

# Old English Bibles

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



James A. Fowler

# OS English Bibles

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

Written and compiled by

James A. Fowler

Published by

Old English Bibles  
P.O. Box 1822  
Fallbrook, CA 92088



## **OLD ENGLISH BIBLES**

FROM THE FOURTEENTH CENTURY WYCLIFFITE BIBLES  
TO THE SEVENTEENTH CENTURY KING JAMES BIBLE

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ISBN 978-1-929541-25-6

Published by Old English Bibles  
P.O. Box 1822  
Fallbrook, California 92088-1822

<http://www.oldenglishbibles.com>

*Printed in the United States of America*

## 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.

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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.



## A fyve prolog

**W**here bigynney ye prolog  
on mattheu.

**M**attheu yat was of  
iudee. as he is set  
first in ordre of ye  
gospelleris: so he broot first  
ye gospel in iudee: and fro ye  
office of a tolgaderere: he was  
depid to god: Ishaue yis mattheu  
hadde pchnd first ye gospel in  
iudee: and isholde go to heyeue  
men: he broot first ye gospel  
in ebieu: and leste it to wynde  
to cristen men of ye ieluis. fro  
whiche he departide bodili: for  
as it was needful. yat ye gos-  
pel were pchnd to ye conferu-  
yng of fey: so it were needful  
yat it were writū also ayeus  
eretikus: for many men hau  
writte ye gospel: foure oneh y  
is. mattheu. mark. luyk. & joon.  
han ye writuelling of autoute:  
for yei tellen ye fey of ye try-  
mpte bi foure partis of ye boi-  
ld & yei ben as foure wheelis  
in ye foure horsid carte of ye  
load: yat very hyu aboute bi  
pchyng of ye gospel and man-  
kynde yat was clayn bi foure  
deyis: schulde be quikenyd by  
ye pchyng of hem: and yerto  
ye gospels of ope wryteris fel-  
den doū. and ben not ressepyed:  
for ye lord wolde yat ye forstid  
noubre were distried. for ye  
vertu of sacrament: also ye  
foure gospelleris ben vndur-

stondū bi foure figuris of goost  
h puyte: mattheu is vndurstōdū  
bi man: for he dwellyt pry-  
apah aboute ye manhed of crist:  
mark is vndurstondū bi a li-  
on: for he trecth of cristis ryg-  
azou: luyk is vndurstondū  
bi a calf: and trecth of presthod:  
joon is vndurstondū bi an e-  
gle: and trecth hygher ye sacra-  
mentis eý hooch pryuetres of ye  
godhed: forsoye crist ishom yes  
gospelleris discryuen: was a  
man borū of ye virgyn: Ishaue  
a calf: in offeryng eý dyngge on  
ye aros: he was a hoū: i risyng  
azou: and he was an egle: in al-  
tenaou: eý ye manhod of crist  
is signefied in man. presthod  
is signefied in ye calf: rebme  
is signefied in ye lion: & ye sa-  
crament of godhed is signefi-  
ed in ye egle: yat is. by yese  
foure beestis it is derland: y  
ihu crist is god and mā. kyng  
and prest: Jerom in his tiber  
prologis on mattheu: seiy  
pleynlyus: **W**here bigy-  
ney ye book of mattheu. c. i.

**T**he book of ye  
genacōu of ihu  
crist: ye sone of  
dauid. ye sone  
of abrahan: a  
brahan bigat isac: isac bi-  
gat iacob: iacob bigat iudas  
& hile bruyen: iudas bigat sa-  
res and zaram of tamar: sa-

·A·

yes bigat efrom; efrom bygat  
 aram; aram bigat arynadab  
 arynadab bigat nelson; nelson  
 bigat salomon; salomon bigat  
 booz of raab; booz bigat obeth  
 of ruth; obeth bigat iesse; iel  
 se bigat dauid ye kyng; dauid  
 ye kyng bigat salomon of hu  
 yat. Iwas vnes wyf; salomon  
 bigat roboam; roboam bigat  
 abias; abias bigat asa; asa  
 bigat iolaphath; iolaphath bi  
 gat iozabab; iozabab bigat ohas; o  
 has bigat ioathan; ioathan  
 bigat achaz; achaz bigat ezechas  
 ezechas bigat manasses; ma  
 nasses bigat amon; amon bi  
 gat iohas; iohas bigat ieconi  
 as and hys wyf en in to ye tith  
 mygracoū of babiloyne; and  
 after ye transfmygracoū of la  
 biloyne; ieconias bigat sala  
 tiel; salatiel bigat zorobabel; zo  
 robabel bigat abyut; abyut  
 bigat ehachym; ehachym by  
 gat alou; alou bigat sadoc; sadoc  
 bigat achym; achym bigat e  
 lyut; elyut bigat eleazar; elea  
 zar; eleazar bigat mathan; ma  
 than bigat iacob; iacob bigat  
 ioseph ye halebond of maire;  
 of whom ihc was bozun. yat  
 is clepid crist. And so alle ge  
 neracoūz fro abraham to da  
 uid. ven fourtene genacoūz  
 and fro dauid to ye transfmy  
 gracoū of babiloyne; be fou  
 retene genacoūz; and fro ye tith

mygracoū of babiloyne to crist:  
 ven fourtene genacoūz; but  
 ye genacoū of crist was yus;  
 iohane marie ye moder of ihc  
 was spousid to ioseph; byfore  
 ye comen togidre; sche was fou  
 du haupuge of ye hooch goost  
 in ye wombe; and ioseph hir hple  
 bonde for he was rytful and ol  
 de not purpliche hir; he wolde  
 pryueh haue lest hir; but whi  
 le he pouste yese yungis; lo ye  
 aūgel of ye lord appere in de  
 ep to hym and seide; ioseph ye  
 sone of dauid; nyle you drede  
 to take marie yi wyf; for yat  
 yung yat is bozun in hir; is of  
 ye hooch goost; and sche schal bere a so  
 ne; and you schalt depe his na  
 me ihc; for he schal make his  
 puple saaf fro her synnes; for  
 al yis yung was don. yat it sch  
 ulde be fulfild yat was seid  
 of ye lord in a profete seynge;  
 lo a vngyn schal hare in ye  
 wombe; and sche schal bere a sone  
 and yei schulen depe his na  
 me emmanuel. yat is to seie god  
 with vs; and ioseph roos fro clepe  
 and orde as ye aūgel of ye lord  
 comaundide hym; and took marie  
 his wyf; and he knolde hir not til  
 sche hadde bozun hir first bigetū  
 sone; and depe his name ihc. 11. 11.  
**H**erfor iohane ihc was  
 bozun in bethleem of  
 iuda in ye daies of hig  
 eroude; lo astro myens came



**M**ark ye gospeler. I was  
ye chosen seruēt of  
god: and ye goostly  
sone of petur in bay-  
tyū. And ye discipule in goddis  
word. he mynystre pethod in  
isrl̄. pat is among iel̄is: & I was  
of ye lynage of leui bi fleisch;  
and he I was comitid to ye fey  
of crist: and I brot ye gospel in  
ytake: pat is ye cuntyre of ro-  
me; and schewid in ye gospel:  
what he gytte to his hyū & to  
crist. Mark bigynne at ye sen-  
dyng of Ioon baptist: & telli-  
ng of ye natiuite of crist bi flei-  
sch: but fro cristis baptym. Whā  
ne he I was ful man he telli-  
ng of his fastyng bi fourti daies: and  
of his temptyng in desert: hou  
ye deuyl temptid hym: & hou  
I bielde beestis I weren gadere: &  
and hou I hooh angels camen  
& serueden crist afur his tempta-  
ciōn and ouercomyng of / Afur  
cristen fey reserued he kithde  
of his yownde: pat he schulde  
be had repuable to presthod; &  
is be unable to be prest i ye  
gospel; but chesynge before orde-  
ned consentinge to ye fey: mi-  
te do so muche; pat he losse not  
in ye werk of word: pat is in  
p̄chynge of goddis word: & pat  
he sufferied before in hyū; pat  
is: as he I was a p̄st bi kyn i ye  
elde Ialbe among iel̄is: so he  
I was a p̄st in ye gospel among

cristen men; for he I was bischop  
of al̄saundre; and bi alle ym-  
gis it I was his werk to k̄nne, &  
fesues; and to dispoise in īn̄ Ialbe  
ye seynge of ye gospel; and to  
knowe in hym Ialbe ye teching  
of Ialbe: and to vnderstonde ye  
dyuyn kynde of ye lord i flei-  
sch. Whiche yungis it bihouey:  
to be sougt first in vs //

Here bigynne ye gospel  
of mark. capitlm. 1.

**T**he bigynnyng of  
ye gospel of ih̄u crist.  
ye sone of god. As  
it is I writen in I same  
ye profete; lo y sende myn an-  
gel before yi face: pat schal ma-  
ke yi Ihere redi before yee; ye  
vons of a rier in desert: make  
ye redi ye Ihere of ye lord: ma-  
ke ye Ihere payis; Ixt; Ioon I was  
in desert baptisynge; and pre-  
chyng ye baptym of penaū-  
ce in to remysciōn of synes;  
And al ye cuntyre of iude Iben-  
te out to se hym: and alle ye mē  
of ierlm; and yei I weren bap-  
tisd of hym in ye flom ior-  
dan; and knowlecheden her sy-  
nes; & Ioon I was cloyd wip  
heeris of camels; and a girdil  
of skyn I was aboute his loen-  
dis; and he eet hony Ioukis &  
I wilde hony. And p̄chide & sende;  
A stronger pan y schal come

-A-



- after me: and y am not lbozpi  
 to knele dwi i vilace his scho  
 ne: y haue baptisid you in wa  
 ter: but he schal baptise you in  
 .ii. ye hooch goode. And it was don  
 in yodnes: ihc cam fro nazareth  
 of galile: i was baptisid of ioon  
 in iordan: and anoon he iben  
 te up of ye watir i say heuenes  
 opened: i ye hooch goode couyn  
 ge dou as a culuer: i diuelli yn  
 ge ni hym and a vois iwas ma  
 ad fro heuenes: you art my so  
 ued lone: in yee y am plesid: i  
 anoon ye spirit putide hi fory  
 in to desert: and he iwas i desert  
 fourti daies and fourti nyts:  
 and iwas temptid of satanas:  
 and he iwas iwy lbozpi: i an  
 .f. gels iwy lbozpi to hym: but  
 after yat ioon iwas takn: ihc  
 cam in to galile: and pndr ye  
 gospel of ye kyngdom of god:  
 i seide: yat ye tyne is fulfild:  
 and ye kyngdom of god schal co  
 me nijs: do ze penance: i bileue  
 ze to ye gospel: and as he passid  
 bi sidis ye see of galile: he say si  
 moit and andreu his broi: rat  
 tyng her netis ni to ye see: for  
 yei iwereu fischers: i ihc seide  
 to hem: come ze after me y schal  
 make you to be maad fischers  
 of me: and anoon yei lesten ye  
 netis: and sueden hym: and he  
 .ii. zede fory fro yemys aitol: i fuz  
 mes of zebede: i ioon his bro  
 y in a boot makynge netis:  
 i anoon he deynde hem: i yei leste  
 zebede her fadir in ye boot iwy  
 lurd seruantis: and yei sueden  
 hym: and yei entreden in to ca  
 farnaui: and anoon in ye sabatis  
 he zede in to ye synagoge: and  
 tauhte hem: i yei iboundden in  
 his tedhyng: for he tauhte hem:  
 as he yat hadde polber: i not as  
 scribis: and in ye synagoge of he  
 iwas a man in an vndene spirit:  
 and he criede out i seide: i shat to  
 us i to yee you ihu of nazareth:  
 hast you come to distre us: y  
 i boot yat you art ye hooch of  
 god: and ihc yretenelede hym i seide:  
 iker doube and go out of ye ma  
 i ye vndene spirit to lreidynge  
 hym: and crynge iwy greet vois:  
 ibente out fro hym: i alle men  
 iboundden: so yat yei couste iwy  
 yue hem ful: and seiden: i shat  
 yng is yis: i shat uelbe doctine  
 is yis: for in polber he comaui  
 diu to vndene spirits: i yei ober  
 en to hym: and ye fame of hym  
 ibente fory anoon in to al ye am  
 tre of galile: i anoon yei zede out  
 of ye synagoge: and cam in to  
 ye hous of symoit: i of andreu  
 iwy iamies i ioon: i ye modir  
 of symoitis iwy lay fuz in se  
 uens: and anoon yei seiden to hy  
 of hir: and he cam nijs: i a reide  
 hir: i i shane he hadde take hir  
 hond: anoon ye feuer leste hir:  
 and sche seruete hem: i but i shane  
 ye cuetid iwas come: i ye time iwas  
 goon dou: yei broi

de a wif in ony tyme: ney chil  
dren: and he diede in bethany  
at yre scoore zeer & fourtē  
and was ful of ye hooli goost:  
& is hane ye gospels berē wri  
ten bi matheu in iudee: & bi  
marke in italie: luk bi furing  
of ye hooli goost: wroot þis  
gospel in ye citieis of  
aayre: ye moost nede of his  
traniel was þis: þat ye man  
hed of crist schulde be apyn to  
feyful grekis: bi alle pphetis  
þat god schulde come i flesch:  
þat is: to schewe bi alle pphe  
tis: þat crist schulde be god &  
man togidre: lest crist grekis  
taken hede to ye fables of ie  
sus: & beren holden i desire a  
looue of moyses lawe: & luk  
trawchde lest er þei berēdis  
seped bi fables bi fables of  
eretis: & foued stelis: and  
fellen albei fro tenepe: þis  
luk bigynney at ye concep  
cion and natuete of wou  
baptist: & discryuey ye nat  
uete & baptyim & prechynge  
of crist: & his dey: & risynge a  
gen: & ascensio.

Here bigynney ye gospel  
of luk

And ye daies of eroude  
lyng of iudee: þi was  
a preest zacarie by na  
me: of ye sort of abia:  
and his wif was of ye  
doytys of aron: & hi

name was elizabeth: & bove  
beren iust bifoze god: goyn  
ge in alle ye maundmentis &  
iustifingis of ye lord wip  
outen pleynt: & þei hadden  
no child: for elizabeth was  
bareyn: & bove berē of gre  
et age in her daies: & it bifel y  
is hane zacarie schulde do ye of  
fice of psthod in ye orde of  
his cours tofor god afur ye  
custon of ye psthode he wen  
te for bi lot and entride in  
to ye temple to encense: &  
al ye multitude of ye puple  
was wip outfor: & prede in  
ye our of encensynge: and an  
aigel of ye lord apperde to hi:  
And stood on ye rithalf of  
ye auter of encense: & zacha  
rie seynge was affrayed: and  
deede felle upon hym: & þe  
aigel seide to hym: zacarie  
drede you not: for þi pyer  
is heid: & elizabeth þi wif schal  
bere to yee a sone: & his name  
schal be deuid wou: and ioye  
and gladius schal be to yee:  
& many schulen hane ioye i  
his natuete: for he schal be  
greet bifoze ye lord: & he schal  
not drinke wyne ne sidre: &  
he schal be fufild wip ye  
hooli goost: zit of his modir  
isombe: and he schal couite  
many of ye childe of israhel:  
to her lord god: and he schal  
go bifoze hym in pe spirit &



ye vertu of heli: & he schal t  
 ne ye herbis of ye sadis m to  
 pe lones: & men out of ye bile  
 uene to ye prudence of iust  
 men to make redi a pfit pu  
 ple to ye lord: & zacharie sei  
 de to ye aungel, wherof schal  
 y bite vis: for y am elde:  
 & my wyf hay gon fer in to  
 hir dayes: And ye aungel  
 answerde & seide to hy: for  
 y am gabriel pat stonde ni  
 bifore god: & y am sent to pee  
 to speke & to euangelise to  
 yee: yese yingis: & lo you  
 schalt be dubbe & you schalt  
 not moib speke til in to ye  
 dai in which yese yingis se  
 inle be don: for you haft not  
 bileued to my wordis: whi  
 che schulen be fulfuld in her  
 tyne: & ye puple was abidi  
 ge zachari: & yei isoundide y  
 he tariede in ye temple: & he  
 zede out & myhte not speke  
 to hem: & yei knelben yat  
 he hadde seyn a visioū in ye  
 temple: and he bikenede to  
 hem: & he disbelide stille wi  
 be. And it was don whane  
 ye daies of his offere beren  
 fulfuld: he wente in to his  
 hous: & aft yese daies elysa  
 beth his wyf conseyuede: &  
 in dide hir tyue moueyis &  
 seide: for so ye lord dide to mo  
 in ye daies in which he bi  
 helde to take alse y my rep

of among me bot ye fyte  
 money: ye aungel gabriel was  
 sent fro god: in to a citee of ga  
 lile: whos name was nazareth  
 to a maidyn beddid to a man:  
 whos name was ioseph: of  
 ye hous of dauid: & ye name  
 of ye maidyn was marie: & ye  
 aungel entride to hir: & seide: heil  
 ful of grace: ye lord be wi y  
 blestid be you among isymen:  
 and whane sche hadde herd the  
 was trobhd in his word: & yoi  
 te what man salutaatiō vis was:  
 and ye aungel seide to hir: ne dre  
 de not you marie: for you haft  
 foindū grace anentis god: lo you  
 schalt conseyue in wombe: &  
 schalt bere a lone: & you schalt  
 clepe his name isy: vis schal  
 be greet: & he schal be depnd ye  
 lone of ye myeste: And ye lord  
 god schal zye to hym: ye seet  
 of dauid his sadur: & he schal reg  
 ne in ye hous of iacob isy you  
 ten ende: And of his reikine  
 schal be noon ende: and marie  
 seide to ye aungel: on what ma  
 ner schal vis ying be don: for  
 y knolbe not man: And ye  
 aungel answerde: & seide to hir:  
 ye hooi goost schal come fro a  
 boue in to yee: And ye wti of  
 ye myest schal ouerschade the yee:  
 And yerfor pat hooi ying: pat  
 schal be born of yee: schal be  
 depnd ye lone of god: & lo elysa  
 beth yi wif: and sche also hay

