went out into a folitary place , and there played. and Symon and they that were with bim folotived after bem . And when ther hab founte bim, ther farte vinto bem : all men fehe for the. And he lapbe buto them : let be go in to the next tounes, that I mape preache there allo : for truely 3 came out for that purpofe . And he preached in their Spnagoges through out all Battle, and call the bruels out.

Math.bill. Luae. D.c

* and there came a leper to bem, befeebing bym, and kneled bolune bnto bym , and farte to bym : yf thou wilce , thou canfic make me cleane. and Jefus had compaffion on brm , a put forth bis bant, touched bem, and fayo to bym : 3 will, be thou cleane. and affone as be bab (poken, immediately the leprofy teparted frome bym, and fent hym aware forthwith. larde unto hem : Se thou fare nothinge to as up man : but get the bence, and forthe the felt to the Picae, and offer for the clenfrige, thofe Leuit, tuit. L thinges which thoice commanded, for a tout. nelle bnto them. But be (allone as be was teparted) began to tell many thinges, a to pub: ipfipe the tet: in fo moche that Befus coulte no mote openly entre into the citie, but was withoute in beferte places . And they came to bem frome cuerp quarter.

De healeth the man of the palfve / calleth Deut ihe cuflomer/ eateth with open fynners/and extuleth hie bilciples.

CAPI.

Atera fewe bapes , be entreb into Ka: prenaum agapne, and te was norfed guhe.but that he was in a boufe. And anone mas np gathered togither, in to mothe p now there

113ath.is.s.

was no rowme to becepue them, no not fo moche as about the tote. And he preached the word buto them . And there came buto bym, that brought one licke of the palle, borne of foure men . And because they could not come ninghe buto hun for prease, they bucoucred the rote of the house, where he was. And when they had broken it open , they let wome the bed wheren the licke of the palipe lage. Mober Belus lawe their lapthe, be lapte to the lycke of the palite, * Sonne, the fennes are forges

uen the.

And there were certagne of the Scribes lite tyinge there, and reasonyinge in their bertes: Bow with this felowe to blaspheme? Moho can forgpue fpnnes, but God onely? And uns mediatly when Jelus percepued in his fpiete, that they fo reasoned in them selucs , be sayte buto them : Moby thynke pe luche thinges in pour berces? Mobether is it ealyer to lage to the freke of the palfre, the fpnnes are forgput the: or to lave, arple and take thy bebte, and walke? * That pe mape know that the fonne of man bath power in crib to forgrue frines, be thake buco the tycke of the patty: I tay bis to the, arpfe and take by thy bed , and get the benie into thene owne boulle. And by and bp be arole, and toke up the bed, and went totth before them all : in to moch that they were all amaird, and glospfied Bod, fapenge: we neuer lawe it on this fallpon .

and be wente agapue buto the fee, and all the people reforted buto bem , and be taught them. And as Jefus paffed by, be fame Leut & fonne of Alphey frt at the recepte of cuflome, and larde unto bym: tolowe me. And be arofe and folowed bym. * And it came to palle , as Iclus face at meate in his boule, many publis cans and fpinees fate at meace allo with Jefus and his bifciples. To: thece were mange that folowed bim. And when the Seribes & Shattice lawe bym cate with publicans and frinces, they laybe buto his dilciples : Bow is it, that he cateth and dipnacth with publis cans and fynners ? Moben Jefus berde that, be laybe bnto them. * The bole baue no net of the 13 bupcion, but the fpche. 3 came not to call the tyghtwyle, but the lynners to repen-

And the diffiples of John and the pharifes byb fafe : and they come and fap bnto bym . Moby do the disciples of John & of the lobartfes talle, and thy buftiples tall not. And Jelus laybe buto them : Lan the children of a meds dynge fade, whyles the bydegrome is with thein? As longe as they baue the bipbegrome with them, they cannot falle. But the dayes Wall come when the bipbegrome walbe tanca frome them, and then that ther fade in thole

Alfo no man foweth a pece of newe clothe bnto an old garment, for then taketh be away the new pree frome the olde, and fo is the rent worffe. In iphewpfe, no man powieth neme topne into olde bellels : for pf be bo, the neme wone breaketh the beffels , and the wone run neth out, and the bellels peeplice . But newe

worne, wind be powico into new bedets.

And it chaunced that he went thosoto the come teibes , on the Sabboth bare : and his bilciples as they went in their ware, began to pluche the cares of come. and the phatilees lay & buto hem : behold, why do they on the Sabboth bapes, that whithe is not lawfull? and be farb to them : baue pe neuer cco what Dauid byd, when he hade nete , and was an hongeed , bothe he /and they that were with bpm ? Bobie he wente into the boule of Bob in the bayes of Abiathat the byghe porch, and byd eate the halowed lours, whithe is not lawfull to cate, but for the picars oncipiand gaue alfo to them whiche were with bem? and he layte to them the Sabboth was made for man, and not ma for the Dabboth. Moberfore the fonne of man is Lorde alfo of the Sas both dape.

1.2.cgu r'i.h.

The helpeth the man with the dayed hand/chofeth hie Spoffice/and cafteth out the butleane fpiete / whithe the Chariles afteibe bito the beugli. The bjother/fpfter and mother of & biff.

CAPI.

III.

+ Db he entred agapn into the Srna: goge, and there was a man wikh bab a * topodico vand. and they watered bem co fe, mucever be word beate um on the Dabboth bare, that ther mrght accufe brm . And be tarot unto the man toprebe habte the mpdoted bande : atple, and flande in the myb. tes. aub be lapte to them : whether is it law: full to bo a good to on the Sabooth barco, or an eupit? co laue ipte or kell: wue cher pela their peace. And ye looked rounde aboute on them angetip mournpage on the bipnones of their hertes, and faper to the man , + liteteles forth thene bande . And be arcecbeb it outc. and his band was rellojed, euen as bole as

Caraca (.5 Lunc. DIC

SCath : 1

the other. h and the Wharifes tratted, and forthinth

gathered a counfell, with them that belonged to berote, againft bun , to tefteore bim . and Beius auopteo with bis bitciples to the fee. and a great multitude folowed bim trom Ga lile and from Jurie, and from Jerufalem, and frome Joumes, and trom beponde Josbane, * and they that uwelled about Tre and Sido a great multitude: which when they had berd

what thinges be opd, came unto pym. and be commaunded his bifriples , that a

Soppe Boulde wapte on bym, becaufe of the people, left they thoulde totonge bem. for be bad bealed many, in fo moche chat they picafed bpon bpm, for to couche bpm as many as bad plages. and whe the buciene fputes fam bem , thep fell wone before bem , and crped, farenge : thou arte the fonne of Bob. And be Brayely charged them that they wuld not be

And be went bp into a mountagne , and called unto bym whome be wolde, and they came buto bim. and be oldepned ebe. to. that thep Quide be with bym , and that he myght fende them to preacherand & thep mpght baut & power to bente fychenelles, and to cate oure beuple. and be gaue Symon to name peter.

Bath.ut. b. Lubr.bi.t Tohn.bi.e

Mathe b.z.s Luke. but

Lobe, b. D

Bith.is.8

Late. D. C

Bub. ILb

Lat. b.c.

3.02.63

6.1) (B.0

Mat.rrhm.a Luke.trutt.a John. it.d

4 Cd when the Baboth daye was paft Mary Magdalepn, a Warp of James, and Salome, bought odours that they mirabt come and anorne him. And cely in the morning the next day after the Saboth daye, they came buto the fepulete, when the found mas trien. and they fayo one to an other, who Wall roll be awaye the flone from the doze of the feptilere? And when they loked, they falue bow the flone was rolled aware, for it was a bery great one. and they went in to the fepuls rec, and fate a young man fretring on the tright fpde , clothed in a longe tobpte garment , and Billdarine?? they were avalibed. * And be lard buto them, willierrenn a be not afrapoe : pe fehe Jefus of Magareth, whiche was crucificd. De is tylen , be is not bere. Beholde the place where they byd put bem. But go your way and tell your bisciples and namely Deter, that be goeth before poutit to Cable: there wall pe fe bym, as be faib but to pout. I And they went out quickly and fied from the fepulcee, for they trembled and wete amafed. Repriber land thep any thringe to any man, for they were attaybe.

4 When Jefus was erfen the mojow after the Saboth daye, he appeared then to Warre Magdaleris, out of whom he can feut Ruple. and the went and tolde them that were with him as they mourned and wepte. And though they herd that he was alrue, and had appered to bet ret they bylened it not. a After that he appered buto two of them in a fraunge figure is they marked and went in to the countrey. stan they wente and tolde it to the tefte. But

ther beleued them nepther. F

. After that, he appeared but o the cleuen, as they face at meate and call in thepreteth their proplete and bacones of hert, bycante they bya leuch not them whiche had fene bem afere bis tefuerection. And he lapde buto them: Bore in to all the morlor, and preache the glad ip bringes to all cecatures, he that bricueth and is baptpfed, Call be faucd. But he that byles ueth not, Wall be bampneb.

and thefe thringes hall folome them that bpleue. In mp name thep hall caft out brupis. and Wall fpeke with newe tonger, and Wal hyl feroentes. And ifthey bunke any beedly thing, it Chall not huere them. Thep Wall lage thep! pandes on the fpeke, and they wall recourt.

So then when the Loide had fooken unto them , be was recepued in to heuen , and fate bem bomne on the teghte hande of Bob.

But they wente forthe and preached cuery where. and the Lorde wroughte with them, and configured the words with agnes that tolowcb. h 5

> The enbe of the Bofo pell after &. Bathe.

The Golpellafter S. Luke.

Dras mothe as many have taken in bank to comprie a treatple of those thinges. whiche are furcip knowen amonge us. c. uen as they belared them buto be which from the begringinge fative them therifelies, and were minifers at the boying: I thought good alfo, ferchynge tilpgently all thynges from the beginning, to wirte orderly buto the good Theophilus , that thou myghten knowe the certeratic of those thanges wheref thou wert by mouthe inflented.

(The conception and legth of Tohn the baptpft. The concepcion of Lippel The thankfull longes of Diary and sachary.

CAPI.

Dere was in the dayes of a Derove the hynge of Jurye a cer-cern piech named Zacharp, of the course of Avia, And his write was of the doughters of Aaron / a her

name was Elijabeth. Liothe were perfene before Bod, and walked in all the lawes and or binaunces of the Lorde without reprone. And they had no chylde, bicaufe Elisabeth was batern, and bothe were well arrhen in age.

and it came to palle, as he executed the pies fles office before Bod, as his courle came acs cordinge to the entione of the preedes office) his lot was to burne encenfe. And he went in to the temple of the Lorde, and the hole muls titude of the people were without in prayer whyle the inclie was a buening. and there apperco buto hem an aungell of the Lorde flans oping on the tright fpte of the aulter of meenle. and when Zachaep fame bem , be was abal Wed, and feate came on hem.

But the aungell fapt bnto hpm : feate not 13 Zathary , forthy prayer is berde: * And the Gention wyfe Elizabeth Wall beare the a fonne, a thou Balt call bis name John, and thou falt hane loye and gladnes, and many that recorce at his brith. Ros be thall be great in the fright of the Loide, a Wall neither birnke torne ne ftronge dipnke. and he wall be fplico to the holy ghoff, euen in bis mothers wombe: and many ofthe cupidien of Ifraci wal be turne to thep: Loid Bob. And he thall go before hom tu the fpiece and power of Belias , to tuene the hertes of the fathers to the chylogen, and the unbyles uers to the topfoome of the full mento make the people redp to the Loide.

And Zachary faib buto the aungell: where by thall I knowe this: fernge I am olde, and my tople well flepken in peres. The aungell aufwered and farde buto bym. I am Bas bilel that ftanbe in the fpgbt of Bod and am fent to Weke unto the : and to We've the thefe glab tpopnges. And beholde, thou Watte be bomme, and not be hable to fpeake, tyll the tyme that thele be performed , bycaufe thou byleueda not my works, which waive fulfile

leb in thep; leafon. And the people warted for Zachary, and matucpleo

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denc.xyff.

matucpled that be tarped in the temple. And myen be came out , be coulde not fpeake buto tuem, wherby they precepted that he had fene fome buton in the temple. And be beckened bu-

to them, and temayned fpecheleffe.

& + Anout fortuned, as fonc as the tyme of his offece was out, be departed home in to bis owne houle. And after thole dages, his topte Elizabeth concepued, and hyd bee felfe. b. mos netbes, faying : This wife bath god bit with me, in the dayes when he loked on me, to take from me the rebuke that I futteed among men. and in the firte moneth the aungell Babnet was fent from God bnto a ett of Balile, na. med flagareth, to a birgen fpoufed to a man whole name was Joleph of boule of Dauid. and the virgins name was Warp. and the aus gell went in bato ber, and fapb. Daple full of grace, the Loide with the : bleffed arte thou amonge women.

Moben we fawe bym, the was abalthed at bis lapinge: and caft in her mende what mas ner of greepnge that Golde be. And the auns gell fapo unto ber: feare not egarpe, to; thou ball founde grace with Bod. Lo,thou thalte concepue in the wombe, a thate beare a fonne, and Mait cal his name Jeins. De thai be great, and that be called the foune of the bigben. and the Roide Bud Wall grue buto bim the feate of his father Dauid, and he Gall rapgne ones the boufe of Bacob for cuce , and of bis kring.

bome fball be none ende.

Then faro Mary buto the aungell: Dom Chall tors be, fythens 3 knowe not man? And the aungell answered and fapo unto bee : The boly goof that come bpon the, and the power of the brea chall ouerch todowe the. * Thettore alfo that holy theng which that be boine, shall be called the fonne of Bob. And beholde the cofen Clisabeth, we bath also concepued a fon in her age. And this is her fprie moneth, whiche was called barepn: for with Bod can tiothonge be unpolitic. and Mary lapoe: beholde the bandemapde of the Loide : be it bn. to me as thou hall farbe. I And the anngell orparted from ber.

+ Carp arole in those bapes , and went in to the mountagnes with hate, in to a citye of Burp, a entred in to the house of Zacharp, and greted Elijabeth. and it fortuned as Elijabeth herbe the geetping of Rarp, the babe fplonge in ber belp. And Elizabeth was filled with the boly ghon, and reped with a loude borce, and laph : Blelled arte thou amonge women, and bleffed is the fruce of thy wombe. and whence happenery this buto me, that the mother of my Lorde Colle come unto me? for lo,as fone as the borce of the gretrage founded in mene eares, the babe fprang in my bely for tope. And bleffed aet thou that bileneoff, for thoir thiges Wall be performed, which were tolde the from

the Lorde and Mary fard :

mittet

My foule magmiteth the Lorde. Andmy fpiryte triopfeth in Bod my fauyour. 1 for be bath loked on b bafenes of bis bandmapte. Bebolbe nome from benceforth fall all kynecoes call me bleffeb. for be that is inpubere bathe bous to me greate thyuges, and boly te

bis name. and his mercy is on them that leate Dem throughout all generations. We thewerb Grengthe with bis arme, be feattereth them that are proude in the beuple of thep; bette. De putteth bowne the meghtee frome theys leaces, and liftery by the lowly. De filet bebe bangepe with good thonges , and fenbeth the tyche emptpe. De rememorpinge mercye, bath tahen his feruaunt Ifeael.

* Guen as be prompled to out fathers, to A. bjapani, and to bis leco for euer. and Grarpe abobe toth her about a.uf.monethes, and ses

tuened agapne to ber owne boule.

+ Elizabethes time was come that We Colo be belpuered, and the bloughte forthe a fonne. and her nerghbours and her cofpns berde tell bom the Lorde had themed great mercy upon

ber, and they telopled with ber.

and it befell the cygbe bap, they came to ne cumcple the chpios , and called his name Zacharge, atter the name of bis farber. And bis mother antwered and lapb : not fo, but be that be tailed John. and thep lato buto ber. There is none of the henne that is named with this name. And they mate lignes to bis father bom be wolde baue bem called. and be afapnge fo; wiprpnge tables wioce faringe : bis name is Tobn. And they meruepled all. And bis mouth was opened forthwith, and bis tonge, and be Spake, prapfing Bob. And fere came on at their that Divelt nigh bito them. And all thefe fave inges were nopfed abjode thioughout all the byll countrey of Jury , and all they that berbe them, lapbe them up in thep; bertes , faringe: MDhat maner child Wal this be? And the bana of the Loide was with bim.

and his father Zacharp mas felleb fote? the boly good, and propherped, faringe :

Blelled be the Lojde Bod of Ifeact, fo: be bathe bilpted and made teoempeyon of pis people.

and bath repled by an boine of beith baco be in the boule of his feeuannt Dauto.

Quen as he prompfed by the mouth of his boly prophetes which were fichens the work began. That we folk be laued from our ene. thyes, and from the bantes of all that bace be.

To fulfyll the metere prompfed to out fathere, and to comembre bis boly conenaunt.

* And to pforme the othe which he fware Sice Jane to our father abiabam . And to grue bito be,that we belpuered out ofthe banke of our enemyes,myght ferue bem without feate, all the dapes of out lyfe, in bolynes and trubte mpfines before bpin. and thou chpide Walte be called the Diophete of the brebeft : for thou Walte go before the face of the Logoe, to p;co pate bis mapes. And to grue knowledge of belche bnto bis people, to the forgruenes of fpnncs . Mujougbe the tenber mercye of out Boo, wheely the a Dayelplinge from an bret bath bilited bs.

To grue lyght to them that fate in bathes nes, and in Cadome of beth, and to bired out fecte in to the wape of prace . And the copide frein barrac. greive and wered frong in fpicce, and was in mes of the im mylbernes, tell the bare came when be folbe nojaunes of

Weive bym felle buto Iftacl.

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the Days

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bobis.

14

peare be with you. And thep were abathed and afrapoe, Suppolyinge that they had fene a fpiryte. And be tappe buto them : wbp are pe troubled, and why do thoughtes arple in pour hertes? 18 thold my handes and my fete, for it is even my felfe. Danble me and fe: for ibieptes baue not delte and boncs , as pe le me bauz. And when be bad thus fpoken, be theweb them his handes and his feete. And while they pet byleued not for tope and won-Died , he land buto them : Haue pe bere any meate i And they gave him a pece of a bjoyteo fplibe, and of an hong combe. And be toke it and ate it befoje them.

and be fapo unto them. Thefe are the moz= bes whiche I fpake buto you whyle I was pet with you, that all muft be fulfpiled whiche were witten of me in the law of Agoles, and in the prophetes, and in the plaimes. * Then opened be thepr mende, that ther meght busbertlande the letiptuces, and lay b buto them. Thus it is waytten, a thus it behouse Chapt to lufte, and to epfe agapne frome beathe the thpide dape, and that repentaunce and remiffion of finnes Colde be preached in his name amonge all nacions, & begrnninge at Jerus falem. Ye are wytnelles of thele thinges. and

lo, I lende the promple of my father bpon pou. * But tarp pe in the citye of Jetus falem, tell pe be endued with pos wer frome an bre. And be led them out in to Bethange, and lyfte by his handes and bleffed them . * and it came to palle, as be

> them, be beparteb from them, and was borne bp in to beuen. and ebep wordppppnge bim,tes tuenco to Jetulale with great tope, and were continually in the teple prafinge and bleffpng gob.ame.

bletted

The ende of the Bolpen after D. Luke. **10--10**

Che Golpell after S. John.

The enerialitynge brith of Chipfie, and how he became man. The refitmony of John. The tallyings of andrew, peter.gc.

CAPI.

1. 4

A begynnonge was the a worde, and the worde was with Boo / and the worde was siet. This was in begynnynge with Bob. All were made by it, and without it was made nothing that was made.

In it mas lyle , and the lyfe mas the frebee of men', and the lyghte thoneth in the baskenes, and the bathenes comprehended it not.

There was a man lent frome God , whofe name was John. This came for a wrenes, to teffige of the ipatte, that all men throughs bim might bpieue. De mas not the legbt, but to beare wytnes of the leght . That was the true ipatt whiche ipateth all men commeng in to the worlde. De was in the worlde, and the mosibe was made by bim, and the world aneme bim not.

the came in to bis owne, and his owne recepued bim not. But as many as recepued him , to them be gaue power to be mabe the formes of Boo, beleupinge on his name whe the were bome, not of bloode, no; of the well of the flelibe , not ofthe mpli of man , but of Ø00.

and the worde was mate flefthe, and biett amonge bs/and me fame the gloppe of it, as the gloppe of the onelp begotten fonne of the father,full of grace and trouthe. h

A John wernelleth of him , and ceped fayinge: Zhie was be of whome I fpake, he that cometh atter me, was betoje me, bicaule be was fpill et 3 mas. And of bis fulnes bauc all we recepued, and grace for grace . for the lame was giuen by Boles, but grace o trouth tame by Jelus Chail. Do man bath lene Gob & at any time, The onely begotten fonne, which is in the bolome of the father , be bath beclareb bim. F

And this is the tecopbe of John : toben the Jewes leut prettes and Meultes from 3es eulalem, to albe bim, what arte thou? and be Mobal laged thou of the felfe? We fart 13 ans a voyce of one cryinge in the wyldernes, make Grapte the ware of the Lorde, as fard the plophet Affale.

And they whiche were fente, were of the Pharifecs. And they afted him, and faid ba-to him: Why baptylest thou then, yfthou be not Chiple, not Dely, neither the Prophetel John aniwered them, fayings I baptile with water i but one is come amonge pou, whome pe knowe not/ be it is that commeth after me, whiche was before me, whole was lateber

Chie Mola Monin Cris nitye Jekis Chylle,

Claye.cha

am not mostly to unlofe. Thefe thinges mere bone in Bethabara beyonde Tordane, lubere

John bro baptric.

+ The nette bare John fame Jefus com. mpinge bito bim, and faid : bebolt the lambe of Bod, which taketh aware the frine of the wo;loc. This is he of whome I fato. after me commerb a man tubiche tuas before me, for he was yet then 3, and 3 knew him not, but that be Wolde be beclared to Ifrael, therfore am 3 come baptifringe with water.

and John wyeneled faringe: 3 fawe the fpiere beicenbe from beuen , lyke buto a bauc and abybe byon bim , and 3 knewe bim not. But be that fent me to baptple in water , be fayde buto me, bpon bome thou walt fe the fprete defcende and tarpe fiell on bem, this is be whiche baptpleth with the boly ghone. and I fame and rediffed that this is the fon

DI 1300. F

Math.CLb

Luke.IH.D

Mainis.

Marche.t.b.

The nexte bare after, John flode agayne, and two of his offcipies. And he behelde 3c fus as be walked by , and farde: Beholde the lambe of Bod. and the two disciples beet bim f ipcake and tolowed Jefne, and Jefne tutned about, and lawe them folowe, and fard bits to them: Mbat leke pe? They faid buto bun: Babbi, whiche is by interpretacion, Maner) more omelicathou? De farde unto them/ come and le. They came and fame where be Dwell, and abode with bim that dage. For it was about the tenth boure.

Due of the two whiche herde John fpeake and tolowed Befue , was Andiew Symon Peters biother . This fride founde his bio: tuce Symon , and lapde unto bym : we have tounde Agefias, whiche to be interpreta : lus. And Iclus bebelbe bem and lapde/thou arce Symon the fonne of Jonas thou Balte be called Cephas, whiche is by interpretacion

Abe bare folowruge Tefus wolbe go in to Banic, and tound Philip, and fato bito bim: folowe me. Dullp was of Bethlaida the citre of Anotem and peter. and philip founde Das thanaci, and faro buto bpm. Me haur founde him of whom spoles in the lawe and the pios phetes bpb wirte, Jelus the fonne of Joleph, a Casarene. And Cathanael fapbe bnto bim: can ther any good come out of Dajateth? Whis

lip fato to bim : Come and fe.

Iclus lawe Dathanacl commpnge to bim/ and lapbe of him. Beholde a epght 3fraeipte. in whome is no gple' Rathanael fapte bito bpm : where knewell thou me ? Zelus anl wes red, and larde bnto bim: Befoje that Whilip called the, when thou wall biber the fpg tree, 3 famethe. Dathanael anfmered and fapbe bnto bim : Kabbi,thou art the fonne of Bod, thou art the aprige of Ifrael. Jelus anf wered and fato bito bim : Bicaule I fapo bito the, a fame the biber the trage tree, thou bilcueft. Thou thalt fe greater thenges then thefe. And be fapo bnto bim : Mertip, berpip, 3 fape bnto pou : bereaftee hall pe le heuen open, and the aungels of Bod aftenbynge and beftenbynge ouce the fonne of man.

(Chrifte turneth the Water bnto mpne, and Dage ucth the byere and fellers out of the temple.

CAPI.

II.

fothethribe dape, was there a mary & age in Cana a citre of Balile , and the mother of Jelus was there. Anp Jelus toas broden alfo a bis disciples buto the mas trage. And when the torne farled, the mother of Jelus faid unto bim/they have no wine. 3es fus fapde buto ber : woman, what have 3 to bo with the? mpne houre is not yet come. Dis mother fard buto the miniflees : what fo euce be farth unto you, bo. and ther were flanding there, fire water pottes of flone, after the mas net of the purifying of the Jewes, contayning

two of the friting a pece.

And Iclus faid bito them : fpll the mater pottes with water. And they fylled them bp to the birm. and he falo bnto them : biato out nowe, and beare unto the goutenour of the feeft. and they bare it. Moben the ruler of the 18 feel had talled of the water that was turned buto wyne, and knewe not whence it was. (but the impnifices whiche diewe the mater knewe) De called the bypdegrome and fapde unto him; all men at the begynnyng fet forth good wine, and when men were bronke, then that whiche is worfe. But thou hall kepte backe the good wone tell now.

This begringinge of mpracies bid Jefus in Cana of Balile, and Wetved bis glozp, and bis Difciples bileued on him. F After that be tefcended in to Capeenaum, and his mother, and his bicthien, and his bifciples, and there con-

tinued not many dapes.

+ and the Jewes Cher was at hande, and Telus went up to Terufalem, and founde fpts trnge in the temple thofe that folde oren and thepe and bues, and chaungers of monep. and be made a frourge of fmall cordes, and braue them al out of the temple, with the thepe and oren , and powied out the chaungers money. and ouerthiem the tables, and lato bnto them that folde bouce : amer with thefe thriges bece, and make not my fathers houfe an houfe of marchaundyle. And his disciples remembicd Dow that it was wiltten: + The sele of thone walte houfe harb euen caten me.

Then answered the Jewes, and sapt unto him: Mohat token theweft thou bnto be, bp=

caufe thou boeft thefe thinges ? Iclus anfmes ted and laid buto them: * beftrope this tem: ple, and in thic bares 3 Chai reare it bp agarn. Then faid the Jewes, ribf. perce mas this teple a buplbrige , and wpit thou reace it by tit thie dapes? But he spake of the temple of his bodge. As fone therfore as he was erfen from beth agayne, his dikiples remembred that be

thus fapt. And they byleued the feripture, and the wordes whiche Jelus had fapb.

Mohen be was at Jerufalem at Efter in the feelt, many byleued on his name, when they fame his myzacles whiche be byb. But Jelus put not hom felfe in thep; handes, because be knewe all men, and neded not that inp wold tenife of him. For be hnewe what was in man. h

enath m ETHAN PIE

THE

(The Epifte of the Apostle S. Danie to the Bomarns.

("Daule Declareth hie loue towarbe the Homayna me werig what the Dofpell to with the trute therof, and rebulerty the beeflignee of the ticife.

CAPI.



Aulthe fer: uaunt of 3cfu Chrite called to be an Apo= fic,put apart to preache the golpel of god mbich be pro= misco afore by his pphet; in the holp feeip cures p make induction of his

lome, begotten ot the icco ot Dauto, as per: terujuge to the fleithe : and beclared to be the founc of God, with power of the holy ghone that fandifieth , fichens the tpme that Acfus Lbill out Loide tole agapue from beache, bp tohome we baue recepued grace and apoffice topp, to bynge all mance bethen people buto the obedience of the fatth, that is in his name: of whiche are pe a parte alto , whiche are 3cfus Chipfies by callpinge. I.

To all you of Kome beloued of Bod , and farnces by calling. Weate to rou, and pear fro B Bod our fither, + from the Logte Jefu Chil.

frit I thanke my god thorow Jein Could fo; you all , bicaufe rour farthe is publeficed th; oughout al the world. For god is my but: nes, tohom I ferne with my fpiete in the golpel of his fonne, that without ceafing I make mencion of pou alwayes in my prapers , befechring that ones at laft , a profperous tournep by the wyl of god might fortune me, to come unto rou. for I longe to ferou, that I might bedowe amonges pon fome ghoalp grie to florigthe pour with that is, that I mighte be comforted togpeher with you, throughe the common fartb, which both re and I have.

I molde re wolve knowe beetheen that I baue often trince purpoled to come buto you (but have ben let bytheeto) to baue fome feure amonge rou . as I baue amonge other of the Bentyles Por I am better both to the Bieles, and to them whiche are no Bickes, bnto the lerned, and also bnto the unferned. frafa.th Lykewyle as morbe as in me is, 3 am teby to farth, that preache the gofpell to you of Kome alfo . for 3 am not atbamed of the goipell of Chill, bis Butfautir caufe it is the pomer of god ro; faluacion to Eas week all that befene, namely to the Tetre, and alfo antog filo to the betben. For br it the erghtoufice of god is opened from ; farthe to farth. ale it is wirtten: * the mil Wall lyne by farth.

For the weath of goo appeaceh from beuen agapuficall bugoblence and burpybtoulnes of men, whiche butbolde the truth in builg b. touines . for as moche as tubat maye be hug. wen of god, chat fame to mauted amonge the.

For god drb Merve il buto them. Lotinelles inuitible thringes : that is to fare , his electial poloce and goobed, are unberttande and fene by the wo, hes from the creation of the world so that they are without excule, in as moche no when they knewe god , they glosified hym not as gob, neither were thankfull, but wereb full of vanutes in thep pinaginations , and thep; folpfche beetes were bipnbeb. Mbuen they counted them feluce worfe, they became foles, and tuened the glospe of the immostall goo, bnto the familicute of the pmage of mottal man, and of byztes, and four foted beelles, and of ferpences. Wherefore god likewife gaue them up binco they; bettes luftes, buto buelen nelle, to beipte theps owne bodpes bytmene them felues : whiche turned his trouthe bito a lee , and worth, pped ant freued the creatus tes more then the maker, tobiche is bleffeb for quer. Amen. Lo; this caufe god geue them by bito warnefull luttes. Roj cuenthers women by a chaunge the naturall ble bpto the bnuas fucall. 2010 ighewpie alfo the men lette the naturall ble of the moman, and beent in their fuftes one to an other. And man bith man woongbte frithpuelle , and eccepued in theput felues the teluarde of theys ettout, as mas atco:opnuc.

And as it femed not good buto them to be a knowen of goo, cuen fo god belinered them by unto a lende inpube, that they wolde do tho thringes whiche were not comip, bernge fuit of all burigotous boynge, of fornuacion, myehebnelle, couctouincile, malicioufnes, full of enupe, murther, bebate, bifcerte, eupli conby: cioned, tobripceces, backbiters, haters of goo. bocte of mjonge,pjoube,boffere, birngers bp of curll topinges , bilobedient to father i mothee, without underflanding, couenaunt biea. kers, bit ournge, truceb; cakers, and mercies. Worthe men thoughe ther knewe the trabconfinelle of god, bowe that they tobiche commyt fuele thringes are worthy of beth, pet not onely bo the fame , but alfo baue pleafure m them that bo them.

De rebubeth the Temes, which as tonibing finne are like the Depthen, pea moste then thez.

CAPI.

II.

tubiche

Derfore art thou inerculable, o man. toho fo cure thou be that studged. for in that thou indgeft an other,thou cons hare as it mi temuen the feite. forthouthat fungen, boen mother p.a. euen the fame. But we are fure that the tudge 1371. 1219 ment of god is according to the trouth, againg to compres. them lubiche commit fuche thinges. Ebpnken ther teleme thou this, o thou mid that mogen them which the tell mable Do luche thinges, and per boen the beipe fame, that thou Walt eleape the lungement of god ? Epther befprich thou the erebes of bis good nen partence, and longe futhreamice ? and remembien not home that the kondute of Sod leadeth the to repentanne?

Bint thou after thyne barbe berte f can not repente , beaped the together the treasure of wearn agaruft the bare of bengeaunce, wben that be opened the rightous indgemet of god,

shore an th elbecu.a

Lafal.len.

tubiche turil retvarbe enery man accestring to his dedes, that is to fave, prapfe, honent, and immortalitie to them which concinue in good dopinge, and felie eternal tyfe. But buto them that are rebellions and bifober the truth, and folow inquite, Mal come inbignacion a wrath, tribulation and angueth bpd the foule of the: ep man that bothe empl : of the Jeme fr; ff, and alfo of the Bentyle. To enery man that both good, fall come prayle, honout, and pear : to the Jewe fird, a alfo to the Semple. For there is no parcialitic with Bod. But who fo cuce bath framed without lawe, Wal periffe with: out lawe. And as many as have frince bute the lawe, wall be indged by the lawe. For be= fore God they are not englitous infiche heare the lame : but the boers of the lame wall be mathed. For pf the Gentyles whiche have no in dongomer agengly of other hands of one price in the lawe : then they hanginge no lawe, are a lawe buto them felues, which wewe the dede of the lawe warten in they bertes : whyle L ther; conference beateth topties buto them, and alfo there thoughtes, acculying one an os cher, or exculyings at the day when Bod Wall tudge the fectetes of men by Tefu Chapft, ac-

co; dyinge to my glab tibyngen.

Deboite, thou artralled a Jewe, a truffeff in the lawe, and recorted in god, and knowed his well, and had experience of good a bad, in that thou art informed by the lawe, a bileneft that thou the felf art a guete buto the siend. a ligar to them whiche are in barchnes, an in= tomer of them whiche lacke biferecion, a teas ther of bulerned, which ball the foune of that which engue to be knowen, and of the trouth to the lawe. But thou which teached an other teachen not thy felfe. Thou pprachen a man thoid not ficale, and pet thou ficaleft. About iafill, a man wold not commit abuoutsp, and thou breaken wedlocke. Thou abhorren pma gis. and robben Goo of his bonout. Thou retorfell in the lawe, and thosow breaking the lame, dimonouren God/for the name of God to curl ipoken of amonge the Gentyles thos Carribue. tow pou : as it is martten.

Contechic.

Cucumcition bettly anapleth pf thou kepe the lame. But of thou breake the lame, the cit cumation is mate bneiteumeilion. Eberfoie if the buciecumcifed kepe the right thinges contapned in the lawe : that not his bneiteumeili= on be counted for arcumation? And Wall not Uncircumcition whiche to by nature (yf it hepe the lawe) subge the, whiche beinge biber the letter & circumcilion, well tranfgreffe the late? For he is not a Jewe, whiche is a Jewe outwarte. Scuther is that thing circucition which is outwarde in the fielde. But he is a Teme totache is bpo within, and the circumcition of the berte is the true elecumeifion , which is in fpute, and not in the letter, whose prapie is net of men, but of Bob.

C'i'e fles eth what preferment the Jewes haue, and that both the Jewes und Gentples are biber ty me, and are tultitico only by the grace of Gob in Aligia.

CAPI.

III.

Dat preferment then hathethe Teine? & cothee what auguntageth circumcilion? facely very mothe. firf buto them was comteted the word of god. What then though fome or them byo not bytene? thattebers bus bricfe malic the prompte of God mithout cf: fen: Bob fogupb. Let Bob be true,a all men Ba trate, as it is write; p thou mighten be full: Pla fice in the faring, and folden outerome when thou arte mogeb.

our buryghtoulnes make the epghtoule B nelle of Bod more ercellent : tobat fall me fare? 30 Bod untrghtous, whiche taketh vengeaunce? 3 fpeake after the maner of men. God forbyo. Hor how then wal god fudge the worlde? If the veritie of Bod appeare more excellent thosowe my tre unto his prapte, tohp am 3 benflosch ludged as a fpince? and faye not rather (as men curll fpeake of us, and as fome affrime that we fap)let be bo cupl, that good maye come therof : Mobole baninucion

te mile.

Mobat fay we then? Are we better then thep? Co, in no wife, to; we have alteby purd how & that bothe Jewes and Bentples are all bitt frine, us it is witten: there is none rightous, tio not one: there is none that biberflanteth, there is none that feketh after Bob, they are D'an al gone our of the waye, they are all bnprofitable / thece is none that bothe good, no not one. + Their throte is an open fepulcre, with their tonges thep haue bifcepued: the poplon of afpes is under their typpes . Mobole mous thes are full of curfrige and bitternes. Thep: fete are lweft to Web bloobe. Deftruction and wietebebnes are in their wapes. And the way of pear they have not knowen . There is no feare of Bob before thepr epes.

4 Mocknowe that what fo euerthe lame farth, be fareb it to them which are buderthe lawe. That all mouthes may be flopped, and al the world be fubbuco to Bod, bicaufe that by the was of the lawe wall no fletwe be iu-Aufped in the fpgbre of Bod. for by the lawe

commeth the knowlege of fpnne.

Mowetheryghtoulnes that commeth of Bob, is occlared without the fulfplipnge of the lawe, haupinge wyeneffe of the lawe, and of the Propherce. The rightoulises no boubte whiche is good before Bod, commeth by the farthe, of Jelus Chapfle, buto all and upon al

that bylene.

Ebere is no bifference: fo; all baue fpn= ned, and lacke the gloppe of Bod : but are iufifped freely by his grace, throughe theres bemprion that is in Chipfle Jefu, to whome Bob bathe made a feate of mercre, thorowe farth in his bloube, to Webe the rightonines Gredin whiche before him is of valour, in that be forbpb futice to forme at this trine the tightouf nes that is allowed of them, that he myghte be counted tuft, and a whiter of him which be leucth on Jefus. F

Mobere is then thy recorfringe? It is exclubed. Wy behat lawe? by the lawe of workes?

Lare, but by the lawe of farth.

Thertoje we bolde that a man is fuflified Dy

Dian

Wieles: Dialin

Take Epritic billothe Debreueg.

Thom God bealte lourngly with them of the olde tyme in fendynge them his Waophetes , but moche wiete merere hatt, fewed be, mithat helent be hie owne fonne. Dt the mofte errellent gloppe of Telus Lupple, whiche in all thynges is lylie to his father.

CAPI.

Di thele lat ur barce pe Sauc @la.tt.a 13

egerrebin. Capien.bu.b

t Chuft hath pargeb ourc Cauc.

#B'alm.fr.b C.ur.tilis L. Si.bit.b.

Balerebi.c.

tBfalcitt.a Dia.clun.b

10:leof 1.2023 . 19 127 g:10il.

Bu cir.a

and many waves, spake buto the fathers by the Propheres but in b these last dayes be hath spoken buto by by his sonne, whome he harh mad bepre of all thinges : by whom als to be made the world, * Whiche bernge the birghtnes of bis glozr, and expielle pmage of his fubflance, bearinge by all thinges heith \$ morbe of his power, bath to his owne perfon purged oure france, and is friten on the trabt band of the matefipe on brgb, 1 13 mote excellent then the angels, for as moche as he bath by inbergraunce obterned a more creels lent name then they.

for buto tobiche of the angels fard be at anpipme: * Toou attemp fonne, this bare begate 3 the? and agarne: * 3 well be his father, and be Walbe my fonne : \$ 3nd agarn when be bipngeth in the frift begetten fonne in to the worlde, be farth : * And all the ans gels of God Wall worflipppe hem . And of the angels be farth : \$ We maket b bis an: gels fpitttes , and his minpflers flammes of frie. But bnto the fonne be farth : * God, the frate Wall be for cuer and cuer. The feep. ter of the kyngbome is a tright feepter. Thou balle lourd erghtoulenes and hated torched: nes. Moberfore God, whythe is the Cod, bathe anorated the muth the a Orle of glad: nes about thy felowes.

and thou Lorde in the begringinge ball larde the foundation of the ceth. and the beuens ace the workes of the hades. Ther fall perpide, but thou Walte endute. Aber all Wall were olde as both a garmente : and as a beflure falte theu channge them, and thep Wall be chaunged. But thou arre all wages, and the reces thall not farle. I time whithe of the sungels fapte be at any tyme : Sit on mp trabte bande , tril 3 make torne enempes thy fote floir: Are they not all myny, fternge fprattes , fente to mermefer ,fo; theit fakes whiche Wall be berres of faluacion?

The exhatteth be to be obedrent buto the nem lawe, whiche Charfte bathe apaen be, and not to be offenbed at the inframete and lowe begree of Chipfie, because it was necessarye, that for ours fakes , he thutbe talte tuche an tumble thate bpon bym, that he myghte be lyke buto his brethen.

> CAPI. 1 1.

Detfore we oughte to grie the more 4 me perplipe. fot pe the mothe mittige mas fpoken by aungels, was fleotail: fo that cuery tramigration and bilobedience etteruio a tuft recompence to tematte , your wall me eicape, pi we bripple to greate faluation . mitche at the acue began to be preached of the Lord bym feife, and afterwarte mas con fermed byon be, by theyin that hete it. Oob bearrige witnelle therto, bothe with fignes and wonders alfo, and with opuers inpractes and gyttes of the boly goulte, acco;ognge to to his owne tupit.

toe barbe not buto the Aungels put in Subtention the worlde to come, tobereut me fpeake . But one in a certapne place mpenels ferb, lagenge. What is man , that thou atte menteull of them? of the fonne of man that paratonic thou ben brict bymr Abou matelle tym lo: mer for a leafonthen the aungels : thou crott neoft pim with bonout and glope , and halte ter bym aboue the mothes of the banks . Thou ball put all thinges in inbiraton briter his feece. In that he put all thynges bnock Lim, he lette notupnge that is not put bibee brm . Acueribelelle me pet le not all corn-

urs fubbued , but bem that was mabe lelle then the aungele, me le that it mas Iclus! tubpelie is crowned with glope and honoure for the fufferinge of beathe: that be by the grace of Bod, Coulde tade of beathe to: 4!! met).

fortt became bpin , for tobome ace all thonges, and by whome are all thynges, arter that be babbe bjoughte many fonnes bitto glory, that be woulde make the Lorot of their faluacion perfeae thojowe futterige . fo; he that fandificto, and they whithe are fanctified, are all of one. for whiche caute be to not afamed to call them bretpien,farting : 5 * 3 will beclate the name buco my biethicit. and in the mybbes of the congregacion myt 3 prapfe the. And agapu: 3 will put mp truft m bim. And agapne: * beboloe beream 3 , 3 the children whiche Boo barb gruen me.

for as moche then as the chiloren were pat Glave. bill.b. tetakers of fictibe and bloube , be alfo brin felfe lyhety fe tohe patte with theym, to put wwwe tholowe beathe , bym that habbe tule Dierilo. ouce beathe, that is to lage the beupil . a that be inygote beiguer thepin , tobiche tho:ome feare of beathe were burpnge their bole lyfe in baunger of bonbage. for be in no place tas hetb on bim the aungels: but the feeb of ste brabam taketb be on bem . Moberfore in all thinges it became bem to be mabe leke bito bis bictbien, that be mygbt be mererfull, and a faithfull brimoppe in ibynges conceminge Cob , to pourgetbe peoples fpnnes . for in that be bim felte futtered and mas temted , be te bable to foucour them that are tempteb.

De requireth be to be obet pent bnto the worde or ghapite, whiche is more mojetige then Bofes. Ele punyil ment or fuche as myll nebes harben thell harme. CAPL

111.

If the befpyr ters of all is les were () grenoutly pit nyffco, chat mal beome of thethat make a incelie o. Lhipitz.

+ Bial : ili.

* Platebula

d.uner.ru.b

the hencely callyinge, confyber the emhalfatour and hyghe pieft of our profession Chain Jefte, would was faithful to bun that made him, euen as was wholes mal his houlde, for this man is to much more worthy of glorre then Bolen as he that buribeth an howfe is more morthy then the house felfe. for euery boufe is piepared of fome md. But be that order ned all thingen, is God. And 23 Mofes berely was faithfull in all bis boufe, as a mimiler , to beare withelle of tho thinges which walde be spoken afterwarde. But Child, as a foune, hatte tule ouer the house Impose house arcive fothar we hold fall the confidence and the recorfringe of that hope, unro the ende.

. Perfore boly brethen , partetaliers of

Mal. rom.c.

Mineriore as the holy ghon farth: to bare pf re mall beare his vorce , bard in not yource hereco, after the rebellion in the Daye of tem? tation in the mylocines, where your fathers cemted me, prouce me, and fame my workes il. vere longe. Whertoze I mas greuet with that generation, and larde. They fitere cuet an their bertes; they have not knowen mp mayen, fo that I fluare in my weathe, that they fruiociot enter into my reft. Take hede bicthien that there be in none of you an ce ur! herre in bubelete, that be foulbe beparce frome the frumge Bob: but erbo;te one an on ce darly, topple it is called to bapt, lead rty of you mere harde beefeb tho; ow the de. regulation of lythe.

Indian Facilities

Me are parterakers of a hulle of me kepe fare buto the ende the ; fielt foundation , fe lenge as it is farbe : to dage pf pe heate bis beyer, barben not your bettes, as when ye tes D bellen. In some, when they heardedpo rebelie: howe be u not all that came out of Co grpte under Boles . But mith whome was he difpleafed. tl. peres ? Was he not bifpleas fro with they in that i) mind , whole catholes were ouerethowen mene wribernelle ? To whome (mare be that the) moulte not emer toto bis reflibut buto them that beleuch not? and we fe that they coulde not enter in , bes caufe of bubclete.

The Sabboth or reft of the Chroften: punpfile. mente of babeleuero : the nature of the worde of Gub.

CAPI.

IIII.

Et be feare therfore leaft any of be for falinge the plomes ofentinge into bis tell, fould feme to come bebynte. for bit to be was it trelared, as well as unto them. Wut it proffice not them in that thep here p work, becaufe ther which beite it, coupled it ree bith & tatth. But we wiltibe baue beles uch, to enter into his tell , as contrarpe infle be ich & to the other, * 3 haue fwogne mmy meathe, ther fall not enter into my rell . and that fpake be breely longe after that the mothers were mate and the toumbacion of the mogite lay te. for be tpake in a cettapne place of the fenency bare, on this wrie : and Bob * byd reft the fewenth baye from all bis too. 23 kes. And in this place agapue: They that not

come into my reft.

Deringe therefore it foloweth that some mufte enter theremto, and they to whome it was fred preached entred not therm for their bubelefe : Agarne be appointed in Dauid a certapne prefente dape after fo longe a trme/ fayeng as it is teherfed : this bare of pe heare his vorce, be not beebe beeted . for pf Jolie had gruen them realigien wolde he not afterwarde haue fpoken of an other bare . There remarketh therfore yet a reft to the people of God, for he that is entred into his reft, with p ceafe frome his owne two; hes , as evod bro frome his.

Let be fluby therfore to enterinto that red. leaft any man fall after the fame exemple , in= that enting to bubelefe for the worde of Bob is quiche, to the refer and myghire in operation, and warper then aguretonia any two edge fwerde: and entreth throughe, deem fine cuen buto the bruidinge a fonder of the foule and the fpitite, and of the torntes and the D mary : and mogeth the thoughtes and the intentes of the bette : nepther is there any creature bumanifelt in the fighte of him. for all thinges are naked and bare buto the eyes of hem, of whome we fpeake.

4 Drangis oure work. frome who all muft ag

Cecleff. th.h. Dial.gima.

I Charite is cure brobe prefte, and fente of grace. and more erectiente then the hyghe preeftes of the oldelawe.

CAPI.

Erngethen that we have a greate hygbe 3 Preede, whiche is entred into beauen, (3 meane Jefus the fonne of Bod) let us holde out profellio. for the haue not an high picen, which can not have compassion on our inficulties: but was in all pornies tempted lpke as we are : but pet willout frane . Let us therefore go boldely buto the feare of grace that we mare receput meter, and fride grace to helpe in tyme of nebe.

4 for cuery brighe preeft taken out of men is otherned for men, in thinges pertarninge to Bob : to ofter grites a faculters fo: frime: tobiche can baue compallion on the ignorant. and on them that are out of the mape, because be bim felfe alfo is compated buth infirmitie: and for this infirmities fake he is bounde to offer for frames, as well for his ofune part, as for the peoples. And no men talieth bonour buto him felie, but be that is called of Bob. as mas Maron.

Quen fo wie hirfe, a bill glonfico not him 13 felte, to be made the brobe piech: but he that 1 13 portes Carbe bito him : + Thou atte my fonne, this Dialiao no bare begate 3 the, gloufred him . As he alfo man otherplace fpenketh : * Thou arte a polalmast picel for cuce, atter the other of Apelchife. bech. F

Mobich & in the bares of his fielde, byd of. P Chibat fer up prayers and fupplications, with flroge of me fies. to fine him traces bitto him that was bable transfer to faue him feome beath and tous alfo beebe. humanen. becaufe of his Godignes. And thoughe he

C Ze farth ie the greunde of al -race :e tientais bult lefe the rote of all frane. * Lila 111.0.

9

THE REVELACION.

sieffe for cuer.

* Apora. t. b. Alare.m.c

A 1. 8 1.1111.8.

h. Emound

Jacist. H.A.

Quoch the feuenth frome Abam prophefreb before of luche, fayinge. * Debolde, the Loide Wall come with thousander of lague tes, to grue tubgement agarnft all men, and to rebute all that are bigobly amonge them of all thep; bugodir bedes, whiche they have bingobly commetted, and of all ther cenell (peahinges, tobich bigodly fruners baue fpoben agayuft brin.

Abele ate murmutets , complaynets, walkyinge afece they owne luites , whole mouthes (peake proude thringes. Abey bane men in greate teuerence bycaule of abuaun. cage . But pe bplouce, temembre the mordes tubiche were fpaken before of the Apolites of oute Linde Bein Chipfie , that they tolbe you athere fold be begylets in the laft tyme whiche holde walke after there owne bugodiy luftes. Ehele are makers of fentes, Achty, baupage no fpierte.

wint pe (bereip beloueb) edifpe pour felucs in your moon boly tapthe, prayinge in the bo-Ir gholt , and hepe route feluis in the loue of Bob, lohrnge for the metry of out & orde 360 fus Chill bnto cuctlafting ipfe. and baue

compaffion of fome, Cepatatynge them: and other faur with frate, pullyinge them oute of the frie, and bate the frittye beflute of the fich. Einto bun f is bable to hepe you that refall not, and to prefente Pou fautlelle before the

prefence of bie glorpe with tore , that is to fare, to god our fautour, white the only 18 wife,be gloppe, matchic, Dominion and pomer,not

and for enter. A BI & fl. (1)

The Renelacion of Sayut John the deugne.

Chapppe are they that heare the wegtent Gob and hepe it. De wipteth to the fenen congregations in Blia, leyth feuen canbeityches, and mishe mibbes of sjem,one lyke bnto the fonne of man.

CAPI.

I.



De reuelacion of Jelu Abipfte, whiche Bod gaue bito bem , to fewe buto bis feruantes thenges whi che made footile come to palfc.

4 And be fente and Wetved by his aungell buto bio fers

uaunt 3ohn, whiche bare recorde of the morte of Bod, and of the traimony of Beins & butt, and of all thynges that he fame. Bappy is he that redeth , and they that heare the wordes of the prophety, and hepe the thinges wirtten eyeum. for ebe trme is at banbe.

Bobh to the feuen congregations in afia. Stace with you and prax, from him tobich is and whiche was , and whiche is to come, and from the feuen frienes mbiche are prefent bes fore his trone, and feom Jefu Chirfl, which is a farthfull wrines, and frift begotten of the beed : and Loide ouer the kynges of the erth. Einto bim that + loued be, and wallbed be from france in bis owne bloube, & and mabe be kenges and piceftes bito Cod his father be gloppe and Dominion for cucemore, Amen. *Bebolde be commeth with cloudes, and all eyes wall fe bym: and they also whiche verfed bim. Aub all kyntedes of the earthe Wall waple. Quen fo : amen. 3 am palpha o Dimes ga,the begranpinge aud the endyinge , farthe lettere of the ebe Roibe almyguty, whiche is , and whiche was, and whiche is to come.

3 3obft youre brother and compaignion in fribulacion, and in the hyngbome and parps ence whiche is in Jelu chirae, was in the ple of pathmos for the worde of Bob, and for the wetnellenge of Jelu o bielle. I was in the ferite on a fondare, and herbe behynde me a great boyce, as it habt ben of a trompe, faringe: 3 am Alpha and Dmega, the fride and the latt. That thou freft, wipte in a boke, and fende it buto the congregacions whiche ate in Alia, bnto Ephelus, and buto &mpina, and buto Dergamos, and buto Thiatira, and bito Barbis , and bito philadelphia , and bito Zaobicia.

and I turned backe to fe the bopce that fpake to me. and when I was turned, I fame feinen golben candelfirches, and in the mpb. bes of the canbelfirches, one ighe buto the fonne of man , clothed with a ignie garment bowne to the grounde, and gribe about the pappes with a golden grible. Wis beed and bis beeres were where, as where wolle, and as fnome : and bis eyes were as a flame of fpie : and bis fere lpke bnto bjaffe, as chough chey brent in a furnace; and his boyce as the

Whe will and rijes in Bit.

* () tb: .fr. ?. 1. 15erriu.b 1. Toha Lb willer. dtates Clayt.uid

A Ripha and Dinegaur Oreke troffe rowc, lipha to the fiebbe ter and Dou ga the latt.

Deuen gelbe canbelluies

sounds

founde of many waters . And be babbe in bis Brut flarres frebte banbe feuen flerres. And oute of his mouthe wente a warpe two ebgeb fwerbe. And his face fone cuen as the fonne in bis

*Cfa.tlitt.b Carc.rli.b and.rlutt.a

Che fintres ett the hica 81161 Che canbel. Orches, are ; congregacy.

and when 3 fame him , 3 fell at his fete ne becb. and be lapt his ryght hande byon me faringe buto me : feate not. * 3 am the frine and the laft, and am alpue, and mas beed. And beholde I am alpue for eucemoze, and baue B heres of bell and of beth. Morre therefore the thynges whiche thou haft iene, and the thyne ges whiche are, and the thonges whiche fall be fulfylled bereafter: and the myfterpe of the feuen flerres whiche thou faweff in my epalt hande, a the feuen golben candelfipches. The fenen feeres are the mellengers of the. bif. con gregations. and the feuen cantelfpehes which thou faweft are the feuen congregations,

Lite erhorteth foure con regations to a menbe. and Geweih the remare of hmithat ouercommeth

> CAPI. 11.

Mellenger is the preacher Athe congre: Marion.

Che Arco.

kbius. lib.iit.

upi.ggig.

kerengues

7 Ato the mellenger of the congregacion of Cphelus wipte: thefe thringes farth be that holocth the feuen fletces in his erghte bande, and walkelb in the myddes of the fewer golden candelfirches. I knowe the twoites, and the labour and the pattice, and how thou canft not forbeate them which are cupil, and cramined them which tape thep are Apoffice, and are not : and baft founde them Irars, and opoch walle the felfe, and hall pa cience: and fo; mp names fake bait laboured and hafte not faynted. feuertheleffe, & bauc formwhat agaruft the, for thou batte lefte thy forfic toue. Kemembie (berfoje from tobence B thou arte fallen , and repent , and bo the fien workes. Dr elles 3 well come buto the Worts ly . and wyll remoue thy canbelfythe oute of bis place , onieffe thou repent. But this thou bad, bicaufe thou bateft the beben of the pilis colaitans, whiche bebes 3 alfo bate. Mette bem that bath cares, beare, what the friete Liftane were whiche helbr farth buto the congregacions. To brm that synyon that ouercommeeb, topil 3 grueto care of the tree muca ought of lpfe, whiche is in the inpodes of the paras to be comme : orle of Bob. dehom Eu.

and buto the aungell of the congregation of Smrina wipte: Thefe thynges farthe be that is frinc, and the lane, whiche was beed, and is alpue. I knowe the workes and tribus lacion and poucette, but thou art ercbe. Sind ! know the blafphemy of them which call them felues Jewes and are not , but are the congregacion of Dathan. React none of thofe thringes whiche thou falt fuffee. Bebolde the brupil fall caft of you in to payfou, to tempt pou, and pe ibal baue tribulation r. bapes. 20c farthfull buto the beathe, and 3 well grue the crowne of lpfe. Let brin that bath eares, beare, mbar the fpirite farth to the congregas cions : De that ouercometh, Dall not be burt

The congre: cationf wer samos.

of the feconde beth. and to the mellenger of the congregation in pergamos wipte : Ebis fapth be which beth the warpe freede mith two edges . I knowe the worker, and where thou dwellen, even where Bathans feate is , and thou kepell my name, and haft not benpeb mp faptije. And in mp bares Antipas was a farthful wrines of mpne, whiche was flapne amonge pou mijere Bathan dwelleth. But I haue a tem chpinges agapuffe the, that thou haft there, them that marntepn the bortepne of Balam + mhiche + furr taughte in Balake, to put occasion of frine befoze the chplosen of Jicael that they tholive eate of meate bedicate unto pooles, and coms mpt fornication. Euen fo hall thou them that mapntepne the bottepne of the Aucolaptans, whiche thonge 3 hate . But be connected, o; clics 3 topil come buto the thortip, and topil frente agapuite them with the frette of mp mouth. Let bem that hath cares , beare what @ the fpfepte fayth buto the congregacions. To brin that ouercommeth well % grue to care Manna that is bro, and topl giue him a tolite Rone, and in the flone a new e mame mertien, whiche no man knoweth, faurnge he tigat tes

ter aerbit.

and unto the mellenger of the congrega: cion of Thiatica wipte. This lapth the in: if of God, whiche hathe bis eres it he bito a flambe of frie, whose fere are irke bialice ? Enome the worker, and top loue, feener. and taythe, and the pacience, and the dedes, with the are moo at the lane then at the frin ferri with Cambying I have a fewe thringes against the, *that thou fufferent hat wom... 131. 11. tubich called her felfe a prophetelle, to teat' a and to differ ue my feetauntes, to make that t commpt fornication, and to cate meates to feeto by buto poolice. and 3 gaucher frans to repent of her formication, and for tight it not. Beholde, 3 well caffe ber in to ab. de and them that commer formication with the mro greate abuttlifte, treepte thep tetime frome there bebes. Sind 3 well kell ber cha been with beathe. Und all the congregation one Wall knowe that * 3 am be. mbiche fer theth the ternes and hertes. and I wy! frue unto cucey one of ran according tonto route

Cinto pou 3 fare, and buto other of them of Ebiatita , as manye as baue nor this let-nynge , and tobiche haue nor knomen the pur bpon you none other buethen , but that mbiche pe baue alrebre. Dolbe fafte tell & come , and who fo cuer ouercommeth and be. peth mp mothes buto the ende : to hom bartt patitie grue power ouer nactons, and he fall tute them with a rodde of you: and as the biffels of a potter, thatt he breake them to the hers : Quen as I recepued of my father , fo mpll 3 grue hrm the mompnge fleter . " ette bem that bath cares , beare , tohat che fpierte fagth to the congregacions.

The inftructeth and enformeth the Jungele of the congregations, bertarprige allo the rewarde of him thatoucrommeth.

CAPI.

111. ont

The

Great Bible

aka

Cromwell Bible Cranmer Bible "The Chained Bible"

First printed in 1539 Decreed to be placed on the pulpit of every church in the land.

THE GREAT BIBLE OF 1539

THE FIRST FORMALLY AUTHORIZED ENGLISH BIBLE

After arranging for the publication of the first complete printed English Bible in Antwerp in 1535, Myles Coverdale continued his exile from England, printing an illustrated English New Testament and a Latin/English diglot New Testament in 1538. During that same year, 1538, Sir Thomas Cromwell, Vicar General and Secretary to King Henry VIII, convinced the King to authorize an English Bible to be read aloud in all of the church services of the newly separated Church of England. Cromwell contacted Coverdale in Paris and commissioned him to prepare an authorized English Bible, and notified the clergy of the churches of England of the need to purchase this "one book of the bible of the largest volume in English, and the same set up in some convenient place within the said church that ye have care of, whereas your parishioners may most commodiously resort to the same and read it."

Printing of the first edition of 2,500 copies of this large pulpit Bible began in the printing house of Regnault in Paris, but French authorities (seemingly always at odds with the English and fueled by the French Inquisition) seized the printed sheets on grounds of heresy. Some of the sheets were rescued and others repurchased from a tradesman. Printers and presses from Regnault's shop were subsequently transported from Paris to London, and the work completed there by Grafton and Whitchurch, whose imprint stands on the title-page depicting the dissemination of the Scriptures from the hands of Henry, through the instrumentality of Cromwell and Cranmer, to the general populace. Two special copies were printed on vellum with colorful illuminations, one for King Henry and one for Cromwell (the latter copy now in the library of St. John's College, Cambridge).

The first edition of this authorized pulpit Bible was made available in April 1539. It soon sold out, as the English-speaking public was extremely anxious to read the scriptures in their own language. Six additional revisions and printings were made within the next two years (1539-1541). The second edition, in 1540, was particularly noteworthy because it included a preface by Thomas Cranmer, the Archbishop of Canterbury, recommending the reading of the scriptures.

In terms of textual translation this authorized pulpit Bible revised by Myles Coverdale utilized even more Vulgate Latinisms than his first Bible of 1535, these being more acceptable to the Anglo-Catholic church leaders. Revisions in the Old Testament were largely based on the Latin translation of Sebastian Münster (1534-1535), and Erasmus' Greek-English translation was consulted for the New Testament. Critical column notes from previous translations (particularly William Tyndale and John Rogers) were avoided.

Though this Bible was entitled, *The Byble in Englyshe, that is to saye the content of all the holy scrypture, bothe of ye olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes, by ye dylygent studye of dyuerse excellent learned men, expert in theforsayde tonges, it was popularly known as "The Great Bible" due to its large size (42x28 cm; 16.5x11 in). It was also known as "The Cromwell Bible," since Thomas Cromwell orchestrated its publication, "The Whitchurch Bible" after the first English printer, "The Chained Bible," since it was often chained to the pulpit in many English churches, or "The Cranmer Bible" based on Thomas Cranmer's preface that appeared in the second edition.*

Some notable features of the Great Bible of 1539 are that the traditional order of biblical books is restored in place of the order assigned by Luther (followed by Tyndale and earlier English editions), and the Apocrypha, though set apart from the Old Testament books, was entitled *Hagiographa*, which means "Holy writings."

The lasting influence of *The Great Bible* is seen in the Anglican *Book of Common Prayer*. When revised in 1661 most scripture references were taken from the 1611 King James Bible, but the Psalter of the last edition of the Great Bible (1541) was retained due to its beloved familiarity among English-speaking Anglican Christians. It is still utilized in the twenty-first century.

The following sample pages from the Great Bible have been reduced to fit these 8.5x11 inch pages. The original Great Bible was an extremely large folio pulpit bible that was often chained to the pulpit.

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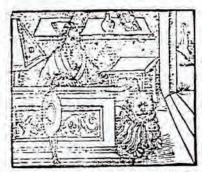
ctes.IIILb.

C The Golpell of

S. Bathew.

The fput Chapter.

C Ebe genealogge of Chieft, and marpage of bis mother Garp. The aungel Catpffreth 30: Cephs ingube.



G * Bene.rri.a Jofu.rriig.a # Ben.Frb.d. *Sm.rrir.d

3



hysisthe booke of the generacyon of Jelu Chaple, erthe fonne of Danid, the founc of Abraham. * 2 brahā begat Jlaac. + Ilaac begat Jacob. * Jacob begat Indas and hys backbacn.

trereining + Indas begat Phares and garam of Tha-* Seribi.b. mar. * Phares begat Cfrom. + Cfrom begat tizub.io.o. Aram. * Aram begat 3 minadab. \$3 mina-*1.Bara.h.b Dab begat Daaffon. * Daaffon begat Sal-*Buthing o mon. \$ Salmon begat 25009 of Rahab. tranth.ini.b *Boos begat Dbed of Ruth. +Dbed begat to. isa. ri.d. gat Boboam. + Roboam begat Abia. *0.pa.min.a * Abia begat Ala. + Ala begat Jolephat. n.par.tbil.a * Josaphar begat Jozain . + Jozam begat *if. 18a.rri.a Dins. * Offas begat Joatham. *Joatham tini. 18c.rri.a Dins. * Offas begat Cochias.

til.3a.rebii d + Escehias begat Banaffes. *ii.pa.rebiii * Espanaffes begat Amon.

tim. se.rr.d + Amonbegat Jokas. *increrrid * Amonbegat Jeconias and hys brethen *increa. * Jokas begat Jeconias and hys brethen *inc. Reg. * Johns begat Jecondar carped awaye to Mabylon,

And after they were brought to Babylo,

#7. par iii.b + Techonias begat Salathiel. *Acce.t.a. *Salathielbegat 3020babel. ti.para.tii.b. \$3020babel begat Abiud. *im. Regum * Abind begat Cliachim. Thiif.b.

Eliachim begat 3302. 3302 begat Sadoc. Sadoc begat Achin. Achin begat Eliud. Eliud begat Elealar. Elcafar begat a)atthan, Matthan begat Jacob.

Jacob begat Joseph the hulbande of Mary, of whom was boine Jelus, enen he that is called Chapft.

And to all the generacyons from Abraha to Danid, are fourtene generacpos. And fro Dauid unto the captyupte of Babylon, are fourtene generacy os. And from the captpuis to of Babpion buto Chuft, are fourtenegeneracpons.

The byth of Ichis Thipft was onthys wyle. H when his mother Bary was mas @ tyed to Joseph before they came to dwell to geather) the was founde wythchylde by the holy gooft . Then Joseph ber hulbande (be= caule he was a ryghteous man, and wolde not put her to frame) he was inpided pre= uely to departe from her. But whyle he thus thought, beholde, the aungell of the Lozde appeared onto hym in flepe, faying: Jofeph, thou fonne of Dauid: feare not to take onto the Warp thy work. For that whychis conceaued in her cometh of the holy gooft. She hall brynge fortha fonne, and thou halt cal hysname * Jeins. Hozhe Chall faue hys peo-#19bilide## ple from thep; fpnnes.

All this was done, pit myght be fulfplled, whych was lpoken of the Lorde by the pro- 5 phet, faying: * 16chold, a mayd halbe wyth childe, & that being forth a fonne, a thep thall *@ca.bil.e. call his name Emanuel, whych pfa man interpzet, it is almoch to lay as God wbs. F

And Joseph as sone as he a woke out of flepe, byd as y aungel of the Lorde had bpd= den hom: and he toke hys wofe unto hom, & knews her not, tyll the had brought forth *ber : frift begotten Conne, and called his +zute.ila. 电的 name Jelus.

CThe.ij. Chapter.

C The tyme and place of Christes bytth. The wyte men office they; prefentes. Chiple flyeth into Egy-per, the younge chyllif are flague, Chiple turneth in-to Baille.

he A Jelus was borne at Beth of herode the kynge . Bebolbe, there came wyle men frothe ealt to Jernfalem, fayinge: Where is

he that is borne kynge of Jewes! Hoz we ba ue fene bys *ftarre in the caft, and are come * 124. priiff.e to worth pupe hym.

When herode the kynge had hearde thele thinges, he was troubled, and all the cyte of Jerulalem wyth him. And whan he had gathered all the chefe prefes and ferybes of the people togeather, be bemaunded of them, where Chaift Gulde be bogne. And the p fapo unto bym : 3t 26ethleem in Jempe. fog thusitis wiptie by the prophet: 37 * 2nd D Bethicem mithe lande of Juda, art not the * mich.b.a leelt amoge the papiers of Juda. Hog* oute * Johnbilb of the Chalthere come untomethe captapne, that thall gouerne my people Jirael. Eben herode (whe he had preuely called

the wyfemen)he enquyzed of the biligently whattyme the farccappered, the bad them A ii goto The Gospell

go to Bethlet, s farde: Goo your wapethp. ther, a fearche biligently for the chylde. And when pe haue founde hom, baynge me word agapne, that I mage come and worthen

bym alfo.

Bfal.Irrif.b.

PTAIL.b.

A when they had heard the kynge, they departed 5 lo, the flare whych they lawe in the eafte, wet befoze the tollit came, & fode ouer the place, wherein the chylor was. Whe they fawethe starre, they were exceadyinge glad: and went into the house, and foude the coploe wyth a)ary his mother *# fel downe flat and worthppped hym, and opened they? treafutes offered bnto hym gyftes, golde, franchpreenle, mpare. Ind after thep were warned of God in flepe (that they fould not goagapne to herode)they returnedito their awne countre another wape. H

mbe thep were de parted, beholde, the angel of the Load appeared to Jolephi flepe laping, acple, & take the cholde the mother, and fige into Egypt: and be thou there tyll 3 bayinge the worde. for it wellcome to palle that Berode Chall Cekethe chylor, to beltroye hpm. So wha he a woke, he toke the chyloc and his mother by neight, and departed into Egypt, and was there unto the deeth of herode, that it myght be fulfplied, whych was spoken of the Lorde by the prophete, layinge:

*ore. ri.a. *out of Egppt haue Icalled mp fonne. Then berode whan he fame he was moc-Antinic. ked of pwyle me, he was exceading wroth, a fent forth me of warre a finealithe childre that were in 25ethlee, and in all the coaffes, (as many as were ewayeare olde or under) accordinge to the tyme, whych be had dilygently knowen out of the wyle men.

Then was fulfplied that, which was inohe by the prophet Jeremy: where as he fapd: *Bir.ffic in Raina wastherea voyce herde * lamen= tació, weppinge, and great mournyinge. Bachel weppinge for her chyldre, a wolde not be coforted because they were not. I But mben becode was deed beholde, Han angell of the Lorde appeared ma flepe to Jo-feph,in Egypte, fayenge:arple, and take the chylde of hys mother, and go into the lande * cor. iii.c. of Ifrael. * Horthey are deed whych fought the chyldestyfe. And he arcle, and toke the chylde and hysmother, a came into the land of Ifraci. But when he hearde that Archeland opdraggne in Jeway, in the rowme of his father herode, he was afrapde to go thither. Actwethltadenge, after he was warned of Godina flepe, be turned a lyde into p parties of Galile, and went and dwelt in a cyte whych iscalled Aagareth: fit myght be fulfplied whych was spoken by the prophetes:he Chalbe called a Pagarite. L

CEhe.iff.Chapter. A

The baptyme, preachyage and offer of John, and home Chieft was baptpled of hem in Fordam

A those dayes came John the * Bal prift, priact prige in the wildernesses was La. of Jewey, and saying: 18- Repet John Miss. of the lyfe that is gait, for the king- i war mis.

Dome of heavenisat habe. * for this is he, The of whom the Prophete Claye fpake, whych *John.t. b. faveth: + The vopce of acryer in the wplett= + efant.a. nes, prepare pe the waye of the Lorde: a ma he hys pathes freeght. Thes John had bes cayment of cainels heer. * Anda gyzoell of thin.bes. afapunc about hys loynes. + loys meat was ; mar.i.s. locuftesand & wylde honp. Then went out *i.reg.rimo tohom Jerufaiem and all Jewaye, and all theregyonroundeabout Jogdan, and were bapepied of bymin Jozdan, cofeffynge theps fpnncs.

A23at when he lawe many of the Pha- 13 rifes and Saduces come to hys baptyme, be lapbe onto the: * D generacyon of oppers, * Lube.inb. who hathtaught pouto fic from the bengeaunce to come: Egynge forth therfore the fru testhat belonge to tepentaunce. And be not offoche mynde that pe wolde lape wythin youre felues: we have Abraham to oure father. Hor 3 lave buts pouthat God is able to bayinge to paffe, that of thefe frones ther hall tple bpchyldzen unto Abzaham . Eue noweisthe are also put buto the rote of the trees: fothat * cuery tree which bipngeth not * Mat. bil.c. forth good frute, is hewen downe, and caft

into the fpre. I baptyle ponin water * bnto repetalice: * mar.l.a. but he that thall come after me is myghtper gobald. then 3, whose spoce 3 am not worthy to be= are. The Chall baptife you with the holy gholt of and with fpze: * whole fan is in hys hand, a * Luke.iii.c he well purge hes floure, a gather his wheat into the barne, but well burne the chaffe w

Inquencheable fpze. He Ehencommeth Jelus from Galile to Jozdan unto John to be baptyfed of hym. * mar.f.b. 23ut John forbade hom, layinge: 3 hauene-De to be bapt pled of the and commelt thou to me: Jelusaniwered glapd bnto him: Letit be fo nowe. Hoz thusit becometh us to fulfoll all ryghteoufnelle. Then be fuffced him. and Jefus when he was baptpled , came D frayght waye out of p water. Indlo + hea - * car.f.b. nen was open onto bym: the fawe the fple = John.t.e. te of God beicebynge lyke a doue, and lygb= tynge bponhim. Andloo, there came a boy= ce from heaven layenge. * Thys is my belo + Gla. Irii.a. ued fonne, in whom Jam well pleafed. H met.tbit.b mar.i.b.

EChr.itij.Chapter. A Cchied fanteth and is tempfeb: be calleth De-ter. Andjeth, James, and John: and healeth the

then was Jelustledawaye of piniete: 3 deucil. And when he had fafted four-Luscamb. ty dayes and fourty nyghtes, he was at the laft an hugred. And when the tempter came to hym, he lapde: pfthou be the fonne of God commaunde

11.10cc.1.b

The Gospell

fapt untothem: De haue the watch go pour wape, make it as fure as pe can . So thep wente, made the lepulcre fure with watch men, and fealed the fone: K

EThe truit. Chapter. He Cabereteren of Chia. Theber pietes grue the founderes money to faye that Chiase was follen out of bys grave. Chia appeared to hys by Copples, and lendeth them fouth to preach and to baptyle.

F

Don and seneninge of the *Sab-bothes, which dawneth the frifte Daye of & Sabbothes, came Mary Daye of y Savoonies, campary, to Spagdalenand the other Wary, to

And behold, ther was a great earthquake Roz the angel of the Lozde descended fro bea uen, & came and roulled backe the frone from the doze, a fat boonit. Hos coutenauce was lpke lyghtnynge, and hygrayment whyt as fnowe. Ind for feare of bym y kepers were aftonnyed, and became as deed men.

*mer.roi.b Ente Friilla

* The angellan (wered, & layde bntothe wemen, feare pe not. Hoz 3know, ppe feke Jelis which was crucified he is not bere be isrylenashe laybe. Come fe the place where that the Lord was layed: go quyckly, stel his diftiples, phe is rplenagapne fro poced. And behold, be goeth befoge you into galile, there pe that le hom. Lo I have told pou. Le

* And they departed quickly from the Cepulcte, wyth feare and greate Joye, & dyd tunne, to beping his disciples worde. And as they wet to tell his disciples: beholde, Jelus met the, laynge: All haple. And they came, & held him by the fete, worthipped him. The lapo Jelus unto the be not a frapde. 50 60 tell mp brethre pthey go into Galile athere halthey fe me. Whethey were gone, behold, C fome of the hepers came into the chtie & thewed buto the hye preftes, all & thynges that had happened. And they gathered the toge= ther with the elders, a toke counfell, a gave large money buto ploudiers, laying : Saye pe, phis disciples came by nyght a stole bym awaye whyle pellept. And pt this come to p rulers cares, we will perfuade bim, and faue pou parmeles. So they toke y money, adyd as they were taught. And thys lapinge is nopled amoge p Jewes buto this daye. H

A Then the. ri. difciples wet awaye into Gaule,ito a moutayne where Jelus had appointed them, And whe they lawe him, they worthipped him. But fome douted. And Jefus came, and spake buto the layinge: * All power is genen bnto me in heaue, & inerth. +Sopt therfore, e teach all nacpons, baptifing them in the name of the father, & of the fonne, of the holp gooft: Teachpnge the to oblerue all thiges, what foeuer I have com maunded you. Ind to * Jam wyth pou all-*30b. riut.b wape, euen butpligende of the mozide. H

*Mat.rib.

John rbil.a.

Imper.phi.c

There endeth the Golpell of D Wathew.

The Goipell of

CEbe fpall Chapter.

The office of 3bo the baptin. The baptyme of Christ hys fallenge, bys preachenge, and the callenge of 19er ter: Andrew, James and Ihon. Christ healeth the man byth the bucient Christ, beiteth Betters mother in law, and cienfeth the lepet.



he begynning of the gospel a of Jelu Chaifte the conne of A God, asit is written in the Brophetes, * beholde, 3 lende mp mellaunger befoze * enalaiti.a. thy face whych hal prepare Euke. bilb.

thy wavebefore the. The voice of a cryer in the wyldernelle: * prepare pe y wave of the Lozd, make hos pathes ftrapte, * Thodpo *state.n.s baptple in the myldernelle, and preached the tonath. iil.s baptyme of repentannee, for the remission of fpnnes. And all the lande of Jeway and too at. ig. b thep of Jerufalem, went out onto tom, and Tube.ig.c were all baptyled offpm in the ryuct of Joz dan, confesionge they lynnes.

* Ihon was clothed with camelles heer, and wetha gridel of a layrine about hes loy * mathin a nes. And he opd cate locustes and wylde honp,and prenched, favenge: * Dethat is firo- tonat. ficb. gerthen I, cometh after me, whole tho lat - inberig.c thet Jam not worthy to foune downe, and 30hn. La unlok. I have baptifed pour water: but be thall baptvie you with the holy good. I

Andit came to patie in those dayes, that Jelus came from Ragareth, of Galile. *and was baptyled of Iho in Jordan. And affone as he was come by out of the water: * @= he lawe beauen open, and the fprete delee *math. ill.b dpinge bpo ipm lpica doue: And there came 😝 a voyce from beauen. * Thou arte my deare fonne in whome 3 delpte.

And immediatly * the fprete droue hom Filb.a.rbif.b into wpldernesse: and he was there in the *mat.ini.a. wpldernesse.cl. dayes, and was tempted eta.rid.a. of Satan, and was with wilde beaffes. *And the angels minifred onto him. After that Ihon wastaken * Jesuscame into Ga life + preachynge the Golpell, of thehyngdo + coat. ill.c. of God, and layenge: the tyme is come, & the Luke.iii.t kyngdome of Godisathande repent, and 1 Matitt.b. belcue the Golpell.

*Ashe walked by the See of Salite, he *continue law Simo & Andrew his brother, taftynge mathitit.c nettes into y fec, for they were fifibers. And Relugiand butothem:foloweme, & I wpil make * you to become fyfigers of men . And frapght wave, they for fohe they nettes, a folowed hym. And whate dad gone a lytell further thence , be lawe James the fonne of sebebe, Thon his brother, which allo were in the Cyppe, mendynge thepanettes. 2nd anone becalled them. Ind they lefte thep; fa

* Mat.tii.e

enath. iit.b

采四at.iff.c.

Berem.rbi.c.

thersebebe

ther zebede in the fipp woth f bpzed fernau teg, and folowed bym.

*@at ilii b

* And they came into Capernaum : and ftrapght waye on the Sabboth dapes, be en tred into y lynagoge, and taught. And thep *Gat.bil.o. were altonnyed at hys learnynge. * foz he taught them as one that had auctozitic, and not as the Scribes.

*mat.bij.d.

Zuse.ig. c.

* And there was in they? Sinagoge a ma vered wyth an buclene fpzete, and becryed layinge: Alas, what have we to do with the thon Jeius of Magareth: Arte thou come to deftroy us. I knowe the what thou art, eue that holy one of God. And Jefas rebuked hom favenge: holde the peace, and come out of the man . And whanthe oncleane fvirite had toarne him, a cryed with a loude boyce, he came out of hom. And they were all ama= fed, in so muche that they demaunded one of another amonge them felues fapenge: what thyuge is this! What newe doctrine is this! for wythauctorite comaunded be the foule foirites, and they obeyed bym. And immediatly hys fame fpred abrode throngh out all the region borderpage in Galile.

Ind forth with whather were come out #Mat. big.b of the fynagoge * they entred into the house of Symonand Andrew, wyth James and 3hon. 25ut Symons mother in lawe lave lycke of a fener. And anone they tell hym of her. And he came, & toke her by the hade: and loft her bp: tim mediatly p feuer fogloke her e the ministred buto the. And at euen whan flonne was down they brought buto him all that were dyfeafed, and them that were D hered worth denets. And al the cytic was ga theed together at the doze, a be healed many *Eate links that were fyche of opnerle defeales, a *cafte out many deucls, & fuffred not the deucls to fpcake, bycaufe they knewe hym.

mar.iii. b

Andin the mosnpuge very early, Jelus (when he was rpfen bp) departed, and wet out into a folitary place, and there prayed: And Symon and they that were with him, folowed after hym. And whe they had foud him, they layd buto him:al men feke for the. Andhe fapde bnto them : let vs go into the nexte townes, that I may preach there also: for therfore am Jcome. And he preached in theps lynagoges, and in all Galile, and caft the deuels out.

* mat.biif.a

* And ther came a leper to hom, be lechping hym, and knelpnge downe, and favenge unto hym, pfthou wplte, thou canft make me cleane. And Jefus had compassion on him, & puth forth bis hande, touched bym, a faverh onto him: Impl, be thou cleane. Ind affone as he had fpoken, immediatly the lepzoly de parteb frohim, and be fent him awaye forth Bathe. bil.b with, and fayeth buto bym. * Sethon faye nothpinge to any ma : but get the hence, fiewe thy felfe to the preafte, and offer for thy

clenfpnge thole thonges which Wolcs com maunded, foza wetneffe bnto them. But be (allone ashe was departed) beganne to tell many thynges, and to publyth the fayenge: in fo muchthat Jefus coulde nomoze openly entre into the cytie, but was wythout in deferte places. And they came to hym from ene rp quarter.

E E he.ij. Chapter. Che bealeth the man of the pailpe, calleth Leut the cufromer, eateth weth open truners , a escuteth bys apfepples.

ftera fewe bayes allo, be entred in to Capernaum agagne, andit was noyfed that he was in the house. And anone many were gathered together, in fo much that nowethere was no roume tore= ceave them, no, not formach as aboute y doze he preached the worde unto them. * And *mat.ic.a came buto hom, bayngpinge one foche of the Luse.b.a palive, whych was borne of foure men. 2 nd when they could net come nye onto hym for prease, they bucourred the roofe of the house that he was in . And when they had broken by the rose, they dyd (with cordes) let dow= ne the bed wheren the fyche of the palipe lave. When Jelus lawe they, fayth, belayo buto the lycke of the palipe: * lonne, thy lynnes be Eute.b.b. forgenen the .

But there were certapne of the Deephes 25 fyttynge there, & thoukong in theps hartes: why doth he speake their blasphemies, who *@cap.riii.c canforgene fynnes, but God onelpe Indim mediatly whe Jefus perceaned in his fpiete that they to thought wothin them felues, be fayeth unto them: why thenke pe fuch then= gesin yeure hartes! Whether isit eafperto fape to the fycke of the palfye: the fannes be forgenen the or to lape, arple, take bythy bed, and walke? But that ye maye knowe, that the fonne of manhath power in earth to forgyne linnes, he fpake buto the lycke of the palipe: I fage buto the *arple, and take *matica. bp thy bedde, and get the hence unto thene Hobub.b. owne boule. Indimmediatly he atole, toke up the bed, and wente forth before them all: in fo much that they were all amaled, & glorifyed God, fageng: we neuer fame it on this

fachion.

* And he went agayne buto the fee, fall * matica the people reforted buto him, and betaught them. And as Jefus palled by, he lawe Leup the fonne of Alphe, fpttpnge at the recepte of cuftome, and land bato him: folow me. Ind he arole, and folowed hom. And it came to palle that whan Jelus late at meate in tys house, many publicans and synners fat also together at meate worth Jelus and his difci ples. for there were many, p folowed bym. And when the Scrpbes and Pharifes fame hom cate wyth publicans and fynners, they land buto his disciples : howe happenethit. that he eatethe dipnketh with publicanes

and ipnners

The Gospell

it was the daye of preparinge that goeth be-*mu.rros. fore p.Sabboth) * Joseph of the cyte of Ara-Zube.rrio.g. mathia, a noble counfeller whych alfo loked Bobn. Hr.s for the hpngdome of God, came, and went in boldely unto Dilate, and begged of hym the body of Jelu . Ind Bilate merucled , that be was alredy deed, and called buto hym the Centurio, and alked of him , whether he had bene enp whyle deed. And when he knewe the tructh of the Centurion, he gaue the body to Joseph. And he bought a lynnen clothe, and toke hym downe, and wapped hym in the lynnenclothe, and laybe bym in a fepul-*Lux.friit.e chee, that was hewen out of the rocke *and rolled a frome before the doze of the femilibre 3nd Mary Wagdalen and Wary John be belde where he was lapde. He

CEbe.rbi.Chapter. H

Chiffis mer agayne, and apereth to the Spolites:

*mat.frbig

Luke. triiğ.a

John.Fr.a.

120 when the Saboth was Date Jacob, and Salomed bought (wete oboutes, that they myght come, a anoynt and early in the molecular of p paft, @)arp Wagdalen, and

nongearthe frelt daye of p Sabboththey came unto the lepulcre, when p Sonne was rylen. And they layde amoge the felues: who shall rolle be awaye of stone fro the doze of the femilibre! And when they loked, they lawe howe pthe frone was colled awape, for it was a very greate one. and they went into the lepulcre, a lawe a younge man fyttynge on the ryght fyde, clothed in a longe whyte garment, a they were afraged. * mat.rrbig * And befapeth buto them, be not afraped: Eute Triff.a pe feke Jelus of Aagareth, whych was cru-Beifped. Deistplen , he isnot here. Beholde, the place where they had put hym. 23ut goo poure wave, and tell bys discoples, & Peter, he goeth befoze you into Galile: there hall pe *met.crois febym, as he fapde bnto pou. | * Andthey Luke, pring, went oute quyckly, and fledd from the fepul-

cre. Mozthey trembled wereamaled. At= ther fapde they cap thyage to eny man, for they were afrayed. A when Jelus wastplenearly the frift *En priffi. bare after the Sabboth * be appeared frit

to Mary Wagdalen, out of who be had caft fenen deupls. Ind the went , and tolde them that were with hym, as they mourned and wepte. And they, whan they hearde that he was a lyne, and had appeared onto her , be-*Lu.rrus.b. leued it not. * After that , appeared be unto two of them in a fraunge tpgure, as thep walked, a went into the country. Ind they went a tolde it to the remnaut. Ind they beleued not theleallo. In

nen as they late at meate : and caft in they? teth their unbeleft, and haromes of berte :because they beleved not them whych had sene * Mat. mis that he wastplen agapne fro the deed. and he fapde unto the: * Goopeinto all p worl-De, and preache the golpell to all creatures, he that beleuethe his baptiled, thalbe laucd. But & he that beleueth not, halbe Dampricd.

And thefe tokens hall folowe them that *20.016.6. beleue. * In mp name thep hall caft out tac.d. beupls , thep + hall fpeake weth newe ton- a.nr.b. ges, they hall * dayne a waye ferpetes. and *Euker.c. pf they daynche any deadly thonge, it chall not hurte them . Thep hall lape their babes on the focke, a they wall recover.

Sothen, when y Lozde had Spoken buto +La. rrise. them * be was receased into Deauen, and is actib. on the reght hande of God. And they went forth, and preached every where : the Lorde + met. s.c. morkenge with them * and cofprmynge the morde with myracles folowonge.

> E Cheende of the Golpell of S. E)arche.

The Gospell of



Ozasmoche asmany baue taken in hade to let forth the declaracyo of thefe thinges, whych are most furely to be beleued amonge bs, euen as they delourred the buto be, which from the begynnyinge

lawe them with their eyes & were muny fters of the thynges p thep declared: I determined alfo (as fone as I had fearthed out diligently all thonges from the begynning) that then I wolde wipte buto the, good Theophilus: that thou mightelt knowe peertetpe of thole thonges where of thou half bene infourmed.

CEbe fyzit Chapter.

The compron and berth of John the Baptiff. The concepcion of Christe. The thankfull fonges of Mary and Jacharp.



here was in p dapes of he. A rode the Kynge of Jurie, a certagne Prefte named 3a= charias * of the courle of *Ber frit Abia. And hys wyfe was of the daughters of Aaro: and ber name was Elizabeth:

they were both ryghteous before Ged, and walked in all the lawes and ordynaunces of the Lozde, that no ma conlde fynde fawte with them. And they had no chylde, because that Eusabeth was barren, and they booth were nowe well ftepchenin age.

Andit came to paffe , p wha zacharp erecuted the Breaftes off pce before God, as his course came (accordyinge to y custome of the

Deftes

preftes offece) hys lot fell toburne incence. +ero. rr.b. And he + went into the temple of the Lozde, the whole multitude of y people were with out in prayer, whyll the incense was a burnynge. And ther appeared butohim an aunnell of the Lozde, frandynge on pryght fyde of y aultare of incente. And when sacharias fawe him, he was abached, & fearc ca on him.

But y aungell layde bnto him: feare not zachary, forthy prayers hearde. And thy wyfe Elizabeth Wall brare the a fonne, and thou halt call his name John, and thou halt have tope and gladnes, and many hall retopecat his byth. Hothe Chalbe greate in the frant of the Lorde, and mall nether dirnche mynener fronge duncke. End he thalbe fylled with the holy abolt, even feohis mothers wombe : and many of the chyldren of Alcael thall tourne to their Lord God. And he thall go befoze him in the fpapte & powez of * he-* mat.rib. liaster to tourne the hertes of the fathers to the chylozen, and the unbeleuers to the wolbome of the intemen, tomake readye a per-

And sacharias layde onto the aungell: by *5ca rb6.0 whattokenthall Iknowe this: foz * Jam olde, and my wyfe well frycke in yeres. And the aungell answered, and layde unto hym. 3 am Gabriel, that ftande in the prefens of God, and am fent to fpcake bnto the : and to the we the thefe glad tydinges. And beholde it mall come to patte, that thou halt be doma me, and not be hable to speake, untyll y daye that thefe thonges be performed, because p

fecteveople for the Lorde.

beleuedit not my wordes, whych halbe fulfylled in their feafon.

And the people wapted for 3acharias:and merneyled that he targed in the temple. And when he came out, becoulde not fpeke buto them. And they perceaued, that he had fene a bilyon in the temple. And he beckened buto

them, and remapned fpeachieffe.

Andit foztuned, that as fone as the dayes of his office were out, be departed into hys awne houle. And after thole dayes, bys wrie Elizabeth coccaned, & byo ber feltetpue monethes, faginge : Thys wyle bath God dealte with me, in the dayes wherin he bath loked on me, to take from me my rebuke a= monge men . Indin the fort moneththe augell Gabuel was fent fro God bntoa cptie of Galile, named Aazazeth, toa birgin ipou led to a man, whole name was Joleph, of the boule of Dauid, and the birging name was Darp. and paungell went in bnto ber, and fapoc. Haplefull of grace, the Lorde is with the:blellebatt thou amonge wemen.

When the fame bim, the was abafthed at his fayinge: and call in ber mynde, what ma ner of falutacpon that fonloe be . Ind faungell larde onto ber:feare not Warp:fog thou *clabg.c. halt foudegrace with God. Beholde, *thou

Chalt coceaue in thy wobe, & beare a fonne, & *Chalt call bis name Iclus. De Chalbe greate gat.f.c. & Chalbe called the forme of the byeft. And the Lorde God hall gene but ohym the leate of his father Dauid, and * he hall rapgne ouer * eta.tr.b. the house of Jacob foz cuer, and + of his hong ; Danie. bg. b dome there that be none ende. Michalin.b.

Then lapde Warp onto y aungell: Howe thall thes be, fepage I knowe not a man! D And the aungellanf wered, & fayde unto ber. The holy about thallcome bpon the, and the power of the hyelf chall oner chaddowe the: Therfore alfo that holy thinge which thalbe bome, Chalbe called y fonne of God. and beholde, the colon Elizabeth, the hath alfo con= ceaued a fone in her age. And this is her fort moneth, which was called barren: foz * with *secha big.b God hall nothinge be onpofible. Ind Ha= mat. ris.c. rp lapde: beholde phande mapden of p Lozd, Lube.rbis.e. be it buto meaccordpage to the worde, & And the aungell departed from ber.

A and Mary acole in those dayes, & wet into the mountaging with halte or into the 20 eptie of Jewype, and entred into the boufe of 3acharp, and faluted Elizabeth. And it fortuned, that whan Elizabeth bearde the faluta= tpon of Warp, the babe fprage in ber wobe. And Elizabeth was fylicd with the boly gholt, acryed with a loude bopce, and fayde: @ 25leffed art thou amoge wemen, and bielled is the frute of thy wombe. And whence hap= peneth this to me, y the mother of my Lozde chulde come to me ! Roy lo , as foone as the bopce of thy falutacyon founded in myne cares, the babe fprange in my wombe tor tope. And bleffedart thou y haft beleued: forthole thynges chalbe performed, which were tolde the from the Lorde. And Warp layde.

* Dy loule magnifieth y Lorde. And my * Ela.iri.b. fpiete bath reiopfed in God my laupour & for he hathloked on the lowe degre of hys hande mayden: for lo: nowe from bence forth spall all generacyons call me blessed . 25e= caule be yis mygbty, bath done to me greate thinges, e holpe is his name. And hys mercy is on them that feare bun, fro generacyon to generacyon. De bath the wed trength with his arme, be bath cattered them pare proude in the pmaginacpon of their berte. * De hath *1. ses.ii.s. putte downe the myghty from their feates, sedis.c. and exalted them of lowe degre. he bathfylled the bongere with good thynges: and lent awaye the ryche emptye . De bath helped bis fernaunt Ileacl , in cemembrannce of bys mercyc.

* Enenaghe prompled to oute fatherg, *15ent. Fro.c Abraha and to bps feede for euer. And alarvabobe wrth ber aboute a.tij. monethes, & retourned agayne to her awne boule.

A@lizabeths tyme came that the Chulbe be delpuered, and the brought forth a fonne. And her nepghboures & her colons bearde

The Gospell

betwene the felucs: dyd not once hertes burne wyth in vs. whyle hetalked wyth vs by
the waye, and opened to vs the scryptures?
And they role vp the same houre, and returned against to Jerusalem, and founds the ele
uen gathered together, and them that were
with them, savinge: the Loode is rylen in
debe, and hath apeared to Simon. And they
tolde, what thinges were done in the waye,
and howe they knewe hym, in breakinge of

*3000. Fe

3 sthep thus laske A Jelus hym felfe

*3000. Fr. frode in * the myodes of them, and fayeth

but other peace be but o you. exacisa, feare not)

But they were abailised and afraged, a fuppospo that they had sene a speete. And he say
be but o them: why are ye troubled, and why
bothoughtes aryse in your hertes! Beholde

my handes and my fete, that it is even I mp
selfe. Handle me and serio; a speete bath not
first handle me and serio; a speete bath not
first handle me, as ye se me have. And whe
be had thus spoken, be showed them bys han
bes and his fete. And whyle they yet believed
not so love, and wholed, he sayde but o the:

*Bodu. ret b * Hauc ye beer eny meate ! Another officed
hym a pere of a broyled splike, and of an bony combe. And he toke it, and dybeate before

*matifale.

*matifale.

And he layde unto them. * Chele are the woodes which I spake unto you, while I was yet with you that all must nedes be ful

fplled, whych were wrytten of me in the later we of Woles, and in the Prophetes, and in *2a., put. the Pialmes. * Then opened bethepr wytetes, that they myght understand the creptu res, and knyde unto them: Thus is it wryteten, and thus it behoved Chryst to instre, to to releagance from deeth the thride daye, that repentaunce and remyslyon of synness shulde be preached in bys name amonge all nacyons, Handmust begynne at Jecusale. And pe are wytnesses of these thringes. Hand beholde, I wyll sende the promes of my father upon you. * But tary pein the cytie

father oponyou. * But tary peinthecytic of Jerulalem, ontyll pe be endewed wyth power from an hoe.

uen. And they wordpypped hym, and returned to Jerulalem wythgreate in the temple praylynge glaudpuge God, Kanen.

Chere endeth the Golpell of Sayncte Luke.

The Golpell of

Sagnete John.

CEhefrift Chapter. A

Cabe everlangunge beith of Chipff, and bome be became ma. Abe tengmone of Andre. The callings of Andrew, Peter pe.

A the beginnings was the a worde, and the worde was with God: and God was the worde. The lame was in y beginning with God.

*All thinges were made by *wm.i.e. it, & wordout it, was made browning.

nothpuge that was made. * In it was lyfe, *300.1111.b and the lyfe was the +lyght of men, and the 1300n.111.b lyght thrusth in darchues, and the darchues and.fr.a

comprehended it not.
There was lent from God a man, whole name was John. The lame ca as a writes to be are writes of the lyght, that all men through hym myght belene. * I he was *John.b.d not p lyght: but was lent to be are writes of the lyght. That lyght was the true lyght, whych lyghteth enery ma that comethinto the worlde. He was in the worlde, and the

worlde was made by bym : and the worlde

knewedym not.

he camamonge bys awne, and bys awne
receased bym not. Hut as many as receased
hym * to them gave be power to be the fon- **Plainth, b
nes of God: enenthem that believed on bys kome.i.b
name: whych were boine, not of bloude not gale. will.
of the wyll of the fielibe, not yet of the wyll

of man: but of God.

*And the fame worde became fielibe, and insertiffe dwelt amonge by: *and we fame the glory **man. index. in of it, as the glory of the one by begotten fon- index. in of the father, full of grace and trueth. Is

Haand this is the recorde of John: whe kaohn.b.d. the Jewes lent Dietes and Leuites fro Jerulalem, to also him, what art thour and he cofelled a denyed not, a laybe playely: Jam not Chyyli. And they alked him: what then * wat.n.b * art thou belyas And he layeth. I am not. * Arte thou that Prophete: And he an * Denyehit. I wered no. Then layb they unto hymically what we maye geve ananimete to

_

them that

155

@at.tif.B. @ar.1.2. * £[3.11.2.

mit.t.a.

adicitic.g.

them that fent by . What layeft thou of the feife: De fapde * Jam the bopce ofa criar in the wildernes, make ftrapghe the waye of Lorde, * as layde the Prophete Claias.

And they whych were fent, were of the Pharpics. and they alked bym, & lapde onor to him: why baptileft thou then, of thon be not Chipft, noz Helyas, nether p Brophets *mat.iii,b. John answered the fayinge * I baptile with water: but there fondeth one amongeyou, whom ye knowe not, be it is whych spough he came after me, was before me whole thoo latchet I am not worthy to bniofe. Thefe thynges were done in Bethebara beyonde #30bn.ic.o. 302dan * where John dyd baptife, &

A The nerte daye, John leeth Jelusto gamin.b. mynge burdhyur, and that a wayer fynne 1. com. b.b. lambe of God, wbyth taketh a wayer fynne 1 (avo: mynge unto hour, and layeth * beholde the of the worlde. The is he of whom 3 fayo: Afterme cometh a man, which went before me, for he was before me, and I knewe bym not: but that be fonide be declared to Itrael, therfoream I coine baptylinge with water

#mat.tit.b. mar.i.b.

swal E. apnival, adjoranta dudo E on E* the frete Defrende from beauen, lyke unto a D done, abode bpondyth, and I knewe hym not. But he that fent me to baptifein water, the fame layde boto me : bron whom thou Chaltfe the fprete descende, and tarp Erglion him, the fame is be whych baptileth wyth pholy gooff. Ind Ifame, and bare recorde,

that he is the fonne of God. H The nexte dape after, John fode agayne, and two of bys discyples, and he behelde Jefusashe walked by, and fayeth: beholde the lambe of God. End the two discoples hearde hom fpeake, and thep folowed Jelus . And Jelus turned about, and fawe them folowe him, a la peth onto the: what leke pe ! Thep faybe buto bym : Rabbit whych is to faye pf one interpiete it, Wafter) where Dwelleft thou: De layeth untothem : come & le. Thep came, a lawe where he dwelt: a abode whim that daye For it was about the tenth houre.

One of ytwo which hearde John Speake, and folowed bim, was Andrew Simon De ters brother. The fame founde bis brother Simon fyzif, and fayeth unto bim : we haue founde Wellias (whychis by interpretacyo, annopnted and broughthim to Jelus. Ind *Mat.ruc. Jelus bebelde him, and layde: thou art * Simonthe fonne of Jonas, thou thalt be called Cephas: which is by interpretacyon a ftone.

The dapefolowinge, Jeins wolde go in-E to Galile, and founde Philip: and fayeth bn-*Fobn.ro.c. to bim:foloweme* Binlip wasof Bethfal-Da the cytic of Andrew and Peter . Philip foude Mathanacl, and layeth butohim: We sente. haue founde bym, of whome * Moles in the and tro. la we and the + Prophetes byd mipte, Jelus Deut pulle. the Conne of Joleph of Pagareth. Ind Ma-* 1000. bile. thangel lapbe wito him *can there eny good

thynge come out of Bagareth! Philip fayeth unto him come and fe.

Iches fame Mathanael compngeto him, & fapeth ofbim . Beholde arpgite Ifracipte, in whom is no aple. Aathanael Capeth onto himmbrace knowell thounts. Jefas anfwe redand Capte bato bin. Pefore that ib filip called the when thou wast more the frage tree, Tlamethe Bathannel antwered and laybe buto bim: Rabbi, andrace eut f vers ionne of God, thou art the bonge of Afrael. Jelus anfwered, and lande into home iste caule. I laybe buts the, I lawer be under the formetree, Pheleneft . Thou Balt le greatet thruges then their. Ind be lapeth buto him: directy, bereip, Improntopon herefter hal pele beauen open, e faungels of God aftens bynge a Descendying ouer the some of man.

E The is Chapter. A of third twentet the water into wone, and bips sert the berne a fellere and afthe tempte.



Adthethproedage, was there a lilers the mother of Jelus was there. And Jefus was called (a big disciples) unto the mariage

Ind when the topne fapled, the mother of Jefus fayeth buto hym: they have no wyne. Befustageth unto ber: woman * whatha * tokeilig. ne I to do wyth the, mynehouse is not pet come. his mother layeth buto the ministres: what focuethe fayeth butopou, doft. Ind ther were frandpinge there, fore waterpottes of frome after the maner of the purifienge of the Jewes, contaynynge two outherpyking a mece:

Jelus layeth onto the full the water pot- 15 tes weth water . And thepfplied the butop baym. And he fayeth onto them : drawe out now, a beare buto the gouerner of the frait. And thep bare it . When the ruler of the fealt han tafted the water that was furned into worne and knewe not whence it was (but p mynifices which dine the water knewe) be calleth f bzybegrome, and layeth buto bim: Eucrymä at the begynnpnge both let foath good wyne , and a when men be bronche, then y whyches worfe. Hae than balt kept the good wone, butyli now.

Tipps begynninge of myracles ded Jelus & in Cana of Galile, and the wed hys gloty, & his disciples beleued on him. La + after this mat. in. d. he wete Downe to Capernaum, bee bys mo. Lorens.a. ther, and bys brethren, an hys difciples, and there continued not mange dayes.