**I**n þe bigynnyng was þe  
 word ⁊ þe word was at  
 god. and god was þe word.  
 þis was in þe bigynnyng  
 at god. alle yngis were  
 maad bi hym: ⁊ bi þe oute  
 hym was maad no yng.  
 þat yng þat was maad in  
 hym: was hys. and yhesus was  
 þe lizt of men ⁊ þe lizt schy-  
 nyng in derknessis: ⁊ derknessis  
 comprehendiden not it. a mā was  
 sent fro god: to bihoorn þe name  
 was ioon. þis man cam i to  
 bitnessing: þat he schulde  
 bere bitnessing of þe lizt.  
 þat alle men schulde bileue  
 bi hym. he was not þe lizt.  
 but þat he schulde bere bit-  
 nessing of þe lizt. þe was a  
 by lizt. bihich liztney eche  
 man þat comen i to þis wo-  
 rld. he was in þe word. and  
 þe word was maad bi hy: ⁊  
 þe word knewe hym not. he  
 cam in to his owne yngis.  
 And hise reseyuede hym not.  
 but hou many en reseyue-  
 den hym. he gaf to hem pow-  
 er to be maad þe sonnes of  
 god. to hem þat bileuede in  
 his name. þe bihich not of  
 bloodis ney of þe wille of fle-  
 ish ney of þe wille of man:  
 but ben born of god. and þe  
 word was maad man. and  
 dwellete among us. ⁊ we han  
 seyn þe glorie of hym: as þe

glorie of þe oon bigetū sone:  
 of þe fadir. ful of grace ⁊ of  
 treuþe. **J**oon berry bituel  
 syng of hym: and arey ⁊ seyn.  
 þis is bihoorn þe seide. he þat  
 schal come after me. is maad  
 before me: for he was before me.  
 and of þe plente of hym. we  
 alle han takū. and grace for  
 grace. for þe lalbe was zoun  
 bi monkes: but grace ⁊ treu-  
 þe is maad bi ihu crist. no mā  
 saye eue god: but þe oon bige-  
 tū sone þat is in þe bosom  
 of þe fadir. he hay teld out. //  
 and þis is þe bitnessing  
 of ioon. Ihanne ielwis sen-  
 ten fro ierlm þis ⁊ dekenes  
 to hym: þat þei schulde aye  
 hym. who art you. he knou-  
 lednde. ⁊ denyede not. and he  
 knoulednde: for þe am not  
 crist. ⁊ þei arden hym. what  
 þanne? art you ehe? ⁊ he  
 seide. þe am not. art you a  
 profete? ⁊ he answerde. na.  
 þei for þei seiden to hy. who  
 art you. þat we zyne an an-  
 swere to þese þat senten us.  
 what sent you of yi hile? ⁊ he  
 seide. þe am a vois of a crier  
 in desert. dresse ze þe weye  
 of þe lord. as ysaiē þe pfete  
 seide. and þei þat were sent.  
 weren of þe farisees. ⁊ þei  
 arden hym ⁊ seide to hym.  
 what þanne baptistat you: if  
 you art not crist. ney ehe.



neþ a profetes / ioon anſwerde  
to hem: i ſeide / y baptiſe i wa-  
ter: but in ye myddil of zou  
hay ſtonde don þat ze knolde  
not / he it is þat ſchal come af-  
ter me: þat iſas maad biſore  
me: of iſhom y am not wor-  
y to louſe ye þyſong of his  
ſchoo / yeſe yungis iſeide don  
in bethanþe biſonde iordani:  
iſhere ioon iſas baptiſunge /  
þnoþ dai ioon ſai ihu comyn-  
ge to hym: and he ſeide / lo ye  
lombe of god: lo he þat drey  
albei ye ſynnes of ye world /  
þis is he þat y ſeide of / aſt me  
is comen a man: which was  
maad biſore me: for he iſas ra-  
þ þan y: and y kneleþ þo not /  
but þat he be ſchelbid in iſt:  
þfor y cam baptiſunge i wa-  
ter: and ioon bar witneſſing  
and ſeide / þat y ſay þe ſpurit  
comynge don as a auer fro  
heuene: and diſcelde ou hy /  
and y kneleþ hym not: but þe  
þat ſente me to baptiſe in  
water: ſeide to me / on iſho  
you ſeeſt þe ſpurit comynge  
don: i diſcellynge ou hym:  
þis is he þat baptiſy in þe  
hooþ gooft: and y ſay i bar  
witneſſing: þat þis is þe ſo-  
ne of god: þnoþ dai ioon  
ſtood: i tibeſyne of his diſap-  
lis: and he biſeeld ihu walli-  
yng i ſey / lo þe lombe of god:  
and tiber diſcyples herde hi ſpe-

kyg: i ſoleliſiden ihu: and ihu  
turnede azeu: i ſai hem ſayn  
ge hym: and ſey to he / what  
ſeken ze: i þei ſeiden to him /  
rahn: þat is to ſeie iuſtifier:  
iſhere diſcelliſt you: i he ſey  
to hem / come ze and ſe: i þei  
cannen i ſayn iſhere he diſcel-  
lide: and diſcelten iſy hy þat  
dai: i it was as þe teneþe our:  
and auden þe woþ of ſymout  
petre iſas don of þe tibeſyne:  
þat herden of ioon: i hadde  
diſed hym / þis ſound ſurſ iſis  
þroþ ſymout: and he ſeide to  
hym / iſe han ſouidū meſſy-  
as: þat is to ſeie iuſt: and he  
ledde hi to ihu: i iſc biſcelde hy:  
i ſeide / you art ſymout þe  
ſone of iſhann: you ſchalt  
be deþnd ceſas þat is to ſeie  
petre: i on þe mozeſue he  
iſolde go out in to galilee:  
and he ſound ſilp: i he ſey  
to hym / ſue you me / ſilp  
was of bethſaida: þe aſce  
of auden: i of petre / ſilp  
ſound nathanael: i ſeide to  
hym / iſe han ſouidū ihu þe ſone  
of iſep of nazareth: iſho inoþ  
les iſroot in þe laibe: and þe  
pſetis: and nathanael ſeide  
to hym / of nazareth may  
ſunn good yung be: ſilp ſei-  
de to hym / come ze ſe: iſc ſay  
nathanael comynge to hy:  
and ſeide of hym / lo verily  
a man of iſrael: in iſhom is



**I**k of antiochie of ye nation of syre ischios þy þyng is teld in ye gospel: at antiochie he was a lborer: a man of ledje craft. And afterward a discipule of this apostle: he seide þoult ye apostel: he seruede god in manhed without blame: & ischane he was foure score & eer elde & foure he died in bithynne ful of ye holy goost: And he was stirring of ye holy goost in ye coostis of achay: he roote þe gospel to feryful grekis: & schelbide þe incarnation of ye lord by a treilbe tellyng: & schelbide also þat he was come of ye kynne of dauid: to hy not lbyou te differt was zeie polber to isryte þe wyngis of ye apostlis in he mynistrie: þat god beynge ful in god: ischane þe son of ydion was ded: & ye apostlis hadde maad her preyer: & was lot of ye lordis elemou: ye nouber of ye apostlis were fulfild: & also þat þoult schulde ende þe wyngis of apostlis: whō þe lord hadde chosē. þat long tyme isynside azen ye prik to he þat redey & to chry god: he wolde schelbe it. In schort tellyng: ray þan lity we fory ony þyng more leng to heu þat islaten long ytingis: knowynge þat it bypuey þe thier: þat ischry to etc of

his oibne fruytis: & he found to myche grace in god: y<sup>t</sup> not ouely his medicyn: þat he to bodies: but also to soules

**H**ere bigynney ye deedis of apostlis:

ca 1.

A

**T**he first I maad a sermon of alle þyngis þat ihu began to do and to teche in to ye day of his ascension: in ischay: he comaūdide bi ye holy goost to his apostlis: ischiche he hadde chosē. to ischiche he schelbide hy self alþyue: After his passion bi many arguments: appermyge to he fourty daies: & spekmyge of ye reikme of god: & he ete with hem And he comaūdide þat þei schulden not departe fro ierlm: but abiden þe biheest of ye fadir: ischich ze herden he seide bi my mout: for ioon baptyside in wat: but ze schule be baptysid i ye holy goost: after yese selbe daies: yfor þei þat ischere come togyde: and hym & seide: lord ischich in þis tyme þou schalt restore þe kyngdom of isrl: & he seide to he: it is not þoure to knowe þe tymes & momēts: ischiche þe fadir hay put in his polber: but ze schule take þe vtu of ye holy goost: comyge fro aboue i to you: & ze schule be my witnesis in ierlm: & in al iude & samariye: & to þe vtynesse of ye erpe: &

## ¶ Dedes of apostles

Ihsane he hadde seide yete yngis  
 in her sight he was lift up. & a  
 cloude receyvede hym fro her  
 yez. & Ihsane yei bihelden hym  
 goynge in to heuene: lo & Iher  
 men stoden biholdis hem & Ihs  
 te cloyng. & seiden men of ga  
 hlee: what shoulde ze biholdunge  
 to heuene: yis Ihs which is takil  
 up fro you in to heuene: schal  
 come as ze sayn hym goynge  
 in to heuene: yane yei turnede  
 agen to ierlm fro ye hille yat is  
 depid ye hille of olyuete: whi  
 ch is biholdis ierlm an hahdaies  
 iornen: & Ihsane yei were entred  
 in to ye hous wher yei dwelid  
 yei wente up in to ye soler pe  
 tre & joon James & andrew filip  
 & thomas bartholomew & mattheu  
 James of alfer & symon zelotes  
 & iudas of iames alle yese were  
 lastyng contynuyng in to wille  
 in Iher. Iher wyment marie ye  
 moder of ihu: & Iher his bryen.  
 In yo daies petre was in ye mid  
 dil of ye bryen: & seide: & y was  
 a company of men togidre al  
 myghte an hundred & twenti: be  
 yeh it bihouey yat ye scriptu  
 re be fulfillid: which ye hool  
 goost before seide. In ye maner  
 of dauid of iudas yat was  
 of hem yat token ihu: & Iher  
 nothid among us: & gat a  
 part of yis seruice: & yis iudas  
 hadde a feild of ye hire of Iher  
 knidnesse: & he was hangid & to  
 barst ye myddil: And alle ent  
 his were schied a brood: & it was  
 maad knolbi to alle men yat  
 dwelten in ierlm: so yat yilke  
 feild was depid a cheldemak in  
 ye langage of hem yat is ye  
 feild of blood: & it is writil in ye  
 book of salmes: ye abitacoun  
 of hem be maad desert: & be ye  
 noon yat dwelle in it: & anoyr  
 take his bischopric: yfor it bi  
 houey of yese me yat beugate  
 rid togidre Iher us in al tyme: in  
 which ye lord ihu entred: & were  
 out among us: & began fro ye  
 baptym of ioun til in to ye da  
 in which he was takil fro us: y  
 oon of yese be maad witnesse of  
 his resurreccoun Iher us: & yei  
 ordeynede Iher ioseph y was  
 depid bar sabas yat was na  
 med iust: & mattheu: & yei pried  
 & seide: you lord yat knolst  
 ye hertis of alle me: schewe Iher  
 you hast chosil of yese Iher  
 yat oon take ye place of yis  
 seruice & apostolhed. of Iher  
 iudas trespasside: yat he schul  
 de go in to his place: & yei zane  
 lotis to hem: & ye lot felte on  
 mattheu: & he was nothid bi  
 Iher apostlis. ¶  
 And Ihsane ye daies of  
 pentecost were fillid: al  
 ye disciples were togidre  
 in ye same place: & soudy  
 by y was maad a coun fro he  
 uene: as a greet wynd comyng.



weren founden stable. Colo-  
renlis soveln weren luche:  
yat no nede schulde schulde  
falle yat vei schulden be  
seyn fleischli of ye apostle  
forsove to hem he bihte  
noie his comyng to ye isch-  
che also he seip and pouz y  
be absente in bodi but in  
spirit y am isch; ou. ioryn-  
ge a seynge zoure ordze.

**O**f ye ewelwys soveln isch  
schal y seie of ischom ye ta-  
salouyentis yat greetli be-  
pild. ben leid to be maad to  
leberis: as he seip and ze be-  
yen ben maad so leberis of  
ye churdis of god. yat beu-  
ielberie; pe same soveln ze  
han suffrid also of zoure ho-  
rede y also vei of iellus at  
yillo ewelwys also ye same he  
remenbr; seynge; for isch  
ald to men vounden ze ha had  
compassioun; i raueyne of  
zoure goodis isch gladnelle  
ze han suffrid knolbyng  
zou to haue bette and diel  
byng substant.

**A**non plog to ye romayns  
Romayns ben in ye  
cuntry of italie; vei  
weren first disseued  
of false profetis; yat is fals  
techeris: and vndur ye na-  
me of oure lord ihu crist; vei  
weren brout in to ye lakke  
a profetis; yat is in to cery

monyes ey fleischli keping  
of moises lakke. And of pro-  
fets acordyng isch yv ce-  
rymonyes: isch vlyng is  
contrarie nob to ye treupe  
and freedom of chis gospel;  
poul agendeyn yese romayns  
to veri seip a treupe of ye gos-  
pel: i isch to hem yis epil-  
tle fro corinthe; ierom seip  
yis in his prolog to ye ro-  
mayns. here bigymey  
ye pistle of poul to ye  
romayns. capitlin p.

**P**oul ye seruant  
of ihu crist: de-  
id an apostle  
departid i to ye  
gospel of god:  
isch he hadde bihte to fore:  
in his pfetis in hooch scriptu-  
ris of his sone isch is maad  
to hym of ye seed of dauid:  
bi ye fleisch; and he was by  
fore ordeyned ye sone of god  
in vertu: bi ye spirit of hale-  
byng; of ye agemysyng of de-  
ed men of ihu crist oure lord.  
bi ischom we han resseyued g-  
ce and ye office of a postil: to  
obepe to ye seip in alle folkis  
for his name. Among isch  
ze ben also deyd of ihu crist. ||  
So alle yat ben at rome; der-  
hyngis of god; and deyd hoo-  
u; grace to zou a pees of god  
oure fadir; and of ye lord ihu  
crist ihu y do vankyngis

-A-

Beginning of Paul's Epistle to the Romans

to my god bi ihu crist for al  
 le zou: for zoure fey is schen-  
 id in al ye lworld: for god is  
 a lbitnelle to me to lshō y  
 ferue in my spurt: in ye got-  
 pel of his loue: pat lby oute  
 cressyng y make mynde of  
 zou eue in my piers: and bi  
 seche if in ony man sum ty-  
 me y haue a sped: lbeie i ye  
 lwill of god to come to zou/  
 for y desire to se zou: to parte  
 sum lshat of spiritual gra-  
 ce pat ze be confermyd: y is  
 to be comfortid togide i zou  
 bi fey pat is hope zoure &  
 myn togidere: And lrepen  
 y nyle pat ze vnknoles: y  
 ofte y purposide to come to  
 zou: and y am let to vis ty-  
 me pat y haue sum frist i  
 zou: as in ope folkis: to gre-  
 kis and to barberyngs to lli-  
 se men and to vnluse me y  
 am detourne: so pat pat is in  
 me is redi to pche ye gospel  
 Also to zou pat ben at rome/  
 for y schanne not ye gospel: for  
 it is ye vtu of god in to helpe  
 to ech man pat bileuey: to ye  
 ieiw first: & to ye greke: for ye  
 rylbilnesse of god is schelbid  
 in it: of fey in to fey: as it  
 is lbrtū: for a iust man ly-  
 uey of fey: for ye lbraype of  
 god is schelbid fro heuene: ou-  
 al vnpyte & lwickidnesse of  
 yo men: pat lbyholden ye

trewe of god in vnrtylbi-  
 se: for pat ymag of god pat is  
 knolbi: is schelbid to hem: for  
 god hay schelbid to hem: for ye  
 vnyfable ymagis of hē: pat  
 ben vnderstondū ben bihol-  
 dū of ye creature of ye lworld  
 bi yo ymagis pat ben maad/  
 zhe & ye euelastynge vtu of  
 hym and ye godhed: so pat  
 yei molke not be exultid: for  
 lshane yei hadden knolke  
 god: yei glorifieden hē not  
 as god: ney diden yankyn-  
 gis: but yei vanylchiden in her  
 pouertis: & ye vnluse herte  
 of hem was derkid: for yei lei-  
 yuge pat hem self lberē lbi-  
 se: yei lberē maad foolis: &  
 yei chaūgiden ye glorie of god  
 vncorruptible: in to ye lme-  
 se of an ymage of a deeth ma-  
 & of liddis: & of foure footid  
 beestis: & of serpentis: for lsh-  
 ch ymag: god bitook hem i to  
 ye desiris of her herte: in to  
 vnderuuelle pat yei purpōse  
 lby lbrongis her bodis i hē  
 self: ye lshiche chaūgiden ye  
 trewe of god in to leefyng:  
 And herieden & serueden a cre-  
 ature: ray van to ye creatou-  
 re: pat is blestid in to lworld  
 dis Amen: y for god bitook  
 hem in to passiois of schen-  
 schipe: for ye lshynen of hē  
 chaūgiden ye kyndh vll:  
 in to pat vll: pat is a zeis:



to me an hous to dwelle in /  
for y hope yat bi youre meris  
y schal be zouni to you / e pa  
tras prisoner ibry me i crist  
ihū: grety ye wel / 7 mark  
aristark. denias. lukas my  
helpers / ye grace of oure  
lord ihū crist. wel by youre  
spirit amen. a plog to

**H**rist it is to seie. is hy  
poul ye apostle in yis  
epistle. in writtinge kepny  
his vlage discrynyng his na  
me or ye dignete of his ordre  
yis is ye cause yat he writtin  
ge to hem yat were of arda  
siou: beleued. isroot as ye apo  
stle of hevene men 7 not of ic  
this: 7 he knolmyge her pnde.  
And schelmyge his olbene hu  
mynesse: nold not putte bi  
fore ye dissent of his office.  
and in lyk man also soon ye  
apostel for hymneste in his o  
pistle. for ye same skile sette  
not his name tofore as it is  
leid ye apostol sente yis epistle  
to ye ebreis writtinge i ebrei  
tunge. 7 aft ye dey of poul ye a  
postle: lik ye euangeliist made  
it in greke speche. holdmyge ye  
vnderstonding 7 ye ordre of it

**G**od pat spak sum  
tyme bi pphets in  
many manes to  
oure fadris: at yela  
st in yele tmes he hay spoke

to us bi ye sone / isho he hay  
ordyned en of alle ymgis:  
and bi isho he made ye world  
is / which also is hane he is ye  
bestuelle of glorie: 7 figure of  
his substance. 7 berry alle ym  
gis bi boord of his vti. he ma  
ky pynge of synnes 7 sit  
ty ou ye rythalf of ye nygerte  
in heuene: 7 so myche is ma  
ad bett pan augeis: bi hou mi  
che he hay en crithd amoredni  
se name before hem. for to  
isich of ye augeis leide god o  
my tme: you art my sone. 7 ha  
ue grendid yee to day: 7 esto  
one. y schal be to hi in to a fadre:  
7 he schal be to me in to a sone:  
7 is hane estoone he bringy  
ye firste bigeti sone: in to ye is  
old: he seiy 7 alle ye augeis of  
god isordchye him, but he seiy  
to augeis: he yat maky hile  
augeis spyrith: 7 hile mynys  
tris flakme of fier: but to ye  
sone he seiy. god yi trone is i  
to ye world of world: a zerde of  
equite is ye zerde of yi relme:  
you hast loued rythbiness. 7  
hathidit ibickidnesse: pfor ye god  
ye god. Anoyntide yee iby oile  
of ioie more pan yi felolhis: 7  
you lord in ye bigynnyng foundi  
dist ye erye: 7 heuene: be wer  
his of ym hondis: yei schule  
pische: but you schalt partitly  
dwelle: 7 alle schulen were elde  
as a day: 7 you schalt chynge

hem as a dory: & yei schule be dñi  
god/ but you art ye same yifilf:  
& yei zers schule not faile/ but  
to blinck of ye aūgels seide god  
at ony tyme fute you on my  
rythalf. til y putte yi enemies  
a stool of yi feet: Abheç yei alle  
ben not seruyngē spūritis: sent  
to seruen: for hem yat takē ye  
eritage of heelye 7

**T**er for more pleutuousch  
it bihouey vs to hepe vo yi  
gis yat we hau heid: lest pa  
uerture lye fleten a lye: for is  
ye lye word yat was seid bi aū  
gels: was maad sad: & ech lye kig  
of ye lalbe: & vnobedience took  
us retribuiciō of meede: hou  
schule we ascape: if we dispise  
so greet an heelpē: Abheç lye hane  
it hadde takē bi gūnyng to be  
told out bi ye lord. of hem yat  
herden: is confirmyd in to vs  
for god witnesse to guiden bi  
myracles: & bondis & grette  
muelis: & dyūse vtues: & dep  
tingis of ye hooch goost bi his  
wille: but not to aūgels god  
figetide ye world yat is comy  
ge: of blinck we speken: But  
si man witnesse in a place:  
& seide: lye hat yngis man yat  
you art myndful of hym: or  
manys loue: for you visitist  
him: you haſt maad hi a lye  
leſſe yan aūgels: you haſt adu  
ned him lye glorie: and you  
haſt ordyned hym ou ye we

his of ym hondis: you haſt ma  
ad alle yngis figet vndur his  
fret: and in yat yat he figetide  
alle yngis to him: he leſſe no  
yng vūfiget to him: but nols  
we ſeen not zit alle yigil figet  
to hym: but we ſeen hym yat  
was maad a lye leſſe yan aū  
gels: lye for ye paſſiō of de  
corolued lye glorie: & onour:  
yat he yorou grace of god ſch  
ulde taſte dey for alle men: for  
it biſemed hym for lye alle  
yngis: & bi lye alle yigis we  
re maad lye lye hadde brougt  
many ſoues in to glori: & was  
autour of ye heelpē of hem: y  
he hadde an ende bi paſſiō: for  
he yat halcibp: & yei yat ben ha  
lelbid: ben alle of oon: for lye lye  
caule lye is not ſhamed: to de  
pe hem biſpen ſeyngē: ſchal  
telle yi name to my biſpen: &  
ye myddil of ye churche y ſchal  
herre pee: & eſclooue y ſchal be  
triſtenyngē in to hym: & eſcloo  
ne: lo y & my childe: lye lye god  
zat to me y perfor for childeu  
comyneden to fleiſch & blood:  
& he alſo took part of ye ſame:  
yat bi dey he ſchulde deſtre hi  
yat hadde lordſhip of dey: y is  
to ſeie ye deuē: & yat he ſchulde  
deſtre hem: yat bi dey of dey  
bi al lye: lye lye boūdu to ſerua  
ge: & he took neuē aūgels: but  
he took ye ſeed of abraham: lye  
for he ouyte to be lye lye to lye



me was no god found: & after  
me y schal not be: & pat ioh chur  
che yowre experyence of tribulacy  
ous: schal not be ended: but  
schal pfitte: & for he velleynen  
an euillastynge meede: Iohn bry  
ty to ye seuene churchis of asie:  
& to her seuene bischops of ye for  
seide yungis: enforwynge & te  
chynge bi hem al ye genal ho  
u churche: & to ye mat of ioun i  
yis iheru: is: Speake of ye chur  
che of asie: & of al hoodi churche.  
Whiche schal suffice in yis  
p'sent tyme: & whiche schal  
vndurstonde i tyme to come: &  
his entente is to shew to par  
euce: which is to be kept: for ye  
trawale is schort: & ye meede gre  
te: ye man of his trefynge is  
suche: first he sette before a pro  
log: & a salutacon. Whiche he  
makyn ye hereris verryngue: &  
talkynge i bel teut: & whiche he  
hay sette it tofore: he comey to  
ye tellynge: but tofore his tel  
lynge he schelky: pat crist is eu  
lky out bigynnyng: & lky out  
ende: reherfynge hy pat s'kray:  
y am Alpha: & oo: bigynnyng: &  
ende: afterward he comey to his  
tellynge: & deptyt it i to seuene vi  
sious: & whiche per be ended: yis  
book is ended: he settyn tofore ye  
plog: & seyn: ye apocalyps of ihu  
crist: vndurstonde pat yis is  
as it is in oyr: ye vison of isau:  
& also ye pablis of salamon: /

Apocalyps of ihu crist: which  
ch god gaf to hyr to ma  
ke open to hys seruau  
tis: which the yungis it  
bihoney to be read soone: and he  
signefiede seydynge bi his an  
gel to his seruait ioun: which  
par i'bituefing to ye word of  
god: & i'bituefing of ihu crist i  
yese yungis: which eu yungis he  
say: blessed is he pat redy: & he  
pat hery ye wordis of yis p  
phesie: & hepy yo yungis pat  
be writen in it: for ye tyme is  
nyz: Ioun to seuene churchis  
pat ben in asie: grace & pees to  
you: of hyr pat is: & pat was: &  
pat is to comynge: and of ye  
seuene churchis pat ben i ye first  
of his troue: & of ihu crist pat  
is a freyful i'bituelle: ye faste  
bigetū of deed men: & pnce of  
kyngis of ye erpe: which loun  
de us: and i'bituefide us fro mi  
re synes: i his blood: & made  
us a kyngdom: & p'ntis to god  
& to his fader: to hy be glorie  
& empire: in to wordis of i'bit  
dis amē. So he comey lky clou  
dis: & ech he schal se hyr. &  
per pat pricked hyr: and alle  
ye kyngedis of ye erpe: schu  
le i'bituefide he fole on hyr: & he  
amen: y am Alpha: & oo: ye bi  
gynnyng: & ye ende: seyn ye lord  
god: pat is: & pat was: & pat  
is to comynge: Amen: & i  
ioun your broþ & p'tenel: in

# Apocalips

tribulacōn and kyngdom: i pa-  
 cūce m cēt ihū: i bās m an yle y  
 is cleand pathmos: for ye word  
 of god: i for ye iſtueſſing of ihū.  
 y was m ſpirit m ye lordis dai-  
 i y herde bihpyde me a greet  
 vois as of a trumpe ſeruge to  
 me: write you m a book y ymg  
 pat you ſeeſt: i ſende to ye ſeue-  
 ne churchis pat be maſie. to e-  
 feſus: to ſmyrna: i to ygann  
 i to tiatira: i to ſardis: i to pñ  
 ladelſia: i to london: and y tu-  
 nede pat y ſchulde ſe ye vois y  
 ſpāk ihū me: i y turnede: i y  
 ſay ſeueue candilſtikis of gold  
 i m ye myddil of ye ſeueue gol-  
 dū candilſtikis: oon lyk ye ſone  
 of man dovyd ihū a long gar-  
 ent: i gud at ye tetis ihū a gol-  
 dū girdil: i ye heed of hyū: i  
 ihs heeris: i beſe iſlyht as iſlyht  
 iſolle: i as ſnolb: i ye ren of  
 hyū as ſhalme of fier: i ihs  
 feet lyk to latorū as m a ben  
 mynge chymeneſy: i ye voyſ  
 of hyū: as ye vois of many  
 watris: i he hadde m ihs ryt  
 hood ſeueue ſtris: i a ſlberd  
 ſcharyp on eni eny ſide iſeute out  
 of ihs mowp: i his ſace: as ye  
 ſūme ſchynen m ihs vtu: i iſhā  
 ne y hadde ſeyn hyū: y ſelledū  
 at hiſe feet as dred: i he putt  
 de ihs ryt hood on me: and  
 ſeide: nyle you drede: y am ye  
 firſte i ye laſte: i y am alpye: i  
 y iſas dred: i lo y am lyuynge

m to iſordis of iſordis: i y  
 haue ye keies of deſy: i of helle  
 yfor iſrite you iſhiche ymgis  
 you haſt ſeyn: i iſhiche ven: i  
 iſhiche it bihouey to be don af-  
 tr: yeſe ymgis: ye ſanament  
 of ye ſeueue ſtris: iſhiche you  
 ſeſt m my rithood: and ye  
 ſeueue goldū candilſtikis: ye  
 ſeueue ſtris: ben aūgels of ye  
 ſeueue churchis: i ye ſeueue mi-  
 niſtris be ſeueue churchis: ¶  
 And ye aūgel of ye church  
 of eſſelus: iſrite you: yeſe  
 ymgis ſey he pat holdy ye ſe-  
 ueue ſtris m ihs ryt hond: iſhiche  
 iſbalky i ye myddil of ye ſe-  
 ueue goldū candilſtikis: i iſbo  
 ot y iſberkis i travel: i y pa-  
 cience: i pat you maſt not  
 ſuffre yuel men: i you haſt al  
 ſayd hem pat ſeyn pat y  
 ben apoſtles: i ben not: i you  
 haſt ſoude hem licis: and you  
 haſt patience: i you haſt ſuffrid  
 for my name: i ſailediſt not:  
 but y haue azens yee a ſelbe y-  
 gis: pat you haſt leſt y firſte  
 charite: yfor be you mynde  
 ful: fro iſhens you haſt falle:  
 i do penance: i do ye firſte iſber-  
 kis: ey elis y come ſoune to  
 yee: i y ſchal moue y i candil-  
 ſtike fro his place: but you do  
 penance: but you haſt yis go-  
 od ymg: pat you haſt diſt ye  
 dedis of nyholantis: ye iſhiche  
 alſo y hate: he pat hay eeris



The  
New Testament

Translated by  
William Tyndale

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..."

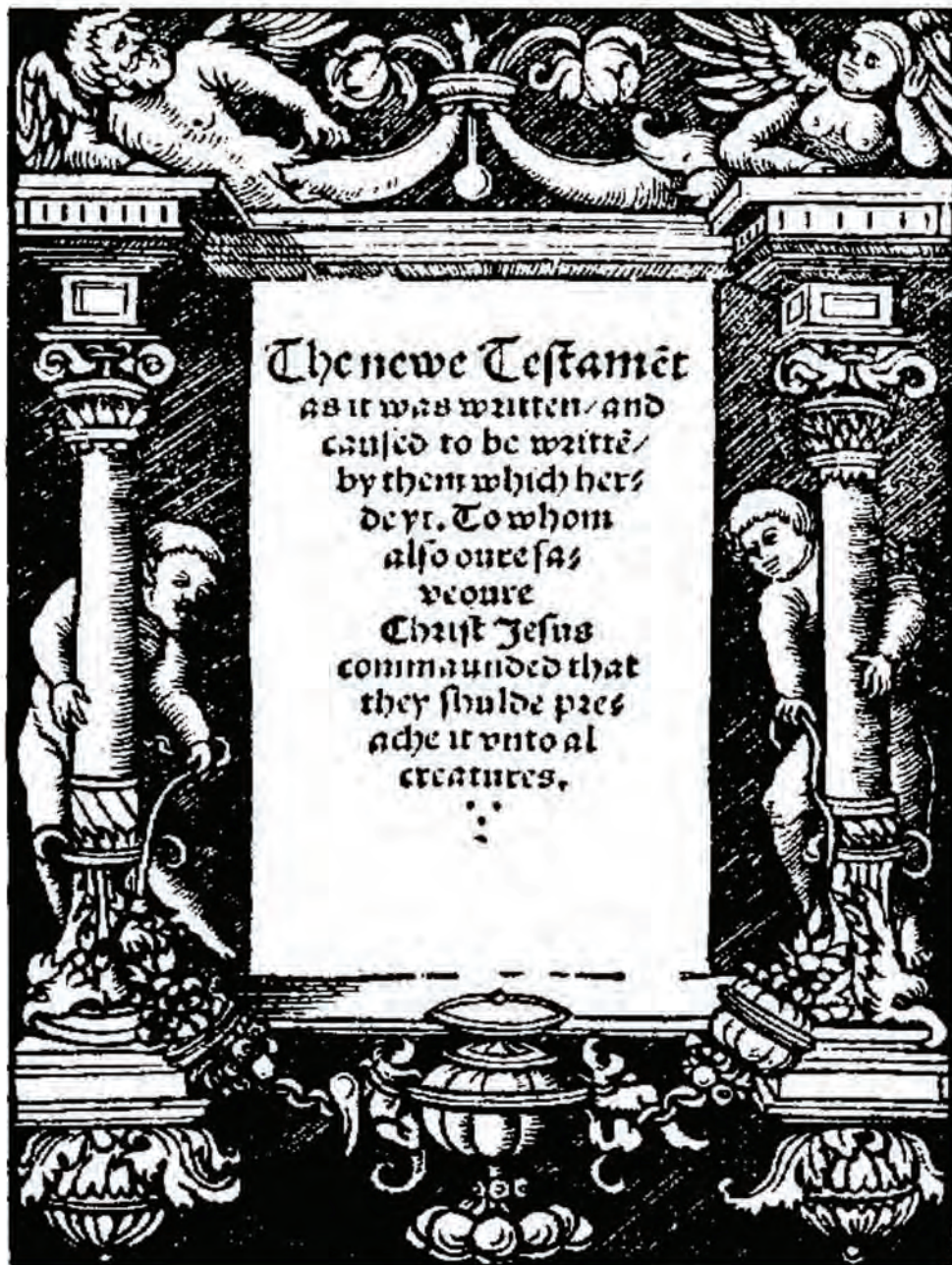
The rage of King Henry VIII continued to burn, and the bounty for Tyndale's capture continued to rise. Eventually, in 1535, an English bounty-hunter, Henry Phillips, was able to infiltrate the close-knit community where Tyndale was residing, befriend him, and then betray him by notifying the English 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).

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



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





The Gospell of S. Mathew. fo .j.  
 ⁊ The first Chapter.



**T**his is the bo=  
 ke off the generacion off  
 Ihesus christ the sonne of Da=  
 uid / the sone also of Abraham:  
 Abraham begat Isaac:  
 Isaac begat Jacob:  
 Jacob begat Judas and hys  
 brethren:  
 Judas begat phares and zara

off thamar:  
 Phares begat Esrom:  
 Esrom begat Aram:  
 Aram begat Aminadab:  
 Aminadab begat Naasson:  
 Naasson begat Salmon:  
 Salmon begat Boos of Rahab:  
 Boos begat Obed of Ruth:  
 Obed begat Jesse:  
 Jesse begat David the kynge:  
 ⁊ David the kynge begat Solomō / of her that  
 was the wyfe of Dyr:  
 Solomon begat Roboam:  
 Roboam begat Abia:  
 Abia begat Asa:  
 Asa begat Josaphat:  
 Josaphat begat Joram:  
 Joram begat O sias:  
 O sias begat Joatham:  
 Joatham begat Ahas:  
 Ahas begat Ezechias:

A ij

## **C The Gospell.**

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

Josias begat Jechonias and hys brethren ab-  
out the tyme of the captivete of Babilon.

**C** After they wer ledd captive to Babilon/ Jes-  
thomas begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbāde off Mary/ of  
whome was bozen that Ihesus which is called  
Christ.

**C** All the generacions from Abrahā to David  
are fowrtene generaciōs. And from David vnto  
to the captivete of Babilon/ are fowrtene gene-  
rations. And from the captivete of Babilō vnto  
to Christ/ are also fowrtene generacions.

**C** The byrthe off Christe was on this wy-  
se/ When hys mother mary was maryed vnto  
Joseph/ before they cam to dwell togedder/ she  
was founde with chylde by the holy goost. The  
her husbāde Joseph beinge a perfect man/ ad-  
loth to defame her/ was mynded to put her aw-  
aye secretly. Whill he thus thought/ behold the  
angell of the lord apered vnto hi in slepe say-  
ing: Io



# **¶ The Gospell off. S. Mathe.**

## **¶ The fyrst Chapter.**



**T**he begynnyng  
off the Gospell of Jesu  
Christ the sonne off God/as yt  
ys written in the prophett/ be-  
holde I sende my messenger be-  
fore thy face/ whych shall pre-  
pare thy waye before the. The  
voyce of won that cryeth in the  
wildernes: prepare ye the waye  
off the lord/ make his pathes streyght.

¶ Jhon did baptise in the wyldernes/ and pro-  
ache the baptim of repentaunce/ for the remissio  
off synnes. And all the londe offiewry/ and they  
of Jerusalem went out vnto hym/ and were all  
baptised off hym in the ryver Jordan/ Knowled-  
gyng/ theire synnes.

¶ Jhon was clothed with cammylls heer/ and  
wyth a gerdyll off a beestes skyn about his loy-  
nes. And he ate locusts and wyld hony/ and pre-  
ached saynge: a stronger then I cometh after  
me/ whos shue lanchett I am not worthy to sto-  
upe doune and vnlose. I have baptised you wi-  
th water: but he shall baptise you with the holy  
goost.

¶ And yt cam to passe in those dayes/ that Iesus

**¶ Of S. Marke. Fo xliiij.**

ca from nazareth / a cite of galile: and was baptised of Jhon in Jordan. And immediately he ca out of the water / and sawe the heuens open / ad the holy goost descendinge vppon hym lyke a do: ve. And there cam a voyce from heve: Thou arte my dere sonne / in whom I delite.

¶ And immediately the sprete drave hym into a wildernes: and he was there in the wildernes xl. dages / and was tempted off Satan / and was with wyld beestes. And the angels ministred vnto hym.

¶ After that Jhon was take / Jesus cam in to galile / preachynge the gospell off the kyngdom of god / and saynge: the tyme is ful come / ad the kyngdō of god is even at hande / repent and beleve the gospell.

¶ As he walked by the see of galile / he sawe Simon and Andrieu his brother castinge netts in to the see / for they were fysshers. And Jesus sayde vnto them: foloweme / and I will make you to be fysshers of men. ¶ And they strayght waye forsoke their netts / and folowed him.

¶ And when he had gone a lytell further then / he sawe James the sonne off zebede / and Jhon his brother / even as they were in the shippede / ryssynge their netts. And anon he called the. And they leest their father Zebede in the shippe with his heyred seruaunt / and went their waye after hym.

¶ And they entred in to capernaū / and streight waye on the sabot dages he entred in to the synagoge and taught. And they mervelled att his learninge / for he taught them as wō wysh had

**¶ v**



# ¶ The Gospell off

## ¶ S. Luke.



**F**or as moche as ma-  
ny have taken in hond to  
comple a treatise off thoo thyng-  
g/ which are surely knowen as  
monge vs / even as they declas-  
red them vnto vs / which from  
the begynnyng sawethem with  
their eyes / and were misters at  
the doyng: I determined also /  
as sone as I had searched out di-  
ligently all thyngs from the begynnyng / that the  
I wolde wyte vnto the / goode Theophilus / thy-  
at thou myghtest knowe the certente off thoo thi-  
g/ whereof thou arte informed.