A * And f Jewes eafter was enen at ba + mat.m.b. be, and Jefus went bp to Jerufalem, & fous marrie. be fettynge in the temple, those that folde luke, pres. oren and the peand doues, and chaungers of money. And when he had made (asie were) a fourge of imal coardes, (be droue themail Ce b

The Actes of

buto him (for he was naked) a fprage into y fec. The other bifciples came by thip foz thep were not farre fro lande, but as it were two hadred cubites, a thep diewe f net wfythes. Affone then as they were come to lade , they fame hoote coles, afpihe layothero, a breco. Tust. min. t Jelus layeth unto the: *bayinge of the fpihe

D whych pehaue nowe caught: Symon Deter went bp, a dzewe y net to lande full of great fylhes, an hundred and ling. And for all ther were fo many, pet was not the net broken. Tefus layeth onto them:come & dyne. And none of policiples durft afnehi: what art p!

Horthey knewe pit was p Lord. Jelus the came, a toke brecd, and gaue them, and fpihe lpkewple. Thysis nowe the thyzde tyme p Jefus appeared to his disciples, after that he

wasrpien agapuefrom beeth. He So whether had byined , Jelus layeth to Simo Deter: Simo Joana , loueft thou me moze then thele: He layd buto bi. pe Lozde, p knowell, P I lone p. be fapth bnto bim: fede mp labes. De faveth to bym agapne y feconde tome: Simon Joana, loueft thou me? De fay eth buto hom. Dee Lorde, pknowell that I louc p. He fapd unto him: fedemp thepe. He fapo unto him the thy de tyme: Simo Joan na, louelt thou me: Beter was fozy , becaufe

he fapde buto hom the thorde tyme: loueft thou me, and he lapde buto him: Lozde, thou *Job.Thi.g *knowed all thinges, then knowed that]

lone P. Jelus lapeth unto him: febe my thepe Mercly, verely, I fay untothe: whe thou wast yonge, p geroedst thy selfe, a walkedst *Ish this. *thou halt Aretch forth the bandes, and an whether thou woldest, but whe thou art old thou wolded not. That spake be, signifyeng by what deeth he Gulde glozifye God.

and when he had spoken the , he sayeth bnto bim: Afolowme: Deterturned about, * Joba.riil.c and fawethe disciple whome Jelus loued, folowprige (whych also leaned on hysbrefte at supper, and sayd: Lozde, whiche is he that betrayeththe!) When Beter therfoze fawe bom, he layeth to Jelus: Lorde, what that he bere doe Jelus fageth unto hom, If I woll hauehim to tary tyl I come, what is that to the:folowe thou me. The went thys layenge abjode amonge the brethren, that p difciple Chalde not dpe. Pet Jelus fapde not to bpm, he hall not dpe: but pf I wpl that he tarp tyl Icome, what is that to the! The fame Difcipleishe, whyche teltifpeth of thefe thonges, and wrote thefe thringes. And we knowe, p bys tellimony istrue. I * There are also many other thynges whyche Jesus dyd, the whych pf they wulde be wiptten cuery one, Improfe the worlde coulde not catagne the

bokes that hulde be waytten. There endeth the Golpell of Sagnt John.

The Actes of the

CThefpeff Chapter. A

The Aftention of Chift. Mathias is chofen in the ftcabe of Jabas.



A y former treatyle (Deare Cheophilus) we have hoke of althat Jelus begannets do and teache, untyll y daye in whych he was taken be Cheophilus) we haue fpoke 3 after that he, thozowy holy gooft, had genen commann=

dementes buto the apolics, whome he had cholen : to whome also he *: he wed hym selfe and ra alone after bos paffion (and that by many to hens appearinge onto them fourty dayes, and speakinge of the kingdome of God, and gathered them together, *and commaunded them, that thep bulbe not departe from Te= *Zu. prining rufalem: but to wapte for the promps of the father* wherof (lapeth be) pehaue berde of * 300.000.00 me. for + 3hon truly baptpled with water, randith but pe chalbe baptyled wyth the holygooft thoh.i.c after thele fewe dayes. When thep therfoze mith. fü. b were come together, they alked of byin, lay = Luke.in.c enge: Lorde, wylt thou at thys tyme, refroze againe the kyngdome to Ilrael And he laid buto them: * It is not for pou to knowe the *mat. reinite tymes, or the featons, which the father hath put inbps owne power: but + pe hal receaue ten trining power after that the holy gooft is come bpo accesilla you . And * pe halbe wptnelles bntome *3etes .il. a not only in Jerulalem, but allo in all Jewap 300,rb.a and in Samary, and euch onto the worldes

And when he had fpokenthele thynges, 13 whyle they behelde, the was take up an hye mark.rbi. n a cloude receased him by out of thep; light Luke Frinig And whylethey loked fedfaftly by toward heaven, as he went, beholde, two men fode by them in whyte apparell, which also sayd: pemen of Galile, why frande pegalpnge bp into heanen! Thys fame Jefus whyche is ta ben up from you into beuen, * Chall fo come, *Danibilo euen as pe haue fene him go into beauen. F ant.rriite. Then returned they onto Jerufalem frothe marke. riil. a. mount (thatiscalled Dlyuete) which is fro Interbace Berulale,a Saboth Dages toznep. And whe apoca.t.b. they were come in, they went up into a patler, where abode both * Peter and James , & *chat.r.a. Johnand Andrewe, Philip and Thomas, Aukabia. Barthelmewa Wathew, James the fonne of Alpheus, and Simon selotes, and Judas the brother of James : Thele all continued with one accorde in prayer and fupplicacion with the weme and Wary the mother of Je

And unthose dayes Deter fode up in the myddes of the disciples, and sappe (the nombre

fu, and with hys biethien.

and.fr.a

The Apostles. nombre of names that were together, were

Fol.tlbii.

testh.r.a Est.i.c

aboute an bundzed and twentye.) Demen & betheen, the fcripture muft nedes baue ben fulfplied, whych the holp gooff thosowe the mouthe of Dauid fpate befoge of Judas, and mbi.b * which was groc to them that toke Jelus. + Hoz he was nombred with vs, and bad ob tavned felowfypin this ministracion. Ind the fame bath now policifed a plat of groud myth the rewarde of iniquitie: and when he sauntila was * hanged, he burft afonder in the mpd-

users, tou. Deg, and all bys bowels quiched out. And it is knowen buto all the inhabiters of Terufa lem:in fo much that the fame felde is called intheyamother tonge, Acheldama, that is to fave, the bloude felde.

fozitis wapiten in the boke of Blalmes: #Bfalfif.f the habitation be bopde, and no man be *policy. a. dwellpinge therin: * and hys Bothonipche D let another take. Wherfore of thele me which haue companyed with be (all the tyme that the Lorde Jefus had all hos connectacion as monge bs, begynnynge at the baptyme of 3hon, buto plame dave that he was taken po from bs) must one be orderned, to be a wythes wyth be of hys refurrection.

And they apointed two, Joseph which is called Barlabas (whole friname was Juftus) and Wathias. And when they prayed *ipartbill thep lapde: thou Lozde, which *knowell the pertes of al me, hewe whether of thele two thou halt chofen: that he mape take the roume of thes ministracion and Apostle byppe, from whyche Judas by transgression feil, p be myght go to hysa wne place . Ind they gane forth they lottes, and y lot fell on Was thias, and he was counted weth the eleuen Apostics. 4

The.ii. Chapter.

The commpage of the holy good. The fermo of Des err before the congregacion at Jerufalem, and the inc creace of the fagthfull.

*Deut.rbi.b La Frig.c

to an ende, they were all wyth one accorde together in one place

beauen, as it had ben the compage of a mpgb tye wonde, and it folled all the house where thep late. Ind there appeared unto them clo nen tonges,lyke asthey had ben offper, and *actes. His. e it fate byon ech one of thein. *and thep were allfylicd wyth the holygooff, and began to fpeake wyth other tonges, euen as the lame

fprete gaue them btteraunce.

Eher were dwelling at Jerulale, Jewes, benoute men, out of enery nacion of the that are under heauen. When thes was nopled aboute, the multitude came together, were altonped , because that euery man berbethe fpeake with his awne langage. Thep won-Dedall, and maruepled, fapenge amoge the

felnes: behold, are not al thefe which fpeake, \$ of Galile: Andhow beare we enery man his owne tonge, wherein we were boine! parthe ans, and Wedesand Elamites, and theinha biters of Delopotamia, and of Jurp, and of Capadocia, of Donthus and Alia, Phipgia and pamphilia, of Empte, and of the parties of Lybia whyche is befpbe Sezen, and Atraungers of Rome, Jewes and *1020= felites. Seckes and Arabians: we have berd *mar.rout.b them fpeake in oure owne tonges the greate worker of God. I They wereall amako, and wondred, lavenge one to another: what meaneth thys: Dther mocked, favenge: thefe men are full of ne we wone.

H But Deter Geppedforth with felent and lyft bp hys boyce, and fard onto them: Pemen of Jewipe, and all pe that dwell at Terulalem:be this knowe butopou, & with poure eares heare my wordes. Hoz thele are not dronken, as pe suppose, fepngettis but p thy de pourc of the daye. But thy sit that which was fpoken by the Prophete Johel, Andit halbe in the laft dayes, layth God:of my fpicte I well poure out boon all fethe. * And pour fonnes and pour daughters thal *30bn.d.g prophefoe, and poure ponge menthall fe bys tions, and yourc oldementhall dreame oreas

mes. And on my feruauntes, gon my bande mapdens I well poure out of my fpiete in those dayes, and they wall prophetye. And * I well theme wondersin beauen aboue, *matroit.e and tokensin the earth beneth, bloude & fpie garespie. f. and the baponre offmose. The Sonne Gall be turned into darknes, and the Moone into blonde before that great and notable daye of

the Lorde come. Andit hall come to palle , *ITOMA.F.E that * who for uer mall call on the name of the Lorde, Galbe faued. F

A pe men of Ilrael, heare thele wordes: Jelus of Magaretha man apzoned of Goda: monge pou wyth myzacles, wonders & fygnes, whyche God dpd by hyminthe myddes of pou (as ye pour felues knowe) bym bane petaken by the handes of unryghteons perfones, after he was delpuered by the determi nate couleland forkno wlege of God, a haue crucifyed and flapne bym: whome God hath tapico bu, and looked plozomes of deeth, be= caufe it was onpolible, that he thuld be hol Deofit for Dambipeakethofbym. * Afore *palpois bande I fam God almayes beforeme for he is on my ryghte bande, that I chulde not be moued. Therfoze bpd mp berte reiopce, amp tonge wasglad. Wozeouer, alfo mp fielige fal reft inbope, becaufe thou wpit not leaue my foule in bel, netber wilt thou fuffer thine holy to le corrupcion. Thou halt the wed me the wayes of lpfe, thou halte make me full of tope wyth top countenaunce. H

De menand bethen, let me frelpfpeake buto you of the patriarke Danid: * for be isboth

The Epystle

The Epille of

the Apolite Baynet Baul to the Romayns.

E The fpall Chapter.

(Banibectareth bes loue to water the kiomap: nes, themeth what the esofeth is with the frute thereof, and rebuileth the bradiques of the



*Den mille *whychte had prompledatore by hys 10:0. sacrotice phetesin the holy feriptures of bys fonne,

on whych was bogner m(onto bem) +ofthe feed of *Mat.i.s

#Sets.fr.b

Zeln Chrift: H To all pouthat be at Bome, beloned of *1.co;4.s God and lapntes by electron. * Grace be w Bala.i.a. pon and peace from God oure father, a from

Dauid after the flelibe:and bath bene decla:

red to be the fonne of God wower, after p fprete that lanctifpeth, lence the tyme that

Jefus Chaift oure Lorde cole agapne frome Deeth the whome we have receaued grace &

Apoffledpp, that obedienc myght be geue

bitothe faythen hys name amonge all bea-

then, of whole nombre you be, the electe of

the Lorde Jefus Chrift.

Appit Bereip Jehakemp God thozow Je fus Chapfte for you all, that youre farth is Spoken of in all the worlde. Hor God is my *30bu.iif.e. wptnes (whome 3 fceue. * wpth mp fpiete inthe Gofpell of bps fonne) that worthoute ceafpinge I make mencyon of you prayinge alwayes in my pragers, that by fome mea ne, at the last (one tyme of other) aprofpes rousioznep (by the wol of God) myant fortune me , tocome bnto pou. floz 3longe to le pon, that I myght belto we among you

fome forzitual grete, to freigth you withal that is, that I mpoht baue confolarpon together weth you, through the comme farth

whychboth yeard 3 baue.

I woldethat pe fould knowe (brethren) how that I have often trines purpoled to come buto you but baue bene let bitherto, *acc.prbi.b to baue fome fruteallo amoge pou, as amog other ofthe Gerple. Jam better both to the Grekesand to the bugrekes, to the learned and to the bulearned. So that (as mothe as inmeis) Jam redp to preach the Golpell to ponthat areat Romealfo. * for Jam not *Eccl.tif.c. albamed of the Golpell of Chapit , becaufe # 1. 207.1.c. it is the nower of God unto faluacióto enerp one that beleueth, to the Jewefpift, a allo to. the Gentple.

For by it is the reghte welles of God openeder from fayth to fayth. Asit is writte

*the tuft hall lyuc by fayth.

For the weath of God apeareth from hea Bebie.r.g uen agapuit all bugodipues and buryghtewelnes ofmen, which withholde the tructh in bnepghtewelnes:lepnge * that it whych * act. rbit.t mave be knowen of God, is many felt amog them because God bath thewed it buto the. *forbysinupliblethinges(pis tolape his *adeniile eternall power and godhed are fene, foz as mochasthep are understande the wor + 10 cal. fig. a kestrom the creacion of the worlde: \$00 that they are wythout excuse because that when they knewe God, they glozifyed hym not as God, nether were thanckfull but wered full of vanities in they? imaginacions, *and thep; folph bert was bipnoed. When + Den. roill.e they counted them felues wyfe, they became fooles * and turned the glozy of the immoz + 13 fal.cbf.c. tal God, bnto an pmage, made not onely af Jere. i.e. terthe ipmilitude of a mortal man: but allo ofbpides, foure foted beattes & ofcreping *ege pund beattes. Wherfore, God gaue the by, to un= clenes, thosow the lattes of their awne hartes to defple their awne bodpes amonge the felues: which chaunged hys truthe foza lye, and worthpoped and ferued the thingesthat bemade, moze then hom that made them, which is to be prayled for cuer. Amen. where fore, God gauethem bp bnto Chamcfulllufes: * Rozeuen their wemen byd chaunge *Leui,rbid.c the naturall plein to that whych is agapuft nature. Indlykemple alfothe men, lefte the natural bleofthe woman, and baet in their luftes one wyth another, * men wyth men wrought fplthpnes, and receaued to the fcluesthe rewarde of thep? erroure, agit was accordpinge.

And as they regarded not to knowe 300 * euen to God belpucred them by buto a *2a.bu.f. lewdempnde, that thep could do those thynges whych were not comip, bepng full of all buryghteouinelle, fornicacpon, wycheonis, courteonines, malycpoulines, full of enure

¥ Sbac. La. Balatit. b

*Icu.tbill.c.

that

*Philip.1, a.

To the Romaynes.

murther, debate, difepte, enell condicioned. whysperers, backbyters, haters of God, dif-Dapufull, proude, boallers, bipngers bp of euell thonges, bilobebient to father and mother, wethout bnderftandenge, couenaunte breakers, volouinge, trucebreakers, bumer cyfull Whyche men, though they knewe, the ve tyghteouines ofgod, or (conformant) home p they whych comingt fuch thenges are woz-* thy of deeth, not only-wither that) do the fame on *but alfo-mether whech have pleafure in them *Dicc. bu.a that do them.

CEhe.ff. Chapter. Che rebubeth the Armes, mbpch as touchpage tonne are ighe che Beathen.

*Cat.bila W.F to.Me. pi. b

Bertoze art thou inerculable. D mā, who former thou be po a fud geft. Ho; in plame wherin thou tudgelt another + thou conbenelt the felfe. foz thou that iudgelf,

doeft cuen the fame felfe thynges. But we are fure, that the indgement of Godis accozdynge to the trueth, agapuft them whoch co myt fach thynges. Ebynkelt thou thys. D thou man that wogelf them whych do fuche thynges, and doeft even the berpe fame the felfe, that thou halt efcape the indgement of God! Ether delppleft thou the ryches of his goodnes, and pacience and longe fufferauce. not kno wynge *that the kyngdome of God

Aces, chi.g. leadeth the to repentaunce *Elap. FIT.D

Wut thou after the ftubberneffe, and berte that can not repente, heapest buto the felfe weath agapnst the daye of bengeaunce, whe halbe opened the ryghteous indgemente of *mat. rbi. o God, * whych wyl rewarde euery magrac cordynge to his dedes: that is to lape, praple honoure and immortalite, to them whychco tinucin good doynge, and feke immortalite But bnto the that are rebelles, and that do not obeyethe tructh, but folowe bnryghteonines, hall come indignacion and weath, tribulacionand anguythe boon the foule of cuery man that dothenell of the Jewefpaft, and also of the Gentple. To enery manthat both good, hallcome papic, and honoute, and peace, to the Jewe fyalt, and allo to the *il.par.rir.c Gentpl.ffor*theris no respecte of persons, with god. for wholoener hath fynned with ontlame, chall also perp the wythout lawe. Ind as many as baue fpnnedin the lawe, Chal' zindged by the lame. Hozinthe lyghte of God, they * are not ryghtcous whyche heare the lawe: but the doers of y lawe hall be inflifged. Hoz whan the Gentyls whyche haue not the law, to of nature the then-ges contepned in the lawe: the thep hauping not the lawe, are a lawe buto them selves,

> in they bettes: whyle they confcience beareth wytnes buto them, Fallo thep; though

> tes, acculpage one another oz erculpage , at

the daye * when the Lorde Chall indge the fecretes of men by Jeins Ehrift, accordying to * sat. Frb. e

my Golpell.

Beholde, * thou art called a Jewe, and trufteft in the lawe, and makelt the boaft of God, and knowell hys topl, and alowell the thynges that be excellet, and arte infourmed by the lawe: and belevelt that thou the felfe artaguyde of the bignd, a lyght of the which are in barchnes, an informer of them whych lacke diferecion, a teacher of the polearned, which hall penfample of knowlege, & of the trueth by the law. Thou therfore whych tea cheft another, teacheft not thy felfe. * Chou * mat. bo.c. preacheft, a man Gulde not fteale : petthou Ditealeft. Thou that fageff, a ma Guld not co mytabuontry, breakelt wedlocke. Chou ab borrelt ymages, and pet robbeft God of bys honoure. Thou that makelt the boatt of the lawe, tho zow breakpnge the lawe difonou reft God. for the name of Godis enell fpohen of amonge the Getpls, thotome pon *as +61 itis wiptten.

Ffor arcumcilion verely anableth, of the thou kepe the law. 25ut pf thou be a breaker of the lawe, the circumcilion is turned to on circumcilion. Therfoze, pf the bncirciciled kepe proght thynges cotayned in the lawe. hall not bys uncircumcition be counted for circumction: And thall not uncircumction whychis by nature (pfit kepe plawe) iudge the, whych beginge under the letter and circu tumcition , boeft tranfgreffe the lawe: De is nota Jewe, which is a Jewe outwarde. Re ther is it circumcition, which is out warde in the fleche. But the is a Jewe whyche is by d worthin, and the circumcilion of the herte is tramade b. true circumction, whych confifteth & in y toolouth fpzete, andnot in the letter whose maple is

not of men, but of God .

CEhe.mi.Chapter. De Grintth what preferment the Jewes have, and that both the Jewes and Sentels are buber foure, and are untilged only by the grace of god in chein.

bat prefermet then bath y Jewe ? 4 o) whataduauntageth circumcis fron Surcly verye moch fryzite *150m2. ic.a * because y vnto them were coms

mitted & wordes of God. What then though fome of them dyd not beleue? * thall thep? *il. zim ilb bubeleue make the promes of Sod without 130bnile effecte! God fozbyd+ Let God be true, and sota mot. b * eucry mana lpar, afit is wiptten: + ythou totalita myghtelt be inflifted in thy fayinges, and

ouerconie, when thou art indged. or Wut pf oure bnrighte weines make 9 20 rpatteweines of God moze ercellent: what

hall we laye! Is God bneighteous, whiche taketh begeaunce : I fpeabe after the maner of me: Bob fozbyd. Koz how then fall God tudge the worlde : Rog pf the trueth of God appeare more excellent thorow my lee, buto bispiaple, why am I bence forthiudged as

Db. b. afpnuer!

Cie.ffible

whiche theme the bede of the lawe wiptten

Actes.r.c Ephe.bi.b

Collo.til.b

3jacob.f.b

The Epittle,

then Jape. Woreover, prepare me lodginge for I trust that thorowe the helpe of poure prayers, I halbe genen onto you. Thet satisfies the , Epaphias my felowe present in Christ Jesu, Watens, Iristarens, Demas, Lucas, my belpers. The grace of our e Lorde Jesu Christ be with your sprees. Amen.

Chent from Rome by Ouclimusa fecuaunt.

The Epiltle of laynct

Paul the Apostie onto the Bebrues.

CEhefpilt Chapter. A

E howe Gob dealt loupngip woth them of the aids tyme in lendpage them des prophetes, but mother more mercy hat'd be dewed by in that he lent be desonate conne. Of the mooth exciling glory of Actus Chill, wheeh in all thenges is that to her father.

Colle.f.c

Do in time past diversly and many wayes, spake unto the fathers by Prophetes: but in these last dayes be hath spoken unto us by his awne some, who he hath made hepre of all thynges* by whoalso

the bigghtnes of hys glory, and the very pmage of his lublance rulynge all thynges with the words of hys power, hath by hys awne person pourged oure synnes, and sytteth on the ryghthande of the maie sye on hye beynge so moche more excellent then the aungels, as he hath by inheritaunce obtey ned a more excellent name then they.

Is ifor unto which of the augels laybe heat
*19cal.d.a. enytyme: * Thou art my lonne, thys daye
acception.
to. us. vo.b. daue I begotten the : And agayne + I wyll
be hysfather, and he halbe my lonne. And
agayne, when he bryngeth in the frift be-fgotten lonne into the worlde, he layth. And
*19ca.redo.a * let all the aungels of God worthippedim.

tipial.cuo.a. And unto the augels he layth: the maketh hys aungels fretes, and hys minyfres a flamine of tyre. But unto the fonne he layth the lal.fib.b. * Thy feate (D God) that be for ever and

euer. The scepter of thy kingdome is a ryght scepter. Thou hast loned ryghtewelnes, and hated iniquyte. Wherfore, Sod, enethy Sod hath anounted the with the ople of gladnes about thy felowes.

*And thou Loide in f beginninge halt E laybe f foundacyon of the erth. And the beauens are the workes of the handes. They hall perplipe, but thou endured, and they all hall were olde allo as doth a garment: as a vedure thalt thou chaunge them, a they halbe chaunged. But thou artenet the lame and thy yeres that not faple. Lanto which

of paungels layde heat enp tome: * Syton * pala.
my ryght hande, tyli I make thyne enemyes Leoing,
the fote fiole! Are they not all minuftringe
fpretes, that are fent to minufter, for they
takes whych that be beyres of faluacyon!

CEbe.ij. Chapter.

The erhotteth be to beobrotent bato the newe lawe where their hath green be and not to be exercise at the informete eleve begree of Christ because it was necessary that for ours lakes be butberate to the an humble state upo hem, that be meght be lette buto hes bestiere.



herfoze, we ought to gene a the moze ernell hede to the thynges that are spoke bnto vs, scall at any tyme we perplike. Kozyf the wozde whych was spoken by aungells was stedfast: Ind ene

ry transgresson and disobedience receased ainstrecompice of rewards, howe shall we eleaps, of we despyle so great saluacyon, whych at the sych began to be preached of the Loide himselfs, and was confyrmed but to be wards, by them that heardest! * God * wards, bearings wythes thereo, both with signes and wonders also and with openes myratices, agrees of the holy goosts, accordings to hys a wne wyll:

Ho; onto the augels bath be not fubdued the worlde to come, wherof we fpeake, but one macertayne place mytnelled , fapinge, * what is man : that thou art mynofull of * Platbina him! Dathe forme of man, that thou brittelt 25 bpm! Thou madeft bpm a lytic lower then the augels: thou halt crowned him with honout aglozy, and * half fet hym aboue the *pratoms workes of thy handes. Thou haft put all Lco. ra. shynges in fubiccepo under his fete. In that be put all thonges buder bom , he lefte nothinge that is not put bnder him. Aeuertheleffe, we fe not pet all thinges fubdued bito bym : but bym that was made leffe then the anngels, we fe that it was Jefus, whech is crowned with glore and honour for the fufferpage of death: that he by the grace of God, Guide tall of deeth for all men.

Morit became him, for who are all then of ges and by who are all thenges (after that be had brought many fonnes but o glory) that he hulde make the Lord of their faluation perfects thoroweal diceyons. For both he that fanctifeeth and they where are fanctifeed, are all of one. For which causes sake he is not a hamed to call them brethren, fapinge: I will declare the name unto my brethren, in the impodes of the congrega. *Diarrille cyon will I prapse the. And agapne: I will put my trust in him. And agapne: beholde, here am I and the children who so do bath accuen me.

Rozasmoche then as f chplozen are partetakers officfipe and bloud, be alfo bim fel-

felyat-

To the Hebrucs. Fo.lrrrbii.

of felykewple toke parte with them that (thorows deeth) he myght expell hym that bad load dyppe oner deeth, that isto fape pocuyll, and that he myght delpuer the, which thorowe feare of deeth were all thepre ipfe tome fubdued buto bondage . foz he in no place taketh on him the aungels: but the feed of Abraham taketh he on hym. Wherfore in all thyinges it became bym to be made tyke unto his beetheen, y he myght be mercyfull. and a faythfull bye Prefe in all thyinges concernyinge God, for to pourge the peoples fynnes. Hog in that it fortuned hym felfeto betempted, heisable to fucher the alfothat are tempted.

> Cebe.in. Chapter. The requirect bis to be obebpent bute the tooide of Chailt, which is more morth then f ceremoniall lawe of moles. The punpfpement of fuche as will nebes barben their hartes.

berfore holy brethre, partakers of the celetical callynge confeder the ambasiadour and the preste of our eprofession Christ Jelus, howe y he is farthfull butohym

pout him in the offece, even as was a)oles in all hyshouse. Hoz loke howe moche ho= nourche (phath buplocda house) hath moze then the house it selfe, so moche bonouris be counted worthy of moze then Boles . for enery house is buylded of some man. 28ut be porderned allthonges is God. And Woles verely was farthfull mall hyshonfe, asa inputfice, to beare witnes of those thyinges whych were to be spoken afterwarde . But Chaift as a fonne, hathrule ouer the houfe, whose house are we, pf we holde falt theco= *Ixcma.b.a. fydence and * the recopfyinge of that hope, unto the ende.

Wherfore (as the holy good fayth:) to dape pfye mpll heare hys boyce, harden not pourc hertes, asin the prouokpage, in 15 the dape of temptacpon in the woldernes, where poure fathers tepted me , proned me, and lawemy workes. rl. yeare. Wherfore 3 was arcued with y generacyon, and layde: They do all wave erre in their hertes: they verely have not knowen my waves, for I fware in my weath:they fhall not enterinto mpreit: Take hede beethee, left at anyetpme ther beinampe of poua frowarde berte fub= iect buto bubelefe, phe chalde departe from the lyupnge God: but erhozte pe one another dayly, whyleit is called to daye lefteny of you were harde harted thosowe the de= ceptfulnelle offpnne.

me are made partetakers of Chaft, pf we kepe fure (buto the ende) the begynnynge of the lubitace, fo longe asit is layde: to daye pf pe woll heare hos boyce, harden not pourchertes, as in the prouokyinge, for fome when they hearde, byd prouoke : howe beit not all y came out of Egypt by 3)oleg.

But w who washe defplapled. rl. peares! Washe not defuleafed with them that had franco, whole carkales were ouerthrowen in the defert ! To whom fware be that thep Gulde not enterinto his reft, but onto them that were not obediet. Ind we fe, that they coulde not enter in, because of unbelefe.

CEhe,inj.Chapter.

C She Sabboth o; ren of the Christen:punphement of bubeleuersithe nature of the wojde of Sod.

Et ba feare therfoze, left enp of 3 at anye tyme to haue bene difapopnted. for buto bsisit declared, as well as buto them. But it proffeted not the that they bearde the worde : because they whych hearde it, coupled it not with farth. Hoz we which have beleved, do enter into his reft, as he lapde. Eue as I haue fwozne i mp wzath: they hall not enter into my reft. And that spake he verely longe after that the workes were made, and the foundacyo of the worlde lapde. Ho, he spake in a certapne place of the feuenth dape, on thes wele. * and God ded reft the feuenth daye from all hys workes. And inthys place agaphe: Thep hall not enter into my reft.

Sepngetherfore it foloweth , that fome 35 must enter therinto, and they (to whom it was first preached) entred not therin for on belefes fake, he appopntetha certapne dage after lo longe a tyme la ginge in Dauid (as it is rehearled) this daye pfpe well heare bys boyce, harden not your hertes. Foz pf Joine had genethem reft, then wolde he not afterwarde haue fpoken ofanother daye. There remayneth therfore pet arest to the people of God. How he that is entred into hys relt hather ccalcuallo from his awne workes, ---

as God dyd from hys.

Let be Gudy thereoze to entre into that of telt , left eny man fall after the fame enfam= ple of unbelefe. Hoz the worde of God is quycke, and myghty in operacion, and tharper then eny two edged fwearde : & entreth through, cuen bnto the dividpngea fonder of the foule and the fpicte, and of the forntes and the mary: and is a difcerner of y thoughtes and of the intentes of the herte : nethet is ther eny creature that is not manifelt in the fpght of him: 28ut all thinges are naked and open bnto the eyes of him, of whom we fpeake.

Sepnge then, that we have a great bpe D preft whichis entred into beauen (cuen Jefus the fonne of God) let be holde the profelly 0,30 (of oure hope) for we baue not an bye prefe, which cannot baue copalipon on oure infirmites:but * was in all poyntes temp= * 1961119.9.5 ted, lykeas we are: but yet with out fpune. Let bs therfore go boldely buto the * feate *ero. rrb.b. of grace,

*Bent.if.s.

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The

Geneva Bible

Translated by

William Whittingham
Anthony Gilby
John Calvin
John Knox
and others.

The first English Bible printed in Roman text font with verse numbers.

THE GENEVA BIBLE OF 1560

THE FIRST ENGLISH BIBLE WITH VERSE NUMBERS

Queen Mary I ("Bloody Mary") was an ardent Roman Catholic advocate who took brutal action against those who were sympathetic to the Protestant Reformation and those who produced or possessed Bibles in the English language. During her reign (1553-1558) almost 300 persons were burned at the stake solely for their contrary religious persuasions (including John Rogers, Thomas Cranmer, Hugh Latimer, etc.).

Hundreds of Christians escaped the Marian persecution by leaving England and going into exile on the European Continent. Many of them congregated in Geneva, finding a safe haven under the protection of John Calvin and Theodore Beza who were leaders in the Protestant community located there. Geneva was a center for biblical and theological scholarship. Robert Estienne's Greek New Testament (1551) and at least 22 editions of French Bibles were published in Geneva in the 1550's. The scholars in Geneva determined that a more accurate English Bible was needed.

William Whittingham, John Calvin's brother-in-law, was in charge of the translation of the New Testament, printed in Geneva June 10, 1557 with a sixteen page preface letter from John Calvin regarding "Christ is the end of the Lawe." Anthony Gilby headed a committee of scholars in preparation of the first English Old Testament translated entirely from the original Hebrew. With slight revisions of the New Testament, the entire Bible was printed by Rowland Hall in Geneva April 10, 1560, and henceforth known as "The Geneva Bible."

This new continental English Bible was entitled, *The Bible and Holy Scriptvres conteyned in the Olde and Newe Testament. Translated according to the Ebrue and Greke, and conferred With the best translations in divers languages. With moste profitable annotations vpon all the hard places, and other things of great importance as may appeare in the Epistle to the Reader.*

Due to a passage in Genesis 3:7, describing the clothing that Adam and Eve fashioned after their sin in the Garden of Eden as "breeches" (an antiquated form of "britches"), the Geneva Bible has long been referred to as

the "Breeches Bible" (even though the Wycliffite translation had used the same word previously).

The Geneva Bible was quite innovative. It was the first English Bible to add verse numbers. (No readers had previously referenced a single verse such as John 3:16.) It was the first English Bible to be printed in Roman typeface instead of the Gothic blackletter typeface, employing italic text to indicate interpolated words not in the original languages. Chapters had introductory summaries, and there was an abundance of cross-references to parallel scriptures, indices, dictionaries, maps, woodcut illustrations, informative tables, etc. Perhaps the foremost innovation was the insertion of extensive (over 300,000 words) marginal annotations providing interpretive commentary on the text. Many comments were polemical and critical of the institutional church. They were also theologically biased towards a Calvinist perspective. These notes are the basis of identifying the Geneva Bible as the first English "study Bible." They served to promote popular interest in the Geneva Bible for almost 100 years, but also served to precipitate its demise by the adverse reaction of the Anglican bishops requesting King James I to authorize a new translation (KJB) which superseded it.

The Geneva Bible became the Bible of choice for almost 100 years among English speaking Christians. Between 1560 and 1644 at least 144 editions of this Bible were published. This is the Bible that is quoted extensively in the works of Shakespeare, and by John Milton and John Bunyan. A copy of this Bible is reported to have been brought to America on the Mayflower in 1620. Many American colonists, who were fleeing the religious oppression of the Church of England, wanted nothing to do with the King James Bible of the Anglican Church and clung to their attachment to the Geneva Bible. The Geneva Bible has been called "The Bible of the Protestant Reformation," "The Calvinist Bible," "The Puritan Bible," and "The Pilgrims' Bible."

As Scottish reformer, John Knox, participated in the translation, the Geneva Bible was the first Bible printed in Scotland, and long remained popular in that country. In fact, a law was passed in 1579 requiring every household of sufficient means to purchase a copy.

Sample pages from the 1560 first edition Geneva Bible are increased from the original size, whereas sample pages from the first blackletter folio edition of 1578 have been reduced from their original size.

THE BIBLE

HOLY SCRIPTVRES

CONTETNEDIN

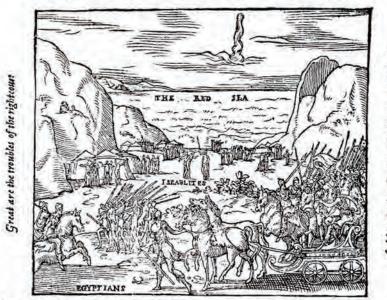
THE OLDE AND NEWE

Testament.

TRANSLATED ACCORding to the Ebrue and Greke, and conferred With the best translations in divers languages.

WITH MOSTE PROFITABLE ANNOTAtions upon all the hard places, and other things of great importance as may appeare in the Epistle to the Reader.

FEARETENOT, STAND STIL, AND BEHOLDE the faluacion of the Lord, which he wilfnewe to you this day. Exad. 14,13.



THE LORD SHAL FIGHT FOR TOV: THEREFORE holde you your peace, Exod. 14, vers.14.

AT GENEVA
PRINTED BY ROVLAND HALL.
M. D. L X.

NEWE TESTAMENT OF OVR LORD

IESUS CHRIST,

Conferred diligently with the Greke, and best approued translacions in diuers languages.

EXOD. XIII, VER. XIII.

bolde the faluacion of the Lord, which he wil shewe to you this day.



but the Lord delinereth them out of all, Pfal.34,19.

THE LORD SHAL FIGHT FOR YOU:

AT GENEVA.

TRINTED BY ROVLAND HALL

M. D. LX.

This worde tidinges , and is taken here for the florie

which contciful mestage of the comming of the Some

THE HOLY GOSPEL

of Iefus Christ, baccording to Matthewe.

THE ARGUMENT.

of God promi M I'm historie written by Mutilie we, Mirke, Luke, and I ohn, the Spirit of God fo governed their b Charis, wri hear s, that although they were foure in nober, yet in effect and purpose they so consent, as though ten and taught the whole had bene composed by any one of them . And albeit in file and maner of writing they by Matthewe. be divers, and fometime one writeth more largely that which the other doeth abbridge: nevertheles in matter and argument they all tende to one end: which is, to publish to the worlde the fanour of God towarde mankinde through Christ Lesus, whome the Father hathe given as a pledge of his mercie & louc. And for this cause they intitle their storie, Gospel, which signifieth good tidings, for asmuche as God hathe performed in dede that which the failers hoped for . So that hereby we are admonished to for fike the worlde, and the vanities thereof, and with moste affectioned hears embrace this incomparable treasure frely offred onto vs : for there is no loye nor confolicion, no peace nor quietnes, no felicitie nor faluacion, but in Lesso Christ, who is the very substance of this Goffel, and in whome all the promiles are yea, and amen . And therefore under this worde is conteined the whole News testament but communely we we this name for the historie, which the foure Euangelists write, conteining Christs coming in the flesh, his death and resurrection, which is the perfice samme of our salnation. Matthewe, Marke, and Luke are more copious in describing his life and death: but John more laboureth to fet forthe his doctrine, wherein bothe Christs office, and also the vertue of his death and refurrection more fully appeare for without thus to know that Christ was borne, dead or rifen againe, Shalde nothing profite rs. The which thing not withflanding that the thre first touche partely, as he also sometime intermedieth the historical narration, yet tohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the bodie, and I olm setteth before our eyes the forde. Wherefore the same aptely termeth the Gospel writ by I ohn, the keye which openeth the dore to the understanding of the others : for whosoener doeth knowe the office , vertue and power of Christ , Shal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moste profit. Now as concerning the writers of this bistorie, it is evident that Mutthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to have bene Peters of sciple, and to have planted the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phistion of Antiochia and became P. suls disciple, and fellowe in all his traneils the lined foure score and foure yeres, and was buryed at Constantin ple. Tolm was that Apostle whome the Lord loued, the sonne of Zebedeus, and brother of g Rachab and lansesthe dyed thre score yeres after Christ, and was buryed nere to the Citie of Ephosus.

CHAP. I. . The genealogie of Christ, that is , the Mesi promised to the fathers, 18 14 ho was conceived by the holy Goft, and borne of the virgine Marie, when she was betrousted unto lofeph. 20 The Angel fatiffieth lofephes minde. at Why he is called lejus, and wherefore Em manuel.

6

Luk. 3,2)-

e This is the reheartal of

the progenie,

according to d So called, for that he ca-

me of the floe

e Thele two a-

fed , because Chrift was e-

fpecially pro-mifed to come of them and their fede, and

herefore

Chrift is fprog 2

*He boke of the genera- 7
ció of 1E s v s c H R 1 sT
the fonne of Dauid, the
fonne of Abraham,

*Abrana *And Isaac begate cob. And Isacob bega-thren. *Abrahá begate Isaac. 9

te Iudas and his brethren.

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

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

Christ com. gate Salmon.

Christ com. gate Salmon.

munely was called the fonne of panid, because the promes was more entdently confirmed vate him. "Gen. 21,2. "Gen. 25,24. "Gen. 29,35. "Gen. 38,27.

I By incestions adulterie, the which shame setteth forthe his great humi-I by incensions admiterie, the which iname jetteth forthe his great humilitie, who made him felf of no reputation, but became a feruant for our faces: yea, a worme and no manathe reproche of men, and contempt of the people, and at length suffeed the accurred death of the crosse. *2. Chron-2,5. sub 4,18.

And Salmon begate Booz of 8 Rachab. Came not onely of 5 Iewes,
And Booz begate Obed of Ruth. And and for them,
Obed begate Iesse.

Obed begate Iesse.

Gentiles, and

And *Icile begate Dauid the King . And for their falua *Dauid the King begate Solomon of her Ruth 4,18. that was the wife of Vrias.

And * Solomon begate Roboam. And Ro & 17.12. boam begate Abia. And Abia begate Afa. 2 Sam.12,24. And Afabegate Iofaphat . And Iofaphat 1. King. 11.43

begate Ioram, And Ioram begate Ozias, h He nath And Ozias begate h Ioatham. And Ioa-omitted thre tham begate Achaz. And Achaz begate maila Azaria. Ezecias.

And * Ezecias begate Manasses. And ke the times Manasses begate Amon. And Amon be- fourtene gene gate Iolias.

11 And *Iosias begate Iacim. And Iacim be & 21,11. gate Iechonias & his brethren about the 1.chro. 3.13. time they were caryed away to Babylon. 2. King. 23.

And after they were caryed away into 1,chro 36.4. Babylon, * Iechonias begate : Salathiel. 2.King 24.6. *And Salathiel begate Zorobabel.

captiuitie, the title royal was appointed vnto him: fo that not with handing that a hey were as sclaues for the space of seventic yeres, ye: by the providence of God the governmence remained in the samilie of David, where it continued to the coming of Christ. "1 Chre 317.exra.31.6 51.

Ruth , being Genriles, figni

1. Sam. 16,1.

2. King. 20,21

2.chro. 36.9.

AA. ii.

The birth of Christ. S.Matthewe. The wifemen.

13 And Zorobabel begate Abiud . And Abiud begate Eliacim. And Eliacim begate

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

15 And Eliud begate Eleazar . And Eleazar 3 begate Marthan. And Matthan begate Ia-

fame, because

the was ma-

ried to a man

of her owne

phet annoin-ted of God to accomplish

office of y re-

gel afterwar-de declared to

fornicatio,beforeflie was be trowthed, wol-

riedto another

nether by ac-

for her fact. Deut 24,1.

p This dreame is wirneffedby

the holie Goft.

and is a kinde of reuelation,

of Gods pro-

Luk .1,38.

Sauiour.

Luk.1,27.

demer.

k Albeit the 16 And Iacob begate Ioseph, the housband their kinred of Marie, k of whome was borne 1E s V s, by the male-kind: yet this linage of Ma-rie iscoprehen ded vnder the that is called 1 Christ. So all the generaciós from Abraham to

Dauid, are fourtene generacions. And from Dauid vntil they were caryed away into Babylon, fourtene generacions : and after they were caryed away into Babylon vntil Christ, fourtene generacions.

focke & tribe.

1 Who is the
true King.
Prieft, and Pro 18 Now the byrth of 1 E s v s Christ was 7 thus, When as his mother Marie was * betrowthed to Ioseph, m before they came together, she was founde " with childe of 8

the holie Gott.

m Before he 19 toke her ho-me to him n As the An-Then Ioseph her housband being a iuft man, and not willing to * make her a publike example, was minded to put her

away fecretly.

o Vpright and 20 But whiles he thought these things, be-fearing God,& therefore suf-peating f she had comitted a some of Dauid, sear not to take Marie 9 Sonne of Dauid, feare not to take Marie for thy wife : for that which is conceived to in her, is of the holie Goft.

de nether re-teine her, w by the Law shulde be ma-And the that bring forthe a fonne, and 11 thou shalt * call his name r 1 E s v s : for he thal *faue his people from their finnes.

eufing her put 22 her to fhame And all this was done that it might be fulfilled, which was spoken of the Lord by

the Propher, laying,

and that beare a fonne, and they that call his name Emmanuel, which is by interpretacion, God with vs.

Nom. 12,6. q This name putteth him in 24 remembrance did as the Angel of the Lord had inioy-

ned him, and toke his wife.

But he knewe her not, til she had broght r That is, a forthe her i first borne sonne, and he called

AET.4,12. his name IESVS. phil. 2,10.

154.7,14. **Ifa.7.14.*
**Or, then. f God is loyned with vs by the meanes of Iesus' Christ, who is bothe God and man. t Christ is here called the first borne, because she had neuer none before, and not in respect of any she had after. Nether yet docth this worde (til) import alwayes a time following: wherein the contract may be affirmed, as our Sauiour, saying, that he wil be present with his disciples, til the end of the worlde, meaneth not, that after this worlde he wil not be with them. not be with them.

CHAP. II.

The time and place of Christs birth. 11 The Wifemen offer their presents. 14 Christ fleeth into Egypt. 16 The yong children are flaine. 33 lofeph turneth into Galile.

Hen * I E s v s then was borne at Luk. 2,6. Beth-lehe in Ludez, in the dayes A For there is another Beth-ichem in the tribe of Zebulun.

of Herode the King, beholde, there came bWisemen from the East to Ierusalem,

Saying, Where is the King of the Iewes Perhans and that is botne? for we have fene his farre gue fignife in the East, and are come d to worship him. Philosophers, prichts, or a-When King Herode heard this, he was aronomers, &

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

And they said vnto him, At Beth-lehem

e And they faid vnto him, At Beth-Ichem to fet forth y in Iudea: for so it is written by the Pro- Kings honour, who mey work the beat de did not es-

*And thou Beth-lehem in the land of Iu- d Which was da, art not the least among the Princes of a declaration of that reuers-Juda: for our of thee shal come the gouer- ce, which the nour that shal fede my people Israel.

Then Herode princly called the Wife- Christ. men, and diligently inquired of them the well tell of time of the flarre that appeared,

And fort them to Bash labors (Sving rals bur when

And fent them to Beth-lehem, faying, they thatle Go, and fearche diligently for the babe: profess his a and when ye have founde him, bring me him his due worde againe, that I may come also, and worde againe, that I may come also, and worthip him.

So when they had heard the King, they Micah s.z. departed : and lo, the B starre which they john 7.42. had sene in the East, went before them, ril f An euil con it came, and stode over the place where the burning fyre

And when they fawe the starre, they reioyced with an exceading great ioye,

And went into the house, and "founde the babe with Marie his mother, and fel thing, to the downe, and worshipped him, and opened the teves. their treasures, and presented vnto him for fewer gifies, heuen golde, and incenfe, and myr- maner

*Beholde, a virgine shalbe with childe, 12 And after they were warned of God in a dreame, that they shulde i not go againe therefore they to Herode, they returned into their coun-witch was most precious

trey another way.

Then Ioseph, being raised from slepe, 13 After their departure, beholde the An- trei, whereof gel of the Lord appeareth to loseph in a them offred. dreame, faying, Arife, & take the babe and his mother, and flee into Egypt, and be there til I bring thee worde; for Herode wil feke the babe, to destroye him.

So be are 6 and toke the babe and his findered; or

14 So he arose and toke the babe and his els it oght not mother by night, and departed into E- to be broken,

And was there vnto the death of Herode, k that it might be fulfilled, which was & That which fpoken of the Lord by the * Prophet, wasprefigured by the deline. faying, Out of Egypt haue I called my rance of the Sonne.

onne.

The Herode, seing that he was moc were Christs Church and ked of y Wisemen, was exceading wroth, his bodie, is and fent forthe, & flewe all the male chil- now verified dren that were in Beth-lehem, and in all thed in the the coastes thereof, from two yere olde & Hose u.s. vnder, according to the time which he had I Within diligently fearched out of the Wifemen. after.

b Wifemen, or

de beare vato

ke colde , and Ihrinke bac-

g The flarre before to vin tet thei fhulde tary at Ierufa-lem, and there

Kigs without in their con-

So

Christs brethren.

Chap.I. The fouldiers bribed.17

And go quickely, and tell his disciples holde, he goeth before you into Galile: there we shalfe him: lo, I have tolde you. 15 So they toke the money, & did as they them ; it is to. 8

So they departed quickely from the fepulchre with feare and great droye, & did ronne to bring his disciples worde.

And as they went to tell his disciples, beholde, Icfus alfo met them , faying, God faue you. And they came, and toke him by 17 And when they fawe him, they worship of his death & the fere, and worthipped him.

fraied. Go, and tell my brethren, that thei go into Galile, and there shal they se me.

fome of the watche came into the citie,& thered vnto the hie Prietts all ythings that were done.

22 And thei gathered them together with the Elders, and toke counfel, & gaue large money vnto the fouldiers,

come, se the place where & Lord was laid, 13 Saying, Say, His disciples came by night and stole him away while we slept. that he is rifen from the dead: and be- 14 And if y gouernour heare of this, we wil perfuade him, and faue you harmeles.

> were taught: and this e faying is noised e An extreme among the Iewes vnto this day.

> 16 Then the eleven d'sciples went into the lewes we-Galile, into a mountaine, where Icfus had dired, fo that appointed them.

ped him:but some douted.

to Then faid Iefus vnro them, Be not a- 18 And Iefus came, and fpake vnto them, faying, * All power is given vnto me in Ebr.1.3. heaven, and in earth.

go into Galile, and there mai they ie me. neaden, and meath.

11 Now when they were gone, beholde, 19 * Go therefore, and teache all nacions, Marabit.

Marabit. baptizing them in the Name of the Fa- f Men maie ther, and the Sonne, and the holie Goft,

20 Teaching them to observe all things, arine, but what sever I f have commanded you: & Christians lo, I am with you alway, vntil the s end taught the for of the worlde, Amen.

thei ca nor fe-

y onelie tea-cher and autor of & doctrine. 1:hn 14,16. g By power, grace and ver-tue of the ho-lie Goft.

THE HOLY GOSPEL

of Iefus Christ, according to Marke.

CHAP. I.

a The office dollrine & life of John the Baptifte. 9 Chrift u baptized, 13 And tempted, 14 He preacheth.17 Cal lat he fifters. 23 (brift healeth the man with the uncleane Spirit. 27 New doffrine. 29 He healeth Peters mother in law. 34 The denils knowe him. 41 He clinfish the leper, and health divers others.

He * beginning of the Gospel of Iesus Christ, the Sonne of God:

As it is written in the Prophetes. * Robolds.

prepare thy way before thee.

*The voyce of him that cryeth in wildernes s, Prepare the way of the Lord:
make his paths traight.

*And immediatly the "Spirit driueth link 4,1.
him into the wildernes.

g The Father heareth witnes that Christ

13 And he was there in the wildernes fortic
heareth witnes that Christ

*Iohn did baptize in the wildernes, and d preache the baptisme of amendement of life, for remission of sinnes.

all baptized of him in the river Iordan, confessing their finnes.

Now Iohn was clothed with camels heere, and with a girdle of a skinne about his

I, cometh after me, whose shoes latchet I

8 Trueth it is , I have * baptized you with Ad. 1, 1.6 2, water: but he wil baptize you with the 19.4. holie Goft.

4 * And it came to passe in those dayes, luk.3.22. that I fus came from Nazaret a citie of ichn 1,33 Galile, and was baptized of John in Jor-that he is but

to And affone as "he was come out of the figue, and y it water, John fawe the heavens cloven in thereiver the twaine, and the fholie Gost descending force & veriue.

Prophetes,* Beholde, I vpon him like a doue.

Then there was a voyce from heaven, done for the confirmació of fore thy face, which stall faying, Thou art my beloued a Sonne, in tohn and them that stode by a whome I am well pleased.

Mat. 4, 1.

daics, and was h tempted of Satan: he was is the verie also with the wilde beafts, and the Angels of God, ministred vnto him.

And all the countrey of Iudea, and they of Ierufalem went out vnto him, and were to prison, Iesus came into Galile, preaching persuade vs. y i the Gospel of the kingdome of God,

And faying, The time is fulfilled, and tempted, Ebr. the kingdome of God is at hand : repent Mat.4,12. and beleue the Gospel.

loines: and he did eat" *locustes & wilde honie, "And as he walked by the " sea of Ga- i By & which lile, he sawe Simon, and Andrewe his bro- Gospel he will ther, casting a nette into the sea, (for they one all. were fishers.)

am not worthie to stoup downe, & vnlose. 17 The Iesus said vnto them, Followe me, luk. s. 2. EE.i.

Mat.3,14.

the minifter of

Mat 4.1.

Goft. hChrist wolde them tha

luk.4,14. Mat.4,13.

was mist with frare, bothe be cause of \$ An-gels presence, 9 & also for that ther were not

e He affureth

d Their toye

y Tohn Baptift 1 was the bift He heweth preacher of the Gospel.

Malac.

b In Greke. Angel, or Ambaffadour. 1/2 40,3. luk 3 +. iohn 1,15.

Mat. 3,4. Take awaye all letres , w might hinder Christ to come d He did bo-

the baptize & preache, but 5 prached firft, & after baptireth by Mar, 3,to forthat the ordre is here 6 werted, which thing is com-Scriptures.

Leui 11.22. Mat 3,12. luk 3,16. 10hi 1,27.

New doctrine.

S.Marke. Iefus came to preache.

to drawe and I will make you to be their shem from per 18 And straight waye they for soke their nettes, and followed him.

> And when he had gone a litle further 39 thence, he sawe I ames the some of Zebedeus, and Iohn is brother, as they were in the shippe, mending their nettes.

20 And anone he called them: and they left their father Zebedeus in the ship with his hyred feruants, and went their way af-

Mat 4.23. luk:4,31.

Mat.7,28.

trine was de-

the fpirit.

So*they entred into Capernaum, and fraight way on the Sabbath daye he entred into the Synagogue and taught.

22 And they were aftonied at his doctrine: *for he taught them as one that had autoritie, and I not as the Scribes.

luk.4.32. 1 Whole doc- 23 And there was in their Synagogue a ma ad, & nothing fauoured of which had an vncleane spirit, & he cryed,

thee,ô Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, even that holie one of God.

thes to the trucch.

Arange thing.

and the other.

Mat. 8.14.

luk:4,32.

m Christwol. 25 And Iesus rebuked him, saying, m Hol-de not suffer the father of de thy peace, and come out of him.

lyes to beare 26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amased, so that they demanded one of another, faying, What n Thei referre the auracle to the kinde of doctrine, & fo marueil at it, as a newe and 28 thing is this? what " new doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him.

And immediatly his fame spred abroad throughout all the region bordering on

Galile.

fider the pow-er of Christ, who is the au-tor of the one And affone as they were come out of the Synagogue, they entred into the houfe of Simon and Andrewe, with Iames & 2

> And Simonswives mother in law laye ficke of a feuer, and anone they tolde him of her.

> 3r And he came & toke her by the hand, & lift her vp, and the fewer for foke her by & by, and the ministred vnto them.

> 32 And when even was come, and the funne was downe, they broght to him all that were difeafed, and them that were poffeffed with deuils.

> 33 And the whole citie was gathered together at the dore.

34 And he healed manie that were ficke of divers difeafes: and he cast out manie deuils, & o suffred not the deuils to fay that 6

witneffes to preache hims.

Panle was of finded that y befored and went out into a folifinded that y before and went out into a folifinded that y before and there praised. re day I esus arose and went out into a solitarie place, and there praied.

36 And Simon, and thei that were with him, followed after him.

And when they had founde him, they faid vnto him, All men feke for thee.

and I wil make you to be k fishers of men. 38 Then he faid vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose.

> And he preached in their Synagogues, throughout all Galile, and cast the deuils

40 T'And there came a leper to him, bese- Mat.s... ching him, and kneled downe vnto him, & luk s.12. faid to him, If thou wilt, thou canst make me cleane.

41 And Iefus had compassion, and put forthe his hand, and touched him, and faid to him, I wil: be thou cleane.

42 And assone as he had spoken, immediatly the leprofie departed from him, and he was made cleane.

43 And after he had given him a streict P commandement, he fent him awaye for- p Forbidding thewith.

24 Saying, Ah, what have we to do with 44 And faid vnto him, Se thou fay nothing fe as yet his to anie man, but get thee hence, & flowe come to be thy felf to the Priest, and offer for thy Leti. 14.4. clenting thofe things , which Mofes com- q It belinged manded, for a restimonial vnto them.

> 45 But when he was departed, he beganne were healed of to tel manie things, and to publish the Luk s.ss. matter: fo that Iefus colde no more o- r To rake all penly enter into the citie, but was with- fe from them, out in defert places: and they came to them of ingrahim from euerie quarter.

3 He healeth the man of the palfie. 5 He forgineth finnes, that he thuide 14 Hecadleth Leui the customer. 16 He eateth with have bene thronged. finners. 18 He excuseth bis disciples, as touching fasting, and keping the Sabbath daye.

Fter * a fewe dayes, he entred into Mat. 9,1. Capernaum againe, and it was noy- luk. 1,18. fed that he was in the a house.

And anone, manie gathered together, in remaine. fo muche that the places about the dore colde not receiue anie more: and he preached the worde vnto them.

And there came vnto him, that broght one ficke of the palfie, borne of foure

And because they colde not come nere vnto him for the multitude, they vncouered the rofe of the house where he was: and when they had broken it open, thei let downe the bed, wherein the ficke of the palfie laye.

Now when Ielus fawe their faith, he faid to the ficke of the palfie, Sonne, thy b fin - b By thefe nes are forgiuen thee.

And there were certeine of the Scribes, he was fent of fitting there, and reasoning in their he-

Why doeth this man speake suche blasphemies? * who can forgiue finnes , but lob.14.4. God onelie?

And immediatly when Iesus perceived in his spirit, that thus they thought with the felues, he faid vnto the, Why reason

I The prease

a Where he was wonte to

thewed that autoritie to ta ke away our

ye

oChrist wolde Pythoneffe fhulde teftifie ofhim, Act. 16,18.

Belief & baptisme.

S.Luke. Zacharias is domme.

d Mourning & praying.

Luk :4,36. 14 TFinally, he appeared vnto the elcuen as they d fare together, and reproved them of their vnbelief & hardnes of heart, becau- 18 fe they beleved not them which had fene him, being rifen vp againe.

Mat. 28,19. e As wel Gentile as lewe.

Iohn 12,18.

men the more willingly to receive the Gospel which

Meaning, the

apostles with whome he

was conuer-

b Or of the thing and it 2 may be refer-red ether to

Christ or to the Gospel. and hereby is mer that they

were the mi-

&this comen-

deth the auto

&rine, feing he

the Apostles.

of Antipater. d Read.1.Chr.

was of y hou-

ly cometh of Gods fre mer-

worde figni-fiech,iuftifica-

tions, whereby

fe of Dauid.

received it of 5

as yet was et was not

knowen.

15 And he faid vnto them , * Go ye into all rie creature.

16 He that shal beleue & be baptized, shalbe damned.

A.T. 16.18. b f This gifte b was but for a 17 time to cause And these tokens shal followe the that beleue, In my Name thei shal cast out deuils, and * shal speake with & newe ton- Ad

8 *And shal take away serpents, and if they and diute, as shall drinke any deadlie thing, it shall not Luce saith. hurt them: they stal lay their hads on the Adams. ficke, and they fral recover.

*So after the Lord had Ipoken vice hat he he mira-cles & fignes followe the the worlde, & preache the Gospel to eue- 19 'So after the Lord had spoken vnto the, Eb. 2.4.

be faued: *but he that wil not beleue, thal- 20 And they went for the, and preached eue- doction. as be damned. rie where. And the * Lord wroght with fo that if the them, & confirmed the worde with h fignes & the mira-

that followed, Amen.

Luk 14,50

better, Deute.

THE HOLY. GOSPEL

of Iefus Christ, according to Luke.

CHAP. I.

s Of Zacharias, and Elifabet. 11 The Angel Shewesh him of the nativitie of John Baptift, 20 Hu incredulitie is punished. 28 The talke of the Angel , and Marie. 46 Her fong 17 The birth Circumcifion , and gra- it Then appeared vnto him an Angel of the ces of lohn. 68 Zacharias gineth thankes to God, & proph cieth.

Or as muche as many haue take in hand to fet forthe y storie of those things, whereof we are fully persuaded,

As they haue deliuered them vnto vs, which

from the beginning sawe the their selues, and were ministers of the b worde,

It femed good also to me (moste noble Theophilus) affone as I had fearched out perfitely allthigs fro y beginning, to write vnto thee thereof from point to point,

were the mi-nifters of i Chrift, who is called 5 wor-de: or mini-fters of 5 wor-de y is to fay, of the Golpel: 4 That thou mightest acknowledge the cer teintic of those things, whereof thou hast bene instructed.

N the time of Herode King of Iudea. there was a certeine Priest named Zacharias, of the d courfe of Abia: & his wife was of the daughters of Aaron, and her name was Elifabet.

eByher father: for by her mo thers line the 6 Bothe were fiuft before God, and walked in all the commandements and s ordinances of the Lord, without reprofe.

f This perfe-Gion or inflice is judged by 7 she frutes and And thei had no childe, because that Elifabet was barren: & bothe were wel stricke

outwarde appearance, and in age.
in age.
sorby the cau 8 And it came to passe, as he executed the Priests office before God, as his course came in order,

cie through Christ. 9 g The Greke According to the custome of the Priests office, his lot was to h burne incense, when he went into the i. Temple of the Lord.

Is ment the outwarde observation of the ceremonies commanded by God. b That is, y curning &morning facrifice according to the Law. if The Temple was dealded into thre partes: the first was y bodie of the Téple called Atriú, where the prople was the Geond called, Sandû, where the Priests and Leui-s were : and the third Sandum Sandorum, into the which the hie Priest entred once a yore to facrifice.

to And the whole multitude of the people were without in prayer, * while the incen- Exod . 30.7. fe was burning.

Lord standing at the right side of the altar of incente.

And when Zacharias fawe him, he was troubled, and feare fel vpon him.

But the Aage, faid vnto tim, Feare not, Zacharia : for thy prayer is heard, and thy wife Elisaber shal beare three a sonne, and thou shalt call his name k Iohn.

14 And thou shalt have joye and gladnes,& many shal rejoyce at his birth.

15 For he shalbe great in the fight of the Lord, & shal nether drinke wine nor ftrog fignifieth all drinke : and he shalbe filled with the holie Goft, euen from his mothers wombe.

*And many of the children of Ifrael fha! he turne to their Lord God.

*For he shal go m before him in the spi Mat.3.14. rit & power of Elias, to turne the hearts of m As a King the "fathers to y children, & the difobediet tie hathe one to the wisdome of the just men, to make to go before

18 Then Zacharias said vnto the Angel, n Whe Chris Whereby shal I knowe this? for I am an faieth he came -olde man, and my wife is of a great age.

And the Angel answered, and said vnto meaneth the him, I am o Gabriel that stand in the pre- successe & cofence of God, and am fent to speake vnto meth of \$ Got through thee,& to shewe thee these good ridings.

And beholde, thou shalt be domme, and he speakethof not beable to speake, vntil P the day that the true end a prosperite these things be done, because thou bele- of the Gospel, uedit not my wordes, which shalbe sulfilinsteth, the strength or soled in their feafon.

21 Now the people waited for Zacharias, God. and marueiled that he taried fo long in pwe must measure the Temple.

And whe he came out, he colde not spea- ke senses.

ke vato them: then they perceived that he

k Which figgrace of the Lord.

The worde maner of drike keth me dron-Mal.4.3.

mat.11,14. pel through the malice of

had

Chap.I. Maries fong. The Angel sent to Marie.

had sene a vision in the Temple: for he made fignes vnto them, and remained

Whiles

nes anor dein-

t For the bar-

ren somen en-

them that we-

re maried . to

principally they were de-prined of that

Abraham, that he wolde in-

or, received in

f Not for her

Gods fre mer-

cie, who loud

ner reiny ceth,

154.7,14. mat.1,21.

shap 2,21.

ne of God, be-

gotten from betore all be-

terminat time.

Dan 7.14.

mical 4.7.

the end that fire might mo-

labet was ma-

ut,yet flie wag

Maries cou-

of Dauid. For

forbade maria

rs when we

their course domme.

confice, they as And it came to passe, when the dayes of his office were fulfilled, that he departed with their wines.

The nor dimension of the passes of the course of the cour

that might man 14 And after those dayes, his wife Elisabet conceined, and hid her felf five moneths, 44

promes which 15 God made to Thus hathe the Lord dealt with me, in from me my rebuke among men.

haue y fine but 26 And in the fixt moneth, the Angel Gabriel was sent fro God vnto a citie of Ga- 46 lile, named Nazaret,

promes which God made to 27 To a virgine affianced to a man whose 47 name was Ioseph, of the house of Dauid, &

crease his sede the virgins name w.ts Marie.

"Os gladaes " 28 And the Angel went in vnto her, & faid, "Haile thou that art' freely beloued: y Lord is with thee: blessed are thou amog wome. 49 Because, he that is mightie, hathe done f Tis faucus of And when she sawe him, she was troubled for me great things, & holie is his Name. the she was merites: bur o- 29 And when the fawe him, the was troubled at his faying, & thoght what maner of fa- 50 And his & mercie a from generacion to me, shalbe for lutacion that shulde be.

Then y Angel faid vnto her , Feare not, 51 He hathe flewed flrength with his ar- Pfat 11.10. that who'ee. 10 Marie; for thou haft founde fauour with

flinde reiny-31 *For lo, thou shalt conceiue in thy wom- 52 be, and beare a fonne, and shalt call his name IESV S.

t Because he is the rue Son 12 He shalbe great, & shalbe called the Sonne of the moste High, and the Lord God 54 * He hathe vpholden Israel his servant, 1 Sam 2.6. shal give vnto him the throne of his father ginning , and manifeffed in Refh arthede- 33 Dauid.

*And he shal reigne ouer y house of Iacob Then faid Marie vnto the Angel, "How

u she wolde sha! this be, seing, I know no man?
be re oluced of all doutes to 35 And the Angel answered, and said vnto 57 her, The holie Goft shal come vpon thee, re finely em-brafe trepro mes of God x It skalbe a fecretoperatio of the holio & the power of the most High shal souerthing which shalbe borne of thee, shalbe called the Sonne of God.

Goft.
y He must be 36 And beholde, thy cousin Elisabet, she ha- 59 the also conceived a sonne in her olde age: pare and withand this is her fixt moneth, which was calmuft take aled barren.

of the worlde. z Norwithfia. 37 ding that Eli-For with God shal nothing be vnposible.

y tribe of Le-Then Marie faid, Beholde, the servant of the Lord: be it vnto me according to thy 62 worde. So the Angel departed from her.

fin which was of the Rocke 39 And Marie arose in those dayes, and 61 went into the hill countrey with hafte to a *citie of Iuda,

ge out of their was one lychat a tribes fluide net be mixt 41 and faluted E'ifaber.

And it came to passe, as Elisabet heard the falutacion of Marie, the babe forang 65

and contonn-ded , which en de not bn me vig o ith & Leuites: for they had no portio affigned voto the, a Which was a call of firsthearha or Hebron, losh 14,15, & 21,11 b This mouing was extraordinate and not natural, which was to commend the miracle.

in her bellie, & Elisabet was filled with the holie Goft.

42 And the cryed with a loude voyce, and faid, Bleffed art thou among women, because the frute of thy wombe is blelled.

43 And whence cometh this to me, that the Marie was mother of my Lord shulde come to me?

For lo, assone as the voyce of thy falutatió fouded in mine eares, the babe fprág in my bellie for ioye.

the dayes wherein he loked on me, to take 45 And bleffed is the that beleued : for thofethings shalbe performed, which were tolde herd from the Lord.

Then Marie faid, My foule magnifieth Angel. the Lord,

And my spirit reloyceth in God my nife the va-Saujour.

48 For he hathe loked on the "poore degre are the two
of his feruant: for beholde, from hence tes of the jouforthe shal all ages call me blessed.

generacion on them that feare him.

me: the hathe scattered the proude in the ifa 29,15.

h imagination of their hearts.

He hathe put downe the mightie from made to Atheir feates, and exalted the of lowe degre. he wolde be
the hathe filled the hungrie with good his God, and
things, and fent away the riche empty.

things, and fent away the riche emptie. fede for ever.

being mindeful of his mercie

(* As he hathe spoken to our fathers, to fa 30.5%. wit, to Abraham and his fede) for ever. and sais.

for euer, & of his kingdome shalbe no end. 56 And Marie abode with her about thre iere 3h, r. moneths : after, fhe returned to her owne gen.17.19. house.

Now Elifabets time was fulfilled, that h The wicked the shulde be deliuered, and she broght tay saares for other, wherein forthe a fonne.

shadowe thee: therefore also that y holie 58 And her neighbours, & cousins heard tel how the Lord had shewed his great mercie vpon her, and they reloyced with her.

And it was so that on the eight day they came to circumcife the babe,&called him Zacharias, after the Name of his father.

But his mother answered, and said, Not fo, but he shalbe called John.

61 And they faid vnto her, There is none of thy kinred, y is named with this Name.

Then they made signes to his father, how he wolde haue him called.

So he asked for writing tables, & wrote, faying, His name is Iohn, and they marueiled all.

40 And entred into the house of Zacharias, 64 And his mouth was opened immediatly, and his tongue lofed, and he ifpake & prai- i Not onely fed God.

Then feare came on all them that dwelt but also to nere vnto them, and all these wordes were shewe that he noised abroade throughout all the hil con- mished for his trey of Indea.

c He fheweth the cause why bleffed.

By the mef-

the Spirit fig-

Or,lowe eftate.

pfal.34,11.

C 22,16. they them fel-

incredulitie.

GG.iii.

S.Iohn.

n Which was til witfonti-de, when the holie Goft was nen.

of Ierusalem, whill ye be endued with power from an hie.

holie Goft was 50 Afterwarde he led them out into Betha-51 And it came to palle, that as he bleffed them, "he departed from them, and was

carved vp into heauen.

52 And they worshipped him, and returned to Icrusalem with great ioye,

nia, and lift vp his hands, & bleffed them. 53 And were continually in the Temple, praising, and lauding God, Amen.

Mar. 16,19. act 1,9.

THE HOLY GOSPEL

of Iefus Christ, according to Iohn.

CHAP. I.

is The testimome of John. 39 The calling of Andrewe, Teter, oc.

Or before the T a Christ is God before all time.

5 The Sone is of the fame 2 the Father. c No creature 3 was madewith out Christ. d Whereby all thigs are quic-kened and pre ferned.

e The life of 5 man is more excellent then of any other 6 creature , bened with light 7

Mat.3,1. mar 1,4. luk.3.3. f Mans minde is ful of darke 9 nes because of the corruption Or, are berne.

E67.11.4 lites who we-re his peculiar people.

priniledge, or Mat.1,16. luk . 2,7 . Mat.17,2. 2.pet 4,17. Colof.1,19.

k He was for-med and made man by the 15 operation of the holie Gost without the o. peration of ma one , proceeding fra the Father. Or, more excellene then 1. I More abun- 17 by Moles.

N"the beginning was the Worde, and the Worde was with God and that Worde was God.

All things were made by it, & without it was made nothing that was made.

of men.

And the light shineth in fy darkenes, & the darkenes comprehended it not.

There was a man lent fro God, whole name was Iohn.

nes of the light, that all me through him might beleue.

8 He was not that light, but was fent to beare witnes of the light.

euerie man that "cometh into the worlde.

10 He was in the worlde, and the worlde him not.

Because they did not wor- if He came vnto his owne, and his owne their God, Ro. received him not.

1,21 ad 14,15 12 But as many as received him, to them he gaue power to be the fonnes of God, even to them that beleue in his Name,

> Which are borne not of blood, nor of the wil of the flesh, nor of the wil of man, but of God.

*And the Worde was made k flesh, and dwelt among vs, (and we * fawe the glorie trueth.

¶Iohn bare witnes of him, & cryed, fay- 12 ing, This was he of whome I faid, He that cometh after me, is preferred before me: for he was before me.

And of his fulnes have all we received, 16 and grace for grace.

For the Lawe was given by Mofes, but grace and trueth came by Iefus Christ.

1.14.17. The diainitie, humanitie, & office of lefus Chrift. 18 *No man hathe fene God at any time: 1.Tim 6,16. the onely begotten Sonne, which is in the "Meaning he m bosome of the Father, he hathe " decla- is mote dearer, and france-

Then this is the recorde of Iohn, who his Father, not the Iewes fent Priefts and Leuites from butalfo in na-Ierusalem, to aske him, Who art thou? 20 And he confessed and denyed not, and that

The same was b in said plainely, I am not the Christ. was made, at the beginning w God. 21 And they asked him, What the Art thou is were wished. Elias? And he faid, I am not. Art thou the Att.13,45.

was made nothing that was made. Propher? And he answered, No. Whome the In it was d life, and the life was the elight 22 Then said they vnto him, Who are thou be nuche one that we may give an answer to them that as Moies was. fent vs what failt thou of thy felf?

23 He faid, I + 2m the voyce of him that Ifa.40,3. cryeth in the wildernes, Make straight the mat. 3, 3. way of y Lord, as faid the Prophet Esaias. luk s.+

The same came for a witnes, to beare wit- 24 Now they which were sent, were of the Pharifes.

> 25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not the Christ, nether Elias, nor the Prophet?

That was the true light, which lighteth 26 Iohn answered them, saying, I baptize with water: but there is one among you, whome ye knowe not.

was * made by him: & the worlde sknewe 27 *He it is that commeth after me, which Mat. J. 11. is preferred before me, whose shoe latcher luk. 3,16. I am not worthie to vnlose.

28 These things were done in Berhabara & 11,16. beyonde Iordan, where Iohn did baptize. \$ 19.4.

19 The next day Iohn feeth Iefus coming of God, which taketh away the r finne of p signifing the vnto him, and faith, Beholde the lambe the worlde.

10 This is he of whome I faid, After me co- which is the meth a ma, which is preferred before me: finnes & thefor he was before me.

thereof, as the gloric of the onely begot- it And I knewe a him not : but because he a That is, by ten Sonne of the Father) ful of grace and shulde be declared to Israel, therefore am ly by the reue I come, baptizing with water.

So Iohn bare recorde, faying, I fawe *the Mat.3.16. Spirit come downe from heauen, like a do- mar.1,10. ue, and it abode vpon him.

33 And I knowe him no :: but he that fent me , who gueth to baptize with water, he faid vnto me, the vertue and Vpo whome thou sha't se the Spirit come me, accompli-downe, & tary still on him, that is he which which is the. baptizeth with the holie Goft.

ture and vnion n And fo God was inuifible.

in Chrift.

mar 1,7.

luk . 3,22.

reby represen-

34 And

34 And I fawe, and bare recorde that this 1 is the Sonne of God.

35 The next day, Iohn stode againe, and two of his disciples:

36 And he behelde lefus walking by, and faid, Beholde the lambe of God.

f He alluderh to the Pafehal 17 And the two disciples heard him speake, was a figure of and followed Iefus.

Then I efus turned about, and fawe them followe, & faid vnto them, What leke ye? And they faid vnto him, Rabbi (which is 5 to fay by interpretation, Master) where dwelleft thou?

He faid unto them, Come, and fe . They dwelled in No 39 came and fawe where he dwelt, and abothere as a Arade with him that day: for it was about the " tenth houre. fore night.

x Iftw Iohn faid, that Ichus was the lambe

Andrewe, Simo Peters brother, was one of the two which had heard xit of Iohn,& that followed him.

41 The same sounde his brother Simon first, and faid vnto him, We have founde the Messias, which is by interpretation, 9 "the Christ.

42 And he broght him to Iefus . And Iefus behelde him, & faid, Thouart Simon the sonne of Iona: thou shalt be called Ce-

43 The day following, lefus wolde go into Galile, and founde Philippe, and faid vnto him, Followe me.

44 Now Philippe was of Bethfaida, the citic of Andrewe and Peter.

45 Philippe founde Nathanael, and faid vnto him, We have founde him, of who-*Prophetes, Iefus of Nazaret the fonne of Ioseph.

46 Then Nathanael faid vnto him, Can there any good thing come out of Naza 13 For the Iewes Palleouer was at hand. ret?Philippe faid to him, Come, and fe.

47 Icfus fawe Nathanael coming to him, & 14 faid of him, Beholde, in dede an Ifraclite, in whome is no guile.

48 Nathanael faid vnto him, Whece kne- 15 The he made a scourge of smale cordes, west thou me? Iesus answered, & said vnto him, Before that Philippe called thee, who thou wast vnder the figge tre, I sawe thee.

49 Nathanael answered, & faid vnto him, 16 Rabbi, thouart the Sonne of God : thou artthe King of Ifracl.

cause I said vnto thee , I sawe thee vnder the figge tre, "beleuest thou? thou shalt se greater things then thefe.

And he faid vnto him, Verely, verely, I fay vnto you, hereafter shal ye se heauen open, & the Angels of God afcending, 19 Iefus answered and said vnto them, De- Mat. 26.61. and descending vpon the Sonne of man. CHAP. YI.

the byers, and Sellers out of the Teple. 19 He forewarneth his death and resurrection. 23 He converteth many, and distrusteth man.

Nd the thirde day, was there a ma-A riage in Cana a wwne of Galile, & the mother of Iesus was there.

2 And Iclus was called also, and his disciples vnto the mariage.

Now when the wine failed, the mother of Iefus faid vnto him, They have no wine.

Iesus said vnto her, Woman, what have I to do with thee? mine houre is not yet

His mother faid vnto the feruants, Whatfoeuer he faith vnto you, do it.

6 And there were fet there, fix waterpottes of itone, after the maner of the apurifying a Who wied of the Iewes, conteining two or thre" hir- cotinual wakins a piece.

7 And lesus faid vnto them, Fil the water- fition Hepottes with water. Then they filled them bion the hevp to the brim.

Then he faid vnto them, Drawe out now into & Church & beare vnto the "gouernour of the feast. Papistes have So they bare it.

Now whe the gouernour of the feast had b Whereof tafted the water that was made wine, (for teined 15 galhe knewe not whence it was: but y feruats, lons. which drewe the water, knewe) the gouernour of the fealt called the bridegrome,

phas, which is by interpretation, a stone. to And said vnto him, All men at the beginning fet forthe good wine, and when men haue wel drunke , then that which is worse: but thou halt kept backe the good wine vntil now.

It This beginning of miracles did lefus in 'orfern. Cana a towne of Galile, and shewed forthe his glorie: & his disciples beleued on him.

me * Moses did write in the Law , and the 12 After y he went downe into Caperñau, he and his mother, and his "brethren, and "Or, confict. his disciples: but they continued not manie dayes there.

Therefore Iesus went vp to Ierusalem.

*And he founde in the Temple those Mat 21,12. that folde oxen, and shepe, and doues, and mar. 11,17. luk-19,46. changers of money, litting there.

& draue them all out of the Temple with the shepe, and oxen & powred out the cha gers money, and ouerthrewe the tables,

And faid vnto them that folde doues, Take thefe things hence: make not my Fathers house, an house of marchandise.

50 Iefus answered, and said vnto him, Be- 17 And his disciples remembred, that it was written, * The zeale of thine house hathe Pfal.68,10. eaten me vp.

Then answered the Iewes, and faid vnto in him, that it him, What "figne shewest thou vnto vs, swallowed vp that thou doeft thefe things?

stroye this temple, and in thre dayes I wil 6 27,40. raife it vp againe.

S Christ turneth the water into wine. 14 He driveth 20 Then faid the Iewes, Fortie and fix ye- \$15,29. res was this Temple a buylding, and wilt thou reare it vp in thre dayes? LL.iii.

Which Superreceived it.

Gen 49,10. deut.18,18. 114.42,4,10. 45,8izr.23,5.

t Or where is

thy ledgig? or whither goeft thou? For he

garer, and was

ger. u That was,

Lwo houres be

Or she Antina

far. Petrate

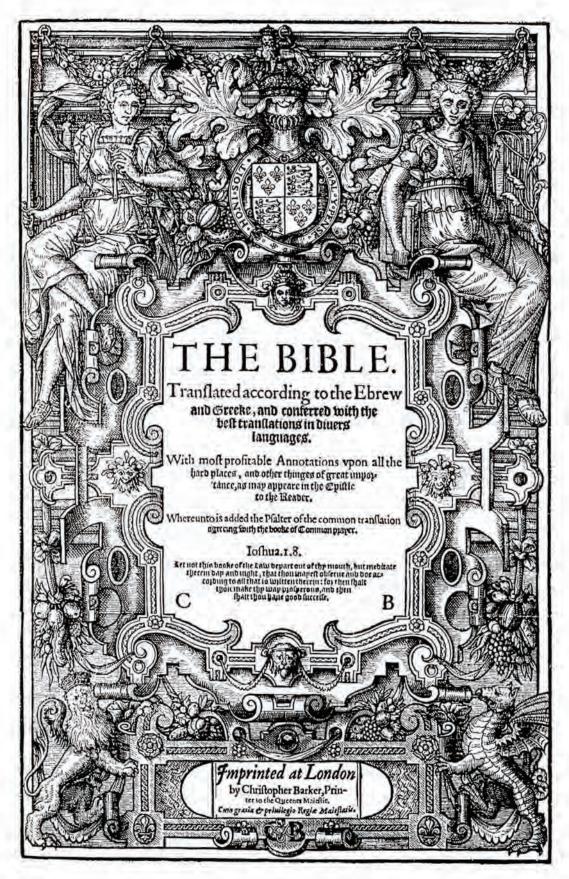
of God.

225.34,25. Ø 37.24

dan.9,24. y Those thigs which are con temptible to the worlde, are ritemed and preferred of things which by worlde preabhorreth.

ear, then belewift. z Christ ope-neth the heaneth the hea- 50 nens, that we 50 may hanc ac-ceffe to God, and maketh vs felowes to the Angels. Gen. 28,12.

c This affectio



1578 edition of Geneva Bible The first folio blackletter edition

This worde applied good to the floor, which conters neithfle topful methogs of the remaining of the Tome of God violutes. fourhr be guitting. Shar io. witten and

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the progente, whereof Ire fao Cipul is ipping accope bing to the field, a do called, for that he is the factor of the field.

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e There the Archell 3

feerally 110 - nuch to come of them and three feetr, and 4

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me umoğını. Garage &

Gen 23.14. Gen 28.13. Gen 28.17. f Bomceffus

haine fetteth forthfins great fanditie, who made hunfelfe

tion, but bes

the people and

dus abutent, 7

Chin was ca

The holie Gospell of Iesus Christ,

according to Matthewe.

THE ARGVMENT.

In this historie written by Matthewe, Marke, Luke, and John, the Spirit of God fo gouerned their heartes, that although they were foure in number, yet in effect and purpose they so consens, as though the whole had bene composed by any one of them. And albeit in the and maner of writing they be divers, and sometime one writes in more largely that which the other doth abbridges nevertheles in intive and maner of writing mey be meet a more ender which is, to publish to the worlde the fauour of God toward mankinde through Christ less, whome the Father hathgiven as a pledge of his mercy and love. And for this cause they intrice their florie, Gospel, which fignifies good tydings, for as much as God hath performed in deede that which the sathers hoped for. So that hereby we are admonihed to for lake the worlde, and the vanities thereof, & with most affectioned heartes embrace this incomparable treature freely effected with vis for there is no toy not confolation, no peace nor questies, no felicitie not falluation, but in lefus Chrish, who is the very fub-flance of this Gospell, and in whome all the promises are Yea, and Amen. And therefore under this worde is conteined the whole New tellament: but commonly we vie this name for the hillorie, which the foure Europe hills write, containing Christes comming in the field, his death and churcefton, which is the perfect funding of our falluation. Matthewe, Marke, and Luke are more copie us in defending his hie and death: but John more laboureth to fet forth his doctrine, wherein both Christes office, & allo the vertue of his death & refutethen more fully appeare for without this, to know that Christ was borne, dead & rifenagaine, should nothing profess. The which thing not with standing that the three first touch partly, as he also sometime intermedieth the instorical narration, yet John cheefy is occupied. nowithflanding that the three first touch partly, as he also sometime intermedictivithe hustorical narration, yet John chiefly is occupi-ed herein. And therfore as a most learned interpreter writeth, they describe, as it were, the body. & John Setterth before our east the foule. Wherefore the same aprly termeth the Gospell written by John, the key which openeth the doore to the windershanding of the others for whose user doth know the office, verture & power of Christ (shall reade that which is written of the Sonne of God come to be the redec-mer of the worlde, with most profite. Now as concerning the written of this inflorie, it is cuident that Matthew was a Publicant or cu-flowing earlierer, and was thence chosen of Christ to be an Apostle. Marke is thought to have been Peters officiple, and to have pinned the list Church as Alexandria, where he died the eyght yere of the reigne of Nero. Luke was a physition of Antoch. 2 & became Paul's disciple, and fellowe in all his traucils; he luced foure foore and foure yeres, and was buryed at Constantinople. John was that Apostle changes the list than the Gome of Zebedows, and heather of Lances the died the foore vertex after Christ and was buried as whome the Lord loued, the fonne of Zebedeus, and brother of lames; he died three fcore yeeres after Christ, and was buried nere to the case of Ephelus.

CHAD. I. She genealogic of Chult, that id the Pression promised to the factions, is thing, is the home concerned by the hose Shot, and bonne of the burgin (Than, when the was betrothed with 30sech. 10. The Musical Carlifetti Josephy mande, at Mipp hero called Jesus, 2 where for Communical

De booke of pgeneras tion of Jelus Chailt p dionne of Dand, the 13 fonne of Abjaham.

Abzaham begate Ilaac. * And Ilaac bes 1 gate Jacob. And " Ja-cobbegate Judas and

his beetheen.

*And Judas begate Phares, and Zara of Thamar. And "Phares begate Efrom. 16 3nd Jacob begate Joseph, the huiband commin, of And Efrom begate Aram.

And * Jeffe begate Danid the king. And Danid the king begate Solomon of her 18 that was the wife of Urias.

And "Solomon begate Roboam . And Roboam begate Abia. And Abia begate

want for our lakes: pea, a worke are no 9 min, there a socile of then, 5 contemps of

ottatal district accuse 10 And *Ezchias begate Danalles. And for the accuse 10 And *Ezchias begate Danalles. And Amon bestlesses. Gate Iolias.

gate Iolias.

gate Jolias begate Jacim. And Jacim finite being Contact and Tolias begate Jacim. And Jacim Contact and the China control the Tewes, and for them, but allo of Danilles and for them. Out allo of Danilles and for their Chinaran to the Tewes, and for them, but allo of Danilles and for them.

Omities anife that shirt content not online or the grove, may be entered, and be extended, in the facther fatharion. Rushing, it, it should, and be extended, and the extended of the fath omitted there funday. John, durants, fixed, abbythe singular object, and make the times four extended generations, arking 10.14. 21. 18.11. Street, 11. 18.11.

begate Jechonias and his brethren about the time they were carred away to 28abylon.

12 And after they were carred away into .che. 116.

agar begate Matthan. And Matthan be information and gate Facob.

of Marie, tof whome was borne Telus, which the training to

And Aram begate Annuadab. And Amismadab degate Paallon. And Paallon best Balmon.

And Salmon begate Boos of s Rachab.

And Balmon begate Boos of s Rachab.

And Boos begate Deed of Ruth. And Obed begate Jeffe.

And Jeffe begate Danied the King. And ontil Chair, fourteen generations. bntil Thailt, fouretene generationg.

Mowethe birth of Jehis Chilt was omie nocke a third, nothe as his mother Marie was be two in whose the trothed to Joseph, w before they came toge true king, pint, a pint, ther, the was found with child of the holy uper months the solutions. Ghoft.

Ala.

And Ala begate Josaphat. And Josaphat of Chen Joseph her huband being a cind office of the effect of the phat begate Josam. And Josam begate Disas.

And Disas begate h Joathant. And Josaphathand disast begate Achay. And Achay begate 20 But whiles he thought the lethings, he disast of the Achay disast of Daniales. And Anales begate Anales. And Anales begate Anales and Anales disast of Danial, feare not to take Partie for the recting in the continuous of Danial, feare not to take Partie for the recting in the continuous of Danial, feare not to take Partie for the recting in the continuous of Danial, feare not to take Partie for the recting in the continuous of Danial, feare not to take Partie for the recting in the continuous of Danial feare not to take Partie for the recting in the continuous distribution of Danial feare not to take Partie for the recting in the continuous distribution of Danial feare not to take Partie for the recting in the continuous distribution of Danial feare not to take Partie for the recting in the continuous distribution of Danial feare not to take Partie for the recting for the continuous distribution of Danial feare not to take Partie for the recting for the continuous distribution of Danial feare not to take Partie for the continuous distribution of Danial feare not to take Partie for the continuous distribution of Danial feare not to take Partie for the continuous distribution of Danial feare not to take Partie for the continuous distribution distributio of Dauld, feare not to take Marie for thy pering has wife : for that which is conceined in her, is witted from of the holp Shoft.

21 And the that bring forth a forme, and thou the toa Berto her, which by the tato flouid be married to another, neither the according ber pint free flouid fluid for her fact. Demograph of China beam is with effect by the holy Solarand to a know free latent, flouid. 1.1.6. 4 The rate putters him invented and of Soda was the constitution of Soda

married te a

A 2,i,

Malt

Ploinite to Camb.

Cepulchie.

62 Dowe the next day that followed the

Command there desired in the control of the sabbath, phie Pitels and Phoreis and Phariles affembled to Pilate, and Indiana. There days I will rife.

Sand fairly, we remember \$\tilde{t}\$ that deceiver fairly, we way, and fay buto the people, Dee is rifen to Then faids Jefus buto them, Bec not as

placare to the the the greater the mote and are the mote are area. watch: goz, and make it fure as ye know. 6 And they went, and made the sepulchie fure with the watch, and fealed the fronc.

Therefirection of Shink, 13 The hieffer of Chill. 13 The hie Id medo beibe the Golder, 20, 12 Think appeareth to his biftiples, 3 feinerh them foods to piezeh, and to baptine, 20 Promising to them continuali affiliance.

Mar. 15 144.60 Maritalia "Originating" "Originating" "Originating" langular from the country from 1 horas the 12 not as the french bib, which began to count at the finity our after the down fer. monthut if to a maner of fpeache so ble the distributar munber far the phiralt, &

fantidip.

Towe " in the "ende of the Sabbath, when the fielt day of the weeke be- 14 game to dawne, Marie Magda: lene, and the other Marie came to feethe 15 sepulchie.

And beholde, there was a great earthquake: for the b Angel of the Lorde def- 16 cended from heaven, and came and rolled backe the stone from the doore, and fate bp-

And his countenance was like lightning, and his raiment white as snowe.

And for feare of him, the keepers were afonied, and became as bead men.

Butthe Angellandwered, and faid to the 19 " Boetherefore, ateach all nations, bapti in to homelie, 5 women, feare pe not: for I knowe that pe feeke Jeius which was crucified:

come, fee the place where the Lorde was

And go quickly, and tellis disciples that

he is rifen from the dead: and behold, he goeth before you into Balile: there pe Malifce him: 10, 3 haue tolde pou.

Sother Departed quickly from the fepuls in the firm chie, with feare and great diore, and did was mert with trume to being his differnless mord. runne to bring his disciples word.

And as they went to tell his disciples, be kingdo we hold, Jefus also thet them, saying, 500 forthat they were the associated fane you. And they came, and tooke him by ice. the feete, and worthipped him.

fraid. Go, & tell my beethen, that they, goe into Galile, and there fhall they fee me.

Then Wilate faid unto them, De haue a 11 (Nowe when they were gone, beholde, fome of the watch came into the citie, and thewed buto the hie Pricites all the things that were done.

> 12 And they gathered them together with the Ciders, and tooke countel, agane large money buto the fouldiers,

> 13 Saying, Say, Dis disciples came by night and folehim away while we flept.

And if the concernour heare of this, wee

will perfonde him, and fance porthes, wes sugrance of they tooke the money, a did as they to keep tooke the money, a did as they were taught: and this faying is noyled a week to more mone the Islands have the more money. mongthe Jewes buto this day.

16 Then the eleven disciples went into woste of the Salile, into a mountaine, where Islushad breaking the appointed them.

17 And when they sawe him, they worship breaking the ped him; but some douted.

ped him: but some douted.

18 And Jesus came, a spake but o them, say but unations, ing, * All power is given but o me in heast taught from far between the authors.

sing them in the name of the father, athe to be the oneh Some, and the holy Gholt, Some, and the holy Shoft,

De is not here, for he is rifen, as he faide: 20 Teaching them to observe all thinges, bearing whatfoener I thank commanded you and race any bers lo,* I am with you alway, butill the sende the bette of the world, Imen.

Lie affurett

that ther can

The holie Gospell of Iesus Christ,

according to Marke.

CHAP. I. Che off ce bocteine and tife of John the 23 aprill. This baptle 3rd, 11 Bird tenipted, 14 De preachets. 17 Calleth the filhers, 23 Chirth sealert the man with the bucleans force. 3 Chirth sealert the man with the bucleans force. 3 Chew bocs true. 39 Ele feated before morther in data. 34 Chebentus know 5 min. 41 De ctenicity the lever, and healeth biners others.

that John I Saprift was the first lie Colpet. 2 2

Malac 3 to

h In Giceke, Kingel, of Min-billiabour.

Man plat.
14 solve 1.15.
2 Take away 3
2 Take away
2 to which
make hinder
Chief to come
to post.
Maching.

De - beginning of the Golpelof Jelus Chuft the Sonne of God:

Asitis written in p Brophets, * Behold, 3 fendingbmeffenger before thy face, which 7 shall prepare thy way

before thee.

* The uppce of him that cryeth in the wil- 8 bernes is, Depare the war of the Lorde: make his paths (traight. 1916)

"Jogn die baptize in the wildernes; and 9

d'preache the baptiline of amendement of practice de presente. life, for remission offinnes.

And all the countrey of Indea, they of forestant for interestant forestant f

felling their linnes.

* Powe John was clothed with camels terpus Marga, heare, and with a girdle of a kinne about Vigadophis lopies: and he did eate. * localtes and bearing. Margadophis lopies: and he did eate. * tocaltes and bearing. Margadok. 316 (phana).

cometh after me, whole shoes latchet I am . He became that worthy to stompe downe, and busiose.

Teneth it is, I have baptized you with merothe one mater, but he will be became.

Trueth it is, Thate baptized you with waching a swater; but he will baptize you with the thating tes holie Shoft.

Legione. And it came to palle in those dayes, that the constant of Co. iii. Islus farments, particular, particular

and after bays

tenare illena

Mr. Pasine

The Angel

b Re effects
allo maketh
inspiton of
Detecto come
for him, be;
can't be had

filleumto

greater Dantits ger then the

Var. 16.32 chap.

Inham. 16.

tikenes of a

A Ad * when the salbath day was past, Matie Magdatene, and Maiere wept.

the mother of James, and Haldine, 11 And when they heard that he was alitie, bought sweete dynamics that they sught and had appeared to her, they beleeved come and embaulme him.

Day of the weeke, they came but o the fepuls the beathe luine was pet riling,

Tino they faide one to another, mono fhail 13 tolle by away the fronc from the doore of the Ceptulchie?

And when they looked, they lawe that the frome was rolled away (for it was a be-

ry greatione.)
* So they went into the sepulchie, and fam a poung manfitting at the right fide, 15 And he faid buto them, " Goe pe into all said. clothed in a long white robe : and they

feeke Jefus of Angaret, which hath bene crucificd: he is rifen : he is not here : behold the place, where they put hunt.

But go your way, and tell his Difeiples, a b Deter, that he will go befoge you into Balile : there hall pe fee him, * as he faid buto

And they went out quickely, and fled from the feptilchie: for they trembled, and were amafed : neither faid they any thing to any man: for they were afraid.

Cand when Jefus was rifen againe,in

to And fice went and tolde them that

had bene with hint, which mourned and

and had appeared to her, thep . beleeted . Ther has

Therefore earely in the morning, the first 12 C" After that, he appeared buto two of wint ha fore them in an other forme, as they walked & bis referrers went into the countrey.

Ind they went and told it to the remnant, but they beleeved them not.

14 C* finally, he appeared buto the eleuen lakit 16 iola as they date together, and reproued them defronting of their bubeliefe and hardnes of heart, because they beloeved not them which had feene him, being rifen bp againe.

the world, and preach the Golpell to centry execut Site

But he faid bitto them, Benot afraid: pe 16 he that thall beleeue and bee baptized, fhalbe faued : "but he that will not beleeue, tohart. it. fhalbe damned.

and thefe ftokens shall follows them the out that the beleene, "In my Pame they shall cast time to raise out Deuils, and * shall speake with snewe inglit to restongues,

fongues,

* And thall take away ferpents, a if they primar not that drinke any deadly thing, it shall not induced.

than onthe any beauty thing, tenant not better handes on what knows, the ficke, and they shall recourt.

*Soafter the Lord had spoken but othe, Luke land, the was received into heaven, and sate at heave.

followed, Amen.

can be no bete ter, @cut. 1 3. 14

The holie Gospell of Iesus Christ, according to Luke.

3 Of Sacharias, and Chiaber, as The Singerickeworth him of the nastimite of John Asperit, as The Singerickeworth him of the nastimite of John Asperit, as He mittel of the breth, Six The breth, Six Chiaber, and Disperit of South Sacharias givers thankes a 4500, and propheticity.

W

Drag much as many have taken in handto 6 let forth the storpe of those thinges, whereof wee are fully perfuas 7 DED.

* As they have belt: uered them bnto bg, 8

which from the beginning sawe them their felues, and were ministers of the p morge,

It feeined good alfo to me (most noble Theophilus)affooneas I had fearched out Theophilus) assome as I had searched out perfectly all thinges from the beginning, to wite but other thereof from point to were without in prayer, while the incense and the property of the p

That thou mightelt acknowledge the the amb tentes were and the third banctum anterinitated.

And Emplewas denibed interines the first was the books of the Law.

The Emplewas denibed interines the first was the books of the Law.

The Emplewas denibed interines the first was the foods and the Law.

The Emplewas denibed interior denies the first denies were and the third denies are the denies are t

The time of Perode King of Judea, The forme there was a certaine Priest named Za d trede charias, of the decourse of Abia: and his day for the was of the double of Abia: and his day for the was of the day for the fore but the fore her institution.

her name was Clifabet. Both were full before God, and walked in the commandements and sordinans fertion its

tes of the Lozd, without reproofe.

And they had no child, because that this and other bet was barren: and both were well frice not by fault ken in age. ken in age.

And it came to palle, as hee executed the free macte through that Priestes office before God, as his course a the Greek with the came in order, according to the cultome of the Priestes by a ment the

office, his lot was to h burne incenfe, when grationed be went into the Temple of the Loid.

was burning.

fice according

a Meaning, the Apolica buth when he bascountry Ant. b Di of the thing: Audit map be refers map berefers
ito epther to
Chint orto the
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to called the

to caled the works of the works of the works, of the College and this comments betti the austholites of the bottente, fees might receive the tofthe the positions of the works.

11 Their

to Emmaus. Infidelitie reproued. Chap.xxiiij. Their vnderstanding opened. 39

19 And he faid buto the, what things? And which was a prophet, mighte in beed a in worde before God, and all the people,

20 And how the hie Driefts, and our rulers 36 delinered him to be condemned to Death, &

have crucified him.

the culture of the continue of

us afformed, which came earthy buto the 39 Behold mint hunds mp feete: for it is I

sepulchie.

23 And when they found not his bodie, they came, faying, that they had allo feene a vill 40 3nd where he had thus wohen, he fic we on of Angels, which fait that he was alive.

with by, went to the fepulchie, and founde it even fo as the women had faid, but him they fame not.

h Infibelitie 25

Chall onely intermediate in the cray interior the cray interior for both the beginning and end if eres of three both the beautiful the base mont that to

hewento kerpe

the which may

Dobay.

Then he faid buto them, h D fooleg and flowe of heart to beleeve all that the 1020= phets have spoken,

26. Durtt not Christ to have suffred these things, and to enter into his glorie?

condonely 27 And he beganne at Boles, and at all the Diophets, and interpreted buto them in all the Scriptures the thinges which were 45 written of him.

28 And they diewe neere buto the towne, 46 And faid buto them, Thus is it written, which they went to, but hee ' made as though he would have gone further,

plomifeb.
1. Because
Charles both 29
Batthere epea But they confirmined him, faying, Abide 47 And that repentance, and remiffion of with us: for it is towardes night, and the day is farre frent. So he went in to tarie

thankes, and brake it, and gaue it to them.

before menten 31 Tije their eyes were opened, a they knew him: but he was taken out of their fight.

And they faid betwene them felnes, Did talked with by by the way, and when he opened to bothe Scriptures?

33 And they role by the same hours, eretur: 52 And they worthipped him, and returned ned to Jerusalem, foud the eleven gathes red together, athem that were with them, 53 And were continually in the Temple, 34 Which faid, The Lorde is rifen in deede,

and hath appeared to Simon.

they faid buto him, Of Jefus of Pagaret, 35 Then they tolde what things were done in the way, and how he was knowen of them in "breaking of bread.

of the street of bread.

The street of the s hus him felfe dood in the middes of them, & Marie 14 100 faid bntothent, Deace be to pott.

imp felfe : handle me, afee : for a fpirit hath not fielh and bones, as ye fee me haue.

ed them his hander and feete.

24. Therefore certaine of them which were 41 and while they get beleetisd not for ior, and wondered the lawe but othem, wanc re bete any meate?

42 And they gave hima piece of a broiled tilh, and of an hour combe.

43 And he tooke it, and bid eat before them.

44 And he lands untothem. These are the wordes, which I spake buto pour while I was pet with you, That at must be falfilled which are writte of me in the Law of 960fes, and in the Dophets, ain the plalmes.

Then opened hetheir bideraanding, g they might buderfland the Scriptures,

and thus it behoued Chaift to fuffer, and to rife againe from the dend the third day

finnes fould be preached in his fame among all nations , beginning at Jerufale.

with them, hetooke the breach, and gaue it to them.

As how pe are witness of these thinges.

And it came to passe, as he sate at table 49 And beholde, I will send them promess of tolkers as the cultumer thanker and brake it and gaue it to them. citie of Jerusalem, " butill pe be endued a which was with power from an hie.

50 Afterward he led them out into Betha halp Short was fent from nia, elift bp his hands, and bleffed them. heanen,

not our heartes burne within bs, while he 51 And it came to paffe, that as he bleffed them, *he departed from them, and was worker caried by into heaven.

to Jerufalem with greation,

prapfing, and lauding God, Amen.

The holie Gospell of Iesus Christ,

according to John.

C. H. A. P. 1. 1. 14. 17. The bininitie, minantie, and office of Jefies Chift. 15 The teftimonic of John. 39 The calling of Sindjew, Peter, 26.

Dr.Sefere the I beginning. a Chuft to

tane.

h The Soune 2
is of the faine futbance with the father.

C Occeanine 3 turbont chiff.



M" the beginning was the word, athe word was with God, and that poold was God.

The fame was bin the beginning with God.

Althings were made by it, and c without it

was made nothing that was made. things are quickned and finite was dife, and the life was the slight of men.

And the light thineth in the Darkenes, and of any other the barkenes comprehended it not.

C * There was a man fent from God. whose name was John.

The lame came for a witnes, to beare wit is full foars. nes of the light, that all men through him the comprise might beleeue.

Gg.iii.

ercellent theis neb with light S De lak.j.s.

d Whereby at

181

Curdebame.

Reference of Accounts they but had to effice but and their Son, from the Son,

Lotte Mi Esetttea, who wirte his preite

biginite.

Sterris lak.

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+ thoir As

10. 1.1-11.16. 1.10/4 | 115

he is mail

er (Deaning,

8 De was not that light, but was fent to beare witnes of the light.

That was the true light, which lighteth enery man that commeth into the world.

" made by him: and the worlde: knewe himmot.

It be came buto his owne, and his owne

receiued him not.

baptizeth with the holy Ghoft.

who gueth

taken and as received him, to them he 34 And Flaw, a bare record that this is the effect to days

gaue power to be the some of God; duen

some of God.