### ¶ The fyrst. Chapter.

**I**n the tyme of Herode kynge of iewry / there  
was a certayne prest named Zacarias / off  
the course of Abie. And his wyfe was of the do-  
ughters of Aaron: And her name was Elisabe-  
th. Booth were perfect before god / and walked  
in all the lawes and ordinacions of the lawe that  
no mā coulde fynde fawte with them. And they  
had no childe / be cause that Elisabeth was bar-  
ren / And booth were wele stricken in age.  
¶ Sit cam to passe / as he executed the prestes of-  
fice / before god as his course cam ( accordinge  
to the custome of the prestes office ) his lott was  
to bren odour / And went into the temple of the

**¶ Of S. Luke. Fo. lxxij.**

lorde and all the multitude of people were without in their prayers whill the odours were abrynyng. There appered vnto him the lord of Angell standinge on the right syde off the aultre off odours. And when Zacharias sawe hym he was as basshed and feare cam on hym.

**¶** The angell sayde vnto hym: feare not Zacary: for thy prayer is herde: And thy wyfe Elyzabeth shall beare the a sonne / and thou shalt call his name Jhon / And thou shalt have ioye and gladnes / And many shall reioyce at his birth. For he shall be greate in the sight off god / and shall neither drynke wyne ner stronge drynke. And he shall be filled with the holy gooste in his mothers wombe: And many off the chyldren off Israel shall he tourne to their lorde God. And he shall goo before hym in the spere and power off Elyas to tourne the hertt off the fathers to their chyldren / and the vnbelevers to the wisdom off the iuste men: to make the people redy for the lorde.

**¶** And Zacary sayde vnto the angell: Wherby shall I knowe this? seinge that I am olde / and my wyfe wele stricken in yeares. And the angell answered / and sayde vnto hym: I am Gabryell that stonde in the presens off God / and am sent to speake vnto the: and to shewe the this gladtyding. And take heed thou shalt be domine / and not albe to speake vntyll the tyme that these thinge be performed / because thou belevedst not my word / which shall be fulfilled in there season.

**¶** And the people wayted for Zacaryas / and marvelled that he tarped in the temple. Whē he came oute

**R**



# The Gospell off Sancte Ihon.

## The fyrst Chapter.



**I**n the begynnynge was that worde / and that worde was with god: and god was thatt worde. The same was in the begynnynge wpyth god. All thyngf were made by it / and with out it / was made moo thige / that made was. In it was lyfe / And lyfe was the light of mē / And the light shyneth i darcknes / and darcknes cōprehēded it not.

There was a mā sent from god / whose name was Ihon. The same cā as a witnes / to beare witnes of the light / that all men through hī myght beleve. He was nott that light: but to beare witnes of the light. That was a true light / which lighteneth all men that come īto the worlde. He was in the worlde / and the worlde by hī was made: and the worlde knewe hym not.

He cā īto his awne / and his receaved hī not. vn / to as meny as receaved hī / gave he power to be the sōnes of god: ī that they beleved ō his name: which were borne not of bloude nor of the will of the flesshe / nor yet of the will of men: but of god.

And that worde was made flesshe / and dwelt amonge vs / and we sawe the glory off yt / as the glory off the only begotten sonne off the father /



## The Gospell.

which worde was full of grace/ and verite:

Jhon bare witnes off hym sayinge: Thys is he of whome I spake/ he that cometh after me/ was before me because he was per the J. And of his fulnes have all we receaved/ even favour for favour. For the lawe was geven by Moyses/ but favour and verite cam by Jesus Christ. No man sawe god at eny tyme. The only begotten sonne/ which is in the fathers bosom/ hath declared hym.

And this is the recorde off Jhon/ When the Jewes sent prestes/ and levites from Jerusale/ to aske hym/ what arte thou? And he confessed/ and denyed nott/ and sayde playnly: I am nott Christ. And they asked hym: what the? arte thou Elias? And he sayde: I am nott. Arte thou a prophet? And he answered noo. Then sayd they vnto hym: what arte thou? That we maye geve an answer to them that set vs? what sayest thou of thy selfe? He sayde: I am the voyce of a cryar in the wilderness/ make strayght the waye of the lorde/ as sayde the prophet Esayas.

And they which were sent/ wer off the pharisees. And they asked hym: and sayde vnto hie: why baptisest thou then/ yf thou be nott Christ/ nor Elias/ neither a prophet? Jhon answered the sayinge: I baptise with water: butt one is come amonge you/ whom ye knowe nott: he it is that cometh after me/ which was before me/ whose shoue lather/ I am not worthy to vnloose. These thyngs were done in Bethabara beyonde Joridan/ where Jhon did baptise.

The next daye/ Jhon sawe Jesus comynge

# The Actes off The Apostles.

## The fyrst Chapter.



**I**n my fyrst treatiſe Deare frende Theophilus I have written off all that Ieſus began to do and teache vntill the daye in the whiche he waſt take vp / after that he thoroꝝ the holy gooſt / had geuen commaundement vnto the Apoſtles / whiche he choſe: to whō alſo he ſhewed hym ſelfe aliue / after his paſſion by many toſens / apertynge vnto them ſourty dayes / and ſpake vnto them off the kyngdom of god / and gaðdered them togeder / and cōmaunded them / that they ſhulde not departe from Jeruſalē: but to wayte for the promys of the father / wher of ye haue herde off me. For Iohn baptiſed wyth water butt ye ſhal be baptiſed with the holy gooſt / and that wythin this ſeawe dayes.

When they were come togedder / they aſked of hym / ſayinge: Maſter wilt thou at this tyme reſtore agayne the kyngdom of iſrahel? He ſayde vnto them: It is not for you to knowe the tymes or the ſeaſons which the father hath putt in hys owne power: butt ye ſhall receaue power off the holy gooſt which ſhall come on you. And ye ſhal



So. cliiij.

be witnesses vnto me in Jerusalem / and in all  
Iewery / and in samary / and even vnto the world  
desende.

And when he had spoken these thyngs / whyll  
they behelde he was taken vp / and a cloude recei-  
ued hym vp out of their sight. And as they fas-  
tened their eyes in heven / as he went / loo two  
men stode by them in white clothyng / which al-  
so sayd vnto them of galile / why stonde ye gasyn-  
ge vp into heven? This same Jesus which is ta-  
ken vp from you into heven / shall soo come / eve  
as ye have sene hym goo into heven.

Then returned they vnto Jerusalem fro mo-  
unt oliuete / which is nye to Jerusalem / cōtey-  
nyng a sabbath dayes iorney. And whē they we-  
re come in / they went vp into a parler / where a-  
bode both Peter & James / Jho and Andrew /  
Phillip & Thomas / Bartlemew & Mathew /  
James the sonne off Alphew / and Simon Ze-  
lotes / and Judas James sonne. These all con-  
tinued with one acorde / in prayer / & supplica-  
cion with the women / and Mary the mother off  
Jesu. And with his brethren.

And in those dayes Peter stode vp in the myd-  
des of the disciples and sayde ( The noumbre off  
names were aboute an hondred & twenty ) Ye  
men and brethren / thys scripture must ned be  
fulfilled which the holy goost thow the mou-  
gth of David spake before of Judas / which was  
gyde to them that toke Jesus. For he was nūm-  
bred with vs and obtayned fellowship in this mi-  
nistracion. And he hath now possessed a plott  
of ground with the rewarde off iniquyte. And

v iij



fo. cccij.

**The Epistle off the**  
**Apostle Paul / to the Ro-**  
**maynes.**

**The fyrst Chapter.**



**P**aul the servaunte  
off Iesus Christ / called  
vnto the office off an apostle/  
putt a parte to preache the gos-  
pell of God / which he promys-  
sed afore by his prophet / i the  
holy scriptures that make men-  
tion of his sone / the which was  
begotten of the seede of David /  
as pertaynyng to the flesshe :  
and declared to be the sonne of God with power  
of the holy goost / that sanctifieth / sence the tyme  
that Iesus Christ oure lord rose agayne from  
deeth / by whom we have receaved grace and a-  
postleshippe / thatt all gentiles shulde obeye to  
the fayth which is in his name / of the which no-  
umbr are ye also / which are Iesus Christes by  
vocation.

To all you of Rome beloved of God / ad sanc-  
ties by callynge. Grace be with you and peace  
from God oure father / and from the lorde Je-  
sus Christ.

Fyrst verely I thanke my god thorow Iesus  
Christ for you all / because youre faith is publi-  
shed through out all the worlde. For god is my

A a

## The epistle of Paul.

witnes/whō I serue in my sprete/ in the gospell  
of his sonne that with out ceasinge I make me-  
cion of you all wayes in my prayers/ beseechinge  
thatt at one tyme or another/ a prosperous iour-  
ney (by the will of god) myght fortune me to co-  
me vnto you. For I longe to see you/ thatt I mys-  
ght bestowe amonge you some spirituall gifte/ to  
strengthene you with all (thatrys) thatt I myght  
have consolacion togedder with you/ through  
the comen sayth/ which bothe ye and I have.

I wolde that ye shulde knowe/ brethren/ ho-  
we that I have often tymes purposed to come  
vnto you (but have bene lett hidderto) to have  
some frute amonge you/as I have amonge other  
of the gentyls. For I am detter both to the gre-  
tes/ and to them which are no grete/ vnto the le-  
arned and also vnto the vnlearned. Lyke wyse/  
as moche as in me is/ I am redy to preache the  
gospell to you of Rome also.

For I am nott ashamed of the gospell of Ch-  
rist/ be cause it is the power of God vnto salua-  
cion to all that beleve/ namly to the iewe/ and als  
so to the getyle/ For by it the rightewesnes which  
commeth of God is opened/ from saythe to say-  
the. As it is written: The iust shall live by fayth.

For the wrath of god of heven apereth aga-  
ynst all vngodlynnes and vnrightewesnes of men  
which withholdethe trueth in vnrightewesnes/  
seyng that that/ which maye be knowne of god/  
is manifest amonge them. For God did shewe  
it vnto them. For his invisible thyngs (that is  
to saye/ his eternall power and godhed) are vn-  
derstonde and sene/ by the werke from the crea-



# The pistle off paul

Vnto the Hebzeues.

## The fyrst Chapter.



**G**od in tyme past diuersly and many wayes / spake vnto the fathers by prophet: but in these last dayes he hath spoken vnto vs by his sonne / whom he hath made beyre of all thyngs: by whom also he made the worlde. Which sonne beynge the brightnes of his glory / and verrymage off his substance / bearynge vppe all thyngs with the worde of his power / hath in his awne person purged oure synnes / and is sytten on the right hande of the maiestie an hye / and is more excellent then the angels / in as moche as he hath by inheritance obteyned an excellēter name then have they.

For vnto which off the angels sayde he at any tyme: Thou arte my sonne / this daye begate I the: And agayne: I will be his father / and he shall be my sonne. And agayne whē he bryngeth in the fyrst begotten sonne in the worlde / he sayth: And all the angels of god shall worshippe hym. And vnto the angels he sayth: He maketh his angels sprytes / and his ministers flammes of fyre. But vnto the sonne he sayth: God thy seate shal



## Vnto the Hebzeues ccij

beforever / and ever. The cepter of thy kyngdō  
is a right cepter: Thou hast loved rightewesnes  
and hated iniquitie: Wherfore hath god / which  
is thy god / anoynted the with the oyle off glad-  
nes above thy felowes.

And thou lorde in the begynnynge hast layde  
the foundation of the erth: And the heavens are  
the workes off thy bondes. They shall perishe /  
but thou shalt endure. They all shall were olde  
as doth a garmēt: and as a vesture shalt thou ch-  
aunge them / and they shall be chaunged: but th-  
ou art the same / and thy yeaeres shall not faile.  
Vnto which off the angels sayde he at eny tyme?  
Sit on my right hand tyll I make thyne enemy-  
es thy fete stole. Are they not all spretes to do ser-  
vice / sent forth to minister for their sakes / which  
shall be heyres of health?

### The. ij. Chapter.

**W**herfore we ought moche more to attēde  
vnto the thyngs which we have berde /  
lest we be spilt. For yff the word which  
was spoken by angels was stedfast: and every  
transgression and disobedience receaved a iust  
recompence to reward: howe shall we scape yf  
we despise so great helth: which at the fyrst begā  
to be preched off the lorde hym silfe / and after  
warde was conformed vnto vs warde / by them  
that berdest / god bearynge witness thereto / bo-  
the with signes and wonders also / and with di-  
uers miracles / and gyfes off the holy gooste /  
accordynge to his awne will.

He hath not vnto the angels put in subieccio

# The revelacion off sanct Ihon the devine. The fyrst Chapter.



The revelaciō of Iesus  
Christe. which god gave vnto  
hī. for to shewe vnto his serv-  
aunt thynge which muste sh-  
ortly come to passe. And he sent  
and shewed by hys angell vn-  
to hys servaunt Ihon / whych  
bare recorde off the worde off  
god. and off the testimony off  
Iesus Christe. and of all thyn-  
ge that he sawe. Happy is he that readeth. and th-  
ey that heare the wordes of the prophay. and kee-  
pe the thing which are writtē therein. For the  
tyme is at hande.

Ihon to the viij. congregaciōs in Asya. Gra-  
ce be with you and peace / from hym which is / and  
which was / and which is to come: and from the  
vij. spret which are present before his trone / and  
from Iesus Christ which is a faythfull witnes /  
and fyrst begotten of the deed: and lord over the  
kyngdome of the erth. Vnto hym that loved vs and  
washed vs from oure synnes in his awne blood /  
and made vs kyngs and prestes vnto god his fa-  
ther / be glory / and dominion / for ever more  
amen. Beholde he cometh with cloudes / and  
alleyes shall see hym: and they also which pecced



**Of S. Ihon. So. cccxxij.**

hi. And all kynred of the erth shall wayle. even  
foamen. I am Alpha and Omega the begy-  
nyng and the endinge. sayth the lorde almyghty/  
which is and which was and which is to come.

Ihon your brother and companyon tribu-  
lacion / and in the kyngdom and pacience whi-  
ch is in Jesu Christe / was i the yle of pathmos  
for the worde of god / and for the witnessynge of  
Jesu Christe. I was in the sprete on a sondaye /  
and herde behynde me / a gret voyce / as itt had  
bene of a trompe sayinge: I am Alpha and O me-  
ga / the fyrst and the laste. That thou seiste write  
in a boke / and sende hit vnto the congregacions  
which are i Asia / vnto Ephesus / and vnto Smyr-  
na / and vnto Pargamos / and vnto Thiatira /  
and vnto Sardis / and vnto Philadelphia / and  
vnto Laodicia.

And I turned baketo se the voicethat spaketo  
me. And when I was turned: I sawe viij. golden  
candelstycke / and in the myddel of the candelstycke /  
one lyke vnto the sone of man clothed with a lyn-  
nen garmēt douneto the ground. and gyrd abo-  
ute the pappes with a golden gyrdle. His heed /  
and his heares were whyte. as whyte wall / and  
as shynynge / his eyes were as a flame of fyre: and  
his fete lyke vnto brasse / as though they brent i  
a fornace: and his voyce as the sounde of many  
waters. And he had i his right hōde viij. starres.  
And out of his mouth went a two edged swer-  
de. And his face shone even as the sunne i his  
strengthe.

And when I sawe hym / I fell at his fete / evē  
as deed. And he layde hys ryght honde apō me /

¶ Qq iiii



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 a frayde 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 occurrences 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 purge & defende himself ageinst so many sclaunderouse lyes fayned upon him in Tindals uncheritable and unsobber 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 Archbishop 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.

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

# The Gospell of S. Mathew.

## The .i. Chapter.



**T**his is the booke of the generation /

of Iesus Christ the sonne off David Lu. iii. e  
the sonne also off Abraham. Abrahā begate Isaac Isaac begate Jacob Jacob begate Judas and his brethren Ge. xxi. a  
Ge. xxb. g.  
Ge. xxix. g.

Judas begate Phares and Saram off Thamar.

Phares begate Esrom

Esrom begate Aram

Aram begate Aminadab

Aminadab begate Naasson

Naasson begate Salmon

Salmon begate Boos of Rahab

Boos begate Obed of Ruth

Obed begate Jesse

Jesse begate Dauid the kynge

Dauid the kynge begate Solomon

of her that was the wyfe of Uri

Solomon begate Roboam

Ge. xxxv. iij. a

1. pa. ii. a

Rut. iiij. b

11. re. xij. f

1. pa. iij. b.

**The Gospell of. S. Mathew.**

Roboam begate Abia  
 Abia begate Ala  
 Ala begate Josaphat  
 Josaphat begate Joram  
 Joram begate Ohas  
 Ohas begate Joatham  
 Joatham begate Achaz  
 Achaz begate Ezechias  
 Ezechias begate Manasses  
 Manasses begate Amon  
 Amon begate Josias

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ff. pa. xxxvi; Josias begate Jechonias and his brethren  
 then about the tyme of the captiuite  
 of Babilon.

f. par. iiij. c After they were led captiue to Babilon/  
 Jechonias begate Salathiel

Salathiel begate Jorobabel  
 Jorobabel begate Abiud  
 Abiud begate Eliachim  
 Eliachim begate Azor  
 Azor begate Sadoc  
 Sadoc begate Achin  
 Achin begate Eliud  
 Eliud begate Eleasar  
 Eleasar begate Matthan  
 Matthan begate Jacob  
 Jacob begate Joseph the husbande of  
 Mary/of whome was borne that Iesus  
 which is called Christ. ¶

At the generacions from Abraham  
 to Dauid are fowtene generacions.  
 And from Dauid vnto the captiuite of



# The Gospel of. S. Mar ke. The. i. Chapter. ✠



**T**he be mat. iii. a  
gynyn Luc. iii. a  
ge off  
the  
Gos-  
pel of  
Jesu Chyrt the son  
ne of God as yt is  
writte in the pphes-  
tis. Beholde I sen- mala. iii. a  
de my messenger  
before thy face / wa-  
hych shall prepare  
thy waye before

the. The boyce of wō that cryeth in the esate. xl. a  
wilderues: prepare ye the waye of the Ioan. i. c.  
lorde / make his pathes strayght.

Ihon dyd baptise in the wyldernes /  
and preache the baptim of repentance  
ce / for the remission of synnes. And all Mat. iii. a  
the londe off Jewry / and they of Jeru-  
salem went out vnto him / and were all  
baptised of hym in the ryuer Jordan /  
knowledgyng theire synnes.

Ihon was clothed wpyth Camell's Mat. iii. c  
head ād with a gyrdle of a beestes skyn Luc. iii. c.  
about hys loynes. And he ate locustis Ioan. i. d.  
and wylde hony / and preached sayng

### The Gospellof. S. Mathew

A stronger then I cometh after me/  
whos shoe latchet I am not worthy to  
knepe doune and vnloose. I haue baptis-  
sed you with water: but he shall baptis-  
se you with the holy goost. ¶

**Mat. iij. d** And yt cam to passe in those dayes/  
**Luce. iij. d** what Iesus cam from nazareth / a cite  
of Galile / and was baptysed off Ihon  
in Jordan. And immediatly he cam out  
of the water / and sawe the heauens open  
and the holy goost descendynge vpon  
him lyke a dove. And there cam a voy-  
ce from heauen. Thou arte my dere son  
ne / by whom I am peaced.

**mat. iij. a** And immediatly the sprite draue hi  
**Lu. iij. a** into a wildernes: & he was there in the  
wildernes. xl. dayes / and was tempted of  
Satan / and was wth wyld beestes.  
And the aungels ministred vnto hym.

After that Ihon was take / Iesus ca-  
**mat. iij. b** in to Galile / preachynge the gospell of  
**Luce. iij. a** the kyngdome of God / and saynge: the  
**Joā. iij. f** tyme is full come / and the kyngdom off  
God is euē at honde: repent and beleue  
the gospell.

As he walked by the see of Galile /  
he sawe Symon and Andrew hyz bro-  
ther castynge nettis into the see / for  
**mat. iij. c.** they were fysshers And Iesus sayde vn-  
**Luce. b. a** to the: folowe me / and I wyll make you  
to be fysshers of men And they straight-  
waye forsaake their nettis / and folowed



## The gospell of .S. Luke



**W**hen as  
much  
he as  
many  
have  
taken  
in hand to compe-  
le a treatise of tho-  
se thyngis / which  
are surely knowen  
amonge vs / euen  
as they declared  
thē vnto vs / why-  
ch from the begin-

nyng sawe them with their eyes / and  
were ministers at the doynge / I deter-  
mined also as sone as I had searched  
out diligently all thyngis from the be-  
gynnyng / that then I wolde wyte vn-  
to the (goode Theophilus) that thou  
myghtest knowe the certente of tho-  
se thyngis whereof thou arte enformed.

### The .i. Chapter.



**I**n the tyme of Herode king  
of Iewry / there was a  
certayne priest named za-  
charias / of the course of  
Abie . And his wyfe was  
of the daughters of Aarō  
And her name was Elizabeth. Both  
where perfect before god / and walked



**The i. Chapter.**

In all the lawes and ordinacons of the  
lorde that no man coulde fynde sawte  
with them. And they had no childe/be-  
cause that Elizabeth was barren/ And  
booth were wele stricken in age.

It cam to passe/as he executed the  
priesstes office /before god as hys cours-  
le cam( accordinge to the custome off  
the priesstes office) hys lot was to brei-  
odouris/ And went in to the temple of leui. xvi. d  
the lorde/ad all the multitude of people  
where wpth out in their prayers whil  
the odouris were abremynge. There  
appered vnto hym the lordis angell/  
standinge on the ryght syde of the au-  
tre of odouris. And when zacharias sa-  
we him/he was abashed ad feare cam  
on hym.

**25** The angell sayde vnto hym/ feare  
not zachary / for thy prayer ys herde/  
And thy wyfe Elyzabeth shall beare  
thea sonne/and thou shalt call his na-  
me Jhon/ And thou shalt haue ioye ad  
gladnes/ ad many shall reioyce at hys  
birth. For he shalbe greate in the sight  
of god / and shall nether drynke wyne  
nor stroge drynke. And he shalbe filled  
with the holy goost euē in his mothers  
wombe/ And many of the childre of Is-  
raell shall he tourne to their lorde God  
And he shall goo before hym in the spi-  
rite and power off helyas to tourne  
m. ii. 6

The .i. Chapter.  
**The Gospel of. S. Ihon**  
 The fyrst Chapter ✠



**I**n the  
 begin  
 ninge  
 was  
 that  
 worde  
 and that worde was  
 with god/and god  
 was that worde /  
 The same was in  
 the beginninge wi  
 th god. All thynges  
 were made by y<sup>e</sup>  
 and without it was

made no thyng/that made was. In y<sup>e</sup>  
 was lyfe/And lyfe was the light of mē  
 And the lyght shyneth in darcknes/  
 and darcknes comprehended y<sup>e</sup> not.

There was a man sent fro god /whoo  
 se name was Ihon / The same cam as  
 a witness to beare witness of the light/  
 that all mē through him might beleue.  
 He was not that light/but to beare wit  
 nes of the light. That was a true light  
 whych 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.

**H**e ca into his owne/ & his receaued



### The Gospell of. S. Iohn.

hym not / vnto as many as receaued  
hym / gaue he power to be the sonnes  
of God / in that they belened on his na-  
me / whych were borne not off bloude  
nor of the will of the flesh / nor yet of  
the wyll of men / but of God.

**Math. i. a** And that worde was made flesh /  
**Luc. ij. d.** and dwelt amōge vs / and we sawe the  
glory of yt / as the glory of the only be-  
gotten sonne of the father / which wor-  
de was full of grace / and verite. ¶

¶ Iohn bore witness of hym sayn-  
ge / This is he of whome I speake / he  
that cometh after me / was before me /  
**1. ioh. ij. d** because he was yet then I. And of his  
finnes haue all we receaued / euery fa-  
uour for fauour. For the lawe was ge-  
uen by Moyses / but fauour and verite  
**1. ioh. iij. c** cam by Iesus Christ. Now we sawe god  
**1. ioh. ij. c.** at any tyme. The only begotten sonne  
which is in the fathers bosom / hath de-  
clared hym. ¶

¶ And this is the recorde of Iohn /  
When the iewes sent prestes and leui-  
tes from Ierusalem / to aske him : what  
arte thou ? And he confessed / and de-  
nyed not / and sayde playnly / I am not  
Christ / And they asked him / what the-  
arte thou ? And he sayde / I am  
not. Arte thou that prophet ? And he  
answered no. Then sayd they vnto him  
What arte thou ? That we maye gene



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

The fyrst Chapter.



**I**n my  
 fyrste  
 trea-  
 tise /  
 (Dea-  
 re fre-

de Theophylus) I  
 haue wryten of all  
 that Iesus begā to  
 do and teache vntyl  
 the daye I the whi-  
 ch he was take by  
 after that he tho-  
 rowe the holy go-

ost had geuē cōmaundmentis vnto the  
 apostles / whiche he chose to whom al-  
 so he shewed hym sylfe alpue after his  
 passion by many tokēs / averynge vnto  
 them forty dayes / and spake vnto the  
 of the kyngdom of God / and gathered  
 them to gether / and cōmaunded them  
 that they shulde not departe frō Jeru-  
 salem / but to wayte for the promys of  
 the father wherof ye haue herde of me  
 For I hon baptised with water / but ye  
 shalbe baptised with the holy goost and  
 that with in this feawe dayes.

Act. xxiij

The .i. Chapter.

When they were come together/they asked of hym sayinge/Master wilt thou at this tyme restore agayne the kyngdom of Israel: He sayde vnto the  
It is not for you to knowe the tymes or the seasons whych the father hath put in his owne power/ but ye shall receaue power of the holy goost which shall come on you. And ye shall be wytnesses vnto me in Ierusalem/ and in all Iewry/ and in Samary/ and euen vnto the worldes ende.

**B** And when he had spoken these thynges/ whyll they behelde he was taken vp/ and a cloude receaued hym vp out of their syght. And as they fastened their eyes in heaue/ as he wēt/ lo two men stode by them in whyte clothynge which also sayde: ye men of galile/ why stonde ye galyng vp into heaue: This same Iesus which is taken vp fro you in to heauen/ shall so come/ euen as ye haue seene him go into heauen. **R**

Then returned they vnto Ierusalem from mounte oliuete/ which is naye to Ierusalem / conceyninge a saboth dayes to me. And when they were come in/ they went vp into a parler / where abode both Peter and James Iohn and Andrew/ Philip and Thomas/ Bartolomew/ and Mathew / James the sonne of Alphaeus/ and Symon zelotes/ and

**B. ii.**



# The Epistle of the Apo-

le Paul/ to the Romayns.

## The fyrst Chapter. ✠

¶



**W**And the  
ser-  
uant  
te of  
Je-  
sus Christ / cal-  
led vnto the offi-  
ce of an Apostle  
put a parte to  
preache the gos-  
pel of god / whi-  
ch he promysed  
afore by his pro-

phetis in the holy scriptures that in-  
ke mentio of his sonne / the which was  
begotten of the seade of Dauid / as per-  
tanyng to the fleshe : and declared  
to be the sonne of God by power by the Joā .i. .xv.  
holy goost that sanctifieth / and also in xvj.  
that that Iesus Christ oure lord rose  
agayne from deeth / by whome we haue  
receaued grace and apostleshippe / that  
all gentiles shulde obeye to the sayth  
which is in his name / of the which no-  
umbe are ye also / which are Iesu chris-  
tes by vocation. ✠

To al yon of Rome beloued of God  
Ga. ij.



**To the Romayns.**

ad sanctes by callinge. Grace be with  
you and peace from God oure father/  
and from the lord Jesus Christ.

If yist verely I thake my god thow  
Jesus Christ for you all / be cause you-  
re fayth is published through out all  
the worlde for god is my witness / whā  
I serue in my spirit / in the gospell off  
his sonne that with out ceasinge I ma-  
ke mentio of you all wayes in my pra-  
yers: beseechinge that at one tyme or a-  
nother a prosperous tyme (by the wil-  
of god) myght fortune me to come vnto  
you For I longe to se you / that I  
myght bestowe amonge you some spiri-  
tual gifte / to strengthe you with al (that  
ys) that I myght haue consolacion to-  
gether with you / through the comen  
fayth which bothe you and I haue.

I wolde that ye shulde knowe bre-  
thren: howe that I haue often tymes  
purposed to come vnto you (but haue  
bene let hitherto) to haue some frute  
amonge you / as I haue amonge other  
of the gentyls. For I am better both to  
the grekes / and to them which are no  
grekes: vnto the learned and also vnto  
the vnlarned. Lyke wyle as moche as  
in me is: I am redy to preache the gos-  
pell to you of Rome also.

For I am not ashamed off the gos-  
pell of Christ / be cause it is the power

Unto the Hebrewes.  
He forbiddeth them that wolde ad thyn-  
keth them out of the congregation.

Merely beloued folow not that whi-  
ch is euyl/ but that whych is good. We  
that doeth well is off God/ but he that  
doeth euyl seeth not God. We meteing  
hath good reporte off all men / and off  
the trueth. yee and we ouce selues also  
beare recorde/ and ye knowe that oure  
recorde is true. I haue many thynges  
to wyte/ But I wyl not wythpen and  
ynke wyte vnto the. For I trust I shall  
shortly se the/ and we shall speake  
mouth to mouth. Deace be with  
the. The louers salute the.  
Grete louers by name.

## **E** The Bystle off Paul Unto the Hebrewes.

### The fyrst Chapter. ✠

**G**OD in tyme past diuerslye  
in any wayes / spake vnto  
the fathers by prophetis/  
But in these last dayes he  
hath spokē vnto vs by his  
sonē / whom he hath made  
heire of all thyngis / by whom also he  
made the worlde . Whych sonē beyng  
the bightnes of his glory / & very pma-  
ge of his substance / bearynge vppē all



### The. i. Chapter.

thyngis wyth his myghty worde/hath  
in hys owne person pouged oure syn-  
nes/and is sytte on the right honde of  
the maieste on hygh/ ad is moze excel-  
lent the the angels/ in as moche as he  
hath by inheritaunce obteyned an excel-  
lenter name then haue they.

**B** For vnto whych of the angels sayde **Isal. ii. 6.**  
he at eny tyme / Thou arte my sonne/ **ij. reg. viij.**  
this daye begate I the? And agayne / I  
wyl be his father/ & he shalbe my son-  
ne. And agayne when he bryngeth in  
the spyt begoten sonne in the worlde/  
he sayth. And all the angels of god shal **psal. xcvi. 6**  
woisshyppe hym. And vnto the angels/  
he sayth. We maketh hys angels spire. **psal. ciiij. 8**  
tes/ ad hys ministers flammes of fyre. **ps. xliij. 6**

**C** But vnto the sonne he sayth/ God thy  
seate shal be for ener and euer. The ce-  
pter of thy kyngdom is a ryght cepter.  
Thou hast loued ryghte welsnes ad ha-  
ted iniquitie/ Wherefore hath god/ wh-  
ych is thy God/ anoynted the with the  
oyle of gladnes aboue thy felowes.

And thou Lorde in the begynnyng **Isal. cij. 6**  
hast layde the foundation of the erth/  
And the heuens are the worles of thy  
bondes/ They shall peryssh/ but thou  
shalt endure. They all shall waxe olde  
**B** as doth a garmēt/ ad as a vesture shalt  
thou chaunge them/ & they shalbe cha-  
unged/ but thou arte the same/ and thy



# The reuelacion of S.

## Jhon the deuine.

### The fyrst. Chapter.



he re  
uelat  
cyon  
of Je  
sus  
chri  
ste/whych god ga  
ue vnto hym/for to  
shewe vnto his ser  
uauntis thigis whi  
ch muste shortly co  
me to passe. And  
he sent and shewed  
by his angell vnto

his seruauit Jhon/ which bore recorde  
of the wordes of god and of the testimony  
of Iesus Christe/and of all thynghis that  
he sawe. Happy is he that treadeth/and  
they that heare the wordes of the pro  
phesy/and kepe tho thingis which are  
writen therein. For the tyme is at hande.

Jhon to the. vii. congregacions in  
Asya. Grace be wyth you and peare/ fro  
him which is/and which was/and which  
ys to come: and from the. vii. spiritis  
which are present before his throne/and  
from Iesus Christ which is a faythful

The .i. Chapter.

witnes/and fyrst begoten of the dead/ Collos. i. e.  
and loude ouer the kyngis of the erth. i. cor. xv. c.  
Unto him that loued vs and washed vs wch. ix. d.  
fro oure synnes in his owne bloud. & i. Pet. i. d.  
and made vs kyngis and prestes vnto i. Ioan. i. d.  
god his father/ be glory/ and to minion & la. iij. c.  
for euer more amen. Beholde he com. mat. xxiii.  
meth with cloudes/and all eyes shal se Jude. i. e.  
hym/and they also which pierced him  
And all kyngedis of the erth shal way-  
le/euen so amen. I am Alpha and Ome-  
ga/the begynnyng & the endyng/ sa-  
yth the lord almyghty/ whych is/and  
C which was/and which is to come.

Ihon youre brother and copanyon  
in tribulacion / and in the kyngdom and  
patere which is in Jesu Christe/ was  
in the yle of Pathmos for the worde  
of God/and for the witnessyng of Jesu  
Christe. I was in the spirete on a son-  
daye/and herde behynde me/a gret voy-  
ce/as yt had bene of a trompe sayinge  
I am Alpha and Omega/ the fyrst and  
the laste. That thou seyste wyte yt in  
a boke/and sende yt vnto the congrega-  
cions whych are in Asia / vnto Ephe-  
sus/and vnto Smyrna/and vnto Per-  
gamos /and vnto Thiatira / and vnto  
Sardis/and vnto Whiladelphia/and  
vnto Laodicia.

And I turned baketo se the voyce  
that spake to me. And whē I was ture

The  
Coverdale Bible

Translated by  
Myles Coverdale

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 briefly 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, Nycholson of Southwark, and the title-page 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.

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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.





## The new testament.

The gospell of S. Mathew.  
The gospell of S. Marke.  
The gospell of S. Luke.  
The gospell of S. Iohn.  
The Actes of the Apostles

### The epistles of S. Paul.

The epistle vnto the Romaynes.  
The first and seconde epistle to the Corinthians  
The epistle to the Galathians.  
The epistle to the Ephesians.  
The epistle to the Philippians.  
The epistle to the Colossians.  
The first and secōde epistle to the Thessalonians  
The first and seconde epistle vnto Tymothy.  
The epistle vnto Titus.  
The epistle vnto Philemon.

The first and seconde epistle of S. Peter.  
The thre epistles of S. Iohn.  
The epistle vnto the Hebrewes.  
The epistle of S. James.  
The epistle of S. Jude.  
The Revelacion of S. Iohn.







# The Gospel of S. Mathew.



The first Chapter.



This is the booke of the  
generacion of Iesus  
Christ & sonne of Da  
uid, the sonne of Abra  
ham. Abrahā begat  
Isaac: Isaac begat  
Jacob: Jacob begat  
Judas & his brethren:

Judas begat Phares & Zará of Thamar:  
Phares begat Hefrom:  
Hefrom begat Aram:  
Aram begat Aminadab:  
Aminadab begat Naasson:  
Naasson begat Salmon:  
Salmon begat Boos of Rahab:  
Boos begat Obed of Ruth:  
Obed begat Jesse:  
Jesse begat Dauid the kynge:  
Dauid the kynge begat Salomon, of her  
that was the wyfe of Dri:  
Salomon begat Roboam:  
Roboam begat Abia:  
Abia begat Asa:  
Asa begat Josaphat:  
Josaphat begat Joram:  
Joram begat Osias:  
Osias begat Joatham:  
Joatham begat Ahas:  
Ahas begat Ezechias:  
Ezechias begat Manasses:  
Manasses begat Amon:  
Amon begat Josias:  
Josias begat Jechonias and his brethren  
about the tyme of the captiuyte of Ba  
bylon.  
And after the captiuyte of Babylon, Je  
chonias begat Salathiel:  
Salathiel begat Zorobabel:

## of S. Mathew. Ho. ij.

Zorobabel begat Abiud:  
Abiud begat Eliachim:  
Eliachim begat Azor:  
Azor begat Sadoc:  
Sadoc begat Achin:  
Achin begat Eliud:  
Eliud begat Eleasar:  
Eleasar begat Matthan:  
Matthan begat Jacob:  
Jacob begat Joseph the husbände of Ma  
ry, of who was borne that Iesus, which is  
called Christ.

All the generacions from Abrahā to Da  
uid are fountene generacions: From Dauid  
vnto the captiuyte of Babylon, are fourte  
ne generacions. From the captiuyte of Ba  
bylon vnto Christ, are also fountene genera  
cions.

The byrth of Christ was on thys wyse:  
When his mother Mary was married to Jo  
seph \* before they came together, she was  
foude with chylde by & holy goost. But Jo  
seph her husbände was a perfect man, and  
wolde not brynge her to shame, but was myn  
ded to put her awaie secretly. Neuertheles  
whyle he thus thought, beholde, the angell  
of the LORDE appered vnto him in a drea  
me, saynge: Joseph thou sonne of Dauid, fea  
renot to take vnto the Mary thy wyfe. For  
that which is cōceaued in her, is of y<sup>e</sup> holy  
goost. She shall brynge forth a sonne, and  
thou shalt call his name Iesus. For he shall  
saue his people from their synnes.