The part day Toly God agains and thing that to them that belceue in his Dame,

13 nohich are bome not of blood , not of the will of the fielh, not of the will of man, 36 And he behelde Jefus walking by, afaid, but of 500.

he will of the fleth, not of the will of man, 36 And he verieve genes which will of the fleth, not of the will of man, 36 And the familie of God.

* And the worde was made! fleths, and 37 And the two disciples heard him speaks, to the radical the will be worde was made the glory and followed Jelus. k triban for men and make the half expent by the company of the half expent by the half expent by the half expent for a second of the half expent for a second dwelt among us, (and we fawe the glory thereof, as the glory of the onely begotten 38 Sonne of the father) ful of grace a truth.

C Tohnbare witnes of hungscreed, fay: ing, This was be of whom I faid, He that commeth after me, is preferred before me :

forhe was beforeme.

16 And of his fulnes have all we received, & bornace for grace.

the ballon orace and the Lawe was given by Boles, but grace and trueth came by Jefus Chift.

* Do man hath feene God at any time: the onely begotten Sonne, which is in the "bolome of father, be hath Declared him. 41 The fame found his bother Simo firft, the Lewes lent Duells and Leutes from section and the Termsalem, to also hum, when the Termsalem, to also hum, who art thou?

The leves lent Duells and Leutes from the along his action as the action as the confelled and denied not, and faid the confelled and denied not, and faid the confelled and denied not, and faid CThen this is the record of John, when

plainely, I am not the Chuft. And they asked him, what then ? Art thou Clias! And he faide, Jamnot. Art 43 (The day following, Tefius would goe thou the Piophet: And he andwered, Ao. mto Galile, and found Philippe, and faid o Whom they looked for to 22 be fack one os

Then faide they buto him, toho art thon that we may give an answere to them that 44 Aowe Whilippe was of Bethfaida, the fent bg? what fageft thou of thy felfe?

23 De faid, F am the voyce of him that cry 45 Philippe found Dathanael, Afaide buto cthin the wildernes, Dake Braight & way him, we have found him, of whom * Moles of the Lord, as faid the Brophet Cfaias.

24 Powe they which were fent, were of the Dharifes.

25 And they afked him, and faide buto him. why baptizest thou then, if thou be not the Chaiff, neither Clias, nor the Prophet?

26 John antwered them, faging, 3 baptize with water : but there is one among you, whom ye know not.

*De it is that commeth after mee, which Mit jan mara. 27 5. 11. 16. k 19.4 is preferred before me, whose spoe latchet I am not worthy to buloofe.

Thefe thinges were bone in Bethabara 4 berond Joidan, where John did baptige.

29 (The next day John feeth Jefus com: ming bitohim, faith, Beholde the lainbe 50 Jefils antwered, and faid bito him, 300 of God, which taketh away the Plinne of the worlde.

30 This is he of whome I faid, After me cometh a man, which is preferred below me: 51 And he faid buto him, Lerely, berely I menthalise for he was before me.

2 Chairs by 21 And I knewe a him not: but because hee the thrends thouse of the character than of God. Should be declared to Israel, therefore am

I come, baptizing with water.

So John bare record, faying, Jlaw the Martia pur, Spirit come Downe from heaven, like a boue, and it abode byen him.

10 De was in the world, and the world was 33 And I knew him not : but he that fent me to baptize with water, he farbe buto mee. Tipon whomethou fhaltfeet Spirit come downe, a tarie fill on him, that is he which baptizeth with the holy Shoft.

35 C. The next day, John flood againe, and two of his disciples:

Then Telusturned about, and fawethe followe, and faide buto them, no hat feeke ye? Indthey faid unto hun, Babbi (which

is to say by interpretation, Paster) where of witness on their go on the go of their go on with him that day : for it was about the alleanger.

40 Andrewe, Simon Deters brother, was before night one off two which had heard at of John, fun, time Tra and that followed him.

a faub bnto him, we have found p Deflias,

42 And he brought him to Jefus. And Jefus 1ed. beheld him, and faid, Thouart Sunon the fonne of Jona: thou fhait be called Cephas, which is by interpretation," a ftone.

unto him, follow me.

citie of Andrewe and Deter.

him, we have foud him, of whom * Moles cong. to done bid write in the Law, and the * Drophets, 16.4.4 and Telus of Aazaret the forme of Toleph.

Jelus of Aazaret the some of Joseph.

46 Then Aathanael saide vote that, Can add the there any r good thing come out of Aazar add the test philippe said to hun, Come, and see.

47 Jelus saw Aathanael comming to hun, which are the temperature falls of hun, Behold, in deep an Israelise, the compositions.

alaid of hun, Behold, in deed an Jiraelite, the world, at in whomeignoguile.

48 Pathanaclaid unto him, whice knews character eft thou me? Ichus answered, a faid unto treumished him, Before that Philip called thee, when abburth. thou walt under the figgetree, I faw thee.

9 Mathanael antwered, afaide bito him, Rabbi, thou art the Some of God: thou art the King of Ifrael.

cause I said buto thee, I sawe these buder the figge tree, beleeneft thou? Chou fhait or, doole: fce greater things then thefe.

fay buto you, hereafter thall be fee heaven man baue at open, a the Angels of God afcending a material in helicated the befrending bponthe Sonne of man.

thing which is thereby repres

lumbe of Cob.

CHAP, Car. As-

p Bignifping the augmail Gine, which is the fountains

of at flunce, 1 theerwith all other flunce.

b 3t waa fonte thich garinent, which fithers bled to weare, which bring triffed brits him courred his urther parte, and alfo

e The uniti-fler cannot well teach his con-gregation. To copy it four chind effective ally, which loue is not in them clear feed not the flocks.

But the other disciples came by ship (for they were not farre from land, but about two hundrest cubics) and they diewethe 18 Userely, berely I say but thee, whe thou increased they diewethe 18 Userely, berely I say but thee, whe thou increased they diewethe should be described the same beinging net with filles.

Affoone then as they were come to land, they fawe hoate coles, & fift laide thereon, and bread.

10 Jefus faid buto them, Bring of the filhes, which ye have now caught.

11 Simon Deter flepped forth a drewe the net to land, full of great fiftes, an hundreth, fiftie and three: and albeit there were to 20 many, pet was not the net broken.

12 Jefus fayde buto them, Come, and Dyne. And none of the disciples durit aske him, who art thou, feeing they knewe that he 21 when Deter therefore faw him, he faide wasthe Loid.

13 Jestis then came, and tooke bread, and 22 Jestissaid buto him, If I will he tarie gauethem, and fish likewise. till I come, what is it to thee? follow pine.

the wed him felfe to his disciples, after that he was rifen againe from the dead.

(So when they had dined, Jelus laide will he tarie til Jome, what is it to thee? to Simo Peter, Simo fonne of Jona, los 24. This is that diffinle, which tellifieth of uelt thoums more then these? Pesaid buto these things, and wrote these things, and wrote these things, him, Dea Lord, thou knowelt that I loue thee. De faid buto him, feede my lambes.

be faide to him againe the seconde time, Simon the forme of Jona, loueft i me: De faid buto him, Dea Lord, knowest that I loue thee. De faid buto hun, feed my fheep.

loued, buto Peter, It is the Lorde. when 17 he faid buto him the d thirde time, Simo d arcante Simon Peter heard that it was the Lord, he girded his b coate to him (for he was naked) and cast him selfe into the sea.

17 he said buto him the d thirde time, Simo d arcante being should be girded his b coate to him (for he was naked) and cast him selfe into the sea.

18 he said butto him the d thirde time, Simo d arcante being should be said by the source of Jona, louest y me? Peter was be enablished for he said by because he said to him him, Lorde, thou him by the uest thou me: A said butto him, Lorde, thou him by the said time of the said the said time of

walt pog, thou girdedft thy felf, a walkedft whither thou wouldeft:but whe thou shalt be old, thou halt ftretch forth thine hands, and another shall girde thee, and leade and another shall be whither thou wouldest not.

19 And this hake he, lignifying by what with baids a corest and death he should glorifie God. And when he where where had said this, he saide to him, followe me, therefore that we the first that we be appeared to the Act of the peter turned about, a saw the distriction that we have the property of the third with the distriction of the period and the property of the said and the said

ple who Jelus loued, following, which had nature a be allo leaned on his break at hupper, and had after a lorces faid, Lord, which is he that betraieth thee? the chapters,

to Jefus, 1.010, what thall this man do?

14 This is nowe the thirde time that Jelus 23 The went this word abroad among p becthien, o this disciple should not die. Det Je: fus faid not to him, De thall not die : but if 3

thefe things, and wrote thefe thinges, a we for the son know that his testimonie is true. woode not that provide the state of the son that the son the son that the son that the son that the son the son that the son the son that the son the son the son that the son the son that the son the son that the son the son that the son that the son the son that the son that the son the son the son that the son th

which Jelus did, which if they fould be therefore that written enery one, f I suppose the worlde we there of coulde not conteine the bookes that should enter the best that should enter the best that should enter the best written.

and practe his

The Actes of the holie Apostles,

written by Luke the Euangelist.

THE ARGVMENT.

Chrift, after his afcention, perfourmed his promes to his Apoffles, and fent them the holic Ghoff, declaring thereby, that he was not onely mindefull of his Church, but would be the head & mainteiner thereoffor euer. Wherein also his mightee power appealed, who notwithstanding that Saran and the worlde refisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replemished all the worlde with the sound of his Gospell. And here, in the beginning of the Church, and in the increase thereof, we may plainely perceiue the practice and malice which Satan continually yieth to supperfle, and outsthrows the Gospell he raiseth confipracies, tunustres, commonions, perfecutions, slanders and all kinde of crueltic. Agains we shall here behold the providence of God, who overthrowes his enemies enterprises, deliveres his Church from the rage of syrants, strengtheneth, and encourageth his most validately & constantly to followe their capitaine Christ, leaving as it were by this history a perpetual memorie to the Church, charthe cross in foronce with the Gospell, that they are sellowes infeparable, & that the end of one all liction, is but the beginning of another. Yetnementally all the properties of the charth, the cross interactions insursonines & tentations of his to a good iffue, giving them as it were, in forow, joy. in bondes, freedome; in prison, elimente, in trouble, quietnes; in death, life. Finally, this booke contained many excellent form, and afcention of this, to a good iffue, giuing them as it were, in forow, joy: in bondes, freedome; in prison, delinerance; in trouble, quietnes; in death, life. Finally, this booke contained many excellent fermions of the Apostles and disciples, as touching the death, resurrection, and ascention of Christ. The mercy of God. Of the grace, and remustion of finne through lesus Christ. Of the bested immortalitie. An exhortation to the ministers of Christee flocks. Of expensionee, and feare of God, with other principall pointes of our faith: fo that this onely historic in a maner may be sufficient to instruct a man in all true doctrine and religion.

The woode of Spilland hie Angelo to the Moolles. 9 His afters 600. 14 Whetein the Apolles are accupied till the poll Spoll be 3 fint. 26 And afthe election of Apolitifiad.

Dave made the former treatife, D Theophilus, of al that Jelus began to a doe, and teach,

Untill the day, that 4 he was taken by, after that he through the holy Choft, had given

b commaundements buto the apostles,

whome he had chosen:

To whome also hee presented him felfe aline after that he had fuffred, by many infallible tokens, being feene of them by the space of fourty Dayes, and speaking of those things which appearaine to the daingdome d waerebp of God.

And when he had gathered them toges a treate ther, hee commaunded them, that they altumined to hould not departe from Jerusalem, but to of the alcuns waite for the promes of the father, "which house of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns on the promes of the father, but to of the alcuns of the promes of the father, but to of the alcuns of the promes of the father, but to of the alcuns of the promes of the father, but to of the alcuns of t

a Whereby is T ment Chilles bottine, a his miracles be-clared for the tonfamation clared top the confirmation of the faint.

b So preache 2 the Soyel.

e Who as thep were called by Soyel, the Soyel first constitutes afficiently by bytel, by bytel,

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CAMBIANIDE ementaliste unit some appoint Some appoint Some appoint Some resulte name at things are unit fles affection, the officerion, the officerion, the officerion, the officerion, the officerion are the some areas.

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May collete.

* for Tolum deed baptized with water, within thefe fewe bayes.

when they therefore were come together, they asked of him, saying, Loid, wilt is sat boothis "trutterrion.

this time restore the kingdome to Israel? 23 And they presented two, Foseph called incident the ring of the continuous description descr know the h times, or the scalons, which the father hath put in his owne power,

But ye fhall receive power of the holye Shoft, when he shall come on you: and ye shalle witnesses who we both in Jerusa 25 That he may take the roome of this mission hand in al Judea, and in Samaria, and mission and Apostelhippe, from which that creates buto thek betermost part of the earth.

* And when he had fooken thefe thinges, while they beliede, he was taken by : for 26 Then they gave forth their lottes : and of Goo.

a cloude tooke him by out of their fight.

To diagon in the face of the tree diagon.

And while they looked field field toward heaven, as he went, beholde, in two men flood by them in white apparell, that one of their field in the field of the Mal fo come, as pe haue feene him goe into 1 beauch.

> 12 (Then returned they buto Jerufalem from the mount that is called the mount of 2 Olines, which is neere to Terufalem, con-

described to the continued by the content of Telus and Inpere and Implication with the work and Improper and Improper and Improvement of Telus and Improvement of I

men, and Marie the mother of Jefus, and 6 with his beetheen.

and in those dayes peter food by in the middes of the disciples, Flaid, (now the nomber of "names that were mone place, 7 were about an hundreth and twenty)

16 He men and brethien, this 'Scripture must needes have bene fulfilled, which the 8 *holy Shoft by the mouth of Danid spake before of Judas, which was any detothe o that tooke Jefus.

17 for he was nombred with bs, a had obtamed felowship in this ministration.

Dec therefore hath purchased a fielde with the reward of iniquitie : and when he * had throwen downe hunfelfe headlog,

19 Anditisknowen bnto all the inhabitats

he high adunder in the middes, and allhis bowels gulhed out.

And this works of God.

The distribution will be inhabitated of Jerusalem, in someth, that that field is that is, The field of blood.

The distribution will be booke of Plalmes, that is, The field of blood.

The distribution will be booke of Plalmes, and others a mocked, and somether the distribution will be booked, and let no man dwel therein: "also, Let another take his "charge."

The distribution will be defined by the distribution of th to operation 20 for it is written in the booke of Plalmes, his charge.

21 Wherefore, of thefe men tohich haue co= pamed with vo, all the time that the Loide

Jefus was connectant among bs, but re halbe haptized with the holy Shoft 22 Beginning from the Baptiline of John, buto the day that he was taken by from us, must one of the be made a witnes with

Matthias.

24 And they prayed, faying, Thou Lorde, which knowell the heartes of al men, thew

Judas hath gone aftray, to go to his owne office of in ke place.

the lot fell on Matthias, and he was by a common confent counted with the Cleuen Apostics.

CHAP. II.

The Kyonies haung recent big holy Shoft, make their hearery anomalies.

1. When bette habitopyed the mouthers of the machers, he higher that the tribbs graces of the holy Spint that Think is come.

4. He habities "a great number that he reconcered.

4. The goody exercise, chart, and builes observed of the faulthin.

Adwhen the aday of Dentecoft was shothwas come, they were ball with one accord for when mind in one place.

And "fodeinely there came a found from tradition in the heaven, as of a rubbing and mightic wind, selection is the fine of a rubbing and mightic wind, selection is and it filled all the house where they fate.

And there appeared but o them clouen to be known addition for the filled in the filled

them. Industry in 1966.

Ind they were all filled with the holy knows. Object. Charackers.

Shoft, & began to speake w other tongues. The state age file Source gains them. Object. Object. Charackers. agtie Spirit gaue them "btterance.

as the Spirit gaue them "otterance.
And there were dwelling at Jerusalem and subretpis spirit gaues, men that feared God, of every nation binder heaven.
Aow when this was snotted, the multistic spirits which is figured to there when the control of the state of the same of the same

tude came together and were aftonied, be thereby tide came together and were altonico, be thereby raule that energy man heard them speake interest and hisowine language.

And they wondered all, and marrielled, together them them there are until the same and the same are until the same are

faping among them feines, Beholde, are pottes frake not all thefe which speake, of Galile?

tot all these which speake, of Galile?

Dow then heare we enery man our owne combinement language, wherein we were borne? s language, wherein we were bome? Parthaus, & Dedes, & Clamites, and the abircoforate mhabitants of Desopotamia, 4 of Tuoca, 4 in the shine

of Cappadocia, of Pontus, and Blia, 10 And of Physgia, a Pamphilia, of Egypt, and of the partes of Lybia, which is belief . Or, that the Cpiene, and "fragers of Lione, 3 h Jewes, deck attore and Brofelptes,

and Diofclytes,

lift up his boyce, and sayd but o them. Be kepter is no men of Judea, and ye all that inhabite Je. which the trusted and the trusted by the this knowen but you, and performs be

1Greeke,went ir, and were ont

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The Epistle of the Apostle Paul

to the Romanes.

THE ARGVMENT.

The great mercy of God is declated toward man in Chrift lefus, whose righteousnes is made ours through faith. For when man by reafon of his owne corruption could not suffill the Law, yea, committed most abominably, both against the Law of God and nature, the
infinite bounte of God, mindfull of his promise made to his forment Abraham, the father of all belieuers, orderned that mans saluation
should onely stande in the perfect obedience of his some lefus Christ is of that not order the circumcified lewes, but also the voicerumcifed Gentiles should be saided by faythin him: euen as Abraham before he was circumcified, was counted inft onely through fayth, and yet
afterward received circumcifion, as a feele or badge of the same righteousness by fayth. And to the intent that none should thinke that the contenant which God made to him, and his pofferrite, was not performed egyther because the lewes received not Christ, (which was the blessed feed feed on the blessed feed on the blessed feed on the blessed and fefou declare, that all are not Abrahams posteritie, which come of Abraham according to the flessed but also the verie strangers and Gentiles grafted in by sayth, are made heyres of the promes. The cause whereof is the onely will of God for a-much as of his tree mercie he electech some to be laued, and of his just judgement rejecteth others to be damned, as appeareth by the te-flumonies of the Scriptures. Yet to the intent that the lewes should not be too much beaten downs, nor the Gentiles too much pussed up. the example of Elias protect, that God hath yet his electronen of the naturall politeritie of Abraham, though it appeared; not to orans eie: and for that preferment that the Gentiles have approceedeth of the liberall mercic of God, which he at length will freich towarde the Iewes agains, and for gather the whole [frae] (which is his Church) of them both. This groundworks of tayth and doftrine layde, inthe example of Elias protection and proceeded to the liberal mercie of Got, which is a significant that the Gentle's haue, it proceeded to the liberal mercie of Got, which is a significant to gather the whole lirael (which is his Church) of them both. This groundworke of tayth and doftrine layde, influences of Christian matters follow teaching cuery man to walke in roundines of confidence in his vocation, with a passence and himblenes, renerencing and obeying the magistrate, exercifing charitie, putting of the older man, and putting on Christ, bearing with the weake, and houng one another according to Christian example. Finally S. I and after his commendations to the brethren exhorted them to writte, and to flee falls preachers and flatterers, and to conclude the with a prayer.

C. H. A. P. I.

Dauthful with houndon, and to what purpose he is called.

The where the purpose of the business of the with a prayer.

The where the purpose of the with a prayer.

The whole of creatures and the purpose of the with a prayer.

The whole of creatures are the purpose of the purpose



(nohich he had promis 1 fed afore by his * 1020= photes in the cholyc

Scriptures)

Concerning his Sonne Jefus Chift our Lord (which was made of the deed of Dauid according to the field,

And declared mightily to be the Some 17 for by it the rightconfines of God is re- minimine. of God, touching the Spirit of fanctificas tion by the refurrection from the Dead)

Apoftlefhip (that obedience might be ginen buto the farth) in his fame among all the Bentileg,

God, called to be Saints: * h Grace be with 20 you, and peace from God our father, and from the Lord Jelus Chuft.

first I thankemy God through IESVS Chaift for you all, because your farth is publifted throughout the whole worlde.

for God is my witnes (who I ferue in my fpirit in the 'Golpel of his Some) that

The neutrine of Sold are all the superficients and superficients a Alwayes in my prayers, beleeching, that by some meanes one time or other I might 22 when they professed them solves to bechanged in the professed of the profes God, to come buto pour

> for I long to fee you, that I might be flowe among you fome fpirttuall gyft, to Arengthen you,

That is, that I might be comforted toge 24. wherefore also God xy gaue them by to with in or in

Aul a " fermant of Je fruite also among you, as I have among some an Impossible, " realled to be an Apostle, b" put apart 14 Jam detter both to the Grecians, and to which the Barbarians, both to the wife men and the both to the Barbarians, both to the wife men and the both to the burdle.

of Therefore, as much as in me is, I am rease the folgest of the Golpest to you also that are than also me, at 150me.

16 For I am not allyamed of the Gospel of of this way.

Chrift: for it is the * " power of God buto bangien and faluation to enery one that beleeueth, to the cante acute of no fam: and the summer's Dewe first, and also to the "Occian.

ueiled, from faith to faith: as it is written, worken and * The inft fhall line by farth.

*The inft spall line by fayth.

The inft spall line by fayth.

Dered in his workes, to the intent that they her her here fould be without excuse:

*Because that when they knewe God, Inthatthey they a glorifyed him not as God, neyther hipson, as were thankefull, but became value in their nature large rachefullem. imaginations, and their foolish heart was instanced

for they turned the glorie of the incorrupt in the references tible God to the similar deep the image of a scholar corruptible man; and of birdes, and four each time and in the footed beaftes, and of creeping things.

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25 Which turned the truety of God buto a lic, and worthipped and ferued the creature.

26 forthis caufe God gane the bp bnto bile affections: for cuether women did change 11 for there is no respect of sperious with neuro 17, 20kg 19,7, 10kg

nature.

27 3nd like wife alfo the men left the natural ble of the woman, and burned in their "luit

probate minde, to doe those things which

are not conucinent,

29 Beingfull of all burighteouines, fornica: 15 mbich thewethe effecte of the I aw writtion, wickednes, conetonines, malicionf nes, full of enuic, of murther, of Debate, of Decepte, taking all things in the enill parte, whilperers,

- Wheth cam 30 Backebiters, haters of God, boers of wiong, proude, boafters, innenters of enill things, bilobedient to parents, without bit: 17 1 20 holde, thou art called a Bewe, and & Beatonhand derstanding, concuant breakers, without derstanding, concuant breakers, without restes in the Law, and "gloriest in God, with matural affection, such as can neuer be ap 18 And knowes this will, and "alowest the arrivants."

naturall affection, such as can neuer be appealed, mercilesse.

10 in diameter 34 which men, though they know e the "Law of God, how that they which comit "Law of God, how that they which comit 19 And perfwadelt thy felfe that thou art a chandlake fuch things, are worthicof death, yet not onely Do the fame, but also b fauout them that bothem.

CHAP. II.

It feareth the hypocrites with Gods indigenent. 7 And comfore tribule facilities. 1: To be are downer all dame piecence of ignorance, homers, and of all ance with Gods, he prometh additions to be finites, is The Sentiles by their editione, in The Sentiles by their editione, in The Sentiles by their editione. 17 The Tewes by plant winter.

Derefore thou art mercufable, D man, wholoener thou art that "indaeft: "for in that that thou indgest another, thou geft, doeft the fame things.

But we know that the indgement of God is according to trueth, against them which

commut fuch things.

And thinkest thou this, D thou man, that indgeft them which do fuch thinges, and Dorff the fame, that thou shalt escape the mogement of God?

1 of the markets 4 Di despilest thou the riches of his bountifulnes, and pacience, and long fufferance, not knowing that the bountifulnes of God Electorien 5

leadeth thee to repentance? But thou, after thine hardnes, and heart that cannot repent, * heapest buto the felfe

tohise workes:

well boing feeke gloue, and honour, and immortalitie, eternall life:

difobey the trueth, and obey burighteous nes, halbe indignation and wrath.

foule of enery man that boeth entl : of the Jewe first, and also of the f Brecian.

forfaking the Creator, which is bleffed for 10 But to cucry man that doeth good, shalbe state under the cucry man that doeth good shalbe state under the cucry man that doeth good shalbe state under the cucry man that doeth good shalbe state under

12 For as many as have finned without the a recombing Law, shall perish also h without the Law; many as have sinned in the Lawe, so have shall be made a many as have sinned in the Lawe, so he make shall be indeed by the start as

the Lawe, do by nature the things contey- in which was ned in the Law, they having not the Law, in are a Lawe buto them felues, Mar. 7. 21.13m.

ten in their i heartes, their conscience also i for mana bearing witnes, and their thoughts accuse them have bearing witness, and their thoughts accuse the bearing witness, and their thoughts accuse the bearing witness, and their thoughts accuse the bear with the borne.

fing one another or excuting,)

16 At the day when God hall indge the fecretes of men by Jefus Chaift, according to my Goinel.

thinges that are excellent, in that thou art unite a count infirmeted by the Lawe:

guide of the blind, a light of them which are thingsthates in barkenes,

20 An inftructer of them which lacke diferes tion, a teacher of the officence, and of the trueth i Chemas is the Maine. tion, a teacher of the unlearned, which haft

I Thoutherfore, which teacheft another, tea : irbge office cheft thou not the felfe? thou that preacheft, a man fould not fteale, Doed thou fteale?

condemned bthy felfe : for thou that mos 22 Thou that fayed, Aman hould not coms mit adulterie, Doeft thou commit adulterie? thouthat abhorrest idoles, committest thou factiledge?

23 Thouthat glorieft in the Lawe, through breaking the Law diffonoureft thou God? 24 for Pame of God is blachhemed amog

the Gentiles through you, as it is watten. 16, sa gent 25 For circumcition berely is profitable, if 16.20

thou bo the Law: but if thou be a transgret for of the Lawe, thy m circumcition is made in Theendor bucircumcilion.

26 Therefore if the bucircumcilion keepe the pingofthe ordinances of the Law, thall not his bucir sparament sparament cumcifion be counted for circumcifion?

that cannot repent, * heapest but othy selfe whath, against the day of dwiath, and of the with the day of dwiath, and of the country of the sufficient which is by now effect.

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which by the eletter and circumcifion are the letter, of a transgressources;

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Conpol enul.

The Epistle to the

Hebrewes.

THE ARGVMENT.

Porasimuch as divers, both of the Greeke writers and Lasines witnesse, that the liter of this Epistle for just causes would not have his name knowen, it were curiosine of our part to labour much therein. For seeing the Spirit of God is the authorit discrete, it diminishes nothing the authoritie, aldnows how not with whist peak ewrote it. Whether it were Paul (as it is not like) or Like, or Barnabas, or Clement, or some other, his chiefe purpose is to personate who the Hebrowes (whereby he principally meaneth them that abode as terusaleun, it was an ende; for simuch as his doctrine was the conclusion of all the prophelios, therefore not onely Moses was inferiour to ham, but also there is one part of the leves plant of the conclusion of all the prophelios, therefore not onely Moses was inferiour to ham, but also there or part of the registration of the Angels; for they all water fortunets, and he the Lord, but so Lord, that he hash also taken our fleth, it madowes, and therefore at his comming they ought to each, a all facilities for sinne to be abblished, as the products from the TeChap, territa vinto the 12. Chap version and the prophes of whome all the Prophes in time past witness sinded at the from that version to the beginning of the last chap. Wherefore according to the examples of the old fathers, we must constantly believes in him, that being suchified by his suffice, taught by his wifedome, and governed by his power, we may stedistilly, and courageously persone even to the end in hope of that toy is see the before one eyes, occupying our selves in Christian exercises that we may both be thankefull to God, and ductifull to our neighbour.

CHAP. 1.

. Peffewerh the ercellencie of Chilt 4 Aboue the Angele, 7 And of their office.



T fundzie times & itt diners maners . God wake in the olde time to our fathers by the Diophets:

In thefe blaft baies hee hath woken buto

whome hee hath made heire of all thinges, by whome allo he made the wouldes,

* noho beeing the brightnes of the glory, and the dingraced forme of his person, and bearing by all things by his mighty word, hath by him felfe purged our finnes, and fitteth at the right hand of the maieffie in the highest places

And is made to much more excellent then the 'Angels in as much as bee hath obteined a more excellent name then they.

For buto which of the Angels faid hee at any time, * Thou art my Some, sthis day begate I thee ! and againe, I * wil be his father, and he fhall being fonne?

And againe when he bringeth in his first bewotten Sonne into the worlde, he fayth, * And let all the Angels of God worthippe

And of the Angels he faith, "Dee maketh the h Spicits his mellengers, and his minifters a flame of fire.

But buto the fonne he fayth, "O G O D, thy throne is for ener and ener: the frepter of thy kingdome is a fcepter of rightes oufneffe.

Thou halt loued righteouines and bated iniquitie. mherefore God, cuen thy God,

the things treated. hath amointed thee with the oyle of gladhath amointed thee with the oyle of gladnes about thy felowes.
23 the treated by a did not the beginning half the many of the work.
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20 am 20 the winder.

assumption. Plat 9.77. Philippia. h He compared the Annels to the infinites, which are here beneath an Codo mediances. Philippia. i The administration of the kingdomerous. A Chaira mark in that that the more formate fichland that the more formate promote on them without mediance, the mark all receive of him energy one according to his measure. Plat 103.25.

11 They shall perishe, but thou both remaine : and they all fhall ware old as both a garment.

And as a besture thalt thou folde them by, and they fhalbe thanged : but thou art the fame and thy peeres thall not faile.

13 White which also of the Angels faid hee at any time, * Sit at my right hand, till 3 balanon make thine enemies thy footestoole?

14 Are they not all ministring spirits, fent chapmas. forth to minifter, for their fakes which fhall beheires of faluation?

CHAP. 17. Pleechotteth unto be obsolitements einenede Latue which while hath given un. And not to be offended at the infrindict and lower gree of Child. 10 Deceases who necessary that to our cake the should take sixth unto the child.

Therefore wee ought diligently to gine heed to the things which we a wemun bie

haus heard, leaft at any etime we house keep though let them flippe.

Hould let them flippe.

For if the b words spoken by Angels was ned, or like the definition, and discount of the chappe we obsoletice teccined a instruction, and discount of trate, and run rewards. rewarde.

190 we shall wee escape, if weeneglest so the taw quent great saluation, which at the first began to should to be preached by the 11 order and a some of the saluation. to be preached by the Lorde, and afterwarde Briefe, all, was confirmed but o by by them that his hold beard him, beard him, beard him, both bearing witness thereto, both with departon. Ingues and wonders, and with divers mis spoules and wonders, and with divers mis spoules and wonders, and with divers mis spoules.

racles, and giftes of the holy Ghoft, according to his owne will?

for hee hath not put in subjection but o eath, shapes, the Angels the woulde to come, whereof the world and the state of for hee hath not put in sibiection on the Angels the woulde to come, whereof that the table, also that cabe that cabe.

faying, fushat is man, that thou fouldeft plate.

be mindefull of him! or the foune of man bere children of that thou wouldest consider him!

Thou madest him a little inferiour to the made thangs and the substitution of the substitution

and honour, and half let him about the collections workes of thine handes.

Thou half put all things in subjection there will the bounder have both both but feet all things in subjection there will be be the both but feet his feete. And in that hee hath put only half and only half

g Inmaking him fellowe beire te ft eft. Meat, if. teoritage

phile.

187

just.

Meentreas
tech hiereof
Chinh, both as
touching bis
perfon, which
as been Sab,
and deep man,
by whom all
things are
made, and ale inderand alse franchis ing the office, whereby he is time, bios pret a Dieft. Wilderso, d Zite linele d The linely mage and pas recine, to that he that feeth hun, feeth the Father, John 7 149: for clean the Pather to the ferine, but applying the ferine, but applying the father of the ferine, but applying the father of the fath faith.
e Bothar one mone ether

a Seb, who is the contain, and merciful to the Church beckered has bottlere that muce, of after a new copies, but from time to time and in

from time to time and in time and in time forces but now last of all the hath this in because all trueth to be by the Bonne, 3 by the bonne, and the by the

non me map not crepite 4: to nelo tente lacione after

incanea.

f i Duchmore 9
then, though

Dued buto him.

death for all men.

I fing praifes to thee.

nothing that foulde not bee fubiect bito

him. h But wee petfee not all thinges fib-

a honour, which was made a litle inferiour

death, that by Gods grace hee might tafte

to for it became bim, for whome are all 9

mp bicthich : in b mids of the Church wil

takers of flethe and blood, hee also him felfe like wife tooke part with the, that he might

15 And that he might deliner all them, which

children, which God hath ginen me.

power of Death, that is the Denill,

he tooke the feebe of Abraham.

to the Angels, through the fuffering of 8

5 Fo trun er all alter flet teer nr hat their Chime actors 9 the apolite on that a rate of non to etable, tonate d'esa troca d'ance giorniosity

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Gracian Constitution of the Constitution of th

first order to the state of the 16 for hee in no fort tooke the Angels, but

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time elf. and

Takebrebe to bio buoiba dis receine heit. b. Ofthar box

har ghen hant of re, and

the people.

the propie.

If point that he "fuffered, a was tempted, that he is able to fuccour them that are tempted.

The hard head of all ministers.

If for in that he "fuffered, a was tempted, the is able to fuccour them that are tempted.

If for man, the fully property as tenting nature but also gualures, one infinite except.

If for men a tenting nature but also gualures, one infinite except.

If for men a tenting nature but also gualures, one infinite except.

If for in that he "fuffered, a was tempted, as a subject of the nature of things is not property and the course of the nature of things is not property and the course of the nature of things is not property. en onr temations fe will furcour be.

the people.

The tequireth them to be often but of the washe of Chief, I who to more would the first follow. The punishment of fuch as well harborather heartes, and not become, that they might have eternal

Derefore, holy brethren, partakers of the beauculy bocation, sconfider the Apostle and high Priest of our bprofeffion, Chuft Telus: who was faithfull to him that hath ap:

is estimated to tremate the before to the before, and conflict confidence to the before to the before the best to pointed him, cuer as " Moles was in al his 3 house.

for this man is counted worth of more glone then Moles, in almuch as he which hath builded the house, d hath more honour then the house.

rather der 4 for enery house is builded of some man, and he that bath built all thinges, is 600. hade to and the Perference 5 the flere he 5 heartharth those prair, a Tharra, Nowe Adoles berelp was faithfull in all his house, as a fernant, for a witnesse of the thinges which should be spoken after.

Chall for a the found at rought bead of the of thresh; between brother, and to be been the found at Ood, and beep God working allehinges by his owns power,

all thunges in fubiection binder him, becleft 6 But Chiff is as the Sonne over his own house, whole house we are, if we holde fast ingite bonne the confidere and the recopcing of the hope we are make of buto the ende. But we fee Jelug' crowned with glozie 7

mberefore, as the holy Shoft faith, * To palers. Day if ye fhall heare his boyce,

Harden not your heartes, as in the spio a nounce would be not your heartes, as in the spio a north work and the spio and the spie and the spio and t tion in the wildernes,

mohere your fathers tempted me, proued erour. me, and faw mp workes fourty yeres long.

thinges, and by whome are many children but o ing that hee brought many children but o ing dozie, that hee should consecrate the prince of their faluation through mass their heart, neither have they knowen my waise.

Therefore I ware in my weath, h If they here among the original princes are all not one: wherefore he is any of you an euril heart, and my so, they have been in any of you an euril heart, and my so, they

there bee in any of you an enull heart, and in words, they buffaithfull, to departe away from the lie were behaved using God.

3 But exhorte one another daily, while it is land of the called to day, leaft any of you behave which bee not open the control of the called to day, leaft any of you behave the control of the called the

13 And againe, "I wil put my p truff in him. 13 But ethorte one another daily, while it is and againe," Behold, here am J, and the called To day, leaft any of you be harde: ned through the occeitfulnes of finne.

forasimuch then as the childre were pars 14 for wee are made partakers of Child, if well bear nakers of selfe and blood, hee also himselfe we keepe sire but the lend the "beginning, kewise tooke part with the, that he might efter where with the are byholden, in so both cstrop through death, him that had the

deftroy through death, him that had the 15 his boyce, harden not your heartes, as in fpeakert, fer the promocation.

for feare of beath were all their life time 16 for some whether heard, promoked in him have shall the anger: how beit, not all that came out of soften of

Egypt by Doles.

17 28 ut with whom was he displeased four of our displandation ty preces? was hee not displeased with soil, surface them that sure a surface. them that finned, * whose "carkeiles fell in Nom. 1.1.19. the wildernes?

Dueft in thinger concerning God, that hee 18 And to whom fware he that they foulde not enter into his reft, but buto them that obeyed not?

18 for in that he "fuffered, a was tempted, 19 So wee fee that they could not enter in, becaufe of bubeliefe.

The worde wuhour faithfe unprofitable. 3 The Babbath of rett of the Chief and. 5 Dunishment of Unbekeners. 1: The nature of the words of Gob.

Et be feare therefore, leaft at any time by forfaking the promes of entring into his reft any of you hould feeme to bee Devilled.

For unto be was the Sowell preached as also but othem: but the worde that they heard, profited not them, because it was not mired with faith in those that heard it.

* mixed with faith in those that heard it.

* He compared to the which have believed, do enter in the please to rest, as hee sayd to the other, * Is I solortain thate swome in my weath, If they shall whereast two enter into my rest : although the workes is brarand were smilhed from the soundation of the workers. were finished from the foundation of the with profite.

for hee lpake in a certaine place of the fe: with fair b. uenth day on this wife, * And God did reft Palagar. the fewenth day from all his workes. that good his real are the creation of the place againe, If they hall en the creation of the fewenth day from all his workes.

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1 10hich to bp

and members.

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nateb the fote tituall reft of

the faithfull, pet he tware to give rell in shavaan, which was but a figure of the beaterill rell, and but ed but for a time. . The perfection of Sobs workes, and lo his rell, figures our heaveningers, Gen 2, 2, dent 3, 2, 2.

Specing

town years and the sale of Certain the Section of Section of Certain the Section of Sec

thingesthey knowe maturally, as beats, twhich are without reason, in those thinges

in the control of the feare, feeding them felues: "cloudes they 19 Thefe are makers of fects, fleffly, hauing Dead and plucked in the the processor.

nung out these owne frame: they are was 21 and keepe pour felues in the lone of God, bring flarres, to whome is referred the blackenello of darkenelle tog ever.

14. And Gnoth allo the leuenth from Abam, 22 And haue compaffion of Come, 'in putting font mer prophetied of Arch, laying , 7 9 Beholde, the Long commets) with thousandes of his 23 And other lane with feare, pulling them note that be gare to people and the bugodhy among them 24. Aow but hinthat is able to keepe you, a grandle one of the policy of the fire one of the fire of the

15 To give in gement againft all men, and of al their wicked deedes, which they have bugodly committed, and of all their cruell weakinges, which wicked funners haue hoken against him.

in Gree of the least to the least to the least to least t 16 Thefe are murmurers, complainers, walare left as are able to indenct be inthefalty of Jellus Chill to falnatien, Job. 20, 11.

bing after their owne lufts : "whole mous | In vnthes freake proud things, having mes pers godlines fones in admiration, because of a bantage, and ini-

17 But,pee beloued, remember the wordes quitic. which were hoken before of the Apollies Pal 17.10. of our Lord Jelus Chaft,

13 How that they told pout hat there fould be mockets " in the last time, which fould time, in walke after their owne bngodly luftg.

not the Spirit.

your most holy faith, praying in the bolye

looking for the mercy of our Lord Jeftis Chrift, buro eternall life.

that yee fall not, and to prefent you faulte : ent officeut, leffe befoge the prefence of his glorie with butation

ioye,

25 Thatis, to God onely wife, our Sautour, parante, be gloty, and maiestic, and bominion, and the tane. power, both now, and for eucr. Amen.

s,tim, 1, te

The Reuelation of John

Or, leclared

the Diuine.

THE ARGVMENT.

Tismanifelt, that the holy Ghost would as it were gather into this most excellent books a summe of those proplecies, which were Tis manifelt, that the holy Ghoft would as it were gather into this most excellent booke a summe of those propincies, which were written before, but thou to be fullfilled after the comming of Christ, adding also such thinges as should be expedient, as well to forewarm or so the dangers to come, as to admonish vs to beware source, and encourage vs a gainft other. Herein therefore is lucely set for the Diumitie of Christ, and the testimonies of our redemption: what thinges the Spart of God alloweth in the ministers, and what thinges he reproue the the proudence of God for his elect, & of their glorie and consolation in the day of vengeance: how that the hypocrites which sing like Scorpions the members of Christ, shall be destroyed, bustle. Lambe Christ shall defende them, which beare wireless to their turn, who in delpite of the beast and Sanan wire regine ouer all. The lively description of Annehrist is sectorth, whose time and power not withstanding is limited, & albeit that he is permitted to rage against the elect, yearing power steetchest no first her then to the hust of their bodies: and at length he shalbe destroyed by the wrath of God, when as the elect shall grue praste to God for the victore: nevertheless for a season God will permit the Annehrist, and strumper under colour of sure speach and pleasant doft time to deceine the world; wherefore he aduct side the godly (which are but a small portion) to avoid this hardors flattenes, & pages, whoir tuine without mercy they shall see, and with the heavenly companies sing continual praises: for the Lambers married; the word of God hash gotten the visitorie: Satan that a long time was voticed, is now call with his manifers into the pic of sice to be to memed for euer, where-as contravialie the systhial (which are the holy Citic of service, and with its manifers into the pic of sice to be to memed for euer, where-as contravialie the systhial cannot be pic of sice to be to memed the suce, where it as contravialies the systhial cannot be pic of sice to be to meme judge foberly, and call earneftly to God for the true understanding hereof.

CHAP. I.

The confest this remiation . ; Of them that reabeit. . John togerty to the fener Churches . ; The mainte softice of p Donice of Gob . to Che willout of the carbotilickes and flattes ,



De rewelation of I E-SVS CHRIST, which b Bod gaue bn= 5 to him, to fhewe buto his fernaunts things which must shortly be Done: which he fent, and thewed by his 6

Angel buto his feruant John,

moho bare record of the worde of God, & of the teltimonie of Jelus Chrift, and of all 7 thinges that be faw.

Bleffed is he that readety, and they that heare the wordes of this 4 prophetie, and keepe those things which are waitte therein : for the time is at hand.

John to the kenen Churches which are i theaning in Mia, Grace be with you, and peace from the aburen him, nohich * is, and nohich was, a nohich exed bes. is to come, and from the stenen Spirites

which are before his Thronc,
which are before his Thronc,
and from Jetus Chulk, which is a * faith from the full witness, and * the first begotten of the bere ideal, and prince of the kings of the earth, Cobine saw butto him that loued by, and walhed by from whom after whom after the control of the contro

unto him that loued vs. and walhed vs fro there chim, our finnes in his blood,

And made vs Kings and prichs under the house recommendation to God even his father, to him be glory, a time think bominion for evermore, Amen.

Beholde, hee commeth with cloudes, a must be him, and the him, we every eye hall fee him: yea, suct they which a limit has every eye hall fee him: yea, suct they which a limit has a hyperced him through: and all kinreds of the later, the earth shall waite beforehim, Evento, the later that contemps that, and most the earth shall waite before him, there we had, and most before him through the father that contemps that, and most will perform a limit had not beaut, that they are had, and most will be the said by the later will be the said him they are hearth will be the said they are they will be said to the said they are the said they are they will be said to the said they are they will be said to the said they are th

Sf. ini.

Amen.

letion out of the fatters before as his owner bottom, but it was his introfer of the fatter being as to fail the fatter before as to fail the fatter of the fatter before as to fail the fatter of the d vehichers
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The

Bishops' Bible

aka

"The Treacle Bible"

First printed in 1568 An attempt to counter The Geneva Bible

THE BISHOPS' BIBLE OF 1568

AN ATTEMPT TO COUNTER THE GENEVA BIBLE

The bishops of the Church of England were greatly distressed by the ready availability and rising popularity of the Geneva Bible after its publication in 1560. This was not due to the textual translation of the Geneva Bible itself, but because of its extensive annotations that espoused Reformation theology. The accuracy of the Geneva translation to the original languages of Hebrew and Greek actually showcased the inadequacy and deficiency of the Great Bible translation (1539) that was still the major translation being used in the Anglican churches. The Old Testament portion of the Great Bible was primarily an English translation from the Latin Vulgate.

The interpretive commentaries in the column notes of the Geneva Bible were extremely critical of the hierarchically organized church (whether Anglican or Roman Catholic). The Anglo-Catholic Episcopal bishops were threatened by the Calvinist emphasis on a Presbyterian form of church polity featuring involvement of lay elders. They were intent on maintaining their control and developing an ecclesiastically authorized English Bible translation acceptable for the national Church of England.

Following the lead of the Archbishop of Canterbury, Matthew Parker (1504-1575), seventeen Anglican bishops banded together to produce and publish a new English Bible for the English churches that was to have "no bitter or controversial annotations to the text." Published as "The holie Bible, conteyning the Olde Testament and the newe, Imprinted at London in povvles Curch-yarde, by Richard Jugge, printer to the Queenes Maiestie. Cum privilegio Regiae Maiestatis. London, 1568," it was popularly referred to as "The Bishops' Bible."

This Bishop's Bible suffered from very uneven translation quality. Many portions of the Old Testament and Apocrypha have little variance from the Great Bible (based largely on the Vulgate), because none of the bishops were Hebrew scholars. The translation of the Psalms was extensive, but so awkward and unacceptable that they were discarded by 1577. In addition, Edmund Grindal (1519-1583), Bishop of London, was a Puritan

sympathizer, and the portions that he was responsible for translating resemble the text of the Geneva Bible.

First published in 1568, the initial edition had a portrait of Queen Elizabeth (1568-1603 on its title page, though it was not formally dedicated to her. The Convocation of Canterbury in 1571 ordered that each Archbishop and Bishop "should place a copy in the dining room of his house, each cathedral and, as far as possible, each church should possess a copy" of the Bishops' Bible. Due to its obvious imperfections the Bishops' Bible was substantially revised in 1572, adding the Psalms from the Great Bible and using more ecclesiastical language (such as the word "charity" in I Corinthians 13).

The Bishops' Bible never did become a popular English Bible among the people. Though nineteen editions were printed between 1568 and 1607, it was primarily printed as a pulpit bible for the Anglican clergy. The last complete edition with both testaments was printed in 1602. Despite the incompetence of its scholarship and its unpopularity among English scripture readers, the Anglican bishops pressed on in their objective to counter the Geneva Bible, using the 1602 edition of their Bishops' Bible as the required "rough draft" for the next edition authorized by King James I in 1604. The translators of the King James Bible (1611) were instructed to follow the text of the Bishops' Bible wherever possible.

The Bishops' Bible is often referred to as the "Treacle Bible" because of its translation of Jeremiah 8:22, "Is there not tryacle at Gilead?" (also Jere. 46:11; Ezek. 27:27). The word "treacle" was used in early English vocabulary to refer to a "cure-all" or to "molasses." It had been used previously in Beck's revision of the Thomas Matthew Bible in 1549. The King James Bible translated the verse, "Is there no balm in Gilead?"

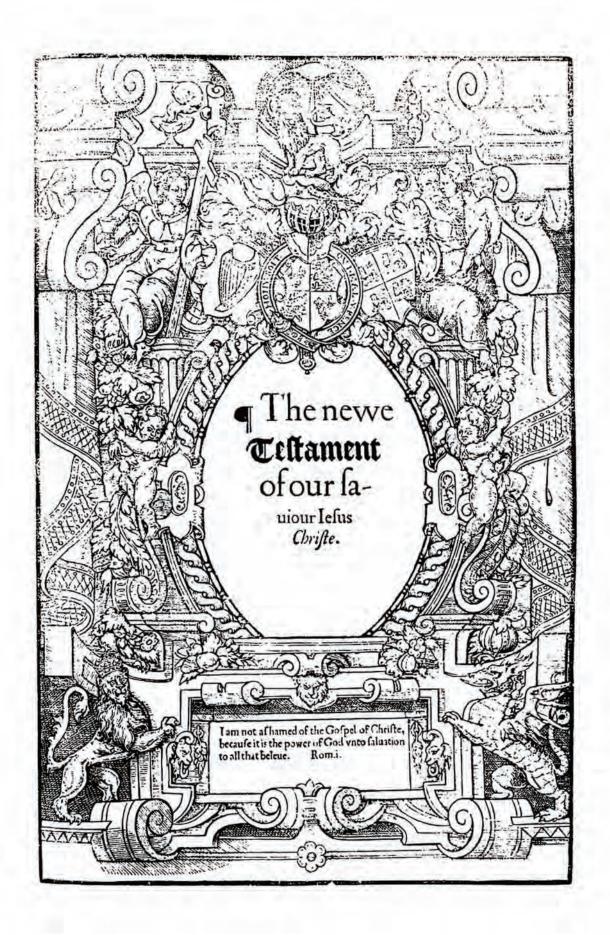
A curiosity in several editions of the Bishops' Bible is a comment on Psalm 45:9 that identifies Ophir as the "Iland ... founde by Christopher Columbo."

Sample pages of the Bishops' Bible have been reduced from their original size for the original was a folio size pulpit Bible.

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The (a) Gospell by Saint Matthewe.

The first Chapter.

Tr The Benealogie of Chrife from Abraham. 18 The marrage of his mother Marie. 20 The Ingell fatiffieth Josephes mynde. 21 The interpretation of Chrifes names.

A it, Ebarw, itt ichcerfall ciChentes lie stage o lefe.

Canxi. z.

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his is the (b) booke of the generation of IchisChaft, the forme of Danio, the forme of Abra ham.

*Abraham begat Plaac,

"Ilaac begat Jacob, "Jacob begat Judas, and his beetheen.

*Indas begat Phares, and Zara of Thamar, *Phares begat Efrom, *Efrom begat Aram.

I would "Aram begat Ammadab, "Ammadab begat Maasson, "Maasson begat

*Salmon begat 2300s, of Rachav, *1300s begat Obed of Ruth, *Dbed begat Jeffe.

trace 6 Helle begat Danid the liping, "Das und the king begat Solomon, of her that was the wyfe of Ciric.

Solomon begat Roboam, Robo: am begat Abia, Abia begat Ala.

Ala vegat Folaphat, Folaphat begat Joram, Joram begat Osias. Dyras begat Joatham, Joatham begat Adjas, "Achas begat Ezekias.

Ichonias and his brethren, about the 4.Re.xa.d tyme they were carred away to 25aby:

12 And, after they were brought to Bar no bylon , *Ichonias begat Salathicl , Iere xxiif. Salathicl begat Zozobabel.

* Zorobabel begat Abino, *Abino begat Gliakim, Gliakim begat A302.

Azorbegat Sador, Sador begat A: 4 Reg. 18.d. then, Achen begat Eliud.

Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob.

Jacob begat Joseph, the hulband of Maric, of who was bome Ichis, that is called Chailte. a

And fo, all the generations from A: braham to Danid, are fourteene genes rations: and from Damo untyll the tarying alvay into 23 abylo, are fourteene generations: and fro the carring away into 23abylon buto Chafte, are fourteene generations.

The birth of Ichis Chaffe was on this wife. - when as his mother Da. C ric was betrouthed to Holeph (before 213

*Czekias begat Panalles, *Panal i.Parxeid les begat Amon, *Amon begat Jolias. .Parxeid *Jolias begat Jacim, Jacim begat 4 Re xxid

i. Para. m.d.

The Golpell

they came together. The was founde with childe of the holy aboft.

19 Then Joseph her hulbande, beyng a ryghteous man, and not hyllyng to make her a publique example, was inynded pinuly to put her away.