All this was done, & the thing might,  
be fulfilled, which was spoken of the LORDE  
by the piophet, saynge: Beholde, a mayde  
shall be with chylde, and shall brynge forth  
a sonne, and they shall call his name Ema  
nuel, which is by interpretacion, God w<sup>th</sup> vs.

Now whan Joseph awoke out of slepe  
he did as the angell of & LORDE bade hym,  
and toke his wyfe vnto hym, and knewe her  
not, tyll she had brought forth hir fyist boi  
ne sonne, and called his name Iesus.

### The II. Chapter.

¶ When Iesus was borne at Bethlee  
in Jury, in the tyme of Herode the  
kynge, Beholde, there came wyse  
men from the east to Ierusalem, saynge: Whe  
re is the new borne kynge of the Iues? We  
haue sene his starre in the east, and are come  
to worship him.

When Herode & kynge had herde thys,  
he was troubled, & all Ierusalem with hym,  
and he gathered all the hye prestes and  
scribes of & people, & axed of them, whe  
re Christ shulde be borne. And they sayde vn  
to



## The gospel

to hym: at Bethleem in Iury. For thus it is written by the Prophet: And thou Bethleem in the londe of Iury, art not the leest amonge the princes of Iuda. For out of y shall come vnto me the captaigne, that shall gouerne my people Israel.

Then Herod pryncely called the wyse men, and diligently enquired of them, what tyme the starre appered, and sent them to Bethleem, sayinge: Go, and searhe diligently for the chylde. And when ye haue founde hym, bringe me worde agayne, that I maye come and worshippinge hym also.

When they had heard the kynge, they departed: and lo, the starre which they sawe in the east, went before them, tyll it came, and stode ouer the place where the chylde was. When they sawe the starre, they were maruelously glad: and went into the house, and found the chylde with Mary his mother, and kneeled downe and worshipped hym, & opened ther treasures, and offred vnto hym gyffes: gold, franskynsence and myrr. And after they were warned of God in a dreame, that they shuld not go ageine to Herod, they returned into their awne countre another waye.

When they were departed: beholde, the angell of the LORDE appered to Ioseph in a dreame, sayinge: arise, and take the chylde and his mother, and flye into Egypte, and abyde there tyll I brynge the worde. For Herod wyl seke the chylde to destroye hym. The he arose, and toke the chylde and his mother by night, and departed into Egypte, and was there vnto y deeth of Herod, that the thinge might be fulfilled which was spoke of the LORDE, by the prophet, which sayeth: out of Egypte haue I called my sonne.

Then Herod perceauynge y he was deceaued of the wyse men, was excedynge wroth, and sent forth, and slue all the chyl-dren that were in Bethleem, and in all the coastes there of, as many as were two yere olde and vnder, accordynge to the tyme which he had diligently searched out of the wyse men.

Then was y fulfilled which was spoken by y Prophet Jeremy sayinge: On y hilles was a voyce herde, greate mournynge, we-pynge, & lamentacion: Rachel wepyng for her chyl-dren, and wolde not be comforted, because they were not.

When Herode was deed: beholde, an angell of the LORDE appered in a dreame to Ioseph in Egypte, sayinge: arise and take the chylde and his mother, & go into y londe

## of S. Mathew.

of Israel. For they are deed, which soughte the chylde's life. And he arose vp, and toke y chylde and his mother, & came into the londe of Israel. But whē he herde that Archelans did raygne in Iury, in y rowme of his father Herode, he was asfayde to go thither. Notwithstandinge after he was warned of God in a dreame, he turned asyde into the parties of Galile, and went and dwelt in a cite called Nazareth, to fulfill y which was spoken by the prophetes: he shalbe called a Nazarite.

### The III. Chapter.

**I**n those dayes Ihon the Baptyst came and preached in the wildernes of Iury, sayinge: Amēde youre selues, the kyngdome of heuen is at honde. This is he, of whom it is spoke by y Prophet Esay, which sayeth: The voyce of a cryer in y wyl-dernes, prepare the LORDES waye, and make his pathes straight.

This Ihon had his garment of camels heer, and a lether girdell aboute his loynes. Hys meate was locustes and wylde hony. Then went out to hym Jerusalem, and all Iury, and all the region rounde aboute Jordan, and were baptised of him in Jordan, confessynge their synnes.

Now when he sawe many of the pharises and of y Saduces come to hys baptim, he sayde vnto them: ye generacio of vipers, who hath certified you, that yeshu escape y vengeance to come? Bewarre, brynge forth due frutes of penance. Thinke not now, to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stonys to raise vp chyl-dren vnto Abraham. Euen now is the areput vnto y rote of the trees: therfore euery tre which bringeth not forth good frute, shalbe hewē downe, and cast into the fyre.

I baptise you with water to repentance: but he that cometh after me, is myghtier the I, whose shues I am not worthy to beare. He shall baptise you with y holy goost & wylde fyre: which hath also his fan in his hand, and wyl pouрге his floore, and gadie the wheete into his garner, & wyl burne y chaffe with vnquencheable fyre.

Then came Iesus from Galile to Jordan, vnto Ihon, to be baptised of hym. But Iho forbade hym, sayinge: I haue nede to be baptised of the: and comiest thou to me? Iesus answered & sayd vnto hym: Let it be so now. For thus it becommeth vs to fulfill all righteousnes. Then he suffred hym. And Iesus as sone as he was baptised, came straight



# The Gospell The Gospell of S. Marke.



The first Chapter.



This is the begynnynge of the gospell of Jesus Christ the sonne of God, as it is wyttē in the prophetes. Beholde, I sende my messānger before thy face, which

shal prepare thy way before the. The voyce of a cryer is in the wyldernes: Prepare the waye of the LORDE, make his pathes straight.

Jhon was in the wyldernes, and baptyse, and preached the baptyeme of amendement, for the remission of synnes. And there wente out vnto him the whole londe of Jewry, and they of Jerusalem, and were all baptyse of him in Jordan, and knowleged their synnes.

Jhon was clothed with Camels heer, and with a letheron gerdell aboute his loynes, and ate locustes and wylde hony, and preached, and sayde: There commeth one after me, which is stronger then I: before whom I am not worthy to stoupe downe, and to lowse vp & lacher of his shue. I baptyse you with water, but he shal baptyse you with the holy goost.

And it happened at the same tyme, that Jesus came out of Galile from Nazareth, and was baptyse of Jhon in Jordan. And as soone as he was come out of the water, he sawe that the heauens opened, and the troost as a done cōmyng downe vpon him. And there came a voyce from heauē: Thou art my deare sonne, in whom I delyte.

And immediatly the spiret driue him in to the wyldernes: and he was in the wyldernes fourtye dayes, and was tempted of Sa

## of S. Marke. Fo. xvi.

than, and was with the wylde beestes. And the angels mynistred vnto him.

But after that Jhon was taken, Jesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the tyme is fulfylled, and the kyngdome of God is at hande: Amende youre selues, and beleue the gospell.

So as he walked by the see of Galile, he sawe Symon and Andrew his brother, casting their nettes in the see, for they were fyshers. And Jesus sayde vnto the: Solowe me, and I wil make you fyshers of mē. And immediatly they left their nettes, and followed him.

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

And they wente in to Capernaum, and immediatly vpon the Sabbathes, he entred in to the synagoge, and taught. And they were astonnyed at his doctryne: for he taught them as one hauynge power, and not as the Scribes.

And in their synagoge there was a man possessed with a foule spiret, which cried and sayde: Oh what haue we to do with the, thou Jesus of Nazareth. Art thou come to destroye us? I knowe that thou art euen & holy one of God. And Jesus reprovde him, and sayde: holde thy tonge, and departe out of him. And the foule spiret tare him, and cried with a loude voyce, and departed out of him. And they were all astonnyed, in so moch that they ayed one another amonge the selues, & sayde: What is this? What new lernynge is this? For he cōmandeth the foule spiretes with power, and they are obedient vnto him. And immediatly the fame of him was noysed rounde aboute in the coastes and borders of Galile.

And forth with they wente out of the synagoge, and came in to the house of Symon and Andrew, w James and Jhon. And Symons mother in law laye, & had the feuers, and anone they tolde him of her. And he came to her, and set her vp, and toke her by & hande, and the feuer left her immediatly. And she mynistred vnto them.

At euen whan the Sonne was gone downe, they brought vnto him alle that were sick and possessed, and the whole cite was gathered together at the doore, and



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

And in the mornyng before daye, he arose, and wente out. And Iesus departed in to a deserte place, and prayed there. Peter also and they that were with him, folowed after him. And whan they had founde him, they sayde vnto him: Every man seeketh the. And he sayde vnto them: Let us go in to the next townes, that I maye preach there also, for therto am I come. And he preached in their synagoges, in all Galile, and drove out the deuyls.

And there came vnto him a leper, which besought him, and kneeled before him, and sayde vnto him: If thou wilt, thou canst make me cleane. And it pitied Iesus, and he stretched forth his honde, and touched him, and sayde: I wyll, be thou cleane. And whā he had so spoken, immediatly the leprosy departed fro him, and he was clenfed. And Iesus forbade him strately, and forth with sent him awaye, and sayde vnto him: Take hede, that thou saye nothinge to eny man, but go thy waye, and shew thy self vnto the priest, and offre for thy clensynge what Moyses commaunded, for a wytnesse vnto them. But he whan he was departed, beganne to speake much of it, and made the dede knowne: in so much that Iesus coude no more go into the cite openly, but was without in deserte places, and they came vnto him fro all quarters.

The II. Chapter.

**A**fter certayne dayes he wente agayne vnto Capernaum, and it was noysed that he was in y<sup>e</sup> house. And immediatly there was gathered a greate multitude, in so much that they had no rowme, no not without before the dore. And he spake the worde vnto the. And there came vnto him certayne, which brought one sicke of the palsy borne of foure. And when they coude not come nye him for y<sup>e</sup> people, they vncovered y<sup>e</sup> rofe of y<sup>e</sup> house where he was. And when they had made a hole, they let downe the bed (by coardes) wherin the sicke of y<sup>e</sup> palsy laye. But when Iesus sawe their faith, he sayde vnto the sicke of the palsy: My sonne, thy synnes are forgiven the.

Nevertheless there were certayne scribes which sat there, and thought in their hertes: How speaketh this man such blasphemy? Who can forgene synnes, but onely God? And immediatly Iesus knew in his spiete, that they thought so in the selues, and saide

vnto them: Why thynke ye such thinges in youre hertes? Whether is easier to saye to the sicke of the palsy: Thy synnes are forgiven the, or to saye: arise, take vp thy bed, and walke. But that ye maye knowe, that y<sup>e</sup> sonne of man hath power to forgene synnes vpon earth, he sayde vnto the sicke of y<sup>e</sup> palsy: I saye vnto the, arise, take vp thy bed, and go home. And immediatly he arose, took his bed, and wente forth before them all: in so much that they were all astonied, and praised God, and sayde: We neuer sawe such.

And he wente forth agayne vnto the see, and all the people came vnto him, and he taught them. And as Iesus passed by, he sawe Levi the sonne of Alphens syttinge at the receate of custome, and sayde vnto him: Followe me. And he arose, and folowed him. And it came to passe as he sat at the table in his house, there sat many publicans and synners at the table with Iesus and his disciples: For there were many y<sup>e</sup> folowed him. And whan the scribes and pharises sawe that he ate with publicans and synners, they sayde vnto his disciples: Why doth he eat and dryncke with y<sup>e</sup> publicans and synners? Whan Iesus herdethat, he sayde vnto the: The whole nede not y<sup>e</sup> phisician, but they that are sycke. I am not come to call the righteous, but the synners to repentaunce.

And the disciples of Ihon and of y<sup>e</sup> pharises fasted. And there came certayne, which sayde vnto him: Why fast the disciples of Ihon, and of y<sup>e</sup> pharises, and thy disciples fast not? And Iesus sayde vnto them: How can the weddinge childien fast, whyle the brydegrome is with them? So longe as y<sup>e</sup> brydegrome is with them, they can not fast. But the tyme wyl come, that the brydegrome shalbe taken from them, and then shal they fast.

No man soweth a pece of new cloth vnto an olde garment, for els he taketh awaye the new pece from the olde, and so is the reit worse. And no man putteh new wyne into olde vessels, els the new wyne breaketh the vessels, and the wyne is spyle, and y<sup>e</sup> vessels perishe: but new wyne must be put in to new vessels.

And it chaunced that vpon y<sup>e</sup> Sabbath he wente thorow the come feldes, and his disciples begane to make a waye thorow, and to plucke the eares of y<sup>e</sup> come. And the pharises sayde vnto him: Beholde, what thy disciples do, which is not lawfull vpon the Sabbath. And he sayde vnto the: Have ye never



## The gospell

- Chap. XII.** The leuen of the pharises. Christ conforteth his disciples agaynst persecucion warneth them to beware of curvousefneffe, by the symilitude of a certayne rich man: he wyll not haue them to hange vpo earthly thinges, but to watch and to be ready agaynst his commynge.
- Chap. XIII.** Of the Galileans whom Pilate slew and of those that dyed in Syloe. The symilitude of the fyge tree. Christ healeth the sicke woman. The parable of the mustarde seed and leuen. Jew entrein to the Fyngdome. Christ reproueth Herode and Jerusalem.
- Chap. XIII.** Jesus eateth with the pharisee, healeth the dropsye vpon 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.
- Chap. XV.** The louynge mercy of God openly set forth in the parable of the hundred shepe, and of the sonne that was lost.
- Chap. XVI.** The parable of the wicked Mammon. Not one tittle of Gods worde shal perish. Of the rich man, and of poore Lazarus.
- Chap. XVII.** Christ teacheth his disciples to avoyde occasions of euell, one to forgeue another, stedfastly to trust in God, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.
- Chap. XVIII.** He teacheth to be seruēt in prayer continually. Of the pharisee and the pudican. The Fyngdome of God belongeth vnto childre. Christ answereth the ruler, and promisethe reward vnto all soch as suffre losse for his sake and folowe him. The blynde mā is restored to his sight.
- Chap. XIX.** Of Zacheus, and the ten seruantes to who the ten talētes were deliuered. Christ rydeth to Jerusalem, and wepeth ouer it.
- Chap. XX.** They are Christ one questyon, and be areth them another. The parable of the vnyarde. Of tribute to be geue vnto the Emperoure, & how Christ stoppeth the mouthes of the Saducees.
- Chap. XXI.** Christ commendeth the poore wydow, telleth of the destruccion of Jerusalem, of false teachers, of the tokē and troubles for to come, of the ende of the worlde, and of his owne commynge.
- Chap. XXII.** Christ is betrayed, they eate the easter lambe. The institution of the sacramēt. They stryue who shalbe greates, he repro-ueth them: He prayeth thre tymes vpon the mount. They take him and bringe him to the hye prestes house: Peter denyeth him thryse, and they bringe him before the councell.
- Chap. XXIII.** Jesus is brought before Pilate and Herode. The wemen make lamentacion for him. He prayeth for his enemies, forgeueth the synner vpon his right hande, dyeth on the crosse, and is buried.
- Chap. XXIII.** The wemen come to the graue, Christ appeareth vnto the two disciples that go toward Emaus, stondeth in the myddest of all his disciples, openeth their vnderstandinge in the scriptures, geueth them a charge, and ascendeth vp into heauen.

of S. Luke. No. xxv.

## The gospell of S. Luke.



## The prologe of S. Luke.



**OR** so moch as many haue taken in hande, to set forth y wordes of the actes that are come to passe amonge vs, like as they deliuered the vnto vs, which from the begynnynge sawe them their selues, 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 vnto the (good Theophilus) that thou mightest knowe the certēte of y wordes, wherof thou art informed.

### The first Chapter.



**I**n the tyme of Herode Kyng of Ierury, there was a prest named Zachary of the \* course of Abia: and his wife of the doughters of Aaron, & hir name Elizabeth. They were both righteous before God, and walked in all the commaundementes and statutes of the LORDE vnreprouably. And they had no childe, for Elizabeth was baren, and they were both well stricken in age.

And it came to passe as he executed the prestes office before God whan his course came (acordinge to the custome of the presthode) it fell to his lot to burne incense. And he wente in to 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

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## The gospel

DE appeared vnto him, and stode on the right syde of the altare of incense. And whan Zachary sawe him, he was abashed, & there came a feare vpon him.

But the angell sayde vnto him: Feare not Zachary, for thy prayer is herde. And thy wife Elizabeth shal beare the a sonne, whose name thou shalt call Jhon, & thou shalt haue ioye and gladnesse: and many shal reioyce at his byrth, for he shal be greates before the LORDE. Wyne and stronge drynke shal he not drynke. And he shalbe fylled w<sup>th</sup> the holy goost, euen in his mothers wombe. And many of the children of Israel shal be sarne vnto the LORDE their God. And he shal go before him in the spiete and power of Elias, to turne the hertes of thy fathers vnto the children, and the vnfaithfull vnto the wysdome of the righteous, to make the people ready for the LORDE.

And Zachary sayde vnto the Angel: Wherby shal I knowe this? For I am olde, and my wife well stricken in age. The angell answered, and sayde vnto him: I am Gabriell that stonde before God, and am sent to speake vnto the, and to shewe the these gladtydings. And beholde, thou shalt be domme, and not able to speake, vntyll the daye that this come to passe, because thou hast not beleued my wordes, which shalbe fulfilled in their season.

And the people wayted for Zachary, and marueyled, that he taried so longe in the temple. And whā he wete out, he coude not speake vnto them. And they perceaued, that he had sene a vision in the temple. And he beckened vnto them, and remayned speechlesse.

And it fortuneth whā the tyme of his office was out, he wente home in to his house. And after those dayes Elizabeth his wife conceived, and byd hir self fyue monethes, & sayde: Thus hath thy LORDE done vnto me in thy dayes, wherin he hath lofed vpsome, to take awaye from me my rebuke amonge men.

And in the sixte moneth was the angell Gabriel sent from God in to a cite of Galilee, called Nazareth, vnto a virgin that was spoused vnto a man, whose name was Joseph, of the house of David, and the virgins name was Mary. And the angell came in vnto her, and sayde: Hail thou full of grace, the LORDE is with the: blessed art thou amonge women.

Whā she sawe him, she was abashed at his sayenge, and thought: What maner of salutation is this? And the angell sayde vnto her: Feare not Mary, for thou hast founde

## of S. Luke.

grace with God. Beholde, thou shalt conceive in thy wombe, & beare a sonne: & shalt call his name Jesus: he shalbe greates, & shalbe called thy sonne of the Highest. And the LORDE God shal geue him thy seate of David his father, & he shal be kinge ouer thy house of Jacob for euer: & there shalbe no ende of his kyngdome. Then sayde Mary vnto the angell: How shal this be, seinge I knowe not a man? The angell answered, & sayde vnto her: The holy goost shal come vpon the, & the power of the Highest shal ouersadowe the. Therefore that holy also which shalbe borne (of the) shalbe called the sonne of God. And beholde, thy cosen Elizabeth she also hath conceived a sonne in hir olde age, & this is the sixt moneth of her, which is reported to be barren: for God is not thinge vnpossible. And Mary sayde: Beholde, here am I the handmaide of the LORDE: be it vnto me, as thou hast sayde. And the angell departed fro her.

And Mary arose in those dayes, and wente in to the mountaynes with haist, into a cite of Jewry, and came in to thy house of Zachary, and saluted Elizabeth. And it fortuneth as Elizabeth herde the salutation of Mary, the babe sprang in hir wombe. And Elizabeth was fylled with the holy goost, & cried loude, and sayde: Blessed art thou amonge women, and blessed is the frute of thy wombe. And how happeneth this to me, that thy mother of my LORDE cometh vnto me? Beholde, whan I herde the voyce of thy salutation, the babe sprang in my wombe w<sup>th</sup> ioye. And blessed art thou that hast beleued, for thy thinges shalbe perfourmed, which were tolde thy frō thy LORDE. And Mary sayde:

My soule magnifieth the LORDE. And my spiete reioyseth in God my Sauour. For he hath lofed vps the lowe degre of his hande mayde. Beholde, frō hence forth shal all generacions call me blessed.

For he that is Mightie, hath done greates thinges vnto me, and holy is his name.

And his mercy endureth thorow out all generacions, vpon them that feare him.

He sheweth strength with his arme, and scatreteth them that are proude in the ymagination of their hert.

He putteth downe the mightie from the seate, and exalteth them of lowe degre.

He fylleth the hongrie with good thinges, and letteth the riche go empye.

He remembreth mercy, and helpeth vp his seruaunt Israel.

Euen as he promysed vnto oure fathers, Abraham and to his sede for euer.



# The gospell of S. Iohn.



The first Chapter.



**I**n the begynnynge was the worde, and the worde was with God, and God was yf worde. The same was in the begynnynge w God. All thinges were made by the same, and without the same was made nothinge, that was made. In him was the life, and the life was the light of men: and the light shyneth in the darknesse, and the darknesse comprehended it not.

There was sent from God a man, whose name was Iohn. The same came for a witnesse, to beare wytnesse of yf light, that thowrow him they all might beleue. He was not that light, but that he might beare witnesse of yf light. That was the true light, which lighteth all men, that come in to this worlde. He was in the worlde, and the worlde was made by him, and yf worlde knewe him not. He came in to his awne, and his awne receaued him not. But as many as receaued him, to them gaue he power to be the children of God: even soch 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 God.

And the worde became flesh, and dwelt amonge vs: and we saue his glory, a glory as of the onely begotte sonne of the father, full of grace and trueth.

Iohn bare wytnesse of him, cryed, and sayde: It was this, of whom I spake: After me shal he come, that was before me, for he was ouer me: and of his fulnesse haue all we receaued grace for grace. For the lawe was geuen by Moyses, grace and trueth ca-

## of S. Iohn.

me by Iesus Chust. No man hath sene God at any tyme. The onely begotte sonne which is in the bosome of the father, he hath declared the same vnto vs.

And this is the recorde of Iohn, when the Jewes sent prestes and Leuites fro Jerusalem, to axe him: Who art thou? And he confessed and denyed not. And he confessed, and sayde: I am not Chust. And they axed him: What the? Art thou Elias? He sayde: I am not. Art thou the prophet? And he answered: No. Then sayde they vnto him: What art thou the, yf we maye geue answere vnto the that sent vs? What sayest thou of yf self? He sayde: I am yf voyce of a cryer in the wyldernesse. Make straight yf waye of the LORDE. As yf prophet Esay sayde:

And they that were sent, were of yf pharises. And they axed him, and sayde vnto him: Why baptystest thou then, yf thou be not Chust, ner Elias, ner a prophet? Iohn answered them, and sayde: I baptise with water, but there is one come in amonge you, whom ye knowe not. It is he that cometh after me, which was before me: whose shue lachet I am not worthy to vnloose. This was done at Bethabara beyonde Jordane, where Iohn dyd baptise.

The nexte daye after, Iohn sawe Iesus commynge vnto him, and sayde: Beholde the labe of God, which taketh awaye the synne of the worlde. This is he, of whom I sayde vnto you: After me cometh a man, which was before me. For he was ouer me, and I knewe him not: but that he shulde be declared in Israel, therfore am I come to baptise with water.

And Iohn bare recorde, and sayde: I sawe the spiete descende from heaven like vnto a doue, and abode vpon him, and I knewe him not. But he that sent me to baptise with water, yf same sayde vnto me: Vpon whom thou shalt se the spiete descende and tary styll on him, the same is he, that baptiseth with the holy goost. And I sawe it, and bare recorde, that this is the sonne of God.

The nexte daye after, Iohn stode agayne, and two of his disciples. And when he sawe Iesus walkynge, he sayde: Beholde the labe of God. And two of his disciples heard him speake, and folowed Iesus. And Iesus turned him aboute, and sawe them folowynge, and sayde vnto the: What seke ye? They sayde vnto him: Rabbi, (which is to saye by interpretation, Master.) Where art thou at lodgynge? He sayde vnto them: Come and se it. They came and sawe it, and abode with



## The gospell

him the same daye. It was aboute the tenth houre.

One of the two, which herde Ihon speake, and folowed Iesus, was Andrew the brother of Symon Peter: the same founde first his brother Symon, and sayde vnto him: We haue founde Messias (which is by interpretation, & Anoynted) and brought him to Iesus. Whan Iesus behelde him, he sayde: Thou art Symon the sonne of Jonas, & thou shalt be called Cephas, which is by interpretation, a stone.

The nexte daye after, wolde Iesus go agayne into Galile, and founde philippe, and sayde vnto him: Followe me. philippe was of Bethsaida, the cite of Andrew and Peter. philippe founde Nathanael, and sayde vnto him: We haue founde him, of whos Moyses in the lawe, and & prophetes haue wyrtten, euen Iesus the sonne of Joseph of Nazareth. And Nathanael sayde vnto him:

What good can come out of Nazareth? philippe sayde vnto him: Come, and se.

Iesus sawe Nathanael comynge to him, and sayde of him: Beholde, a righte Israelite, in whom is no gyle. Nathanael sayde vnto him: From whence knowest thou me? Iesus answered, and sayde vnto him: Before & philippe called the, whan thou wast vnder the fygge tre, I sawe the. Nathanael answered, and sayde vnto hi: Rabbi, thou art & sonne of God, thou art & kynge of Israel. Iesus answered, & sayde vnto him: Because I sayde vnto the, that I sawe the vnder the fygge tre, thou beleuest: thou shalt se yet greater thinges the these. And he sayde vnto him: Verely verely I saye vnto you: fro this tyme forth shal ye se the heauen open, and the angels of God goinge vp & downe ouer the sonne of man.

### The II. Chapter.

**A**nd vpon the thirde daye there was a marriage at Cana in Galile, and the mother of Iesus was there. Iesus also and his disciples was called vnto & marriage. And whan the wyne fayled, the mother of Iesus saide vnto him: They haue no wyne. Iesus sayde vnto her: Woman, what haue I to do w the. Myne houre is not yet come. His mother sayde vnto & mynisters: Whatsoeuer he sayeth vnto you, do it. There were set there sixe water pottes of stone, after & manner of the purifieng of & Jewes, every one cōteyninge two or thre measures.

Iesus sayde vnto the: Fyll the water pottes with water. And they fylled the vnto & brymme. And he sayde vnto the: Drawe out

## of S. Ihon. Ho. xli.

now, & brynge vnto the Master of the feast. And they bare it. Whā the master of & feast had taisted & wyne which had bene water, and knewe not whence it came (but the mynisters that drew & water, knewe it) the Master of the feast called the brydegrome, and sayde vnto him: Everyman as the first geueth the good wyne: & whan they are drunken, the that which is worse. But thou hast kepte backe the good wyne vntill now.

This is the first token that Iesus dyd at Cana in Galile, and shewed his glory, and his disciples beleued on him. Afterwarde wente he downe to Capernaum, he, his mother, his brethre, and his disciples, and taried not longe there.

And the Jewes Easter was at hande. And Iesus wete vp to Jerusalem, and founde syttinge in the temple, those that solde oxen, shepe, and doves, and chaungers of money. And he made a scourge of small cordes, and drove them all out of the temple with the shepe and oxen, and poured out the chaungers money, and overthrew the tables, and sayde vnto them that solde the doves: Hauethese thinges hēce, and make not my fathers house an house of marchaundys. His disciples remembred it, that is wyrtten: The zeale of thine house hath euen eaten me.

Then answered the Jewes, and sayde vnto him: What token shewest thou vnto vs, chat thou mayest do these thinges? Iesus answered & sayde vnto the: Breake downe this temple, and in thre dayes wil I set it vp agayne. Then sayde the Jewes: Sixe and fourtye yere was this temple abyldinge, and wilt thou set it vp in thre dayes? But he spake of & temple of his body. Now whā he was rysen agayne from the deed, his disciples remembred that he thus sayde, and they beleued the scripture, and the wordes which Iesus spake.

Whā he was at Jerusalem at Easter in & feast, many beleued on his name, whan they sawe & tokes & he dyd. But Iesus comytted not himself vnto the, for he knewe the all, & neded not & eny mā shulde testifie of man, & for he knewe well what was in man.

### The III. Chapter.

**T**here was a man of the pharises, named Nicodemus a ruler amonge the Jewes. The same came vnto Iesus by night, & sayde vnto hi: Master, we knowe & thou art come a teacher fro God: for no mā can do these tokes & thou doest, excepte God be with him. Iesus answered, and sayde vnto him: Verely verely I saye vnto the:



## The Actes

Listra they wolde do sacrifice to Barnabas and Paul, which refuse it, and exorte the people to worshiþe the true God Paul is stoned, after that cometh he to Derba, lystra, Iconium and to Antioche.

Chap. XV. Variance aboute circumcision, The Apostles pacifie the matter at Jerusalem. Paul and Barnabas preach at Antioche.

Chap. XVI. Timothy is circumcised, Paul preacheth at Philippes, and there is he put in prison.

Chap. XVII. Paul cometh to Thessalonica, where the Iwes set the cite on a roote Paul escapeth, and cometh to Athens, where he preacheth the true and vnfowne God.

Chap. XVIII. Paul preacheth at Corinthum, continuing there a yere and a half, goeth agayne in to Syria, cometh to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.

Chap. XIX. Of the men whom Paul baptised at Ephesus, and what miracles were done by him. Demetrius moueth sedicion in the cite.

Chap. XX. Paul goeth in to Macedonia and in to Grece. At Troas he rayseth vp a deed body. At Ephesus he calleth the elders of the congregation together, committeth the keepinge of Gods flocke vnto them, warneth the for false teachers, maketh his prayer with them, and departeth to shippe.

Chap. XXI. Pauls iourneye by shippe. Of Philippi the Euangelist, and Agabus the Prophet, which warneth Paul not to go to Jerusalem. He remaineth stedfast in his purpose, and is taken in the temple.

Chap. XXII. Paul answereth the Jewes, is scourged, and layed in prison agayne.

Chap. XXIII. Paul cometh before the counsell. Debate ariseth amonge the people, the captayne deliuereth him, God conforteth him.

Chap. XXIV. Paul is accused before Felix, he answereth for himself.

Chap. XXV. The Jewes accuse Paul before Festus, he appealeth vnto the Emperoure, and is sent vnto Rome.

Chap. XXVI. Kyng Agrippa heareth Paul, which telleth him his callinge from the begynnyng.

Chap. XXVII. Pauls shippinge toward Rome, Julius the captayne intreateth Paul curiously, at the last they suffre shipwrake.

Chap. XXVIII. The wyper hurteth not Pauls hande, he healeth Publius farther, and preacheth Christ at Rome.

## of The Apostles. The Actes of the Apostles.



The first Chapter.



**T**HE first treatise (beare Theophilus) haue I made of all that Iesus begam to do and to teache, vntill y daye that he was taken vp, after that he (thorow the holy goost) had geuen commaundementes to the Apostles, whom he had chosen: to who also he shewed himselfe alyue after his passion, by many tokes, and appeared vnto them fourtye dayes longe, and spake vnto them of the kyngdome of God.

And whan he had gathered them together, he commaunded them that they shulde not departe from Jerusalem, but to waite for the promyse of the father, wherof (sayde he) ye haue herde of me: For Iohn baptysed with water, but ye shalbe baptyzed w y holy goost, z that within this few dayes.

Now whan they were come together, they axed him, and sayde: LORDE, shalt thou at this tyme set vp the kyngdome of Israel agayne? But he sayde vnto them: It belongeth not vnto you to knowe the tymes or seasons, which the father hath kepte in his awne power, but ye shal receaue the power of y holy goost, which shal come vpon you, and ye shalbe my witnesses at Jerusalem, and in all Jewrye and Samaria, and vnto the ende of the earth.

And whan he had spoken these thinges, whyle they behelde, he was taken vp, and a cloude receaued him from their sight. And whyle they looked after him, as he wente in to heauen, behelde, there stode by them two men in whyte garmentes, which also sayde:



men of Galile, Why stonde ye gasynge  
vp in to heauen? This Iesus which is take  
vp from you in to heauen \* shal come euen  
so as ye haue sene him go in to heauen.

Then turned they agayne from y mount  
that is called Oliuete, which is nye to Jeru-  
salem, and hath a Sabbath dayes iourney.  
And whan they came in, they wente vp in  
to a parler, where abode Peter and James,  
Ihon and Andrew, Philippe and Tho-  
mas, Bartilmew and Mathew, James the  
sonne of Alpheus, and Simon Zelotes, and  
Judas the sonne of James. These all conty-  
nued with one acorde in prayer and suppli-  
cation, with the women and Mary the mo-  
ther of Iesu and with his brethien.

And in those dayes Peter stode vp in the  
myddes amonge the disciples, and sayde:  
(The company of the names together, was  
about an hundred and twentye.) Ye men  
and brethien, this scripture must nedes be  
fulfylled, which y holy goost by the mouth  
of Dauid spake before of Judas, which was  
a gyde of the that toke Iesus: \* for he was  
nombred with vs, and had opteyned the fe-  
laspippe of this mynistracion. This same  
trulye possessed the \* felde for the rewarde  
of vnrightheousnes, and hanged himself, and  
bust aunder in the myddes, and all his  
bowels gushied out. And it is knowne vnto  
all the that dwell at Jerusalem, in so much  
that the same felde is called in their mother  
tonge Acheldema, that is to saye, the bloude  
felde.

For it is wyrtten in the boke of psalmes:  
his habitacion be voyde, and nomian be  
dwellinge therin. And: \* his bishoprike  
another take. Wherfore amonge these men  
which haue bene gathered together with  
vs (all thetyme that the LORDE Iesus wā  
te out and in amonge vs, begynnynge from  
the baptyne of Ihon, vntyll y daye that  
he was take vp from vs) must one be a wyt-  
nesse with vs of his resurreccion.

And they appoynted two (Ioseph called  
Barsabas, whose synname was Justus, and  
Mathias.) makinge their prayer and sayen-  
ge: Thou LORDE, which knowest the her-  
tes of all men, shewe whether of these two  
thou hast chosen, that the one maye take the  
rowme of this mynistracion and Apostel-  
shippe, from the which Judas by transgres-  
sion fell, that he might go awaye in to his  
awne place. And they gaue forth the lottes  
ouer them, and the lot fell vpon Mathias.  
And he was counted with the eleuen Apostles.

The II. Chapter.

**A**nd whan the \* Whit sondaye was  
fulfylled, they were all with one acor-  
de together in one place. And sodenly  
there came a sounde from heauen, as it had  
bene the comynge of a mightie wynde, and  
it fylled the whole house where they sat.  
And there appeared vnto them clouen tun-  
ges, like as they had bene of fyre. And he sat  
vpon ech one of them, and they were all fyl-  
led with the holy goost. \* And they began-  
ne to preach with other tunges, euen as the  
spirete gaue them veteraunce.

There were dwellinge at Jerusalem  
Jewes, men that feared God, out of euery  
nacion that is vnder heauen. Now whan  
this voyce came to passe, the multitude  
came together, and were astōnyed: For eu-  
ery one herde, that they spake with his aw-  
ne tunge. They wondred all and maruey-  
led, and sayde amonge them selues: Behol-  
de, are not all these which speake, of Galile?  
How heare we the every one his awne tun-  
ge, wherein we were borne? Parthians and  
Medes, and Elamites, and we that dwell  
in Mesopotamia, and in Jewry and Capa-  
docia, Pontus, and Asia, Phrigia and Pam-  
philia, Egypte, and in the partes of Lybia  
by Cyren, and straungers of Rome, Jewes  
and \* proselytes, Cretes and Arabians:  
we heare them speake with onre awne tun-  
ges the greate workes of God.

They were all amazed, 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 vp  
with the eleuen, and lift vp his voyce, and  
sayde vnto them:

Ye men of Jewry, and all ye that dwell  
at Jerusalem, be this knowne vnto you, and  
let my wordes entre in at youre eares. For  
these are not dronken, as ye suppose, for it is  
yet but the thirde houre of y daye: but this  
is it, that was spokē before by the prophet  
Joel: And it shal come to passe in the last  
dayes, sayeth God, I will poure out of my  
spirete vpon all flesh, and youre sonnes and  
youre doughters shal prophceye, and youre  
yonge men shal se visions \* and youre olde  
men shall dreame dreames, and on my ser-  
uauntes and on my handmaydens wyll I  
poure out of my spirete in those dayes, & they  
shal prophceye.

And I wil shewe wonders in heauen abo-  
ue, and tokens on the earth beneth, bloude  
and fyre, and the vapoure of smoke. The  
Sonne shalbe turned in to darknesse, and



# The Epistle The Epistle of the Apostle S. Paul to the Romaynes.



The first. Chapter.



**P**ALL the seruante of Iesus Christ, called to be an Apostle, \* put aparte to preach the Gospell of God (which \* he promysed afore by his prophetes in y<sup>e</sup> holy scriptures) off his sonne, which was begottē \* of y<sup>e</sup> sede of Dauid after the flesh: and mightely declared to be the sonne of God after the spirete which sanctifieth, sence the tyme that he rose agayne from the deed, namely, Iesus Christ oure LORDE, by whom we haue \* receaued grace and Apostelshippe amonge all heythen, to set vp the obedience of faith vnder his name, of whom ye are a parte also, which are called of Iesus Christ.

To all you that be at Rome, beloued of God, and sayntes by callinge \* Grace be to you and peace fro God oure father, and the LORDE Iesus Christ.

First, I thanke my God thorow Iesus Christ for you all, that youre faith is spoken of thorow out all the worlde. For God is my witnesse: (\* whom I serue in my spirete in the Gospell of his sonne) that without ceassynge I make mencion of you \* beseking all wayes in my prayers, that I mighte once haue a prosperous iourney (\* by the will off God) to come vnto you. For I longe to se you, that I mighte bestowe vpon you some spirituall gifte to strenghten you (that is) that I mighte be comforted with you, thorow y<sup>e</sup> faith & myne, which we haue together.