20 Wut Whyle he thought thefe thinges, beholde, the Angell of the Lord appear red buto hym ma decame, faying: Jofeph, thou forme of Dauid, feare not to take buto thee Marie thy Wife, for that which is conceaned in her, is of the holy ghoft.

21 She thall bryng foorth a fonne, and thou thait call his name "Jefus: for he thall fauchts people from their funcs.

22 (All this was bone, that it myght be 5 fulfilled, which was woken of the lorde by the prophete, faying:

Behold, a virgin Chalbe With thilde. I. and thall brying foorth a forme, and they thall call his name Enumanuel, whiche is by interpretation, God with bs.)

24 Then Joseph, being rayled fro flepe, byd as the Angel of the Lorde had bid: den hym, and he toke his wyfe:

de And knelve her not, tyll the hadde to the brought foozth ther first boxne some, a whate both brought foozth there first boxne some, a whole be known be called his name Jelus.

afterward: 25 the like please blen. Marh b trous a ara

Pichip, ii.b. Actesimale

Nu.xxiii.c.

Micheva

Ichn.vng-

The . ij. Chapter.

T : The tyme and place of Chiffes birth. 11 The wyle men offer their pielentes. 14 Chrifte fleeth into Egipte. 16 The young chylogen arc Carne. 23 Chrife tremeth into Galifee.

Den Jelus was borne m 25cthichem, a ritie of Juric, in the dayes of Derode the kyng : bes holde, there came wife men from the east to Dierufalem.

2 Saying: where is he that is borne kyng of Jewes: for the hanc feene his "flarre in the east, and are come to wor flip hym.

3 When herode the kyng had hearde these thynges, he was troubled, and all the citic of Dierufalem with bym.

And when he hadde gathered all the thicke Duckes and Stribes of the people together, he demaunded of them Where Chafte thoulde be bome.

5 And they faide buto him : At Bethle: hem in Juric. Forthus it is watten by

the prophete.

"And thou 25 ethlehem in the lande of Juda, art not the least among the princes of Juda. For out of thee thall there come a capitam, that that governe my people Ifract.

Then berode, when he had printye talled the thyle men, moured of the dille gently, what tyme the flarre appeared.

25 8 And he fent them to Wethlehem, and fayor: Go, and fearth oiligently forthe young childe, and when ye have founde hym, bying me Worde agayne, that I may come, and worthin hym alfo.

when they had hearde the king, they departed, and loc, the flarre which they fame in the east, went before them. tylit came a floode ouer the place where in the young chyloc was.

when they fame the starre, they reioyced excedyngly with greation.

And went into the house, and founde the young chylde with Warie his mother, *and fell downe, and worthppped Pfalkild. bym, and opened their treasures, and Etalab. presented buto hom gyftes, golde, and trankendence, and mirre.

And after they were warned of God madreame, that they Coulde not go as gayne to herode, they returned into their owne countrey another way. a

13 When they were beparted, beholde, the Angel of the Lord appeared to Jo: feph in a dicame, faying: Aryle, a take the young thylor and his mother, and Accinto Egipte, and be thou there, tyll I bryng thee Worde. For it Wyll come to paffe, that herode fhall felte proung thylde, to destroy hym.

when he arose, he toke the young thylde and his mother, by nyght, and

departed into Eaipt.

And was there, but othe death of the rode, that it myght be fulfylled whiche was spoken of the Lozde, by the prophete, faying: * Dut of Egipte haue I Nusselle called my fonne.

16 Then herode, when he fawe that he was mocked of the wyle men, was er cedying ibroth, and fent foorth, and field all the chyloren that were in Sethlehe, and mall the coaftes, as many as were

rivo

by Saint Matthæyve.

the feete, and worthypped hym.

1) Then layde Helus buto them: be not afrayde. Go tell my beetheen that they go into Galilee, a there that they fee nie.

11 When they were gone, beholde, fome of the watche came into the cine, and therved buto the tipe puelles all the thriges that were done.

12 And they gathered the together, with the elders, and toke councell, and gave large money buto the fouldiers.

Saying. Saye ye, that his disciples canic by nyght, & ftole hymathap while pe flept.

14 And of this come to the deputies cares we wyll perfivade hyni, and faue you harmeleffe.

15 So they toke the money, a dyd as they were taught. And this faying is noyled among the Jewes, butyl this day. 5

16 Den the eleven disciples ivent a I wave into Salilee, into a mountagne, where Ichishad appoynted them.

17 And when they faive hym, they wor flypped lynn: But fome doubted.

And Jelus came, and fpatic buto the, laying : "All power is genen buto me in Math.si.d.

heaven and in earth. " Go ye therfoze, a teache all nations, Mar, xvi.c.

baptizing them in the name of the father, and of the forme, and of the holpe ghoft:

20 Teachyng the to obserue all thynges, Whatfocuer I have commaunded you. buto the ende of the Worlde.

> Here endeth the Gofpell by Saint Mattherve.

The Gospell by Saint Marke.



The first Chapter.

I 2 The office of John the Baptill. 9 The baptilme of Chaiffe, 11 his fallyng, 14 his preaching, 17 and the calling of peter, Andrewe, James, 4 John. 23 Chrifte hea-leth the man with the bucleane fpirite, 29 helpeth peters mother in lawe, 41 and clenfeth the leper.



H & begynnyng of the Golpel of Jelu Chalt, the some of God.

Asit hath ben Witten in the prophetes: 23eholde, I sende my meffenmeffenger befoze thy face, whiche thall prepare thy wave before thee.

A boyce of hym that crieth in the wyl Efay. M. a. berneffe: * Departe be the waye of the Mathan a. Lorde, and make his pathes ftrayght. Lukana *John did baptize in the wyldernelle, Lukau.c.

and

The Gospell

"And they came into Capernaum, & C and preached the baptiline of 'repen-21 120 100 Arayghtway, on the Sabboth bayes, Me taunce, for the renaffion of funcs. he entred into the fynagogue, a taught. And all the land of Juric, and they of 22 And they were aftenged at his lear-Dierufal . Went out buto hym, and nying: "For he taught them, as one that Main. ntized of hom in the rouge of wereall had aucthoritic, & not as the Scribes. Hordan infelling their lynnes. *And there was in their fynagogue, a Michael is clothed with Camelles 23 Mathema 6 Toln man bered With an uncleane spirite, the Likene 25 beere, at a with a girdle of a fkynneas tricb. bout his lornes: and he did cate locultes 24 Saying: Alas, what have we todo and ibylde hour. And preached, faying: * he that is with thee, thou Jefus of Mazarethe Marinto 7 Art thou conic to delitroy bs : I knowe Lukase ftronger then I, commeth after me, John ad. whole thoe latchet I am not worthy to thee what thou art, even that holy one of God. folloge dolline, and unloofe. And Jefus rebuked hym, faying: I have baptized you with water: but holde thy peace, and come out of hym. he that baptize you with the holy ghoft. 26 And When the bucleane spirite habbe And it came to paffe in those dayes, that Vefus came fro Mazareth, of Gatome hym, a cryed with a loude bopte. lilee, * a was baptized of John in Jozhe came out of hym. Mathaka. 27 And they were all amaled, informed Danc. And affone as he was come by out of that they bemaunded one of another the water, "he fawe heaven open, & the among them felues, faying: what thing Math.m.d. spirite descending boon him like a douc. is this: what newe doctrine is this! For with aucthoritic commaunded he And there came a boyce from beaucu: Marh mid. *Thou art my beare founc, in whom I the fowle fpirites, and they obeyed him. xu.b. xvu b am Well pleafed. 28 And immediatly his fame fpread as Math.m. a. Etay sin.a. 12 And immediatly *the spirite directly brode throughout all the region borde Markax. 4. hyminto wylocrneffe. ryng on Galilee. And foothwith, when they were Likelet. And he was there in the widernesse fourtie dayes, and was tempted of Sacome out of the fynagogue, "they entred tan, Ewas with worlde beaftes. * And into the house of Sincon, and Andrewe, the Angels ministred buto hym. Math.nu.b. with James, and John. 14 After that John was delivered to pri-30 26ut Simons Wyues mother lay licke fon "Ichis came into Galilee, *preaof a feuer: a anone they tell hym of her. Matham. c. thyngthe Solvell of the kyngbome of Luk.m.b. And he came, a toke her by the hande, GOD, and lyft her bp: and immediatly the fe-15 And laying: The tyme is come, and uer forfoke her, and [de] ministred buto Mathani b. the kyngdome of God is at hande: *rethem. pent, and belene the Golpell. And at even, when the some was Michiga. 16 "As he walked by the fea of Galdee, dorbue, they brought but o him all that Mac.mic. he lawe Simon, and Andrewe his browere discased, and them that were ber ther, tallying nettes into the fea (for they ed with denvis: Were fyshers.) And all the ritie was gathered toge D 17 And Ichus faide buto them: Folowe ther at the doze. me, and I will make *pouto become Ier.xvi.c. 34 And he healed many, that were licke of divers difeales, and *calle out many Luking beuyls: and fuffred not the denyls to Makin b fythers of nicu. 18 And stranghtway they forfoke their nettes, and folowed hym. speake, because they knewe hym. And when he had gone a life further And in the morning, before day, Ic thence, he law James the forme of Zes fus, when he was ryfen by, departed, bedee, and John his brother, which aland Went out into a folitaric place, and to were in the thippe, mendying their there played. nettes. 36 And Simon, & they that were with 20 And anone he called them: And they

lefte their father Zebedee in the flippe

with the hired fernauntes, and folowed

hym.

hym, folowed after hym:

37 And When they had founde hym, they

38 And he faide buto them : let bs go mito

layor buto hym: all men feke for thee.

• The Golpell by Saint Luke.



The first Chapter.

C 1 The preface of Luke. 1 Df Jacharias and Elizabeth. 11 The Angel the weth the nativitie of John Baptiff. 20 The incredulitie of Jacharie is punyliked. 18 The Angel faluteth Marie, and the weth the nativitie of Christe. 40 Marie biliteth Elizabeth. 46 The longue of Marie. 57 The birth, circumcition, and graces of John Baptift. 68 The prophetic of Jacharie. 80 The office of John.

AI

they were bo:

thyngen an be 3 ict foorth in the Golpel.

s.Parca a.



Dealinuche as manye have taken in hande, to fet foozth in oeder, f declaration of those thynges whiche are moste furelye to be beleved as mong bs,

Euch as they belivered them but bs, which from the begynning fawe them them felues with their eyes, and were

muilters of the (a) Wozde:

I determined also, assome as I had searched out diagently all thinges from the begyinning, that then I woulde write but other, most excellent Theophilus.

4 That thou myghtest knowe the certentic of those thinges wheref thou half

ben infourmed.

There was in the dayes of herode the kyng of Jurie, a certaine puelt, named Zacharias, of the course of Abia, a his wyse was of the daughters of Aaron, where name was Elizabeth.

6 They were both ryghteous before God, and walked in all the lawes and ordinaunces of the Lorde, that no man coulde fynde fault with them.

7 And they had no chylde, because that Elizabeth was barren: and they both were notbe well stricken in age.

8 And it came to palle, that When Zacharie executed the prictes office before God, as his course came,

office, his lot was to burne incence, who hebrark be went into the temple of the Nozde.

10 And the whole multitude of the people were without in prayer, whyle the incence was burning.

and there appeared but bym an Augel of the Lozde, flanding on the right lyde of the aulter of incence.

2 And When Zacharias fawe him, he was troubled, and feare came bpo him.

13 But the Angel layde buto him: Feare 23 not Zacharie, for thy prayer is hearde: and thy wyfe Glizabeth thall beare thee a forme, 7 thou thalt cal his name John.

14 And thou that have toy and gladnelle, and many thall recover at his birth.

Horde, and that great in the fyght of the Lorde, and thall neither drynke wine nor from drynke: and he thatbe fylled with the holy ghoft, euch from his mothers wonde.

And

And many of the chylosen of Afract. Chall he turne to their Lorde God.

1- And he hall go before him, with the furte and polver of 'Chas, to turne the 5 . A. S. S. heartes of the fathers to the chyldren. and the disobedient to the Wischome of the nuft men, to make redy a perfect peos pic for the Lorde.

> is And Zacharias faide buto the Angel: 25y What token thall I know this: For * Jamolde, and my Toyfe Well fricken

myeres.

19 And the Angel aunswered, and laybe buto hym: I am Gabuel that stande in the presence of God, and am sent to weake buto thee, and to helve thee thefe glad tydynges.

20 And beholde, thou thalt be bumbe, & not be able to speake, butyll the day that these thynges be perfourmed, because thou beleucost not my wordes, whiche

thatbe fulfylled in their feafon.

21 And the people waited for Zacharias. and marucyled that he taried to long in

the temple.

22 And when he came out, he coulde not speake buto them. And they perceaued that he had feene a bilion in the temple: For he beckened buto them, and remay: ned speachteste.

C23 And it came to paffe, that affoone as the dayes of his office were out, he

departed into his other house.

24 And after those dayes, his thyse Elisabeth conceaucd, and hyd her felfe fine

monethes, faying:

Enhibten.
Embu Em.
mu Blatty
1 45.btraufe

25 Thus hath the Lorde dealt with me, in the paves wherein he loked on me, to take frome my rebuke (b) among men.

balling of gob to te fruiteful 26 And in the firth moneth, the Angel Gabriel was fent from God, buto a ritic

of Galilee, named Mazareth,

telyagethe 27 To a virgin, spouled to a man whose manie was Joseph, of the house of Daskitting of manie was Joseph, of the house of Daskitting of manie was Joseph, of the house of Daskitting of who, and the virgins name was Darie. In Island the Angel went in vito her, and starting of the Island strucks with the Lorde is with thee, blessed art

ued, the Lorde is with thee, bleffed art

thou among women.

29 And when the fawe hym, the was troubled at his faying, and take in her mynde what maner of falutation that Moulde be.

30 And the Angel laide buto her : Feare not Darie, for thou half founde grace

With God.

Foz beholde, "thou Malt conceaue in

the Wombe, and beare a forme, a'thait Maria call his name Jelus.

22 De fhalbe great, a fhalbe called & fonne of the hyeft: A the Lord God thall dene buto him the leate of his father Danid:

3; And the Chall reigne ouer the house of Elaix b. Jacob for ener, and of his kyngdome

there Malbe none ende.

34 Ehen laid Parie buto & Angel: how Male meb. Mall this be, seing I knowe not a man?

35 And the Angel aunfibered, & faide buto her: The holy ghost shall come upon thee, the power of the hyelt thall oner hadolve thee. Therefore also that ferretipe in holy thying whiche halbe borne, halbe reason. called the forme of God.

36 And beholde, thy colin Clizabeth, the hath also conceaned a some in her olde age: athis is her firth moneth, whiche

was called barren.

37 For With * God, Chall nothing be but Math. six c poffible.

And Darie laide: Beholde the hand: Luk xvinc mayden of the Lorde, be it buto me accordying to thy Worde. And the An-

acl departed from her.

and Davie arole in those dayes, & Went into the hyll countrey with hafte, into a ratie of Juda,

40 And entred into the house of Zachas

ric, and faluted Elizabeth.

41 And it came to paffe, that When Elizas beth hearde the falutation of Dauc, the babe fprang in her thombe, and Elizabeth was fylled with the holy ghoft.

42 And the cryed with a loude boyce, and faide: 25leffed art thou among Women, because p fruite of thy Wombe is bleffed.

43 And whence commeth this to me, that p mother of my lozd thould come to me:

44 For loe, affoone as the boyce of thy lalutation founded in nunc cares, the babe fprang in my Wombe for ioy.

45 And bleffed is the that beleued: for those thinges thatbe perfourmed, which were tolde her from the Lorde.

46 And Darie lande : Dy foule magmiti Elastad

eth the Lozde.

47 And my spirite reloyceth in God my faujour.

48 for he hath loked on the lolbe degree of his handmayden: For loc, now from hencefoorth that all generations call me bieffed.

49 Because, he that is mightie hath done to me great thinges, a holy is his name,

And his mercy is on them that feare CI hun,

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Mark x b.

The Goipell by Saint John.



The first Chapter.

1 The diunitie, humanitie, and office of Chrife. 15 The tellimonie of John. o The callying of Andrewe, Beter, Philip, and Mathanicl.

a Program d.

the worde, & the worde was with God: and that worde was God.

The fame was in the begrinning with God. All thynacs were

made by it: and without (a it, was made nothyng that was made.

Anit was lyfe, and the lyfe was the * lyght of men,

And the lyght thyneth in darkenesse: and the darkneffe comprehended it not.

There was a man fent from God, whose name was John:

7 The fame came for a Witnelle, to beare witheffe of the (b) lyght, that all men through hym myght beleue.

'he was not that lyght: but was fent to beare witnesse of the lyght.

That light was the true light, which lyghteth enery manthat commeth into the Worlde.

to be was in the worlde, and the worlde was made by him, and the worlde knelve hrmnot.

De came among his ofbite, and his io odine receauch him not.

name.

which were borne, not of blood, noz of the will of the fledie, not yet of the wyll of man, but of God.

14 *And the fame word became offethe, O so mes and owell among bs (* and we false to be to day, man, to day, the glory of it, as the glory of the only Barucaic. begotten fonne of the father) full of Mathaza. grace and tructh.

"John beareth witheste of hym, Makinda and crycth, saying: This was he of Makina. Whom I spake, he that commeth after me is preferred before me, for he was befoze me.

*And of his fulneffe hand all we rescall flub.

17 Forthe laive was genen by Doples: war but grace and contact and but grace and tructh came by Jelus geneth grace of many as better in Chiefe, and

18 "Ao man hath feene God at any tyme: are become The oncly begotten forme which is in the forme in the bosome of the father, he hard de activities clared hynn. 50

*And this is the recoine of John: 1 have when the Terres fent puelles and

A the begrinning was 12 23ut as many as receased hint, * to Pathalb. them gaue he (1) potber to be the formes printing, a of God, enenthem that beleued on his bignere

leunes

Court is, of the

(a) without

mature fase

lonx: id.

Lines

rd.x.

leutes from Pierufalem, to afte home What art thou:

and he confessed and demed not, and fande plannete, I am not that Chaffe.

21 And they afted hom: What thene art thou Chas: And he farth, Jam not. Art thouthat prophete: And he auns Abered, no.

22 Then farde they but hom: What art thou; that we may gene an aunificere to them that fent bs: what favelt thou of tim felfe:

Mahra Mainta

Lui ma Lias sta 23 De farbe: "Jam the boyce of a cryer in the ibidernelle, make strayght the way of the Lorde, * as layde the prophete Elaias.

24 And they which were fent, were of the

phartices.

And they afted hym, and fayde buto hom: why bapaseft thou then, yf thou be not Chalte, not Chas, neither that prophete:

Makta 1 45, 1116 Actes MX 2

Mahmat 26 Hohn aunftvered them, faying: "I baptize with water, but there flanbeth one among you, Whom ye knows not,

27 De it is, Which though he came after me, was before me, whole hoes latchet am not worthy to buloofe.

Thefe thynges were done in Betha folmind. vara beyonde Jozdane, * where John and.x.d.

dyd baptisc. or

The next day, John feeth Jefus comming but olym, and faith, beholde the lambe of God, which taketh away the fume of the worlde.

30 This is he of whom I layde, After me commeth a man, which is preferred before me, for he was before me.

And I knewe hym not: but that he floulde be declared to Ilfrael, therfoze am I come, baptizing ibith water.

Matinist 32 Mark tak Lukasi

Fra tab.

i.Cos vier

'And John bare recorde, faying: I fame the fpirite descende from heaven, lyke buto a boue, and abode bpoutym,

33 And knelbe hom not. 23ut he that fent me to baptize with water, the fame faide buto me: bpsn lbhom thou shalt see the spirite descende, and tary styll on hym, the fame is he which baptizeth with the holy ghoft.

34 And I faibe, and bare recorde, that he is the forme of God. 5

The nert day after, John stoode a: gayne, and tho of his distiples.

And he belielde Jefus as he Walked by a farth: beholde the lambe of God. - And the two diffusies hearde hym weake, and they folothed Jefus.

And Jefus turned about, and fame them folothe hym, a fayth buto them: nehat fecke ye: They faybe buto him: Rabbi Which is to fay of one interprete it, 19aifter) where dwelleft thou:

39 De layeth buto them: come and fee. They came, and fame where he owelt, and abode with hym that day: fort was about the tenth houre.

40 One of the two which hearde John hard the fpeake, a folowed hym, was Andrewe, ""

Simon Peters brother.

41 The fame founde his brother Smion first, and fayth buto byin : we have founde Deffias, which is by interpretation, the announced.

42 And brought hym to Jefus. And Je Clark fus behelde hym, and fayde: Thou are Sumon the forme of Jona, thou that Manne be called Cephas, which is by interpretation, a fronc.

43 The day folothing, Iches thoulde no e mto Galilee, a founde Philip, and farth

buto hvin, folowe me.

44 *Philip was of 25ethfaida, the atic of the

Andreibe and Peter.

45 Philip founde Mathanael, and farth buto hym: we have founde hym, of whom "Doples in the lawe, and the Gene prophetes, byd wate: Jefus of Maza reth, the forme " of Joseph.

*Can there any good thying come out of min support Pazareth: Philip fayth buto hun: come him to be 30feptes

and fcc.

47 Jehrs falbe Mathanael comming to hym, * fayeth of hym: 23 choide a ryght Afrachte, in Whom is no ande.

48 Pathanael farth buto hym: whence knewelt thou me : Jelus aunswered, and fayde buto hym: 25 cfore that Philip called thee, when thou wast under the frage tree, I fawe thee.

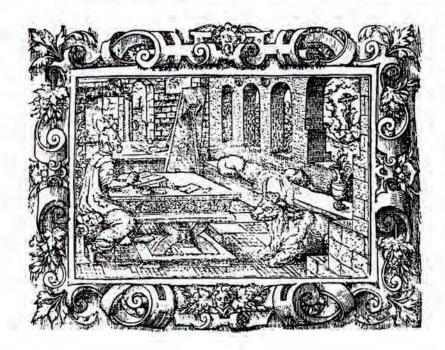
49 Mathanacl aunfluered, and faybe buto hym: Rabbi, thou art even the berr; forme of God, thou art i kying of Ifract.

Jehis aunfluered, a fayde buto hym: Because I saybe buto thee, I said three bilder the fygge tree, thou beleuelt: Thou halt fee greater thynges then thefe.

st And he farth buto hom: Elerrly, berply I fay buto you, hereafter thall pe ice heaven open, and the Angels of God altending a destending boon the some of man.

(I Inc

The Actes of the Apostles.



The first Chapter.

T - The wordes of Chrifte and his Angels, to the Apollies. 9 his allention. 14 Wherin the Apostles are occupyed, tyll the holy ghost be fent. 26 And of the election of Matthias.



N & former treas tile D Theophi= lus, we have spoke of all that Jefus began to bo and teathe,

Untyll the day in which he was take bp, after that

he through the holy ghoft, had genen commambementes buto the Apolites,

Whom he had chosen,

To whom also he therved hym selfe alyuc after his paffion, and that by mamye tokens, appearing buto them fourtic dayes, and fpeaking of the kingdome of God,

Luxxuig 4

1 deepart

Avd Svil.

John xx z. 3 and xxi c.

> And gathering them together, "com: maunded them that they floulde not depart from hierusalem, but wayte for the prounte of the father, 'wherof faith

be ye have hearde of me.

For * John truely baptized With Wa: John is ter, but ye halbe baptised with the holy ghoft, after thefe fewe dayes.

when they therfore were come toge: ther, they afted of hym, faying : Lorde, wylt thou at this tyme refloze agayne the kyngdome to Ifrael:

And he fayde buto them: * It is not Mich it for you to knowe the tymes, or the feafons, which the father hath put in his olbne polber.

But ve Chall receaue power, after Land that the holy ghost is come byon you: Ame And " ye (halbe witneffes bute me, both Ane in Dierufalem, and mal Jurie, am Sa marie, and even buto the Worldes ende.

And when he had fpoken thefe thyn 1; ges, whyle they behelde, "he was taken Manage by an live, and a cloude receauch livin La by out of their lyght.

And

and while they loked itedfaffly by to: warde heane, as he went, beholde, two men floode by them in whyte apparell,

which allo layde: He men of Galilee, why stande ye gasyng by into heaven: This fame Jefus, which is taken by from you into beauen, * thall fo come, euen as ye have feene hym go into heauen.

Lawre 12 Then returned they buto Dierufalem, from the mount that is called Diucte. which is from hierufalem a Sabboth

dayes tourney.

B. red

... VAYE

VI S SHOW

Sweet

Mick N.A. Mark Hist.

Luk.vi.c.

(a' That is, of men, for men are wont mencip to be

Mathasb.

Mar.xun.c.

Luk XXn.e.

Markac.

Luk,m.c.

1 ... 124 x1

And when they were come in, they went by into a parlour, where above both * Peter, and James, and John. and Andrewe, Philip and Thomas. Barthelmewe and Datthewe, James the forme of Alpheus, & Simo Zelotes. and Judas the brother of James.

Thefe all continued with one accorde in prayer and supplication with the women, and Warie the mother of Ichis.

and with his brethren.

Cis and in those dayes, Peter stoode by in the middes of the diciples, and faid (The number of anames together, were about an hundred and twentie)

timen, when 16 De men and brethren, this stripture must needes have ben fulfylled, which the holy ghost by the mouth of David spake before of Judas, * which was guide to them that toke Jelus:

Math.xa. 17 *For he was numberd with bs, whad obterned felowfhip in this ministerie.

18 And the fame bath nowe purchased a

fielde, with the rewarde of " unquite: " 15 16 16 And when he was * hanged, he burft a because the funder in the middes, 7 all his boldels water from the guillhed out.

And it is knowen buto all the owel and items lets at hierufalem, in so much that the to stow the fame fielde is called in their mother that innocent tongue, Accidema, that is to fave, the lambe. blood ficibe.

20 Foritis witten in booke of plaines: * Let his habitation be befert, and no Pfallxix.f. man be divellyng therein: *And his Pfalaxa. billyoppicke let another take.

Wherfore, of these men which have companyed with bs, all the tyme that the Lorde Jelus went in and out (c) a (c) That is mong bs.

of the De Begyinning from the baptiline of become, he had bee con-John, but o that fame day that he was urfame, but he lyuco South ta take by from bs, much one be orderned, to be a witnesse with bs of his refurred

And they appointed two, Joseph which is called Barlabas, whole firname was Julius, and Matthias.

24 And they prayed, faying: Thon Lord Which *knowell the heartes of all men, Parash. theme whether of thefe two thou hafte Pfalvine. chofen.

25 That he may take the rowne of this ministerie and Apostlethip, from Which Judas by transgression fell, that he myght go to his owne place.

26 And they gave footh their (b) lottes, a (b) Lottes of the lot fell byon Patthias, and he was officers, or best counted with the eleven Apollies. counted With the eleven Apollics. o

n the holpe feriptures : Orife fapth Solomo. But lottes of biuls natio to know

The. ij. Chapter.

3 The holy aholi came byon the Apollies in bilible lignes, o The hearers were allonged. 14 Deter preacheth, floppeth their mouthes, 41 De baptiseth a great number, 42 The godie exercise of the faythfull.

21 13 Deut.xva.b. Leuxxuie.

L. LX. b

2



ND when the day of Pentecost was, they were all with one acs corde in one place: Andlodenlythere came a founde tro beauch, as it had ben the commyng

of a mightic wynde, and it fylled all the house where they fate.

And there appeared unto them clouen tongues, lyke as they had ben of fyze, and it fate byon ethe one of them.

* And they were all fylled with the

holy ghost, and began to speake With of thenges to other tongues, as the spirite gave them loved of god. btteraunce.

There were owelling at Dierufalem, Jewes, devout men, out of every nation [of them] that are buder heaven.

when this was noyled about, the multitude came together and were aftomyed, because that every man hearde them freake with his owne lanquage.

They wondeed all, and marueyled, faying among themicines: 13 eholde, are not all these which speake, of Galilee:

And howe heare we every man his 18

olbine

The Epitle of the Apostle Saint Paul, to the Romanes.



The first Chapter.

I Daul theweth by whom and to what purpole he is called. in what the Gofpell is. 18 The bengeaunce of God bpon the wicked. 20 The ble of the creatures. 24 The ingratitude and punificment of the wicked.

(a) Sp this feteclareth. Rathe came white of the spottschip by 2 to owne at trounce, but trounce, but triberaliping of 500, where the biffereth 3 from the faile Spelles. C. Elicana-tre of bapera Bul Rows: where their the beclared for forme of \$10. First. trebur os \$10. First. trebur os \$10. First.

Entered the Cohort Shart

Aul the fernaunt of Ic fus Chaifte, (a) called to be an Apostic, scucred into the Gospel of God. 9 which he had promis fed afore by his prophetes in pholy feriptures

Of his forme, which was made of the feede of Dauid after the flelle:

And bath ben declared to be the fonne of (b) God, with power after the spirite that fanctifieth, by the refurrectio from the dead, of Jelus Chafte our Lorde.

28y 10hom we have receased grace and apostichip, that obedience myght be genen buto the fayth in his name, a mong all heathen.

Among Whom, yeare also the called

Caban ghait contenting in baselights. Carolin, by 6 is titlured traffeputhe of Ichis Chafte: To all that be in Rome, beloued of God, faintes by callying, "grace to you, and peace, from God our father, and the Lorde Jeins Chaille.

8 First berdy I thanke my God through

Jelus Chailte for you all, that your fayth is published throughout all the mozioc.

For God is my Witnesse, Whom I ferue *With my fpirite in the Golpell of i.Cor. inc. his fonne, that without reallying I make mention of you,

10 Daying alwayes in my payers, that Philia by forme meane at the laft, one tyme of Colonia. other, I myght take a prosperous sour ney by the wyll of God, to come buto you.

For I long to fee you, that I myght bestowe among you some spirituall gift, that ye myght be stablished.

12 That is, that I might have confolati on together with you, ethe with others farth, yours and mine.

I woulde that ye Mould knowe bees thien, howe that I have ofcentymes purpofed to come buto you ("and have Adexavi.b. ben let hytherto,) that I might have fome fruite also among you, as among other of the gentiles.

Tam.

The Epitle

14 Fam bebter both to the grekes, and 24 Wherefore God gaue them bp to bu to the barbarous, both to the wyle, and to the buildie.

So that as much as mme is, Fam redy to preache the Solpell to you that

are at Rome alfo.

(c) 211 thole

that were not

Tenero, be a comen werde were called beathern. Ind

bnberitabeth thofe that mer

learneb.cruct.

(b' which ap

ther thanke him, not ferue

bppon them from heaven.

(c) Ehephold the trueth in burpghteoufs neo, & whiche biderstance

and lyfe.

Pial.cvi. c.

Icrem.u.c.

Eze. xim b.

here they are bended into Grekes 4 but barous. Hy 16 Grekes, he For I am not all anico of the Golpell of Chaft, because it is the power of God buto faluation to all that beleue, to the Jewe first, and also to the Greke.

learned, cruel,
and of good
beinging up.
25 p barbar
rous, he mear 17
neth rube and
fanage people,
with who no
man coulde For by it is the ryghtcoulines of God ovened fro farth to farth. As it is watten: the wife thail true by fayth.

well haue to IS Pos the weath of God (a) appeareth from beauen, against all bugodipuesse & purighteoulies of men, which " with: holde the trueth in burighteoulies.

residence for residence for the first for in the 19 (pght of God all men are godielle, spinery, and the chapters of Forthat that may be known of God. is manifest among them, because God

hath thewed it buto them.

For his mulible thinges, being bnocre standed by his thockes, through the creation of the Worlde, are seene, that is, both his eternall power and godhead: So that they are without excuse.

hont, and ther fore plagues 21 Because that when they knewe God, they gloufied hymnot as God, neither were thankefull, but waxed full of vanis ties in their imaginations, *and their foolishe heart was blynded.

the tructh, # 22 bo notexpelle 22 the fame in their deedes When they counted them felues wyfe.

they became fooles:

*And turned the gloric of the immor tall God, buto an image, made not only after the fimilitude of a mortal man, but also of birdes, and foure footed *beatles, and of crepying beatles.

cleaneneffe, through the luftes of their D owne heartes, to befyle their owne bo dies among them felues.

nahiche chaunged his a tructh for a man hic lye, and worthipped and ferued the cre be underline attire, more then the creator which is to ature, moze then the creator, which is to of See, at his marrie

be prayled for euer. Amen.

26 Dherefoze God gaue them by buto he distinct the colores the colores the colores the colores that Which is agayust nature.

27 And like Wise also, the men left the mateur the colores the winds the colores that which is agayust nature. gion : and a lie he calleth ion

timall vic of the woman, and beent in wood no their lustes one with another, and men trouton to with men wrought fylthynesse, and re wir out the mire of the mire. ceaned to them felues the rewarde of was nature. their errour (as it was accordying)

And as they regarded not to knotbe God: *cuen fo God delivered them by Adeaval. buto a leude mynde, that they flould do those thinges which were not comely:

Beying full of all burightcoulnes, for nication, craftyneffe, couetoufies, maliciousnes, full of enuic, murther, bebate, deceite, cuyll conditioned, whylperers,

30 25ackbyters, haters of God, dispitcful. proude, boafters, bryngers bp of cuyll thinges, disobedient to father a mother:

without buderstanding, covenaunt breakers, without naturall affection,

truice breakers, bumercyfull.

32 The Whiche knowing the rightcoufnes of God, howe that they which commit fuch thyinges are worthy of death, not only do the fame, *but also have Ozeevil a pleasure in them that do them.

The . ij. Chapter.

1 Gods indgement bpon the hypocrites. 12 Ignozaunce ercuteth not. 1: Ill men are finners. 15 The Gentiles by their confcience, 17 the Tewes by their lawe.

21

Math.vii.a.

Daul fpeketts bere against beef minon be, who bring them feluca felled with all wie kednelle, and impietie, ret be of alle ther meft bufe tanoten a arb other mennes t



Derefore art thou mercufable, Dmã, 3 wholoener * thou be that a mogelt. for in that fame

indgeft, doeft euen fleife fame thynges. 25ut we are fure that the mogement of god is according to the tructh, against

any geoire some bur to nuffice them feites, and to trong either wen unto barres I emtempt.

wherm thou ind gest another, thou condempnest thy felf. For thou that

Malt cleape the indgement of God: Eyther despisest thou the rytheste of his goodnes, & pacience, and long lufter raunce, not knowyng *that the kynds Adamas neffe of god leadeth thee to repentance:

them which commit fuch thynges.

Thinkest thou this, D thou man that

judgest them whiche do such thynges,

and doest the same [thy selfe] that thou

25ut thou after thy bubbernnesse and heart that can not repent, heapeft buto 23 thy felfe weath, against the daye of

weath

to pintemon.

The opplie of Same Paul znew Philemon.

C f De recorceth to heare of the farth and love of philemon, whom he defireth to forgene his fernaunt Onefimus, and louringly to recease him agagne.

31 Z

(Cord.)

Galath La.

ptorcadeth of a learly and effectual facth

6' Meaning 7

pertenend of hetens were though his

danne com= 8

Coloff nu.b 10

BCorna. 3

Aul a puloner of Ichis Chaft, and biother Timo: V theus: Unto phi lemo the beloued, and our felowe labourer,

And to the belo: ued Apphia, and to Archippus our fclowe fouldier, and

to the Churche in thy house:

Grace to you, and peace from God our father, and the Lozde Telus Chailt.

I thanke my God, making mention alluaves of thee in my prayers,

Dearying of thy lone and fayth, which thou half tolvarde the Loide Jelus,

and tolbarde all faintes: (a The bes producted 6 force the funce, which That the offelowshippe of thy fayth may be effectuall in the knowledge of enery good (worke) Which is in you, to: warde Chailte Jefus.

For the hane great toy a confolation in thy loue, because the (6) bowels of the faintes are refreshed by thee, brother.

wherfore, though I myght be much bolde in Chailte, to iniopne thee that Which is convenient:

Det for loues fake, I rather befeche 259 thee, beying fuch a one as Paul the aged, a nowe also a puloner of Jelus Chafte.

I befeche thee for my fome * Dnelis mus, whom I have begotten in my

u which in tyme paffed, was to thee bu profitable, but nowe profitable to thee and to me.

therefore recease hym, that is, myne

orbite borbers,

13 whom I Woulde haue recarned With me, that in thy fleade he myght haue C ministred unto me in the bondes of the Gofpell:

14 Without thy mynde woulde I do nothing, that thy benefite floulde not be as it were of necessitie, but willingly.

is for happyly he therfore departed for a feafon, that thou fouldeft recease hym toz cuer:

Mot nowe as a fernaunt, but about a fernaunt, a brother beloued, specially to me : but holbe much moze buto thee, both in the flethe, and in the Lorde:

If thou count me therfore a felowe. receaue hym as my felfe.

If he have invited, or oweth thee ought | that lay to my tharge.

Thank have written it with myne owne hande, I wyll recompence it: 21beit. I do not fay to thee, howe that thou owest buto me even thous owns felfc.

20 Dea brother, let me enioy this pleasure of thee in the Lorde : Comfort my (1) (7) 5rains bowels in the Lorde.

owels in the Lozde. fire, which Erustying in thine obedience, I who acceptable wa buto thee, knowpng, that thou wile also to me of all do moze then I fay.

22 Moreouer, prepare me alfo a lodgyng: for I trust that through your prayers, I halbe geuen buto you.

There falute thee Epaphias, my felowe puloner (in Chafte Helus.

24 Parcus, Ariftarcus, Demas, Lucas, caufe. my felowe labourers.

whom I have fent agayne: Thou 25 The grace of our Lorde Jelus Chuft be with your spirite. Amen.

I mitten from Kome, by Onelimus a feruaunt.

The Epiftle of Saint Paul the Apostle, unto the Hebrewes.

The first Chapter.

I 1 De theweth the excellencie of Chaine, 4 about the Angels, 7 and of their office.

2(1

C

Do which in time pall, lat fundac tymes, and momers maners, spake buto the fathers in the 3 prophetes:

Dath in thefe a laft daves, woken buto bs

in the fonne, whom he hath appopried heyec of all thynges, * by whom allo he Cololl i.e. made the worldes.

* who beying the bryghtnesse of the Sapi.visi.d. glone, and the very image of his fubstaunce, uphologing all thyinges with the worde of his power, having by him felfe

1) Do that mere me hauc 2 not erebite in

felfe pourged our finnes, hatir for on the o right hands of the maiche on his:

Berng fo much more excellent then the Angels, as he bath by inheritanice obtained a more excellent name then ther.

For but o which of the Angels laybe he at any tyme: "Thou art my forme, this day have I begotten thee:

And againe, "I will be to him a fa-ther, and he shalbe to me a some: And agarne, when he bringeth in the first beaotten forme into the Worlde, he faith: *And let all the Angels of God Worthin

And but othe Angels he layth: " be maketh his " Angels fpirites, and his munfters a flambe of fyze.

25ut buto the found belayth * Thy feate D God, malbe for euer and euer: The scepter of thy kyngdome (is) a feepter of ryghtcoulueffe.

Thou half loned ryghtcoulneffe, and hated nuquitie : Therfore God, ruen the God, bath announted thee with the orte of gladuelle, about the felowes.

* And thou Lorde, in the begynnyng haft laybe the foundation of the carrie C And the heavens are the workes of the handes:

They hall perific, but thou endured. and they that ware olde as doth a gar ment:

And as a before that thou folde the by, and they flyaibe chaunged: but thou art the fame, # thy peres that not fayle.

25ut buto which of y Angels layor he at any tyme: *Sitte on my right hande, Phase tyll I make thene encludes the foote Cot and floole:

14 Are they not all ministring spirites. fent foorth into ministeric for their fakes which thalbe herzes of faluations

The .ij. Chapter.

t De exhorteth by to be obedient buto the newe lawe which Christe hath acuen by. vand not to be offended at the infirmitie a lowe degree of Chaile, is because it was necellarie that for our fakes he Coulde take fuch an humble flate boon hym, that he myght be lyke buto his beetheen.

AI

da we must briegenthe tepe mine

more, the cos true Subiche we hancitar 2 nea, left livke perfels full of

chappes, we leake and tun

o it on cucry

parte.

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255

t Bertale lewesatin

to the prostbe.

Pf-1.97-1

Pfal cum de

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gets to the reputies with the are here beneath as Gods mellen

pers.

trone appein 6

Derfore the ought to genethe more carneft heede to the thymaes Which we have heard, left at any "tyme we flould let them flippe. For yf the by worde

spoken by Angels, was stedfast: And enery transgreffion and disobedience reccaued a will recompense of rewarde:

holbe final the cleape, of the neglect fo great faluation: Which at the first began to be preached of the Lorde, and was confirmed buto belbarde, by them that

God bearing witnesse therto both Blanning + with figues abonders allo, and with duces polices and gyttes of the holy gholt, according to his other thell.

For buto the Anges hath he not put in fubication the abouted to come, abher: of the fpeake.

6 23ut one macertarne place Butneffed, faring: 'What is man, that thou arte myndeful of hym Dethe fonne of man, that thou wouldeft loke byon hym:

Thou madest hom for a little whyle

handes. Pral.van.b

Thou haft put all thyinges in fubiettio 'Cornerd buder his feete. In his put all thinges bnder hym, he left nothyng that is not put buder hym. 23ut nome, we fee not yet all thynges put buder hym.

23ut hym that for a whyle was made leffe then the Angels, we fee that it was Ichis, who through the luffering of beath, was crowned with alone and honour, that he by the grace of God, floulde tafte of death for all.

For it became hym, for whom are all C thynges, and by whom are all thynges, after he had brought many formes buto glone, that he founde make the capi tayue of their faluation perfect through afflictions.

For both he that fanctifieth, and they which are fanctified, are all of one. For which cause, he is not alhamed to call them beetheen,

Saying: I well declare the name buto my beetheen in the my does of the Churche wyll I prayfe thee.

lower then the Angels, thou haft crow 13 And againe: I will put my truft it

Para

The Kenelacon

and vino Laodica.

And I turned bathe to fee the boyce that fpake to me: And whe I was turned. It iathe fenen golden candleftickes,

13 And my modes of the candleftickes, one lyke buto the forme of man, clothed with a garment dolbne to the feete, and airde about the pappes with a golden au olc.

14 his head, and his heeres were whyte as whyte wooll, and as howe, and his eyes were as a flambe of fyic.



is And his feete lyke buto fine bealle, as though they beent in a furnace, and his voyce as the founde of many waters.

16 And he had in his ryght hande, feuen flarres: And out of his mouth went a Marpe tivo edged iwozde: "And his face Matxvii.a. Chone, cuen as the funne in his frength.

17 And when I lawe hym, I fellat his feete euen as dead: And he layde his ryght hande byon me, faying buto me, feare not," I am the firft and the laft,

Efal. xlini.b And am alyue, and was dead : And beholde, "I am alvue for euermore,

Amen, and have the keyes of hell and of beath.

19 maite therfore the thinges which thou half fcene, and the thynges which are, and the thinges which must be fulfilled hereafter.

The milterie of the leuen starres which thou fawell in my ryght hande, and the feuen golde candlestickes. The feuen flarres, are the Angels of the feue Churches: And the feuen candlellickes whiche thou fawell, are the feuen Churches.

The .ij. Chapter.

I De erhozeeth foure Churches, sto repentaunce, 10 to perfeueraunce, patience, and amendement, 14,20,23. afwel by threatninges, 7,10,17,26. es promites of rewarde.

Rom,vi.b

Mto the Angel of the Churche at Ephelus, Dute: these thynges fayth he that holdeth the feuen flarres in his ryght hande, and that Walketh in the middes

of the feuen golden candleftickes:

I knowe thy workes, and thy labour, and thy patience, and holve thou canft not forbeare them which are curll : and haft crammed them which fav they are

Apostics, and are not, and hast founde them lyers:

And hast suffred, and hast patience, 25 and for my names fake haft laboured, and half not faynted.

4 Menertheles, I have fone what against thee, because thou half left thy first louc.

Remember therefore from whence thou art fallen, and repent, and bo the first workes : Dr cls I will come buto thee Mostly, a wyll remove thy candles licke out of his place, except thou repet.

The Reuelation

The .ii. Chapter.

Descriporteth the Churches or ministers to the true protession of farth, and to watching, is with promises to them that personer.

Angel of the Churche that is at Sardis, this layth he that hath the feuen spirites of God, and the seuen starres. I knowe thy workes:

thou halt a name that thou lyuelt, and thou art dead.

2 23c albake, and frength the thynges iblich remayne, that are redie to due: For I have not founde thy workes perfect before God.

Remember therfore howe thou half receased and heard, and holde fast, and repent. *If thou shalt not watche, I will come on thee as a thicke, and thou shalt not knowe what houre I will come boon thee.

4 Thou halt a fewe names in Satdis, which have not defiled their garmetes, and they shall walke with me in white, for they are worthe.

the that our commeth, shalbe thus clothed in whyte aray, and I wyll not put out his name out of the booke of life, and I will confesse his name before my father, and before his Angels.

6 Let him that hath an care, heare what the fpirite fayth but othe Churches.

25 7 And wate but of Angel of the Church of Philadelphia, this fayth he that is holy and true, which hath the key of Dand, *which openeth, and no man flutteth, and flutteth, and no man openeth.

have let befoze thee an open booze, and no man can thut it, for thou halt a litle frength, That kept my fayinges: and halt not benyed my name.

gogue of Satan, which call them felies gogue of Satan, which call them felies Jelves and are not, but do lye: Behold, I wyll make them that they had come and worthy pefore thy feete, and hall knowe that I have loved thee.

Clo Because thou hast kept the wordes of my patience, therfore I wyll kepe thee from the houre of temptation, which

them that other upon the earth.

11 25 cholde, I come thostly: Holde that which thou halte, that no man take a way thy crowne.

12 Symthat ourrometh, wyll I make a pyller in the temple of my God, and he thall go no more out: And I wyll wate byon him the name of my God, and the name of the citic of my God, newe beer cufalem, which commeth down out of heaven from my God, and [I wyll wife byon hym] my newe name.

What the spirite sayth buto & Churches.

14 And but the Angel of the Churche which is in Laodicea, wate: This faith Amen, the faythfull and true witnesse, the begynning of the creatures of God.

15 I knowe thy workes, that thou arte neither colde nor hotte: I woulde thou were colde or hotte.

16 So the, because thou art luke warme, and neither colde nor hotte, I will spewe thee out of my mouth:

17 28 crause thou sayest, Jam riche and increased with goodes, and have neede of nothing: Thouse that thou art wietched, and unferable, and pooze, and blynde, and naked.

is I counsel thee to bye of me gold tryed in the fyze, that thou mayest be riche, and whyte rayment, that thou mayest be tothed, that thy fylthie nakednesses bo not appeare, and annoynt thyne eyes with eye falue, that thou mayest see.

19 *Asmany as I loue, I rebuke and proudit challen: Be feruent therfore, Trepent. Heb. wild.

20 Beholde, I stande at the doore and knocke: If any man heare my boyce, and open the doore, I will come in to hym, and will suppe with hym, and he with me.

graunt to litte with me in my throne, cuen as I ouercame, and have litten with my throne.

22 Act hom b hath an care, heare what the fpirite layth unto the Churches.

i Theil.v.a.

The

Douay-Rheims 23ible

The Rheims New Testament

1582

The Douay OB Testament

1609, 1610

The first Roman Catholic Bible In the English Language

THE DOUAY-RHEIMS BIBLE

THE FIRST ROMAN CATHOLIC ENGLISH BIBLE

By the middle of the sixteenth century the Roman Catholic Church recognized that their insistence on the Bible in "Latin only" was to no avail. Bible translations were already available in many European languages, and the English translations published by the Protestant Reformers were often used for polemical purposes, particularly the Geneva Bible with its marginal notes containing pointed anti-Catholic comments. So, the Roman Church consented to produce an English translation of their own making.

Gregory Martin, trained at Oxford in England, was teaching at the Roman Catholic English College at Douay (also spelled Douai or Doway) in Flanders, and became the lead translator of the Roman Catholic English Bible. The Latin Vulgate (the accepted text of the Roman Church) was the primary source of this English translation, though some Greek texts were consulted. Borrowing freely from earlier English translations (especially Coverdale's diglot of 1538) an English translation was produced that contained many latinisms and many words translation with very cumbersome English. Due to the unrest of the political situation, the English college in Douay was transferred to Rheims (also spelled Rhemes or Reims) in 1578. The first English New Testament produced by the Catholic Church was published in Rheims in 1582, and became popularly known as the "Rheims New Testament."

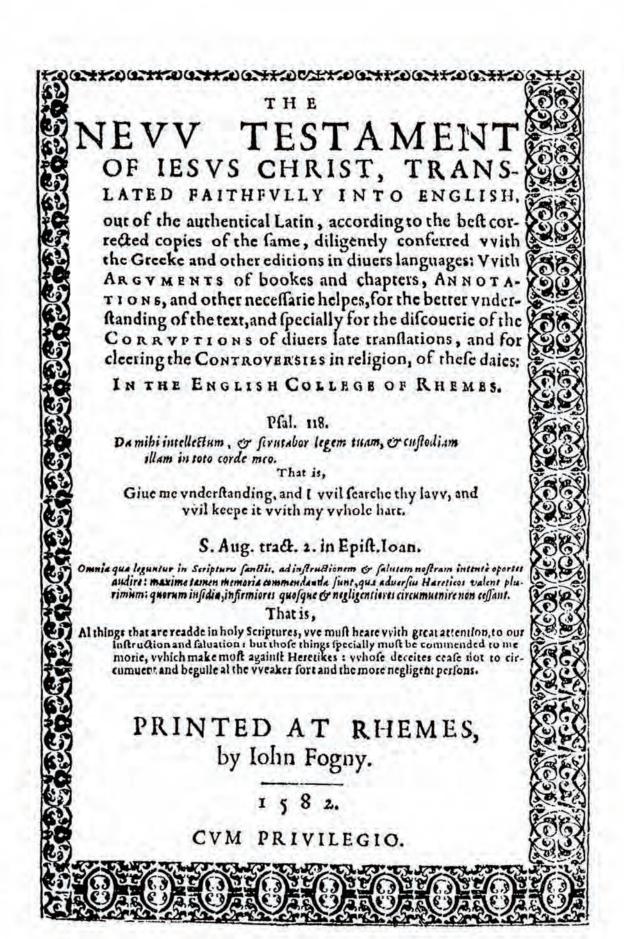
Over twenty-five years passed before the Old Testament portion was was translated and published in two volumes, the first in 1609 and the second in 1610, by which time the college had returned to Douay. The first complete Roman Catholic English Bible was entitled, *The Holy Bible, faithfully translated into English out of the authentic Latin. Diligently conferred with the Hebrew, Greek and other Editions*, but it was popularly identified as the "Douay-Rheims Bible" (DR). It contained extensive commentary and notes from a Catholic perspective, expressed with a decidedly polemic and patristic character.

The Douay Old Testament was reprinted only once in the course of the following century, and the Rheims New Testament only a few times in the seventeeth century. In England, the Douay-Rheims Bible was ironically popularized by the action of a vehement adversary, William Fulke, who, in order to expose its perceived errors, in 1589 printed the Rheims New Testament in parallel columns with the Anglican Bishops' version of 1568, and the Rheims annotations with his own refutations of them. It only served to make the Douay-Rheims Bible better known among English-speaking people.

What is surprising is the considerable influence that the Douay-Rheims version had on the translators of the King James Bible of 1611. Extensive vocabulary and phrases were imported into the text of the King James Bible.

The Douay-Rheims Bible was extensively revised by Bishop Richard Challoner in 1749-1752. This Challoner revision was much easier to read, and had much greater conformity to the King James Bible. Large folio editions of the revised Challoner Douay-Rheims Bible were printed by T. Haydock in Ireland and England in 1811-1833, with one folio printing of a two-volume edition printed by Eugene Cummiskey in Philadelphia in 1825. English-speaking "traditionalist Catholics" prefer the Challoner revision of the Douay-Rheims Bible to this very day.

These sample pages of the original 1582 Rheims New Testament have been enlarged from the size of the original printing.



The



THE SVMME OF THE

NEW TESTAMENT.

HAT which was the fumme of the Old Testament , to wit, Christ and his Church, as S. Augustine faith catechizing the Aug.de cat.md. ignorant: the very same is the summe of the New Testament also, cap. 3. 4. For (as the same S. Augustine saith againe) In the Old Testament there is the occultation of the New : and in the New Testament there is the manifestation of the Old. And in another place: In the Super Exod. q. Old doth the New lychidden, and in the New doth the Old lyc open. And thereponour Saujour faid : I am not come to breake the Law or the Mat. f. Prophets, but to fulfill them. For affuredly I fay vnto you, til heauen and earth passe, one iote or one title shall not passe of the Law, till all be fulfilled. In which wordes he sheweth plainely, that the new Testament is nothing els but the fulfilling of the old.

Therfore to come to the partes: The Gospels doesell of christ him felfe (of whom the Old Testamet did foresell) and that even from his coming into the world, onto his going one therof againe. The Actes of the Apostles doe tell of his Church beginning at Hierufalem the headestie of the Levres, and of the propagation therof to the Gentiles and their headeitie Rome. And the Apocalypie doth prophecie of it even to the confummation therof, which flut be in the end of the world. The Epilles of the Apolles do treat partly of fuch questions as at that time were moned, parely of good life and good order.

The Summe of the 4 Gospels.

He Gospels doe tell historically the life of our Lord lefue, sherving plainely, * that he is Christ or the king of the levves, whom will then, althe time of the 10. 20, 31. Old Testament, they had expetted; and withal, that they of their owne mere malice and blindnes (the iniquitie beginning of the Seniors, but at the length the multitude alfo confenting) would not recease him, but ever fought his death : which for the Redemption of the world, be at length permitted them to compasse, they descruing thereby most suffely to be refused of him, and so his Kingdom or Church to be taken avvay from them , and given to the Gentils. For the gathering of which Church after him , he choofeth T vvelue , and appointed one of them to be the cheefe of al, with instructions both to them and him accordingly.

The storie bereof is veritten by foure: who in Exechtel and in the Apocalypse Eze. 1. are likened to foure lining creatures, every one according as his booke beginneth. Apoc. 4. S. Matthew to a Man , because he beginneth with the pedegree of Christ as he is man. S. Marke to a Lion , because he beginneth with the preaching of S. John Baptist, asit were the roaring of alion in the wildernes. S. Luketo a Calfe, because he beginneth with a priest of the Old Testament (to wit, Zacharie the father of S. lohn Baptift) which Priefthood was to facrifice calues to God. S. Iohn to an Egle, because he beginneth with the Diminitie of Christ, flying so high as more ss not possible.



THE HOLY GOSPEL

OF IESVS CHRIST ACCOR-

DING TO MATTHEW.

CEAP. I.

The pedegree of lefu, to flew that he is Christ, promised to "Abraham and "David 18. That he W.w conceined and borne of a Virgin, as Esay prophecied of him.

THE FIRST part of this Gospel, of the Infancie of our Sauiour Christ.



HE booke of the * generation of This Gospel is LESVS Christ, the sonne of Dauid, the most solemly sonne of Abraham. Church at Mar-

†* Abraham begat Isaac, And Isaac tins vpo Christbegat Iacob. And Iacob begat Iudas and As also his brethren: † And Iudas begat Phares of the Coepies and Zaram of Thamar. * And Phares be and Nationis

gat Efron. And Efron begat Aram. † And Aram begat Amibecaufe here is nadab. And Aminadab begat Naasson. And Naasson begat declared the pedictive of her Salmon. † And Salmon begat Booz of Raab. And Booz bealso. gat Obed of Ruth. And Obed begat Lesse. † And Lesse begat

Dauid the King.

And * Dauid the King begat Salomon of her that was the
vvife of Vrias. † And * Salomon begat Roboam. And Roboam begat Abia. And Abia begat Afa. † And Afa begat lofaphat. And Iosaphat begat Ioram. And Ioram begat Ozias.
† And Ozias begat Ioatham. And Ioatham begat Achaz. And
to Achaz begat Ezechias. † And Ezechias begat Manasses. And
Manasses begat Amon. And Amon begat Iosias. † And Iosias
begat Iechonias & his brethren * in the Transmignation of

Babylon.

† And after the Transmigration of Babylon, * Iechonias
begat Salathiel. * And Salathiel begat Zorobabel. † And Zorobabel begat Abiud. And Abind begat Eliacim. And Eliacim
begat Azor.†And Azor begat Sadoc.And Sadoc begat Achim.
And Achim begat Eliud. † And Eliud begat Eleazar. And

16 Eleazar begat Mathan, And Mathan begat Iacob. †And Iacob A ij begat

Gen. 12. 22. 2. Reg. 7. Pfal. 111.

Luc. 3,

Gen. 21, 25, 29. 38.

1 Par. 2,

7. Ruth. 4, 18.

2 Re. 12, 24. 1 Par. 3,

10.

4 Reg. 24. 2. Par. 36.

36. 1 Par. 3. 1 Efd. 3. THE GOSPEL

CHA. I.

"de qua-

begat Ioseph the husband of MARIE: "of vyhom vyas borne I E s v s, vvho is called CHRIST. 4

† Therefore al the generations from Abraham vnto Dauid, 17 fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto CHRIST, fourtene generations.

The Gospel vpb Christmas eue. and Vpon S.to-19 of Marche.

in English S A-VIOVA.

t And the generation of CHRIST vvas in this vvice. 18 When his mother MARIE was spouled to Ioseph, before fephs day the they came together, The was found to be with childe by the Holy Ghost. tWherevpon Ioseph, for that he was a just man, 19 & vvould not * put her to open fhame: vvas minded fecretely to dimisse her. † But as he was thus thinking, behold the 20 Angel of our Lord appeared to him in fleepe faying: Ioseph fonne of Dauid, feare not to take MARIEthy vvite, for that which is borne in her, is of the Holy Ghoft. † And the thal 21 "IESVS an bring forth a fonne; and thou Shalt call his name "IESVS. For he shal saue his people from their sinnes. 4 + And 22 al this vvas done that it might be fulfilled which our Lord Spake by the Prophet Saying. + Behold" a Virgin shal be with childe, 23 and bring forth a sonne, and they shall call his name Emmanuel, which being interpreted is, God with vs. † And loseph riling vp from fleepe, 24 did as the Angel of our Lord comaunded him, and tooke his vvife. †And he knevv her not "til fhe brought forth her first . 25 borne sonne: and called his name I E s v s.

Den,24,

E/A. 7, 14.

ANNOTATIONS CHAP. I.

1. Thamar.] Christ abhorred not to take flesh of some that Were il, as he chose Indas among his Apostles: Let not vs disdaine to recease our spiritual birth and sustenance of such as benot

16. 10 feph. 1 Tofeph marying our Lady as neere of kinne (for fo was the * law) by his pede- 264. 16.

gree The Weth hers, and confequently Christs pedegree from David.
16. Hufband.] True and perfect mariage, and continual living in the same, Without carnal

Virginitie pre-

copulation. Aug. lib. s. Confen. Exang. c. 1.

20. Bornein her.] The triple good or perfection of mariage accomplished in the parents of Christ, to Wir, Islue, Fidelitie, Sacrament. Aug. denup. & conc. li. 1. c. 11.

21. A Virgin.] Our Sauiour borne in mariage, but yet of a Virgin, Would honour both states: and Withal, teacheth vs agaynst Louinian the old Heretike and these of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation, See S.

Hierom. adu. Ionin. and S. Greg. Nazianz. Ser. 20. de fludio in pauperes, in initio.

11. A Virgin. 1 As our Ladie both a virgin and a mother, brought forth Christ the head corporally: fo the Churche a virgin and a mother, bringeth forth the members of this head spiri-

Our B. Ladies Jr. And bring forth.] The Heretike Ioulnian is here refuted, holding that her virginity was perpetual virgi corrupted in bringing forth Christ. Aug. har. 28. Li. cont. Iulian. c. 2. 21. Til.



DING TO MARKE.

CHAP. I.

Lohn (the Eremite of whom the Prophets) preaching penance, and living him felf accordingly. Gofpel: of baptizeth the proper them to Christ, relling them, that it is not his, but the proper 2-Christs Baptisme, in which they I had receive the Holy Ghost. 9 18 styles to to Christs in manifested from heaven: 12 and by and by he also goeth into the wilderness. HOTO CHING
14 Reginning in Galilee, 10 after that he hash called sour Disciples, 21 he manifesta preacheth first in Capharnaum, confirming his dollrine with beneficial Asiraeles, tions
to the great admiration of al: 15 then also (but first retiring into the wildernes)
in al the rest of Galilee, with like miraeles.

THE PIRST part of this

Mal.3,1. Eja.40, the pre phets Mt.3,1. L11.3, 4. Io.1, 15.

HE beginning of the Gospel of I Esvs CHRIST the sonne of God. † As it is vvritten in 'Efay the Prophet', (Behold I fend mine Angel before thy face, who flut prepare thy way before thee,) A voice of one crying in the defert, Prepare ye the way of our Lord , make firaight his pathes." t * Iohn was in the defert baptizing, and

preaching the baptisme of penance "vnto remission of fin- "tohns baptisnes. † And there yvent forth to him althe countrie of levvrie, me put themin hope only of and al they of Hierusalem: and vvere baptized of him in the remitted of tin-6 riuer of Iordan, "confessing" their sinnes. † And Iohn vvas ratiue to Chri-

"clothed with camels heare, and a girdle of a fkinne about the Sacrament his loines; and he did eare locustes and wild hope . + And he by which fin-7 his loines: and he did eate locustes and wild honie. † And he nes were in preached, faying, There commeth a stronger then I after me: deede to be remitted. dag.li. vvhose latchet of his shoes I am not vvorthie stouping debaga.

8 dovvne to valoofe, † I have baptized you "vvith vvater : but he shal baptize you with the holy Ghost.

f And it came to passe: in those daies came I Es vs from Nazareth of Galilee: and vvas "baptized of Iohn in Iordan. to † And forthwith comming vp out of the water, he fave the

heavens opened, and "the Spirit as a dove descending, and re-IL maining on him. † And a voice was made from heaven, Thou art my beloued fonne, in thee I am vvel pleased.

† And forthyvith * the Spirit droughim out into" the de-

Mr.4, 1. Lu.4, 1. fert. † And he was in the defert fourtie daies, and fourtie 13 nightes: and vvas tempted of Satan. and he vvas vvith beaftes, and the Angels ministred to him.

GOSPEL

COND part of this Gofpel : of nifestation. !! He doth not preach beleefe or faith only,

but penance

† And * after that Iohn was deliuered vp, I z s v s 14 came into Galilee, preaching the Gospel of the kingdom of Christs ma- God, tand saying, That the time is fulfilled, and the kingdom 15 of God is at hand: "be penitent, and beleeue the Gospel.

1* And passing by the sea of Galilee, he savy Simon and 16 Andrevy his brother, casting nettes into the sea (for they vvere filhers) † and I z s v s faid to them, Come after me, and 17 I vvil make you to become fifhers of men. † And imme- 18 diatly leaving their nettes, they followed him. † And being 19 gone thence a litle further, he favy Ismes of Zebedee, and Iohn his brother, and them repairing their nettes in the Thippe: † and forthwith he called them. And leaving their 20 father Zebedee in the Shippe with his hired men, they folovved him.

+ And * they enterinto Capharnaum, and he forthwith 21 vpon the Sabboths going into the Synagogue, taught them. † And they were altonied at his doctrine. for he was tea- 22 ching them as having povver, and not as the Scribes. † And 23 * there was in their Synagogue a man in an vncleane spirit: and he cried out, flaying, What to vs and to thee lesvs of 24 Nazareth? art thou come to destroy vs ? I knovy vyho thou art, the Sainct of God. † And I E s v s threatened him, faying, 25 Hold thy peace, and goe out of the man. † And the vncleane 26 spirit tearing him, and crying out with a great voice, went out of him. † And they marueled al, in fo much that they que- 27 stioned among them selues, saying, What thing is this ? what is this nevy doctrine? for with power he commaundeth the uncleane spirits also, and they obey him. † And the bruite 28 of him event forth incontinent into al the countrie of Galilco.

† And immediatly * going forth out of the Synagogue, 29 they came into the house of Simon and Andrew, with 1ames and Iohn. † And Simons vviues mother lay in a fit of 20 a feuer: and forthwith they tel him of her. + And comming 31 neere he lifted her vp taking her by the hand : and incotinent the ague left her, and I he ministred vnto them. † And when 32 it was evening after funne fet, they brought to him al that yvere il at ease and that had deuils. † And al the citie vvas 33 gathered

Mat. 4, 12.

Luc. 4, 14.

Mat . 4, 18. LH. 5,2.

Mat. 4. L#. 4,31

LHC.41

Mat. 8, Luc. 4 42.



GOSPEL OF IESVS CHRIST ACCOR-

DING TO LVKE.

CHAP. I.

THE FIRST part : of the Infacie both of the Precurfor, and of CHRIST him felf.

The Annunciation and Conception, first of the Presurfor: 16 and fixemomeths after, of Christ also him sets. 19 The Visitation of our Ladie, where both the mothers do Prophecie. 13 The Nativitie and Circumition of the Precursor, where he father doth prophecie. so The Precurfor is from a childe an Eremite,



ECAVSE many haue gone about 1 to compile a narration of the things that have been accomplified among vs: faccording as they have delivered 2 vnto vs, vvho from the beginning them felues favy and vvere ministers of the vvord: 1 it feemed good alfo 3 vnto me"having diligently atteined to al things from the beginning, to

vvrite to thee in order, good * Theophilus, that thou maift 4 knovy the veritie of those vvordes vvhereof thou half been instructed.

The Gofpel vpo the cue of S. 10hn Baptift.

† There was in the daies of Herod the king of Icverie, a ; certaine Priest named Zacharie, of the *course of Abia: and his vvife of the daughters of Aaron, and her name Elizabeth. † And they vvere both "iust before God, vvalking" in al the 6 commaundements" and instifications of our Lord vvithout blame, † and they had no fonne: for that Elizabeth vvas bar. 7 ren, and both vvete vvel friken in their daies. † And it came 8 to passe: when he executed the priestly function in the order of his course before God, taccording to the custome of 9 :: We fee here the Priestly function, he vvent forth by lot * to offer inthat the Priest cense, entring into the temple of our Lord: fand *al the to vvithin, the multitude of the people vvas " praying vvithout at the houre people in the of the incense. I And there appeared to him an Angel of our ir

Ad. 1, 1.

1 Par. 2.1, 10.

Exo. 3, 17. Leu. 16, 16.

did his dutie meane rime

CHA. I. Mal. 4 Mt. 11, 14.

ACCORDING TO S. LVKE.

Lord, standing on the right hand of the altar of incense, praying vride-12 † And Zacharie vvas troubled, seeing him; and feare fel vpon the Priests sunhim. † But the Angel faid to him, Feare not Zacharie, for thy fire the, though praier is heard : and thy wife Elizabeth shal beare thee a they neither 14 fonne, and thou fhalt cal his name Iohn: f and thou I halt his doings, haue"ioy and exultation, and many that reioyce in his nati-15 uitie. t for he shal be great before our Lord : and vvine "This abiliand ficer he fhal not drinke; and he fhal be replenif hed with and preferibed

16 the Holy Ghost euen from his mothers vvombe. † and he by the Angel. fhal * convert many of the children of I frael to the Lord their is a worthy

17 God . t and he shal goe before him * in the spirit and vertue thing, and an of Elias: that he may connert the hattes of the fathers vnto in S. John, arit the children, and the incredulous to the vviledom of the iuft, zaria.

18 to prepare vnto the Lorda perfect people. 4 And Zacharie faid to the Angel, V vhereby flial I knovy this: for I am old:

and my vvife is vvel striken in her daies. † And the Angel answering said to him, I am Gabriel that assist before God: and am fent to speake to thee, and to changelize these things

20 to thee. † And behold, if thou thalt be dumme, and I halt " zacharie punot be able to speake vntil the day vvherein these things nished for That be done : for-because thou hast not beleened my yvor- the Augeli

21 des, which shal be fulfilled in their time. † And the people word vvas expecting Zacharie: and they marueled that he made

22 tariance in the temple. † And comming forth he could not speake to them, and they knevy that he had seen a vision in the temple. And he made fignes to them, and remained

23 dumme. † And it came to palle, after the daies of his office

24 vvere expired," he departed into his house. † And after these daies Elizabeth his vvife conceined; and hid her felf fine mo- b The Goffet

25 neths, faying, For thus hath our Lord done to me in the vpo the Annual daies wherein he had respect to take avvay my reproche Lady, March 15. among men.

the And in the fixt moneth, the Angel Gabriel vvas fent of her weeke in 26

27 God into a citie of Galilee, called Nazareth, †* to a virgin a Votine Maffe delpouled to a man vyhole name vvas loleph, of the houle of of our Lady in

28 Dauid: and the virgins name vvas MARIE. † And the An-Aduent.
The beginning gel being entred in, faid vnto her, "HAILE" ful of grace, our Lord of the AVE

29 is with thee:bleffed are thou among women. t V vho having heard, was MARIE. See the relief v. 41. troubled at his faying, and thought what maner of faluta-

30 tion this should be. † And the Angel said to her, Feare not

MARIE, for thou hall found grace with God. 1 * Behold

nelday of Im-

111.1, 18



OF IESVS CHRIST ACCOR-

CHAP. I.

The t.parte:
THE ACTES
of Christ before his maniscitation,
whiles Iohu
Baptist was
yet baptizing.

The Gospol ar the third Masse vp6 Christmas day, And every day at the end of Masse. The preface of the Euangelist, commending Christ (as being God the Sonne incarnate)
to the Gentils, and setting out the blindnes of the serves in not receiving him,
19 Then, the restimonies of tohn Haptist, first to the solemne legace of the serves:
20 secondly, when he save I & S V S come to him: 11 thirdly, to his owene Disciples also, putting them over from him self to I & S V S. Who made it plainer to
them that he is Christ, 40 and so began he also to have Disciples.



N THE beginning "vvas the WORD, I and the WORD vvas "vvith God, and "God vvas the WORD. † This vvas in 2 the beginning vvith God. † Al things; vvere made "by him: and vvithout him vvas made `nothing. That vvhich vvas made', † in him vvas life, and the life vvas 4

the light of men: † and the light shineth in darkenesse, and 5
the darkenesse did not comprehend it. † There was a man 6
sent from God, whose name was John. † This man came 7
for testimonie: to give testimonie of the light, that al might
beleeve through him. † He was not the light, but to give 8
testimonic of the light. † It was the true light, which lighteneth every man that commeth into this world. † He was 10
in the world, and the world was made by him, and the
world knew him not. † He came into his owne, and his 11
owne received him not. † But as many as received him, "he 12
gave them power to be made the sonnes of God, to those
that beleeve in his name. † Who, not of bloud, nor of the 13
will of sless h, nor of the vvil of man, but of God are borne.

ET VER SYM † AND "THE VVORD VVAS MADE FLESH, 14

CARO FAC. and develt in vs (and vve fave the gloric of him, gloric as it

vvere of the only begotten of the Father) ful of grace and

veritie.

nothing that was 15 veritie. 4 t lohn giueth testimonie of him, and crieth faying, This was he of whom I spake, He that shal come after me,

16 is made before me: because he vvas before me, † And of "He is prefer-17 his fulnes al vve haue received, and grace for grace. † For more dignitie the lavy vvas given by Moyles, grace and veritie vvas made and excellencie

18 by les vs Chrift. † God no man hath feen at any time; the he was before only-begotten Sonne vehich is in the bosome of the father, me & al things, he hath declared.

† And this is Johns testimonie, when the levves fent from The Gospel vp6 Hierusalem Priests and Leuites to him, that they should aske in Aduent,

20 him, V vho arr thou? † And he confelled, and did not denie:

21 and he confelled, That I am not CHRIST. + And they af ked him, V vhat then? Art thou * Elias? And he faid, I am " By like the 22 not. Art thou :: * the Prophet? And he answered, No. † They lewes ignorate faid therefore very him. Vuln are thou the state of the very ly venderstood

faid therefore vnto him, Vvho att thou, that vve may giue an not the place in answer to them that sent vs? what saiest thou of thy felf? of Christ, and 23 the faid, I am the voyce of one crying in the defert, make flraight the way of therfore they

24 our Lord, as Efaic the Prophet faid. † And they that vvere fent, ther he be the

25 vvere of the Pharifees. † And they asked him, and said to Prophet there him, Vvhy then doeft thou baptize, if thou be not Christ, nor also c.7,40.

26 Elias, nor the Prophet? † Iohn answered them, faying, * :: 1 baptize in water : but there hath food in the middes of you here fignific the 27 vvhom you knovy not. † The same is he that I hal come after great difference of his baptif-

me, that is made before me: vyhole latchet of his I hoe I am me & of Chri-

28 not worthie to valoofe, Thefe things were done in Berhania fis, as of his person & Chribeyond Iordan, where Iohn was baptizing. H

t The next day Iohn favy I F s v s coming to him, and he The Goffed on faith, Behold the lambe of God, behold him that taketh array the finne the octave of of the world. † This is he of whom I faid, After me there

commeth a man, vyhich is made before me : because he vyas 31 before me. + And I knevy him not, but that he may be ma-

32 nifested in Itrael, therefore came I baptizing in vvater. † And Iohn gaue testimonie, saying, That I save "the Spirit descending as a done from headen, and he remained vpon him.

† And I knevy him not: but he that fent me to baptize in vvater, he faid to me, He vpo vyhom thou I halt fee the Spirit defeending and remaining upon him, he it is that baptizeth in

34 the holy Ghost. † And I save: and I gave testimonie that this is the fonne of God. 4

The next day againe Iohn stoode, and two of his dif. The Gospelvpo 36 ciples. † And beholding I E s v s vvalking, he faith, Behold S. Andrews eue.

its . See Annot.

finnes AGNVS DET at Maffe.

Mal. 4,5

Den. 18, 15.

Ef4.40,

Mt.3, 11.

Mr.1, 8.

Lu. 3,16



APOSTLES.

CHAP. I.

Christ novu ready to afrend, biddeth the Apostles to expett the Holy Ghost wwhich he had promifed, foreselling where (being strengthened by him) they should begin his between the Church, and how far they should early it. 9 After his Aftension they are war- Ascensio of ned by two Angels to set their mindes upon his second comming. 14 In the daies Christ, and of their expessation, 15 Peter beginneth to execute his vicas ship, giving instruction begin- the begin- thin and order, by which Maihias is elected Apostle in the place of tude.

> HE * first treatise I made of sal things, The Episte at O Theophilus, which I Es vs began Mallevpon Afto doe and to teache, t vntil the day cention day. vyherein" giving commaundement by " Not alpartithe holy Ghoft to the Apostles vvhom the other Euanhe chole, he vvas allumpted: † to vvho gelils wiitedihe shevved also him felf alive after his nortouched by passion in many arguments, for fourtie him) but al the

daies appearing to them, & speaking of the kingdom of God, most necessarie 1 And eating with them, * he commaunded them, that they thinges. Should not depart from Hierusalem, but I hould expect the .: Johns Baptispromisse of the Father, which you * haue heard (faith he) by megauenot the Holy Ghost. my mouth: 1 for lohn in deede baptized with " water, but * you shal be "baptized with the holy Ghost after these "The aboundaryouring of fevy daies. i They therfore that vvere affembled, af ked him, the Holy Ghoft

faying, Lord, whether at this time wile thou restore the king- whitfunday, he dom to Ifrael ? I but he faid to them, "It is not for you to callet baptiknove times or moments, which the Father hath put in his fine.

ovvne povver: † but you shal receive the * vertue of the holy Ghost comming vpon you, and you shal be vvitnesses vnto me in Hierusalem, and in al levvrie, and Samaria, and euen to the vtmost of the earth. † And * vvhen he had faid these things, in their sight he year cleuated; and a cloud recei-

10 uedhim out of their light. † And vvhen they beheld him going into heaven, behold two men stoode beside them in

vvhite garments, † vvho also said, Ye men of Galilee, vvhy

ting from Low Súday vnto the 3 Sunday after Eafter: cuen as in S. Augustines time. See ferm. 8; &c 93 de Diuerlis, to. 10. The I. part.

readeth this booke at Mat-

The expe-Ctatio of the HolyGhoft betwene the ning of the Church.

L#, 1, 3.

IH. 24, 49.

3

10. 14 26.

LH.3,16.

IH. 24 49.AEL. 2, 1.

May. 16, 19. Lu. 24,51.

Is This visible 290 to keepe togeto be further inal natios to the

lare, Winn, to Maries & other

13 No fmal myferie, that the thele be made a vvitnes with vs of his refurrection. number of the twelue Apostbe made vp againe,

companie was fland you looking into heaven? This I zsvs which is the true Chur- traine you foom you into headen, I hal fo come as you have which he left feen him going into heaven. -I

† Then they returned to Hierusalem from the mount that 12 ming of the Ho is called Olivet, which is by Hierusalem, distant a Sabboths ly Ghoft by hi lourney. † And when they were entred in, they went up 13 fonned & fur. into an vpper chamber, where abode " Peter & Iohn, Iames nifhed to gaine and Andrevy, Philippe and Thomas, Bartholomevy and fame Societie. Mathew, James of Alphæus and Simon Zelotes, and Jude The Hereti. of lames. † Al these vvere perseuering with one minde in 14 kes, some in the praier with the " vvomen and "MARIE the mother of text, other in I Es vs, and his brethren.

† In those daies"Peter rising vp in the middes of the bre- 15 wit, of the A- thren, faid : (and the multitude of persons together, vvas alinpudently, most an hundred and tvventie) † You men, brethren, 16 knowigintheir the fcripture must be fulfilled vyhich the holy Ghost spake he meaneth the before by the mouth of David concerning Iudas, vvho vvas that followed vvas numbred among vs and obteined the lot of this miniwomen the * captaine of them that apprehended I svs: t vvho 17 SeeBe ferie. T And he in deede hath poffeffed a* field of the revvard 18 22 & the Engl. of iniquitie, and being hanged he burst in the middes, and al a The Epille his bovvels gufhed out. † And it was made notorious to 19 TPO S. Mathlas al the inhabitants of Hierufalem: fo that the fame field vvas called in their tonge, Hatel-dema, that is to fay, the field of bloud. t For it is veritten in the booke of Pfalmes. Betbeir babitation 20 mede defert, and be there none to dreel in it. And his Bifhoprike let an other take. Therfore, of these men that have assembled with vs, 21

> al the time that our Lord I z s v s vvent in and vvent out among vs, † beginning from the baptisme of John vntil the 22 day wherein he was assumpted from vs, "there must one of

† And they appointed two, loseph, who was called 23 les must needes Barsabas, vvho vvas surnamed Iustus: and Mathias. † And 24 praying they faid, Thou Lord that knowvest the harts of al men, I hevy of these tyvo, one, whom thou hast chosen, to 25 take the place of this ministerie and Apostleship, from the which ludas hath prevaricated that he might goe to his ovvne place. † And they gaue them "lottes, and the lot fel 26 vpon Mathias, and he was numbered with the eleuen Apoltics. H

Pf.40,9 Io. 13,18

LHC. 22, 47. Io. 18, 3.

Mr. 27, 5. 7.

Pfa. 68, 26. Pf. 108,

ANNOT.



The church readeth S. Pauls epiftles at Martins fro Sunday in Christmas voto Septuageline.

EPISTLE PAVL THE APOSTLE THE ROMANES.

CHAP. I.

The foundation of his Apostleship being laid, I he highly commendeth the Romanes, and protesteth his affection towardes them. and so coming to the matter, faith, our Christian Catholike dollrine (that teacheth al to beleene) to be the way to faluation 112 because the Gentiles (first of al) could not be sauced by their Philo-sophie, wwhereby they knew God, for so much as they did not serve him, but Idolse be therfore instly permitting them to fall into alkind of most damnable sinne,

The Epiftle vpo Cariftmas eue.

e Faith mult not be fublea to fenfe, reafon, derftading, bus must comaund & be obeled in humilitie and fimplicitie.

Beref. 17.

AV Lthe feruant of I ESVS CHRIST, I called to be an Apostle, * separated into the Gospel of God, † which 2 before he had promifed by his Prophets in the holy Scriptures, t of 3 his fonne, (vvho vvas made to him of the feede of Dauid according to the flesh, t vvho vvas predestinate 4

the sonne of God in povver, according to the spirit of san-Clification, by the refurrectio of our Lord I Es ys CHRIST vieth this place from the dead, t by vvhom vve haue received grace and 5 and the like a. Apostleship for obedience to the faith in al Nations for which would the name of him, t among whom are you also the called of 6 drawy the com- I ESVS CHRIST:) H to al that are at Rome the be- 7 faith of al nati-loued of God, called to be fainces. Grace to you and peace 65, to some cer- from God our father, and our Lord I ES VS CHRIST.

or corners of first I give thankes to my God through I Es vs CHRIST 8 the world. Ang. for al you, because " your faith is renoumed in the vyhole He praieth world. t For God is my vvitnes, evvhom I ferue in my 9 without inter- fpirit in the Gospel of his Sonne, that vithout intermission million that o- I make a memorie of you t alvvaies in my praiers, befee- 10 sertaine times ching, if by any meanes I may fometime at the length haue a of praier. wing. prosperous iourney by the vvil of God, to come vnto you.

AR. 13.

Cas VA. dxoliv TISINS.

C & 74. THE

Abac. 2.

11 † For I defire to fee you, that I may imparte vnto you some

forted together in you by that vehich is comon to vs both, usered and taught by s.

TO THE ROMANES.

your faith and mine. † And I vvil not have you ignorant Peter before. (brethren)that I have often purposed to come vnto you (and therefore he vieth that spehaue been staied hitherto)that I may have some fruite in you, ach, to confir-

14 as also in the other Gentiles. † To the Greekes and the Bar- me them in their faith. Au-

as is in me) I am ready to cuangelize to you also that are deret. in 16. Rom. at Rome.

† For I am not as hamed of the Gospel. For it is the povver of God, vnto saluation to energy one that beleeueth, to the :: ne meaneth

17 Iovve first and to the Greeke. † For : the instice of God is re- instinct in him uealed therein by faith into faith: as it is veritten: And the institutive verithe codes.

"lineth by faith.

t For the vyrath of God from heaven" is revealed, vpon eth man vyhen al impietic and iniustice of those men that deteine the veritie he instificth him. dug.de Sp.

of God in iniustice: † because, that of God vyhich is knovvé, & lit. e. o. is manifest in them. For God hath manifested it vnto them. may gather the

20 †For his inuifible things, from the creation of the vvorld are vanide of the feen, being vnderstoode by those things that are made: his tatue inflice eternal povverals & Diuinitie: so that they are inexcusable.

t Because, whereas they knewe God, they have not glorifie the like are the ed him as God, or give thankes: but are become vaine in their Images or Idoli for given conde-

22 cogitations, and their folish hart hath been darkened. t for, ned in the scrip-

they changed the glorie of the incorruptible God, into a of Christ and fimilitude of the image of a corruptible man, and of foules his SainCis.

24 and foure-footed beaftes and of them that creepe. † (For the "Iph. 4, 19, he vhich cause God "hath delivered them vp vnto the desires delivered or given of their hart, into vncleannesse, for to abuse their owne bodies up them select to vncleannesse." on the property of vncleannesse.

25 among them selves ignominiously.) t vvho have chan- ny vvhic coleged the veritie of God into lying: and have vvor hipped & reco of criptures ferued the creature rather than the creator, vvho is blessed them selves are

26 for euer. Amen. † Therfore " God hath deliuered them into the raufe of passions of ignominie. For their vvomen haue changed the ne and damna-

natural vse, into that vse that is contrarie to nature. † And in tion, God of his like maner the men also, leaning the natural vse of the vvo-ting & leaning man, have burned in their desires one tovvard an other, men over evil, and vpon men vvorking turpitude, & the revvard of their errour so giuling them

28 (which they should) receasing in themselves. † And as we into pattions

if The Romanies were conuerted and taught by S. Peter before, therefore he yieth that speach, to confirme them in their faith. Author Com. apud Hierony. Theodores. in 18. Rom. & Chys.

ii ite meaneth not Gods owne iustice in him self, but that iustice vyher-vyish god enducth man vyhen he iustificeth him. Aug. de Sp. & lit. c. p. Whereby you may gather the vanitie of the Heretical imputative instice.

c Lo these and the like are the Images or Idola so often condened in the scriptures, and not theholy Images of Christ and his Saincts,

F.ph. 4, 19, he faith, They have delinered or given up them felues to al uncleanneffe. By vvhich cofesive of feriptures vve leatne that them felues are the cause of their owne finne and dammation, God of his institute permitting & leauing them to their owne vvil, and so ginling them up into passions & c.

çişkir-Tşaboav



EPISTLE

OF PAVL THE APOSTLE

TO THE HEBREVVES.

Let the Christian Reader note the corruption and impudent boldnes of our Adversaries, that Heretical corvoon a false private persuasion of their ovene, that S. Paul was not the author of this Episse, ruption.

* In the * leave out his name in the title of the same, contrarie to the authentical copies both Greeke and English Latin. In old time there was some doubt who should be the writer of it, but then, when it was The Epistle to mo lessed outset whether it were Canonical Scripture at al. Asserward the whole Church (by the Hebrues, the yere which onely we know the true Scriptures from other writings) held it and deliuered it, as now is S. Paules. The doth, to the faithful, for Canonical, and for S. Paules Epistle. Notwithstanding the Aduerfaries would have refused the Epistle, as wel as they do the Author, but that they fallely imagine certaine places thereof to make against the Sacrifice of the Masse.

CHAP, I.

God fake to their fathers by the Prophets : but to them felues by his ovune Sonne, 14 volo incomparably paffeth at the Angels.



IVERSELY and many vvaies The Epifile at in times past God speaking to the thethird maste fathers in the prophets: 1 last of day. al in these daies hath spoken to vs in his Sonne, vyhomhe hath appointed heire of al, by whom he made also the vvorldes. 1* Vvho being the 'brightnesse of his glorie, and "the b figure of his fub. b xa; and kg stance, & carying althings by the varsaous

S.p. 7, 26.) as Hat

> vvord of his povver, making purgation of finnes, fitteth on the right hand of the Maiestie in the high places: † being The excellenmade fo much better then Angels, as he hath inherited a more about Angels. excellent name about them,

Pf 1,7.

† For to which of the Angels hath he faid at any time, Thou art my forme, to day have I begotten thee ? and againe, I will be to him a fasher, and he shalbe to me a some. I And when againe he bringeth Gggg ij.

CHA. I.

The holy in the first begotten into the world, he saith, And "let al the An-Angels (saith gels of God adere bim. † And to the Angels truely he faith, He that 7 to the focietie maketh his Angels, Spirites : and bu ministers, a flame of fire. † But to the 8 of volom vee Sonne: Thy throne & God for energy ener: a rod of equitie, the rod of thy kingafpire in this dom. † Thou half loued inflice, and bated iniquitie: therfore thee, God, thy 9 have eternitie Thou in the beginning & Lord didly found the earth: and the worker of thy to continue, so hander are the beauens. † They followed by the total the worker of thy also facilitie bander are the beauens. † They followed by the thought to continue: and they it to knovy, and I hal at waxe old as a garment. † And as a vefture I halt thou change them, of 12 feticitie to they shalbe changed: but thou are the felf same, and thy yeres shal not faile. 4
test: for they t But to which of the Angels said he at any time: sit on my 13
without al right hand, until I make thine enemies the sootessoole of thy seetes † Are they 14 difficultie, be not al, i ministring spirits: sent to minister for them which cause with shell receive the inheritance of saluation? motions pure and free, they labour or tra-

Pf.96.8. Pf. 103,

Pf. 101,

Pf.109,1 1.Cor.15. 25.

ANNOTATIONS CHAP. I.

s. The figure.] To be the figure of his fubftance, fignifieth nothing els but that which S. Paul Speaketh in other vvordes to the Philippians c. 2. V 6 that he is the torme and mort exprelle te. #100 femblance of his fathers fubftance. So S. Ambrofe and others expound it, and the Greeke word X. quality The B. Sacra- Charatter is very fignificant to that purpofe. Note also by this place, that the Sonne, though he be ment a figure, a figure of his Pathers substance, is not with flunding of the same substance. So Christes body in he Sacrament and his mystical death and facrifice in the time, though called a figure, image, or teprefentation of Chriftes vitible body and tacrifice vpon the Crofle, jet may be and is the fell fame in

micnt.

true body.

uel not. De

Cluis.li. 11. f. 31.

6. Let al the Angels adore.] The Heretikes maruel that we adore Christ in the B. Sacrament, The adoration both of men and Angels. And where they lay it was not made prefencin the Sacrament not infliof Christ in tuted to be adored , we answer that no more was he incarnate purpotely to be adored : but yet the B. Sacra-fraight open his deicen ling from neauen, it was the ducty both of Angels and alother creatures to adore bim.

CHAP. 11.

He inferreth of the forefaid, that it f hal be incomparably more damnable for them to no gleft the nevo Testament then it e old , 3 confidering the irrefragable authoritie of the Apostles also. 5 Then he profesured, the excellencie of Christ about the Angels, 9 volumewerther, vote made laser then Angels, to suffer and die for men, to destroy the dominion of the Dinel, 15 to deliuer men from feare of death , 17 and to be a fitte Prieft for men.

. As that which runme b out of a b oken veffel or that runeth by , is loft.



HERFORE more aboundantly ought 1 to obletue thole things which we haue heard : cleft perhaps vve runne out. For if the word that was spoken by 2 Angels, became fure, and al prevarication and disobedience bath received a just recribution of revvard: † hovy Thal vve 3 efcape

C HE HALL a agast-Enghan



The Church readeth this booke at Mattins fro the 3 Suday after Eafter vnto the 4.

APOCALYPSE OF IOHN THE APOSTLE.

CHAP. I.

The r part. Seuen epiftles to the Churohes.

3. S. tobn being banifhed in the ile Patmet sis commaunded to write to the fenen Churches of Afia (signified by the seuen candlestickes) that publish he savu upon a Sunday, round about the Sonne of man: 13 vultase maner of apparttion is described.

The Epifle ypon Michelmas day Septemb.29, & on the Apparition of S. Mi. chael Mai.8.



HE" Apocalypse of I z s v s Christ, vyhich God gaue him, to make manifest to his servants the thinges which must be done quickly: and signified, fending by his Angel to his scruant Iohn, † vvho hath giuen testimonie to 2 the word of God, and the restimonie of I as vs Christ, what things focuer

he hath teen. † Bleffed is he that readeth and heareth the ; "There be ma- wordes of this prophecie: and "keepeth those thinges Which

ny (specially be written in it . for the time is nigh.

that be great readers, hearers that is not cept they keepe feribed and taught therein, according to our Saujours Caying (Luc. 11.) that heare the yyord of God, and keepelt.

† 10hn" to the seuen churches which are in Asia. Grace to 4 and talkers of you and peace from * him that is, and that vvas, and that Striptures . but Thal come, and " from the feuen spirites which are in the light ynough to ma- of his throne, t and from I s v s Christ vvho is the faithful s or blessed be vvitnes, the first borne of the dead, & the prince of the kings fore God, ex- of the earth, who harh loued vs, and * washed vs from our the things pre. finnes in his bloud, -1 t and hath made vs * a kingdom and 6 priestes to God and his father, to him be glorie and empire for ener and euer. Amen. † Behold he commeth with the 7 cloudes, and cuery cie shal see him, and * they that pricked Bleffeduethoy him. And al the tribes of the earth (hal bevvaile them felues vpon him. yea, Amen. + * I am Alpha and O mega, the be- 8 ginning and end, faith our Lord God, which is, and which vvas, and vvhich (hal come, the omnipotent.

† I Iohn

Ex0.3, 14.

Col. I.

Heb.9. 1 Pet. 1. 1 Pet. 2.

Zacb. 11

Ef4.44. Ap0.21. 21,13,

t I Iohn your brother and partaker in tribulation, and :, Banished the kingdom, and patience in Christ I E s v s, vvas in the thicker for re-Iland, vyhich is called Patmos, for the vvord of God and the ro, or rather to testimonic of I z s v s. † I vvas c in spirit on the Domi- by Domitian, almost 60 years nical day, and heard behind me a great voice as it vvere of a resafter Chriir trompet flaying, That which thou feeft, verite in a booke: fer Afcentio. and fend to the feuen churches which are in Afia, to Ephe- and not with fus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and my corporal 12 Philadelphia, and Laodicia. † bAnd I turned, to fee the voice rit I beheld that spake with me. And being turned I save seuen candle- of the thinges 13 Stickes of gold: † & in the middes of the seuen candlestickes foloving.

e podére SAP. 18,

E/4. 41,

4.44,6.

of gold, one : like to the Sonne of man, " vested in a c priestly b The r GENEgarment to the foote, and girded about neere to the pappes RAL VISION 14 vvith a girdle of gold. t and his head and heares vvere ding to S. Amvvhite, as vvhite vvool, & as snovy, and his eies as the flame brose.

of fire. t and his feete like to latten, as in a burning fornace. :: It feemeth 16 and his voice as the voice of many vvaters: † and he had norto bechrift in his right hand feuen starres and from his mouth proce- an Angel bea-

ded a sharpe tyvo edged syvord : and his face, as the sunne ring Christes 17 Shineth in his vertue. † And when I had seene him, I fel at divers speahis feete as dead. And he put his right hand vpon me, faying, ches proper to

18 Feare not, * I am the first and the last, † and aliue, and vvas dead, and behold I am living for cuer and ever, and have the

19 keies of death and of hel. † Vvrite therefore the thinges which thou hast seene, and that are, and that must be done

20 after thefe. † The facrament of the feuen starres, which : S. Irenzus thou haft seene in my right hand, and the seuen candlestickes alluding to of Gold, "the feuen starres, are "the angels of the feuen this faith, churches. and : the feuen candlestickes, are the feuen y where preschurches.

and this is the fenenfold candleflicke, bearing the light of Christ &c. Li. 1. aduerf.har.

ANNOTATIONS CHAP.

1. A FOCALY PS R.] Of the Apocalyple thus veriteth the auncient father Denys, Bilhop of Anadmonition Corinth, as Eulebius alleageth him li. 7 c. 20 hift. Eccl. Of this booke (faith he) this is my opinion, to the reader that the matter thereof is far more profound then my vvit can reache unto, and I doubt not but almost in concerning the enery sentence of it, there lieth hidden a certaine sense exceeding my sical and marsulous, which it ough I vn- difficultle of derstandnes, yet I conceive that under the wordes there is a deepe meaning, and I measure not the matter by this booke reason, but attribute at to faith, taking it to be more high and divine, then I can by cogitation comprise: not expressing that which I understand not, but therefore I admire with reversee, because my vvit can not attaine to it. Againe S. Augustine laith, that in the Apocaly plemany things are objectely spoken, to exercise the minde of the reader; and yet some few things less enident, that through them a man may with labour search out the rest. Specially for that the author so repeateth the same things in divers forces, that seeming to speake of same things matters, in decide is found but to utter the same things divers water. It. 20 de Civit. Del C. 17. Tett 1 Vyluch.

The

king James Zible

aka

The

Authorized Version

Authorized by King James I and printed for the first time in A.D. 1611

KING JAMES BIBLE OF 1611

THE MOST POPULAR ENGLISH BIBLE OF ALL TIME

Prince James VI of Scotland became King James I of England in 1603. Although not particularly academic or religiously inclined, he was a king who desired peace among his subjects and with other nations.

When James ascended to the throne, the bishops of the Church of England were quite dissatisfied with the critical column notes of the Geneva Bible, first published in 1560 in Geneva. The Geneva Bible was a reformation Bible translated by English exiles having fled to continental Europe to escape the persecution of Queen Mary I (1553-1558). It contained many column notes critical of ecclesiastical authorities (both Roman Catholic and Anglican), and had become very popular among English readers. The Anglican bishops had first attempted to stem its popularity by joining Bishop Matthew Parker to translate and publish the Bishops' Bible in 1568. Failing to convince English readers to change their Bibles, the Anglican bishops made another attempt by convincing King James I to allow a uniform translation ratified by royal authority.

When the Anglican Church leaders met in 1604 at the Hampton Court Conference convened by the new King, they followed the lead of John Reynolds of Oxford to request that King James I authorize a new English Bible translation with "royal authority." King James I consented and issued a resolution.

"That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all churches of England in time of divine service."

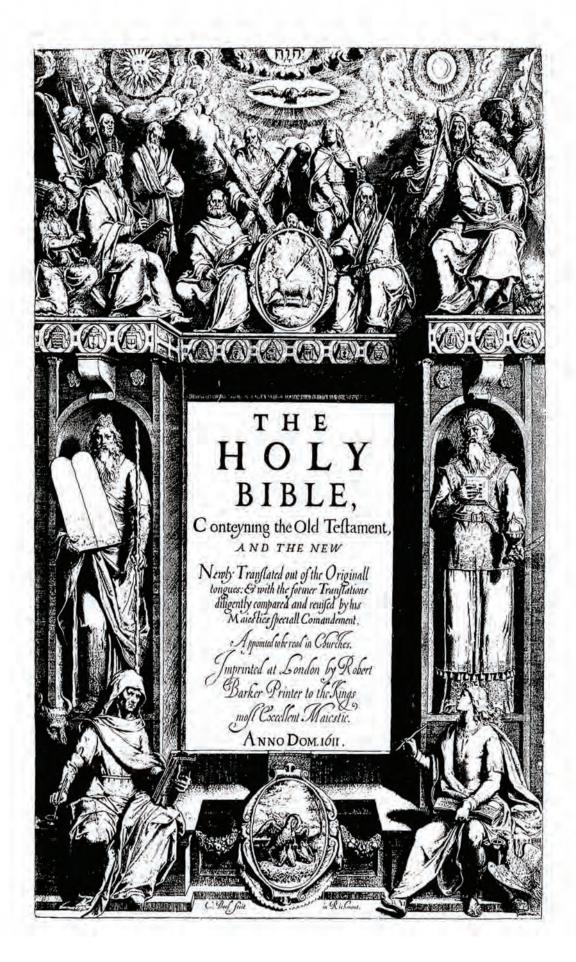
He subsequently appointed fifty-four (54) scholars to engage in the new translation (although only forty-seven are known to have participated), working in six groups at Westminster, Cambridge, and Oxford. They were to use the available original language manuscripts as much as possible, but they also consulted all of the previous English translations of the Bible. When completed the work was compiled, and the first edition of what is

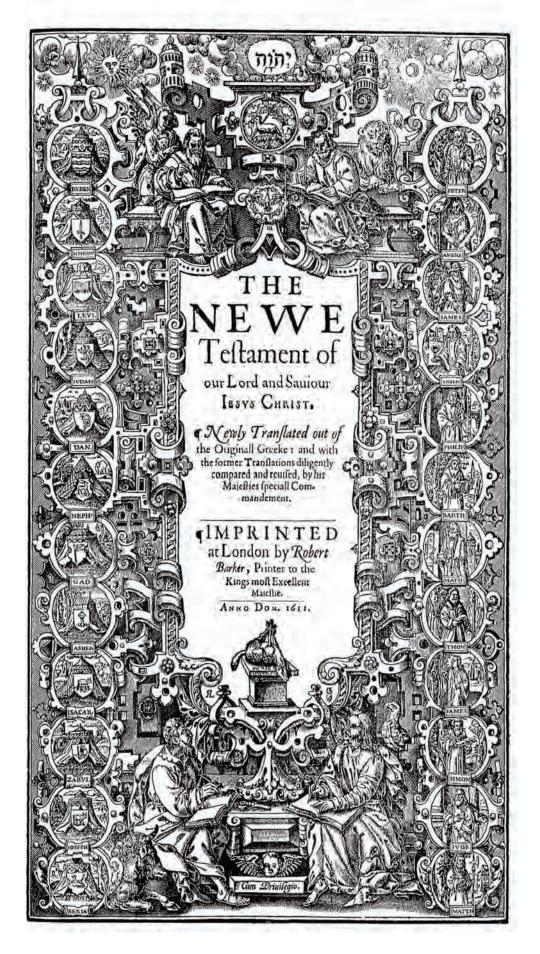
called the "King James Bible" or the "Authorized Version," was published in London by Robert Barker in A.D. 1611.

The first edition was a large folio (16 inches tall) with Gothic/blackletter text, entitled, "THE HOLY BIBLE, Conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues: & with the former Translations diligently compared and revised, by his Majesties Special Commandment. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Majestie. ANNO DOM. 1611." The first edition was soon discovered to have a masculine pronoun, "he" in reference to Ruth (3:15). A second run, utilizing some of the original printed pages corrected the misprint. These are referred to as the "he" and "she" variations of the first edition – both have two columns with 59 lines of text per column. A second large folio edition of the King James Bible, completely reset in blackletter text with 72 lines per column, was published in 1613, incorporating over 300 changes and corrections.

Based, as it was, primarily on the Bishops' Bible of 1568, and utilizing a large percentage of the phraseology of the original Tyndale New Testament (1526), even using vocabulary from the Catholic Douay-Rheims Bible (1610), but consulting the best Hebrew and Greek sources available at the time, the translators achieved a beautiful and flowing English Bible in the vernacular of seventeenth century English. It achieved its intended purpose in surpassing the popularity of the Geneva Bible, the last edition of which was printed in 1644. Whether the King James Bible became more prominent by the popular demand of the Bible-reading public or by the efforts of the English authorities to suppress the printing and reading of the Geneva Bible remain debatable. Regardless, the Authorized Version/King James Bible became the most popular English Bible for the almost 250 years, and the most printed book in the history of the world. Only in the second half of the twentieth century was the dominance of the King James Bible displaced by the proliferation of modern English translations.

The original King James Bible of 1611 was a large folio edition approximately 16 inches tall. The following sample pages have been reduced to fit on the 8.5x11 inch pages of this volume.





Takim, and

lakim begat



THE GOSPEL ACCORDING to S. Matthew.

CHAP. I.

The genealogie of Christ from Abraham to loseph. 18 Hee was conceived by the holy Ghoft, and borne of the Virgin Mary when the was espoused to Ioseph. 19 The Angel fatifieth the mildeeming thoughts of lofeph, and interpreteth the names of Christ.

D & booke of the *genera tion of Jefus Chast, the fonne of Das uid, the sonne of Abraham.

2 *Abja-ham begate Maac, and

*Isaac begate Jacob, and * Jacob bes gate Judas and his brethren.

And "Judas begate Whares and Zara of Thamar, and Hares begate Efrom, and Efrom begate Aram.

4 And Aram begate Aminadab, and Aminadab begate Maaffon , and Maaffon begate Salmon.

5 And Salmon begat Boos of Bas chab, and Boos begate Dbed of Ruth, and Dbeb begate Jeffe.

6 And * Jeffe begate Dauid the King, e*Dauid the King begat Solos mon of her that had bin the wife of Urias.

7 And Solomon begat Roboam, and Roboam begate Abia, and Abia begate Afa.

8 And Ala begate Josaphat, and Josaphat begate Jozani, and Jozani begate Dzias.

9 And Dias begat Joatham, and Foatham begate Achas, and Achas begate Ezekias.

10 And Ezekias begate Manalles,

and Manaffes begate Amon, and A mon begate Tolias. 11 And | Johns begate Jechonias || Someread,

and his beetheen, about the time they were carled away to Babylon. 12 And after they were brought to

2Babylon,*Jechonias begat Salathiel, 1.Chro.3. and Salathiel begate Zozobabel. 13 And Zozobabel begat Abind, and

Abiud begat Cliakim , and Cliakim begate 21302.

14 And A302 begat Sadoc, & Sadoc begat Achim, and Achim begat Cliud.

15 And Chubbegate Cleasar, and Co leazar begate Patthan, and Patthan begate Jacob.

16 And Jacob begate Joseph the hulband of Pary, of whom was borne Jelus, who is called Chaft.

17 So all the generations from 26 braham to Danid, are fourteene genes rations: and from Dauid butill the carying away into Babylon, are foure teene generations : and from the carps ing arbay into Babylon bnto Chaff, are fourteene generations.

18 CRow the birth of Jefus Chaft Luke 1. was on this wife: when as his mother 27. Mary was espouled to Joseph (before they came together) thee was found with childeof the holy Ghost.

19 Then Joseph her hulband being a full man, and not willing to make her a publique example, was minded to put heraway privily.

20 But While hee thought on thefe things, behold, the Angel of the Lozd appeared buto him in a dreame, faying, Joseph thou fonne of Dauid, feare not to take buto thee Bary thy wife for that which is conceined in her, is of the holy Shoft.

21 2

21 And

Luke 3. 23.

Gen. 21.1 *Gene.25

*Gen.19. Gen. 38. 17. 1.Chro. 2 s.ruth.4.

*1.Sam.16

1.and 17. *1,Chro. 3.

a.King. 20.31. 1. thro, 3.13

The Wisemen. S.Matthew. Herods crueltie.

Luke 1.

21 And the thall bring forth a fonne, and thou halt call his Pame Jelus: for hee Chall faue his people from their finnes.

22 (Powall this was done, that it might be fulfilled which was fpoken of the Lord by the Prophet, faying,

||Or, his becalled.

Efai.7.14.

23 *2Behold, a Clirgin thall be with childe, and thall bring foorth a fonne, and I they hall call his name Emmanuel, which being interpreted, is, God with bs.)

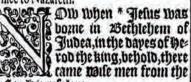
24 Then Joleph, being raifed from Acepe, did as the Angel of the Lord had bidden him, a tooke buto him his wife:

25 And kneweher not, till thee had brought forth her firft borne fonne, and he called his name Jelus.

CHAP. II.

The Wife men out of the East, are directed to Christ by a Starre, 11 They worship him, and offer their presents. 14 loseph fleeth into Egypt, with Ichus and his mother. 16 Herod flayeth the children: 20 Himfelie dyeth. 23 Christ is brought backe againe into Galilee to Nazareth.

Luk. 2.6.



Caftto Dierufalem, 2 Saving. Where is he that is borne Bingofthe Jewes : for Wehane feene his Starre in the Call, and are come to worthip him.

3 When herod the hing had heard thefe things, he was troubled, and all bie rusalem with him.

4 And when he had gathered all the chiefe Driefts and Scribes of the people together, bee bemanded of them where Chailt Chould be borne.

5 And they faid buto him, In Beth lehem of Judea: For thus it is written

by the Prophet:

6 *And thou Bethlehem in the land of Juda, art not the least among the Princes of Juda : for out of thee thall tome a Governour, that Chall rule my people Afrael.

7 Then herod, when he had print ly called the wife men, enquired of them diligently what time the Starre ap-

8 And he fent them to Bethlehem, and faid, Goe, and fearth diligently for the yong child, and when ye have found him,bring me word againe, that I may come and worthip him alfo.

9 when they had heard the Thing, they departed, and loe, the Starre which they faw in the Galt, went before them, till it came and flood ouer where the young childe was.

10 When they fam the Starre, they reloyced with exceeding greation.

II Cand when they were come into the house, they saw the young chilo with Wary his mother, and fell bowne, and worthipped him: and when they had opened their treasures, they prefented proffered. bnto him gifts, gold, and frankincenfe, and myrthe.

12 And being warned of God in a dreame, that they fould not returne to herode, they departed into their owne

countrey another way.

13 And when they were departed. behold, the Angel of the Lord appearethto Joleph in adzeame, faying, 26 rife and take the young childe, and his mother, and fice into Egypt, and bee thou there butill I bring thee word: for herode will feeke the young childe, to destroy him.

14 nohen he arole, he tooke the your childe and his mother by night, and de-

parted into Egypt:

15 And was there butill the death of herode, that it might be fulfilled which was spoken of the Lozd by the 1020phet, faying, *Dut of Egypt haue I

called my fonne.

16 C Then Derode, when hee faw that hee was mocked of the wife men, was exceeding wroth, and fent foorth, and sewe all the children that were in Wethlehem, and in all the coaffs thereof, from two yeeres olde and buder, ac cording to the time, which he had dile gently enquired of the wifemen.

17 Then was fulfilled that which was fpoken by * Jeremiethe Prophet, Ver. 31.15.

laying,

18 In Rama was there a boice heard, famentation, and weeping, and great mourning, Rachel weeping for her chilben, and would not be comforted, becausethey are not.

19 CBut When Derode Was Dead. behold, an Angel of the Lord appear reth in a breame to Bolephin Egypt,

20 Saying, Arife, and take the yong childe and his mother, and goe into the land of Mirael: for they are bead which fought the yong childes life.

21 And

Iohn Baptist

Chap.

baptizeth Christ

by the feet, and worthipped him.

10 Then land Jefus bito them, 2Be not afraid: Goe tell my brethren that they goe into Galilee, and there Chall they fee me.

II C Row when they were going, behold, some of the watch came into the citie, and thewed buto the chiefe Driefts all the things that were done.

12 And when they were affembled with the Elders, and had taken counfell, they gave large money buto the fouldiers.

13 Saying, Say ye, his disciples came by night, and fole him away while we flept.

14 And if this come to the governours eares, wee will perhvade him, and fecure you.

15 So they tooke the money, and did

as they were taught. And this faying is commonly reported among the Hewes butilithis day.

16 Then the eleven difciples went away into Galilee, into a mountaine where Jefus had appointed them.

17 And when they faw him, they worthipped him: but fome boubted.

18 And Jelustame, and spake buto them, faying, All power is given buto me in heaven and in earth.

19 C* Goeye therefoze, and teach all Mark. 16. nations, baptizing them in the Pame of the Father, and of the Sonne, and of the holy Ghost:

20 Teaching them to obserue all things, whatfoever I have commanded you ale way, even buto the end of the world. Amen.



The Gospel according to S. Marke.

CHAP. I.

The office of Iohn the Baptist. 9 Iesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 healeth one that had a deuill, 29 Peters mother in law, 32 many diseased persons, 41 and cleanfeth the Leper.



he beginning of the Gospel of Je fus Chaift, the Sonne of God.

2 Agitis Waits ten in the 1020: phets, *25 cholo, I fend my mes fenger before thy

face, which thall prepare thy way be foze thee.

* The voice of one crying in the Wilderneffe, Prepare ve the way of the Lord make his paths ftraight.

* John did baptize in the Wilder= neffe, and preach the baptifine of repens tance, for the remission of sinnes.

5 "And there went out buto him all the land of Judea, and they of Jerulalem, and were all baptized of him in the river of Jordane, cofelling their finnes.

6 And John was clothed with cat + Matt. 3.4. mels haire, and with a girdle of a frim about his loines: and he did eat locusts and wilde home,

7 And preached, faying, There come methone mightier then Jafter me, the latthet of whole thooes Jam not wo? thy to floupe bolbine, and billoofe.

8 I indeed have baptized you with water: but hee thall baptize you with the holy Ghoft.

9 * And it came to paffe in those dates, . Matth. 3. that Jelus came from Magareth of Galilee, and was baptized of John in Nozdanc.

to And straightway comming by out of the water, hee law the heavens opened, and the Spirit litte a doue de= || Or,clonen, frending byon him.

uen, faying, Thou art my beloued Sonne, in Whom Jam Well pleafed.

12 *And immediately the Spirit Die . Mait.4.1. ueth him into the wilderneffe.

13 And he was there in the wilder nelle fourtie daies tempted of Satan, and was with the wildbealts, and the Angels miniftred buto bim.

14 Now after that John was put

· Efa. 40.3. luke 3.4. john 1.23.

Mala, 3.1.

Matt. 3.1.

Or, unto. *Matt.3.5. Simon called.

Matth 4.

S.Marke.

A leper clenfed.

*Matthe im pulon , * Jelus came into Galilee, preaching the Golpell of the kingdome of Goo,

15 And faying, The time is fulfilled, and the kingdome of God is at hand: repent ye, and beleeve the Golpell.

is * Powas he walked by the Sea of Galilee, he faw Simon, and Andrew his brother, calling a net into the Sea (for they were filhers.)

17 And Jelus faid buto them, Come yeafter me; and I will make you to be come filliers of men.

18 And straightway they forfooke their nets, and followed him.

19 And When hee had gone a little further thence, hee faw James the fonne of Zevedee, and John his bio: ther, who also were in the thip mending their nets.

20 And straightway he called them: and they left their father Zebedee in the thip with the hired fernants, and went

after him. Matth.4.

Matth.7.

Luke 4.

33.

21 *And they went into Capernaum, and fraightway on the Sabbath day he entred into the Synagogue, and taught.

22 * And they were altonished at his doctrine: for hee taught them as one that had authority, and not as the Stribes.

23 *And there was in their Synagogue a man with an bucleane fpirit, and he cried out,

24 Saying , Let be alone , what have weto doe with thee, thou Jelus of Mazareth ! Art thou come to defroy bs: Tknow thee who thou art, the holv Dne of God.

25 And Telus rebuted him, laying, bold thy peace, and come out of him.

26 And When the bucleane fpirit had torne him, and cried with a lowd

boice he came out of him.

27 And they were all amafed . info much that they questioned among themselves, saying, nahat thing is this: what new doctrine is this! For with authoritie commandeth he even the bn cleane spirits, and they doe obey hun.

28 Andimmediatly his fame fpread abroad throughout al the region round

Matth. 8.

about Galilee.
29 * And forthwith, when they were come out of the Synagogue, they enter red into the house of Simon, and Andew, with James and John.

30 But Simons wines mother lap

licke of a feuer: and anone they tell him ofher.

31 And he came and tooke her by the hand, and lift her bp, and immediately the feuer left her, and the ministred bn= to them.

32 And at even , when the Sunne bid fet, they brought buto him all that were difeated, and them that were pol felled with divels:

33 And all the title was gathered to: gether at the dooze.

34 And he healed many that were licke of divers difeales, and caft out many deuils, and fuffered not the denils to fpeake, because they knew him.

35 And in the morning, riling by a that they great while before day, hee went out, and beparted into a folitarie place, and there prayed.

36 And Simon, and they that were

with him, followed after him:

37 And when they had found him, they faid buto him, All men feet for thee.

38 And he faid buto them, Let be goe into p next townes, that I may preach there allo : fortherefore came I foorth.

39 And he preached in their Synagogues throughout all Galilee, and caft out Deuils.

40 *And there came a lever to him, Matth.8.2 befeechinghim, and kneeling downe to hun, and faying buto hun, Ifthou wit, thou canft make me cleane.

41 And Jelus mooned with compation, put foorth his hand, and touthed him, and faith buto him, I will, be thou cleane.

42 And alloone as he had spoken, immediately the lepsolie beparted from him, and he was cleanfed.

43 And he ftraitly charged him, and forthwith fent him away,

44 And faith buto him, Seethou fay nothing to any man : but goe thy way, thew thy felfe to the Bueff, and of fer for thy clenting those things which Woles commanded, for a tellimony bu to them.

45 *Buthe Wentout, and beganne Luke 5. to publich it much, and to blace abroad the matter : infomuch that Jefus could no moze openly enter into the citie, but was without in defert places: and they tame to him from every quarter.

CHAP. II.

Christ healeth one sicke of the palsie, 14 calleth Matthew from the receit of Custome,

15 cateth

Or, tofay

Vnbeliefe reproued. S.Luke.

Christs ascension

56.iolm 10 19.

*Mat. 28.

*Ioh.t 1.48

14. C*Afterward he appeared buto the cleuen, as they fate at meat, and bp braided them with their bubeliefe, and haroneffe of heart, because they beleeued not them, which had feene him af ter he was rifen.

15 * Andhe laid buto them, Goeyce into all the world, and preach the Golpel

to enery creature.

16 Dethat beleeueth and is baptized, Chalbe faued, * but he that beleeueth not, Call be dammed.

17 And thefe fignes that follow them that beleeue, * In my Panie Chall they

call out benils, * they thall fpeake with . Acts 2.4 new tongues,

18 * They Chall take by ferpents, and Ad. 28.5. if they drinke any beadly thing, it thall nothurthen, * they hall lay handson *Ad. 28.8. the licke, and they Mali recover.

19 Cothen after the Lozd had fpos ken buto them, he was received by into heaven, and fate on the right hand of Luk.24.

500.

20 And they Went foozth, and preas ched enery where, the Lord working With them, *and confirming the Worde Heb. 2.4. with lignes following. Amen.



The Gospel according to S. Luke.

CHAP. I.

The Preface of Luke to his whole Gospel. 5 The conception of John the Baptift, 26 and of Christ. 39 The prophecie of Elizabeth, and of Mary, concerning Christ. 57 The natitikie & circumcifion of John. 67 The prophefie of Zachary both of Chrift, 76 and of John.



Dialmuch as many haue taken in hande to let foozth in ozber a declaration of those things which are most furelybeleened among

bs. 2 Guen as they delivered them bus to bs, which from the beginning were eve-witnelles, ministers of the word:

3 It feemed good to meallo, hauing had perfect biderstanding of things from the very first, to waite buto thee in order, moftercellent Theophilus,

4. That thou mightelt know the cers tametic of those things wherein thou

halt beneinstructed.

here was in the dayes of Derobetliehingof Jubea, a certaine Prieft , named Zacharias, of the course of Abia, and his wife was of the daughters of Aa ron, and her name was Elizabeth.

6 Another were both righteous be fore God, walking in all the Comman Dements and ordinances of the Lord

blameleffe.

7 And they had no childe, because that Cliabeth was barren, and they both were now well friken in yeeres.

8 And it came to paffe, that while he executed the Briefts office before God in

the order of his courle,

9 According to the custome of the Priets office, his lot was to burne up cenfe when he went into the Temple of the Lozd.

to "And the whole multitude of the 'Exo. 30.7. people were praying without, at the leuit, 16,17

time of incenfe.

11 And there appeared buto him an Angel of the Lord, flanding on the right five of the Altar of incenfe.

12 And when Zacharias fawe him, hee was troubled, and feare fell byon

13 But the Angel faid buto him, Fearenot, Zacharias, for thy prayer is heard, and thy wife Elizabeth Chall bearethee a fonne, and thou thalt call hisname John.

14 And thou thalt have loy and glad neffe, and many thall reloyce at his

15 Forhe Challbe great in the light of the Lozd, and that drinke neither wine, noz frong dzinke, and he thall bee filled with the holy Ghoff, even from his mo thers wombe.

16 * And many of the children of 36 "Malac.4.6 rael that hee turne to the Lord their

17 And

An Angelis sentto

110r,by.

17 And hee thall goe befoze him in thespirit and power of Clias, to turne the hearts of the fathers to the children, and the disobedient to the wisedome of the full to make ready a people prepared for the Lord.

18 And Zacharias faid buto the Angel, whereby thall I know this: for I am an old man , and my wife

wellftriken myceres.

19 And the Angel answering , fato buto him, I am Gabuelthatstandm the presence of God, and am sent to fpeake buto thee, and to flew thee thefe

glad tidings.

20' And behold, thou that be dumbe. and not able to speake, butill the day that these things thall bee perfox med, because thou beleeuest not my words, which thall bee fulfilled in their feafon.

21 And the people waited for Zacharias, and maruelled that hee taried

fo long in the temple.

22 And when hecame out, he could not speake buto them: and they perceiued that he had feene a bision in the temple : for he beckened buto them, and remained speechleste.

23 Andit came to palle, that as foone as the dayes of his ministration were accomplished, he departed to his owne

24. And after those dayes his wife Elizabeth conceined, and his her felfe five moneths, faying.

25 Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take away my reproch among men.

26 And in the firt moneth, the Angel Gabriel was fent from God, buto act tie of Galilee, named Mazareth,

27 To a virgine elpouled to a man whole name was Joleph, of the house of Danid, and the birgins name was

28 Andthe Angel came in buto her, and faid, haile thou that art | highly fauoured, the Lordis with thee : 28 leffed art thou among Women.

29 And When the faw him, the was troubled at his faying, and call in her minde what maner of falutation this Mould be.

30 And the Angel faid buto her, fearenot, Marie, for thou halt found fanour with God.

31 *And behold, thou thalt conceine

in thy wombe, and bring forth a fonne, and thalt call his name Jefus.

32 Behall be great, and hall be called the fonne of the highest, and the Lord God thall give buto him the throne of his father Dauid.

33 *24nd hee thall reigne ouer the Dang.14. house of Jacob for euer, and of his mich.4.7. kingdomethere hall beno end.

34 Then faid Parie buto the Angel, how thall this be, feeing I know notaman:

35 And the Angel answered and faid buto her, The holy Ghost shall come bponthee, and the power of the bigheft thallower thadow thee. Therefore also that holy thing which thall bee borne of thee, thall bee called the fonne of G00.

36 Andbehold, thy toufin Glizabeth, the hath allo conceined a fonne in her old age, and this is the firt moneth with her, who was called barren.

37 For With God no thing thall be

bupoffible.

38 And Marie laid , Webold the handmaide of the Lord, beit buto me according to thy word : and the Angel departed from her.

39 And Parie arole in those bayes, and went into the hill countrey with

halte, into a citic of Buda,

40 And entred into the houle of Zacharias, and faluted Elizabeth.

41 And it came to paffe that when Elizabeth heard the falutation of Parie, the babe leaped in her wombe, and Elizabeth was filled with the holy Thoft.

42 And the spake out with a loud boyce, and faide, Bleffed art thou as mong Women, and bleffed is the fruite of thy Wombe.

43 21nd Whence is this to me, that themother of my Lord hould come to mee:

44 Forloe, affoone as the boice of thy falutation founded in mine cares, the babe leaped in my wombe for ioy.

45 And bleffed is the that beleened, I or. which for there halbe a performance of those thanker. things, which were told her from the TLOZO.

46 And Marie laid, My foule both magnific the Lord.

47 And my fpirit hath reloyced in God my laulour.

48 for hee hath regarded the low estate of his handmaiden : for behold, JF 2

Efai. 7.14 mat. 1.11.

Mor, gracited, or mue

graced, see

verse 30.

The true light.

Chap.1.

Iohns witnesse.

43 And he tookeit, and did eate be fozethem.

44 And hee faid but othem, Thefe are the words which I spake but o you, while I was yet with you, y all things mult be fulfilled, Which were Weitten in the Law of Poles, Ein the Prophets, and in the Plaines concerning me.

45 Then opened he their underftans bing, that they might buderstand the Scriptures,

4.6 And faid buto them, Thusitis Written, & thus it behoued Christ to fuf fer, a to rife from the dead the third day:

47 And that repentance and remile fion of finnes flould be preached in his Mame, among all nations, beginning at Dierufalem.

48 And yee are witnesses of these things.

49 C* And behold, I fend the pro- lohn 15. mile of my Father boon you: buttarie ye in the citie of Dierufalem, butill ve be indued with power from on high.

50 Cand he led them out as farre as to Wethanie, and hee lift by his hands, and bleffed them.

51 * Andit came to paffe, while hee *Mar. 16. bleffed them, hee was parted from 19. actes them, and caried by into beauen.

52 And they worthipped him, and returned to hierufalem, with great toy:

53 And were continually in the Temple, praifing and bleffing God. Amen.



The Gospel according to S. John.

CHAP. I.

The Divinitie, Humanitie, and Office of Iefus Christ. 15 The testimonie of John. 39 The calling of Andrew, Peter, &c.



A the beginning was the word, Ethe word was with God, and the word was God.

2 *The fame was in the beginning with God.

* All things were made by him, and without him was not any thing made that was made.

4 Inhim was life, and the life was the light of men.

5 Zind the light thineth in darkneffe, and the barknelle comprehended it not. 6 C* There was a man fent from

God, wholename was John. 7 The fame came fora witnelle, to

beare witnesse of the light, that all men through him might beleeue. 8 Dee was not that light, but was

fent to beare witneffe of that light. 9 That was the true light, which lighteth every man that commeth into the world.

10 hee was in the world, and * the world was made by him, and the world knew him not.

II Dee came buto his owne, and his owne received him not.

12 Butas many as receined him, to them gaue hee | power to become the | or, the formes of God, enen to them that beleene right or prion his Mame:

13 which were borne, not of blood nozofthe will of the fleth, nozofthe will of man, but of God.

14 * And the word was made fleth. and divelt among bs (we beheld his glozy, the glozy as of the onely begotten of the Father) full of grace and trueth.

15 C John bare witneffe of him, and cried, faying, This washe of whom I fpake, be that commeth after me, is preferred befozeme, foz he was befozeme.

16 And of his *fulneffe haue all wee *Col. 1.19 received, and grace foz grace.

17 For the Law was given by Mo: fes, but grace and trueth came by Jes fug Chaft.

18 * Po man hath feene God at any ". John 4. time: the onely begotten Sonne, which 12. 1, tim. is in the bosonic of the Father, he hath Declared him.

19 Canothisisthe record of John, When the Tewes fent Drieffs and Le uites from Dierufalem, to afke him. who artthou;

20 And he confessed, and benied not: but confested, I am not the Chailt.

Mar. 1.16.

*Heb.11.3

Gen.1.1,

*Col.1.16.

Mat.3.1.

The Lambe of God. S. John.

A true Ifraelite.

1 9ral're

Mat. 3.3.

21 And they afked him, what then? Art thou Glias : And he faith, Jam not. Art thou | that Drophet: And hee answered, Ro.

22 Then fait they buto him, who art thou, that we may give an answere to them that fent bs : what favelt thou

of thy felfe :

23 *he faid, I am the boice of one crys ing in the wilderneffe : Dake ftraight the way of the Lord, as faid the Prophet Claias.

24 And they which were fent, were

ofthe Phariles.

25 And they afted him, and faid bn to him, why baptizelf thou then, if thou be not that Chailt, noz Elias, neither that Drophet:

26 Johnanhvered them, faying, 3 baptize with water, but there flandeth one among you, Whom ye know not,

Mat. 3.11. nels 19. 1.

Or beareth

*Mat. 3, 16.

27 * he it is, who comming after me, is preferred before me, whose hoes latchet I am not worthy to biloofe.

28 Thefe things were done in 28e thabara beyond Jozdane, where

John was baptizing.

29 C The next day, John feeth Je fus comming buto him, and faith, Be hold the Lambe of God, which | taketh away the sinne of the world.

30 Thisis he of whom I faid, After me commeth aman, which is preferred befoze me : foz he was befoze me.

31 And I knew him not: but that he hould be made manifelt to Ifraci, therefore am I come baptising with water.

32 * And John bare record faying, I fant the Spirit descending from hea uen,like a Doue, and it abode bpon him.

33 And I knew him not but hethat fent me to baptize with water, the fame faid buto me, Upon whom thou halt fee the Spirit descending, remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I fair, and bare record, that

thisisthe fonne of God.

35 CAgamethe next day after, John flood and two of his disciples.

36 And looking byon Jelus as he walked, he faith, Wehold the Lambe of

37 And the two disciples heard him speake, and they followed Jelus.

38 Then Jelus turned, and faw themfollowing, and faith buto them, What feeke pe : They faid buto him, Rabbi, (Which is to fay being interpres ted, Mafter) Where | dwelleft thou :

39 Defaith buto them, Come and fee. They came and faw where he dwelt, and abode with him that day : for it was about the tenth houre.

40 Due of the two which heard beforenight. John fpeake, and followed him, was Andrew, Simon Deters brother.

41 De first findeth his owne brother Simon, and faith buto him, we have found the Mellias, which is, being interpzeted, the Chaift.

42 And he brought him to Felus. And when Jefus beheld him, he faid, Thou art Simon the fonne of Jona, thou thalt be called Cephas, which is or, Peter. by interpretation, aftone.

43 C The day following , Jelus would goe foozth into Galilee, Efindeth Philip, faith buto him, Follow me.

44 Row Philip was of Wethfaida, theatie of Andrewand Deter.

45 Philip findeth Mathaneel, and faith bito him , we have found him of whom * Poles in the Law, and the *Prophets did write, Jelus of Mazareth the fonne of Joseph.

46 And Mathaneel faid buto him, Can there any good thing comeout of Mazareth : Philip faith buto him, Come and fee.

47 Jeluslaw Pathancel comming to him, and laith of him, Behold an JE raelite indeed in Whom is no guile.

48 Mathaneel fayeth buto him, whence knowest thou me- Jesus m Awered, and faid buto him, 2Befoze that

Philip called thee, when thou wall bus ber the figge tree, I saw thee. 49 Nathancel answered, and saith buto him, Rabbi, thou art the Sonne of God, thou art the king of Ifrael.

50 Jelus anlwered, and faid buto him, Because I said buto thee, I saw thee buder the figge tree, beleeuest thou: thou Chalt fee greater things then thefe.

51 And hee faith buto him , Merily, verily I fay buto you , hecreafter yee Challfee beauen open, and the Angels of God alcending, and delcending boon the fonne of man.

CHAP. II.

Christ turneth water into wine, 12 Departeth into Capernaum, and to Ierusalem, 14 Where hee purgeth the temple of buyers and fellers. 19 He foretelleth his death and refurrection. 23 Many beleeued because of his miracles, but he would not trust himselse with them.

And

Or abideft.

That was

Or thea.

*Gen.49. 10.leuit. 18. Efai.4.2.



THE ACTES the Apostles.

CHAP. I.

Christ preparing his Apostles to the beholding of his alcention, gathereth them together into the mount Olivet, commandeth them to expect in Hierusalem the sending downe of the holy Ghost, promiseth after sewe dayes to fend it : by vertue whereof they fhould be witnesses vnto him euen to the vtmost parts of the earth, 9 After his afcention they are warned by two Angels to depart, and to fet their mindes vpon his fecond comming. 12 They accordingly returne, and giving themselues to prayer, chuse Matthias Apofile inthe place of Iudas.



He former treatife haue I made, D Theophilus, of al that Jelus began both to boe and teach,

2 Untillthe bay in which hee was

taken by, after that he through the holy Ghost had gi uen commanndements buto the Apofles, whom he had thosen.

3 To whom also he thewed himfelfe alive after his pallion, by many infalls ble proofes, being feene of them fourty dayes, and freaking of the things perteining to the kingbome of God:

And being affenibled together with them, commanded them that they fould not depart from hierufalent, but wait for the promife of the Father, " which, faith he, ye have heard of me.

5 "For John truely baptized with water, but ye hall be baptized with the holy Choft, not many dayes hence.

6 when they therefore were come together, they asked of him, saying, Lord, will thou at this time reflore as gainethe kingdome to Ifraele

7 Andhelaid bnto them, It is not for you to knowe the times or the feafons, which the Father hath put in his

owne power.

8 * 2But ye shall receive power af ter that the holy Ghost is come byon holy gou, and ye shall be witnesses but ome, but show the shall be witnesses but one. both in hierufalem, and in all Judea, andin Samaria, and buto the bttermost part of the earth.

9 *And when hee had spoken these things, while they beheld, hee was taken bp, and a cloud received him out of their light.

to And while they looked fledfaffly toward heaven, as he went by, behold, tibo men flood by them in white apparell,

11 Which allo faid, Deemen of Gale titee, why fland yee gazing up into heaven . This fame Jelus, which is taken up from you into heaven, that to come, in like maner as yee have feene him goe into beauen.

12 Then returned they buto Dierus falem, from the mount called Dinet, which is from hierufalem a Sabbath dayes journey.

13 And when they were come in, they Went by into an byper roome, where a bode both ideter & James, & John, and Andrew, idhilip, and Thomas, 28ar, tholomend, and Matthew, James the fonne of Alpheus, and Simon Zelotes, and Judas the brother of James.

14 Thefe all continued with one accoed in peaper and supplication, with the women, and Pary the mother of Jefus, and with his brethen.

15 Cand in those dayes peter food by in the mids of the disciples, and faid, The number of names together were about an hundred and twentie)

ture must needs haue beene fulfilled, " which the holy Shoft by the mouth of Plal. 41.9. Dauid fpake before concerning Judas, which was guide to them & took Jelus. 17 FO2

|| Or, eating together with them.

Luke 24. 49. Matth. 3.

Matthias chosen.

The fiery tongues Chap.ij.

17 For hee was numbred with bs. and had obtained part of this minifterie.

Mar. 27.7.

or charge.

18 * Powthis man purchased a field with the reward of iniquity, and falling headlong, he burft afunder in the mids, and all his bowels authed out.

19 And it was knowen buto all the dwellers at hierufalem, infomuch as that field is called in their proper tongue, Aceldama, that is to fay, The field of blood.

20 * For it is written in the booke of Plalmes, Let his habitation be de-Pfal.69. folate, and let no man dwell therein: * And his | Bishoppicke let another Pfal.109. Or,office:

21 Wherefore of these men which have companied with be all the time that the Lord Jelus Went in and out

among bs,

22 Beginning from the baptiline of John, buto that fame day that he was taken by from bs, must one be ordained to be a witneffe with vs of his refurrer tion.

23 Another appointed tho, Joseph called Barlabas, who was furnamed

Julius, and Patthias.

24 And they prayed, and faid, Thou Loed, which knowell the hearts of all men, thew whether of thefetwo thou halt chosen,

25 That heemay take part of this ministerie and Apostleship from which Judas by transgression fell, that hee

might goe to his owne place.

26 And they gave foorth their lots, and the lot fell boon Patthias, and hee was numbed with the eleven As postles.

CHAP. II.

The Apostles filled with the holy Ghost, and fpeaking divers languages, are admired by Some, and derided by others. 14 Whom Peter disprouing, and shewing that the Apostles spake by the power of the holy Ghost, that Iefus was rifen from the dead, afcended into heauen, had powred downe the fame holy Ghoft, and was the Messias, a man knowen to them to be approved of God by his miracles, wonders, and fignes, and not crucified without his determinate counfell, and foreknowledge: 37 He baptizeth a great number that were conucrted. 41 Who afterwards deuoutly, and charitably converse together : the Apostles working many miracles, and Goddaily increasing his Church.

12d When the day of pen tecost was fully come, they were all with one accord in one place.

2 And subdenly there came a found from beauen as of a ruff ing mighty wind, and it filled all the house where they were litting.

3 And there appeared buto them clouen tongues, like as office, and it fate

boon each of them.

4 And they were all filled with the holy Ghoft, and began to speake with other tongues, as the spirit gave them btterance.

And there were dwelling at Dierufalem Jewes, benout men, out ofe

uery nation buder heaven.

6 Pow t when this was noised as t Grenben broad, the multitude came together, and warmade. were confounded, because that enery gor, trouman heard them speake in his owne Itediomind. language.

7 And they were all amazed, and maruelled, faying one to another, 25e hold, are not all thefe which speake, Galileans:

8 And how heare we enery manin our othne tongue, Wherein the there bozne :

9 Parthians, and Dedes, and Elamites, and the dwellers in Defopotamia, and in Judea, and Cappadona, in Dontus, and Alia,

10 Phygia, and Pamphylia, in Co gypt, and in the parts of Libya, about Cyrene, eftrangers of Rome, Terves and profelites,

11 Cretes , and Arabians , we boe heare them freake in our tongues the Wonderfull Workes of God.

12 And they were all amazed, and werein doubt, faying one to another, what meaneth this:

13 Dthersmochingfaid, Thefemen are full of new wine.

14 C. But peter fanding bp with the eleven, lift up his boyce, and faid un to them, De men of Judea, Fall yethat owell at Dierufalem, be this knowen buto you, and hearken to my words:

15 For thefe are not dunken , as ye suppose, seeingit is but the third houre of the day.

16 *But this is that which was fpo lock2,28. ken by the Drophet Toel,

17 And it thall come to paffe in the last dayes (faith God) I will power out of my Spirit byon all fleth; and

Pauls zeale

Tothe Romanes. for the Gospel



THE EPISTLE OF PAVL THE Apostle to the Romanes.

CHAP. I.

Paul commendeth his calling to the Romanes, 9 and his defire to come to them. 16 What his Gospel is, and the righteousnesse which it sheweth. 18 God is angry with all maner of fin. 21 What were the finnes of the Gentiles.



AUL a fers uant of Je-fus Chaff, called to bee an Apostle, * se parated buto the Golpel of God,

(wahich he had promis

fed afore by his Prophets in the holy Derintures.)

3 Concerning his Sonne Felus Chill our Lord, which was made of the feed of Danid according to the flell).

4 And beclared to be the Sonne of God, with power, according to the Spirit of holinelle, by the refurrection from the bead.

5 By Whom We have received grace and Apolitelhip || foz obedience to the faith among all nations for his Rame,

6 Among whom are ye also the called of Jelus Chall.

To all that bein Rome, beloued of God, called to be Saints: Grace to you and peace from God our father, and

the Lord Jelus Christ.

8 Kirlf I thanke my God through Jelus Christ for you all, that your faith is hoken of throughout the whole world.

9 For God is my witnette, whom Plerue with my fpirit in the Golpel of his Sonne, that without cealing I make mention of you, alwayes in my prayers,

10 Daking requelt, (if by any meanes

now at length I might have a profpe rous fourney by the will of God) to come buto you.

11 For Dlong to fee you, that I may impart buto you some spirituall gift, to the end you may be established,

12 That is, that I may be comforted together | with you, by the mutual faith | or, in year. both of you and me.

13 Row I would not have you ignorant, brethren, that oftentimes I purpofed to come buto you, (but was let hitherto) that I might have fome fruit among you alfo, euen as among other |or,inger. Gentiles.

14 I am debter both to the Greeks, and to the Barbarians, both to the wife, and to the buwife.

15 So, as much agin meets, Jam ready to preach the Gospel to you that areat Romealfo.

16 For Jam notalhamed of the Go-pel of Chall: for it is the power of God buto faluation, to energone that belee ueth, to the Jewfirst, and also to the Greeke.

17 For therein is the righteousnesse of God reueiled from faith to faith: as it is waitten, * The fult hall line by faith. 'Abac.a.4.

18 For the weath of Godis renefled from heaven against all bugoblineste, and burighteoulnelle of men, who hold the trueth in burighteousnesse.

19 Because that which may bee knowen of God, is manifelt in them, Hor, to for God hath thewed it buto them.

20 For the mulible things of him from the Creation of the world , are clearely feene, being binderstood by the things that are made, even his eternall Power and Godhead, fothat they are Horshar they may without excufe:

21 Because that when they knew God, they glouffed him not as God, net ther were thankefull, but became baine

A&s.13.

tgr.deter-

[Or, tothe obedienceof faith.

Or, inmy

Gods iudgement.

hap.ij.

hoare justified

in their imaginations, and their foolish heart was darkened:

22 Profeffing themselues to be wife, they became fooles:

Pfal, 106.

23 And changed the glosy of the bri corruptible * God, into an image made like to corruptible man, and to birdes, and foure footed beafts, and creeping things:

24 Wherefore God also gave them by to bucleannelle, through the lufts of their owne hearts, to diffonour their owne bodies betweene themselues:

25 Who changed the trueth of God into alve, and worthipped and ferued the creature moze then the Creatour, who is bleffed for euer. Amen.

26 For this cause God gave them by buto vile affections: for even their Women did change the naturall ble into that which is against nature:

27 And likewife also the men, leasuing the natural bse of the woman, burned in their luft one towards ans other, men with men working that which is buseemely, and receiving in themselves that recompense of their ers rour which was meet.

28 And enen as they did not like to retaine God in their knowledge, God gave them over to la reprobate minde, to doe those things which are not con-

uenient:

knowledge.

Or, a minde

voyde of

inidgement.

29 Being filled with all burightes ou fnes, fornication, wickednesse, cone toulnes, malicioulnes, full of envie, murther , Dehate , Deceit , malignitie, whilperers,

30 Backbiters, haters of God, De foitefull, proude, boafters, innenters of euill things, disobedient to parents;

31 without biderftanding, coue nant breakers, without | naturall af fection implacable, bumercifull;

32 who knowing the inogement of God, (that they which commit fuch things, are worthy of death) not onely do the fame, but have pleasure in them that doe them.

Or, confent

(Or, unfo-

CHAP. II.

I They that finne, though they condemne it in others, cannot excuse themselves, 6 and much leffe escape the judgement of God, 9 whether they be lewes or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Iewes, 25 whom their Circumcifion shall not profir, if they keepe not the Law.

herefoze, thou art increased in the culable, Oman, who social user thou art that inogest: for wherein thou inogest another, thou condemnest thy felfe, for thou that indgelt doelt the fame things.

2 But wee are fure that the indges ment of God is according to truetly, as gainst them which commit such things.

3 And thinkest thou this, D man, that sudgest them which doe fuch things, and boeft the fame, that thou thalt escape the indgement of God:

4 Di Defpileft thou the riches of his goodnesse, and forbearance, and long fuffering, not knowing that the good nes of God leadeth thee to repentances

5 Butafter thy hardnesse, and inspenitent heart, *treasurest by buto thy *laines 5. felfe weath, against the day of weath, 3. and revelation of the righteous indge mentof God:

6 *who will render to every man according to his deedes:

7 To them, who by patient continus ance in Well doing, feeke foz glozie, and honour, and immortalitie, eternali life:

8 But buto them that are contentious, # doe not obey the trueth, but obey burighteoulnes, indignation, a weath,

9 Tribulation, and anguith bpon enery foute of man that boeth enill, of the Jew first, and also of the Bentile.

to Butglory, honour, and peace, to enery man that worketh good, to the Jew first, and also to the t Gentile.

II for there is no respect of persons with God.

12 For as many as have finned with out Law, thall also perith without Law: and as many as have finned in the Law, halbe indged by the Law.

13 (For not the heavers of the Lan arefull before God, but the doers of the Law Chalbe inchified;

14 For when the Gentiles which have not the Law, doe by nature the things contained in the Law : thefe ha uing not the Law, are a Law buto themselucs

15 which thew the worke of the Law witten in their hearts, their con- 1100, the fcience allo bearing witneffe, and their confcience thoughts | the meane white accusing,

16 In the day when God thall indge the fecrets of men by Jelus Chaft, ac cording to my Golpel.

* Pfal.62. 12.matth ucl. 22. 22.

tGr. Greeke

t Gr. Greeks

felues.

17 25¢

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with them. Or,be-

ozelle exculing one another:

Christ aboue

Tothe Hebrewes.

the Angels

me, euen thime owne feife belides:

20 Dea, brother, let mee haue toy of theem the Lozo: refreth my bowles in the Lozo.

21 Having confidence in thy obedience, I wrote buto thee, knowing that thou wilt allo boe moze then Tlap.

22 But withall prepare mee alfo a looging: for I trust that through your prayers I thall be given buto you.

23 Therefalute thee Epaphias, my fellow puloner in Chailt Telus:

24 Marcus, Ariftarchus, Demas. Lucas, my fellow labourers.

25 The grace of our Lozd Tefus Chill be with your fricit. Amen.

> C witten from Rome to Whilemou , by Onelimus a feruant.



THE EPISTLE OF PAVI

the Apostle to the Hebrewes.

CHAP. I.

Christ in these last times comming to vs from the Father, 4 is preferred about the Angels, both in Person and Office.



*Wif.7.26.

Do who at funbip times, and in divers manners, fpakein time palt buto the fathers by the prophets,

2 hathinthele laft dayes fpoken bnto bs by his Sonne, Whom he

hath appointed heire of all things, by Whom also he made the worlds,

3 * who being the brightneffe offis glozy, and the expresse image of his perfon, and byholding all things by the word of his power, when hee had by himfelfe purged our finnes , fate bown on pright hand of the Daiethe on high,

4 Beingmade fo much better then the Angels, as hee bath by inheritance obtained a moze excellent Pame then

5 Fozbuto which of the Angels faid he at any time, Thou art my fonne, this day have I begotten thee: And again, I will be to him a father, and he thati be to me a Sonne.

6. And againe, when he bringeth in the first begotten into the world, hee faith, And let all the Angels of God worthip him.

7 And of the Angels be faith : 19ho

maketh his Angels fpirits, and his mi niftersaffame office.

8 But bnto the Sonne, he faith, Thy throne, Dood, is for ener and ener: a frepter of trighteousnesse is the frepter of tarrightthy kingdome.

9 Thou halt loued righteoulneffe. and hated iniquitie, therefore God, euen thy God hath anomited thee with the oyle of gladnelle about thy fellowes.

10 2mb, thou Lozdin the beginning classes. half layed the foundation of the earth: and the heavens are the works of thine hands.

11 They hall perith, but thou remais neft : and they all Chal ware old as both agarment.

12 Andas a beffure that thou fold them by, and they thall be changed, but thou art the fame, and thy yeeres thall notfaller

13 Butto Which of the Angels faid hee at any time, * Sit on my right hand, butill I make thine enemies thy footstoole:

14 Are they not all ministring for rits, fent foorth to minifler for them, who hall be heires of fatuation:

CHAP. wee ought to bee obedient to Christ Iesus, 5 and that because he vouchfased to take our nature vpon him, 14 as it was necessarie.

Derefoze We ought to give the more earnest heede to the things which the haue heard, lest at any time we should be them thip.

Pfa.101.1.

*Pfal,110. 1.matt. 22

at leaking veffelt.

Or, diftri-

Pfal.8.4.

|| Ir a little while inferi

Or,by.

_hap.11.111.

liketovs.

2 Fogifthe word fpoken by Angels was fedfalt, and every transgreffion and disobedience received a just reconpense of reward:

3 how that we escape, if we neglect fo great faluation, which at the first began to be fpoken by the Hozd, and was confirmed buto by by them that heard

God allo bearing them Witnelle, both with fignes & wonders, and with divers miracles, and gifts of the holy Shoft, according to his owne will:

For buto the Angels hath he not put in subjection the world to come, whereof we fpeake.

6 But one in a certaine place teltili ed faying: *10 hat is man, that thou art minofull of him: oz the Sonne of man that thou bilitelt him:

7 Thou madelthima | little lower then the Angels, thou crownedthim with glozy and honoz, and didft fet him ouer the workes of thy hands.

8 Thou haft put all things in fubite ction bnoer his feete. Forin that he put all in fubiection binder him, hee left no thing that is not put bnder him. But now wee fee not yet all things put bu der him.

9 But wee fee Jesus, who was made a little lower then the Angels, for the fuffering of beath, crowned with glozy and honour, that hee by the grace of God fould tafte death foreue ry man.

10 Fozitbecame him, foz whomare all things, and by whom are all things, in bringing many fonnes buto glozy, to make the Captaine of their faluation perfect through fufferings.

11 forboth bee that fanctifieth, and they who are fanctified, are all of one: for which cause he is not alhamed to cal them betheen,

12 Saying, I will Declare thy Mame buto my brethren, in the mioft of the Church will I fing praife buto

13 And againe, "I will put my truft in him: and againe, "23 ehold, I, and the children which God hath given me.

14 Fozalmuch then as the children are partakers of fleth and blood, he alfo himselfe likewise took part of the same, that through death her might destroy him that had the power of death, that is, the deuill:

15 And beliver them, who through

feare of death were all their life time fubicct to bonbage.

16 For bereip he tooke not on him the nature of Angels: but he tooke on him of Angels the feed of Abraham.

17 Wherfoze in all things it behooved feedeof Ahim to bee made like buto his brethren, taketh bold. that he might be a mercifull and faith full high prieft, in things pertaining to 600, to make reconciliation for the finnes of the people.

18 Formthat he himfelfe hath fuffes red, being tempted, he is able to fuccour themthatare tempted.

CHAP. III.

Christis more worthy then Moses, 7 therefore if we beleeve not in him, we shalbe more worthy punishmer then hard hearted Israel,

berfore holy brethre, par-takers of the heavenly cal-ling, confider the Apostle and high Priest of our pro-fession Thrist Jelus,

2 who was faithful to him that taps | 19r made, pointed him, as also Poles was faith: (Sam. 12.6 full mall his house.

3 Forthisman was counted worthy of moze glozy then Poles, in as much as he who hath builded the house, bath more honour then the houle.

4. For enery house is builded by some man, but hee that built all things is GOD.

And Poles berely was faithfull in all his house as a fernant, for a testimonicofthole things which were to be fpoken after.

6 But Chriftas a Sonne ouer his owne house, whose house are wee, if we hold fast the confidence, and the reloys ting of the hope firme buto the end.

7 Wherforeas the holy Shoft faith, To day if ye will heare his boyce,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wildernelle:

9 When your fathers tempted me. product me, and faw my works fourty peeres.

10 wherefore I was griened with that generation, and fayd, They boe alway erre in their hearts, and they have not knowen my wayes.

11 So J (Warein my Wath: they torifiber Chall not enter into my reft.

12 Take beed, brethren, left there be in any of you an cuill heart of bubeleefe, in departing from the living God. 13 Wut ¥ 2

Pfal.95.7.

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Pfal. 18.2. Efay 8,18,



THE REVELATION of S. Iohn the Diuine.

CHAP. I.

4 Iohn writeth his reuclation to the feuen Churches of Afia, fignified by the feuen golden Candlestickes. 7 The comming of Christ. 14 His glorious power and maiestie.



De Reuelation of Jelus Chair, which G D D gaue buto him, to thewe buto his feruants things which must shortly come to paffe;

and he fent and fignified it by his Angel buto his feruant John,

2 19ho bare record of the word of God, and of the tellimonic of Jelus Chailt, and of all things that he faw.

3 Wielled is hee that readeth, and they that heare the words of this prophelie, and keepe those things which are watten therein : for the time is at hand.

4 John to the feuen Churches in Alia, Grace be buto you, & peace, from him *which is, and which was, and which is to come, and from the feuen spirits which are before his throne:

5 And from Jelus Chaift, who is the

*1.Cor. 15. 21. coloff. faithful witneffe, and the first begotten of the dead, and the Dunce of the kings of the earth: buto him that loved bs, *Hcb.9.14 *and walled bs from our linnes in his

> 6 And bath "made be Lingsand Driefts buto God and his father : to him be glozy and dominion for ever and

> 7 *Behold he commeth with clouds, and energeye that fee him, and they allo which pearced him: and all kinceds of the earth thall walle because of him: euenfo. Amen.

8 Jam Alpha and Omega, the beginning and the ending, faith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdome and parience of Jelus Chaft, was in the Ille that is called Patrios, for the Word of God, and for

the testimionic of Jelus Christ.
10 I was in the spirit on the Lords day, and heard behind me a great voice,

as of a crumpet, 11 Saying, Jam Alpha and Omes ga, the first and the last: and what thou feeft, write in a booke, and fend it buto the feuen Churches which arem Alia, buto Ephelus and buto Smpina, and buto Dergamos, and buto Thyacira, and bito Sardis, and Philadelphia, and buto Laodicea.

12 And I turned to fee the boice that fpake with mee. And being turned, I faw fenen golden Candleffichs,

13 And in the midit of the feuen candieftickes, one like buto the Sonne of man, clothed with a garment downe to the foot, and girt about the paps with a golden girdle.

14 his head, and his haires were white like wooll, as white as fnow, and hiseyes were as a flame of fire,

15 And his feet like buto fine braffe, asif they burned in a furnace: and his boice as the found of many waters.

16 And hee had in his right handleuen flarres; and out of his mouth went a tharpe two edged fivoid: and his countenance was as the Sunne Chineth in his frength.

17 And when I fame him, I fell at his feete as bead: and hee laid his right hand boon me, faying buto mee, feare not, * I am the firft, and the laft.

18 I am bee that liveth, and was dead: and behold, Jamaline for ener

Ffay. 41. q.and 44.6

1.Pet.2.5

1.18.

* Matt. 24.

Seuen candlesticks. Reuelation. Balaams doctrine

and of beath.

19 write the things which thou half feene, and the things which are, and the things which thall be hereafter,

20 The myfterie of the feuen ftarres which thou fawelt in my right hand, and the feuen golden Candleftickes. The feuen Starres are the Angels of the feuen Churches: and the feuen canpleftiches which thou fawelt, are the feuen Churches.

CHAP. II.

What is commaunded to bee written to the Angels, that is, the Ministers of the Churches of 1 Ephefus, 8 Smyrna, 12 Pergamus, 18 Thyatira: and what is commended, or found wanting in them.



Nto the Angel of the church of Ephelus, write, Thefe things faith he that holdeth the feuen flarres in his right hand, who

walketh in the most of the feuen gol ben Candlesticks:

2 Iknow thy workes, and thy las bour, and thy patience, and how thou canst not beare them Which are end and thou half tried them Which fay they are Apostles, and are not, and hast found them lyers:

3 And haff borne, and half patience, and for my Mames lake halt laboured. and half not fainted.

4 Reuertheleffe, I haue somewhat against thee, because thou hast left the first loue.

5 Remember therfoze from Whence thouartfallen, and repent, and doe the first workes, or elle I will come buto thee quickly, and will remouethy Candeflicke out of his place, except thou repent.

6 Wutthis thou half, that thou ha telt the deeds of the Micolaitans, which Jallo hate.

7 Dee that bath an eare, let him heare what the Spirit faith buto the Churches: To him that ouercommeth will I give to eate of the tree of life, which is in the middelt of the Paradife of Goo.

8 And buto the Angel of the Church in Smyma, wate, Thefe things faith the first and the last, which was dead, and is aline,

9 Iknow thy works, and tribula-tion, and povertie, but thou art rich,

more, Amen, and have the keyes of hell and I know the blasphemic of them which fay they are Tewes and are not. but are the Synagogue of Satan.

10 Fearenone of those things which thou halt fuffer: behold, the dentil that calt fome of you into pulon, that ye may be tried, and yee Mall have tribulation tenne dayes: bee thou fatthfull buto death, and I will give thee a crowne of life.

11 De that hath an eare, let him heare what the spirit faith unto the churches. he that oucrommeth, Chall not be burt of the fecond beath.

12 And to the Angel of the Church in Pergamos, write, Thefe things faith hee, which hath the flarpe fword with two edges:

13 I know thy workes, and where thou dwelleft, even where Satans feat is, and thou holdelt fall my Mame, and half not denied my faith, even in those Dates, Wherein Antipas was my faithful Martyz, who was flaine among you. Where Satan Dwelleth.

14 2But I hane a fewe things as gainst thee, because thou hast there them that holde the doctrine of *28a- 'Numas. laam, 10ho taught 2Balac to cast a fum bling blocke before the children of Afrael, to eate things facrificed buto idoles. and to commit fornication.

15 So haft thou also them that hold the doctrine of the Micolaitans, which

thing Thate.
16 Repent, oz elfe I will come unto thee quickly, and wil fight against them with the huozo of my mouth.

17 hee that hath an eare, let him heare what the Spirit faith buto the Churches. To him that ouercommeth will I give to eate of the hidden Manna, and will give him a white frome, and in the stone a new name waitten, which no man knoweth, fauing hee that receineth it.

18 And buto the Angel of the church in Thyatira, ibrite, Thefe things faith the Sonne of God, who hath his eyes like buto a flame of fire, and his feete are like fine braffe:

19 Tknow thy works, and charitie, and feruice, and faith, and thy patience, and thy workes, and the last robee more then the first.

20 Porwithstanding, I hauea few things against thee, because thou suffer reft that woman * Jezebel, which cal ... Kin.16. leth herfelfe a Drophetelle, to teach and 11.