But I wolde ye shulde knowe (brethren) how that I haue often tymes purposed to come vnto you (but haue bene \* let hither

to the Romaynes.

to) that I mighte do some good amonge you, like as amonge other Gentyles. I am better both to the Grekes, and to the vngrekes, to the wyse and to the vniwyse. Wherefore (as moch as i me is) I am ready to preach the Gospell vnto you at Rome also.

For I am not ashamed of the Gospell of Christ: for it is the \* power of God, which sheweth all that belene thereon, the Jewe firste also the Greke: for in it y<sup>e</sup> righteousnes that is of value before God, is opened, which cometh out of faith i to faith. As it is writen: The iust shall lyue by his faith. For y<sup>e</sup> wrath of God is declared from heauen vpon all vngodlynes and vnrightheousnes of mē, which witholde the trueth of God in vnrightheousnes: because that it, which maye be knowne of God, is manifest with thē. For God hath shewed it vnto thē, that the inuisible thinges of God (that is, his euerlastinge power and Godheade) mighte be sene \* whyle they are considered by the workes from the creation of the worlde: so that they are without excuse, in as moch as they knewe, that there is a God, and haue not praysed him as God ner thanked him, but became wayne in their ymaginacions, and \* their foolish hert was blynded. Whan they counted them selues wyse, they became fooles: and \* turned y<sup>e</sup> glory of the incorruptible God in to y<sup>e</sup> similitude of y<sup>e</sup> ymage of a corruptible mā, & of bydes, & of foure footed, \* & of cepinges bestes \* Wherefore God likewise gaue them vpon to their hertes lustes in to vncleannes, to defyle their awne bodies in them selues, which turned the trueth of God vnto a lye, & worshipped and serued the creature more then the maker, which is blessed for euer. Amen.

Therefore God gaue thē vp vnto shamefull lustes. \* For their women chaunged the naturall vse in to the vnnaturall: likewise y<sup>e</sup> mē also leste the naturall vse of the woman, and brient in their lustes one on another, and man with man wrought fylchines, and receaued in them selues the rewarde of their erreure, as it was accōdinge. \* And as they regarded not to knowe God, euen so \* God gaue thē vp in to a lewdemynde, to do those thinges which were not comly, beyng full of all vnrightheousnes, whordome, wickednes, conetousnes, maliciousnes, full of enuy, murthur, strife, disceate, euell cōditioned whisperers, backbyters, despysers of God, doers of wronge, proude, boasters, bryngers vp of euell thinges, disobedient to their elders, without vnderfōdinge, couenante breakers, vnlouynge, stubborne, vnmmercifull:



## The Epistle

which men, though they knowe the righteousness of God (that they which do soch, are worthy of death) yet not onely do the same, but also haue pleasure in those that do the.

### The II. Chapter.

**T**herfore canst thou not excuse thy selfe (O mā) who soeuer thou be that iudgest: for \* loke wherin thou iudgest another, thou condemnest thy selfe, in so much as thou that iudgest, doest euen the same. For we are sure that the iudgment of God is (acordinge to the trueth) ouer them that do soch. But thinkest thou this O thou man, that iudgest them which do soch thinges, and doest euen the very same thy selfe, that thou shalt escape y iudgmēt of God? Or despysst thou the riches of his goodness, patience, and lōge sufferinge? \* Knowest thou not, that y louynge kyndnesse of God leadech the to repentaunce?

But thou after thine harde and impenitent hert, heapest vnto thy selfe a treasure of wrath, agaynst the daye of wrath and of the openynge of the righteous iudgment of God, \* which shal rewarde euery man acordinge to his dedes: namely, prayse & honoure, and incorruption, vnto them that with patience in doinge good, seke euerlastinge life: But vnto them that are contentious \* & not obedient vnto the trueth, but obeye unrighteousnes, shal come indignacion and wrath, trouble and anguyshe vpo all the soules of mē that do euell, of the Jewe first and also of the Greke. But vnto all thē that do good (shal come) prayse and honoure, and peace, vnto the Jewe first, and also to the Greke.

\* For there is no respecte of personnes before God: Who so euer haue synned without lawe, shal perish also without lawe: and whosoever haue synned in the lawe, shalbe iudged by the lawe. \* For before God, they are not righteous, which heare y lawe: but they that do the lawe, shalbe iustified. For yf the Gentyles which haue not the lawe, do of nature the thinges conteyned in the lawe, then they hauynge not the lawe, are a lawe vnto them selues, in that they shewe, that the worke of y lawe is wrytē in their hertes: whyle their conscience beareth witness vnto thē, and also the thoughtes which accuse or excuse them amonge them selues, in the daye whan God shal iudge the secretes of men by Iesus Christ, acordinge to my Gospell.

But take hebe, \* thou art called a Jewe, and trustest in the lawe, & makest thy boost

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of God, and knowest his will: & for so much as thou art enfourmed out of y lawe, thou prouest what is best to do, and presumest to be a leader of the blynde: a lighte of them y are in darcknes: an enformer of y vnwyses: a teacher of y simple: which hast the ensample of knowlege & of the trueth in the lawe.

Now teachest thou other, and teachest not thy selfe. Thou preachest that a man shulde not steale, and thou stealest. Thou sayest, that a man shulde not breake wedlocke, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou makest thy boost of the lawe, and thorow breakynge of the lawe thou dishonorest God. For thorow you is the name of God euell spoken of amonge the Gentyles, \* as it is wrytten.

The circūcision verely awayleth, yf thou kepe the lawe: but yf thou breake the lawe, then is thy circūcision become vncircūcision. Therfore yf the vncircūcision kepe the righte thinges conteyned in the lawe, shal not his vncircūcision be counted for circūcision? And so it that of nature is vncircūcision, and fulfilleth the lawe shal iudge the, which vnder the letter and circūcision trasgresseth the lawe. For he is not a Jew which is a Jewe outwa: de: neither is that circūcision which is done outwardly in y flesh: But he is a Jewe, which is hydd within. And \* the circūcision of y hert is the circūcision, which is done in the sprete and not in the letter: Whose prayse is not of men, but of God.

### The III. Chapter.

**W**hat furtheraunce then haue the Jewes? Or what avauntageth circūcision? Surely very much. First \* Vnto them was commytted what God spake. But where as some of them dyd not beleue theron, what then? shulde their vnbeleue make the promes of God of none effecte? God forbyd. Let it rather be thus, that God is true, \* and all mē lyars. As it is wrytten: That thou mayest be iustified in thy sayenges, and shuldest overcome, whā thou art iudged.

But yf it be so, that oure vnrighteousnes prayseth y righteousness of God, what shal we saye? Is God then vnrighteous, that he is angrie therfore? (I speake thus after the maner off men) God forbyd. How mighte God thē iudge y wolde? For yf the trueth of God be thorow my lye the more excellent vnto his prayse, why shulde I thē be iudged yet as a synner? & not rather to do thus (as

III



# The Epistle The Epistle of the Apostle S. Paul to the Hebrewes.

The summe of this epistle.

- Chap. I.** How God dealt longynghly with the of the old tyme in sendynge them his prophetes, but moche more mercy hath he shewed vs in that he sent vs his owne sonne. Of the most excellent glory of Iesus Christ, which in all thinges is like to his father.
- Chap. II.** He exhorteth vs to be obedient vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmitie and lowe degre of Christ: & why: it was necessary that for oure sakes he shoulde take such an humble state vpon him, that he might be like vnto his brethren.
- Chap. III.** He requyret vs to be obedient vnto the worde of Christ, which is more worthy then Moses. The punishment of such as wyll nedes harden their hertes.
- Chap. IIII.** The Sabbath or rest of the Christen. Punishment of vnbeleuers. The nature of the worde of God.
- Chap. V.** Christ is oure hyeprest, the seate of grace, and more excellent then the hyeprestes of the olde lawe.
- Chap. VI.** He goeth forth with the thinge that he beganne in the latter ende of the fyfth chapter, and exhorteth them not to faynt, but to be stedfast and pacient: for so moche as God is sure in his promesse.
- Chap. VII.** He compareth the presthode of Christ vnto Melchisedech, but to be farre more excellent.
- Chap. VIII.** The office of Christ is more worthy then the prestes office of the olde lawe, which was vnperfecte, and therefore abrogate.
- Chap. IX.** The profit and worthynesse of the olde Testament, and how farre the new excelleth it.
- Chap. X.** The olde lawe had no power to clese away synne, but Christ dyd it with offerynge vpon his body once for all. An exhortacion to receaue this goodnesse of God that fully with patience and stedfast faith.
- Chap. XI.** What faith is, and a commendacion of the same. The stedfast beleue of the fathers in olde tyme.
- Chap. XII.** An exhortacion to be pacient and stedfast in trouble and aduersite, vpon hope of euerlastinge rewarde. A commendacion of the new Testament aboue the olde.
- Chap. XIII.** He exhorteth vs vnto loue, to hospitalite, to thinke vpon such as be in aduersite, to manteyne wedlocke, to avoyde curtyousnesse, to make moche of the that preache Gods worde, to beware of straunge lernynge, to be content to suffer rebuke with Christ, to be thankful vnto God, and obedient vnto to oure heaues.

vnto the Hebrewes. Ho. c.



The first Chapter.



**G**OD in tyme past diuersly & many wayes, spake vnto y faders by prophetes, but in these last dayes he hath spoken vnto vs by his sonne, \* whom he hath made heyre of all thinges, by whom also he made the worlde. \* Which (sonne) beyng the bightnes of his glory, & the very ymage of his substaunce, bearinge vp all thinges with the worde of his power, \* hath in his owne personne poured oure synnes, and is set on the righte hande of the maiestie on hye: beyng eue as moche more excellent the y angels, as he hath optayned a more excellent name then they.

For vnto which of the angels sayde he at any tyme: Thou art my sonne, this daye haue I begotten the: And agayne: I will be his father, & he shalbe my sonne: And agayne, whā he bryngeth in the fyfth begottē sonne in to the worlde, he sayeth: \* And all the angels of God shal worshippe him. And of the angels he sayeth: He maketh his angels spretes, & his mynisters flāmes of fyre. But vnto y sonne he sayeth: God, y seate endureth for euer & euer: the cepter of y kyngdome is a right cepter. Thou hast loved righteousnes, & hated iniquyte: wherfore God (which is thy God) hath anoynted the with the oyle of gladnesse aboue y felowes. \* And thou LORDE in y begynnynge hast layed the foundacion of the earth, and y heauē are the workes of thy handes, \* they shal perishe, but thou shalt endure: they all shal ware olde as doth a garmēt, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art y same, and thy yeaues shal not fayle. Vnto which of the angels sayde he at any tyme: \* Syt thou on the righte hāde, tyll I make thyne ene meestyng for stole: Are they not all synistr? y spretes, sent to mynister for t os, which shalbe heyres of saluacion.



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### The II. Chapter.

**W**herfore we ought to geue the more hede vnto the thinges which we haue herde, lest we perishe. For yf the worde which was spoekē by angels, was stedfast, and euery trasgression and disobedience receaued a iust recompence of reward, how shal we escape, yf we despise so greete a saluacion: which after that it beganne to be preached by the LORDE himselfe, was confirmed vpon vs, by them that herde it, God bearynge witnesse therto, with tokens, wonders and dyuerse powers, and giftes of the holy goost accordinge to his awne wyll.

For vnto the angels hath he not subdued the worlde to come, wherof we speake. But one in a certayne place witnesseth & sayeth: What is man, that thou art myndefull of him? or the sonne of man, that thou visitest him? After thou haddest for a litle season made him lower the & angels, thou crownedst him with honoure and glory, and hast set him aboue the workes of thy handes. Thou hast put all thinges in subieccion vnder his fete. In that he subdued all thinges vnto him, he left nothinge that is not put vnder him. Neuertheles now se we not all thinges yet subdued vnto him. But him, which for a litle season was made lesse then the angels, we se that it is Iesus: which is crowned with honoure and glory for the sufferynge of death, that he by the grace of God, shulde raife of death for all men. For it became him, for whom are all thinges, and by who are all thinges (after & he had brought many children vnto glory) that he shulde make the LORDE of their saluacion perfecte thorow sufferynge, for so moch as they all come of one, both he that sanctifieth, & they which are sanctified.

For the which causes sake, he is not ashamed to call them brethren, sayenge: I will declare thy name vnto my brethren, and in the myddes of the congregacion wil I prayse the. And agayne: I wil put my trust in him. And agayne: beholde, here am I and my children, which God hath geuen me.

For as moch then as the children haue flesh and bloude, he also himselfe likewise toke parte with them, & he thorow death, mighte take awaye & power of him, which had lordshippe ouer death, that is to saye, & deuell: & that he mighte deliuer the which thorow feare of death were all their life tyme in daunger. For he in no place taketh on him, angels, but & sede of Abrah

## vnto the Hebrues.

ham tabeth he on him. Wherfore in all thinges it became him to be made like vnto his brethren, that he mighte be mercifull and a faithfull hyepriest in thinges concernynge God, to make agrement for the synnes of people. For in that he himselfe suffered and was tempted, he is able to suffer them that are tempted.

### The III. Chapter.

**W**herfore holy brethren, ye that are partakers of the heauely callinge, consyder the Embassatour and hyepriest of & profession, Christ Iesus, which is faithfull to him that ordeyned him, even as was Moses in all his house. But this man is worthy of greater honoure then moyses, in as moch as he which prepareth the house, hath greater honoure in it, then the house it selfe. For enery house is prepared of some mā: but he that ordeyned all thinges, is God. And Moses verely was faithfull in all his house as a mynister, to beare witnesse of those thinges which were to be spoken afterwarde: But Christ as a sonne hath rule ouer his house, whose house are we, yf we holde fast the confidence and reioysynge of that hope vnto the ende.

Wherfore, as & holy goost sayeth: Todaye yf ye shal heare his voyce, harden not youre hertes, as in the pronokynge in the daye of temptacion in the wyldernes, where youre fathers tempted me, proued me, and sawe my workes fort ye yeares longe. Wherfore I was greued w that generacion, and sayde: They erre ever in their hertes. But they knewe not my wayes, so that I sware in my wrath, that they shulde not enter into my rest.

Take hede brethren, that there be not in eny of you an euell hert of unbelene, to departe from the lyuynge God: but exhorte youre selues daylie, whyle it is called to daye, lest eny of you ware harde harted thorow & deceitfulnes of synne. For we are become partakers of Christ, yf we kepe sure vnto & ende the begynnynge of the substāce, solonge as it is sayde: Todaye, yf ye shal heare his voyce, harden not youre hertes, as in the pronokaciō. For some whan they herde, pronoked. Howbeit not all they & came out of Egypte by Moses. But with whom was he displeased fort ye yeares longe: Was he not displeased with them & synned, whose carcases were ouerthrowne in & wyldernes? To whom sware he, & they shulde not enter in to his rest, but vnto the & beleued not: And we se & they coulde not enter in because of unbelene.



# The Reuelacion The Apocalips or reuelacion of S. Iohn.

## The summe of the Reuelacion.

- Chap. I.** Happy are they that heare the worde of God and kepe it. He wyrteth to the seuen congregacions in Asia, seyth seuen candlestickes, and in the myddest of them, one like vnto the sonne of man.
- Chap. II.** He exhorteth foure congregacions to amende, and sheweth the rewarde of him that ouercommeth.
- Chap. III.** He instructeth and enfourmeth the angels of thre cōgregacions, declaringe also the rewarde of him that ouercommeth.
- Chap. IIII.** He seyth the heauen open, and the seate and one syttinge vpon it, and xxiij seates aboute it with xxiij elders syttinge vpon thē, and foure bestes praysinge God daye and night.
- Chap. V.** He seyth the labe openyng the booke, and therfore the foure bestes, the xxiij elders and the angels praysse the lambe and do him worships.
- Chap. VI.** The lambe openeth the vi. seales, & many thinges folowe the openyng thereof.
- Chap. VII.** He seyth the seruantes of God sealed in their foreheades out of all nacions and people: whiche though they suffre trouble, yet the lambe feedeth thē, ledeyth them to the fountaynes of lyuynge water, and God shal wype awaye all teares from their eyes.
- Chap. VIII.** The seuenth seale is opened, there is sylence in heauen: the foure angels blowe their trompettes, and greates plagues folowe vpon the earth.
- Chap. IX.** The fifth and sixte angell biowe their trompettes: the starre fallerth from heauen: the locustes come out of the smoke: The first wo is past: the foure angels that were bounde are loosed, and the thirde parte of mē is kylled.
- Chap. X.** The angell hath the booke open, he sweareth there shal be no more tyme: he geneth the booke vnto Iohn, whiche eateth it vp.
- Chap. XI.** The temple is measured, The seconde wo is past.
- Chap. XII.** The seuenth angel bloweth his trompet: There appeareth in heauen a woman clothed with the Sonne: Michael fighteth with the dragon, whiche persecuteth the woman.
- Chap. XIII.** A beest ryseth out of the see with seuen heades and ten hornes. Another beest cometh out of the earth with two hornes.
- Chap. XIII.** The labe stonderth vpon the mount Sion, and the vndefyled congregacion with him: The angell exhorteth to the feare of God and telleth of the fall of Babilon.
- Chap. XV.** He seyth seuen angels, haunyng seuen vyalles full of wrath.
- Chap. XVI.** The angels poure out their vyalles.
- Chap. XVII.** He describeth the woman syttinge vpon the beast with ten hornes.
- Chap. XVIII.** The louers of the worlde are sorry for the fall off Babilon, but they that be off God, haue cause to reioyse for hir destruction.
- Chap. XIX.** Praysse and thankes are geue vnto God for iudginge the whore, and for auenginge the bloude of his seruantes. The angel wyl

## of S. Iohn.

- not be worshipped. The foules and byrdes are called to the slaughter.
- Chap. XX.** The dragon is bounde for a thousand yeares. The deed arise, and receaue iudgment.
- Chap. XXI.** In this chapter is describde the new and spirituall Jerusalem.
- Chap. XXII.** The ryuer of the water of life, the frutefulnesse and light of the cite of God. The LORD geueth euer his seruantes warnynge of thinges for to come: The angel wyl not be worshipped. To the worde of God maye no thinge be added ner mynished there from.



## The first Chapter.



**I**n the Reuelacion of Iesus Christ, which God gaue vnto him, for to shewe vnto his seruantes thinges which muste shortly come to passe. And he sent and shewed by his angel vnto his seruante Iohn: which bare recorde of the worde of God, and of the testimony of Iesus Christe, and of all thinges that he sawe. Happy is he that readeth, and they that heare the wordes of the prophesie and kepe thoo thinges which are wyrtten therein. For the tyme is at hande.

Iohn to the seuen cōgregacions in Asia. Grace be with you & peace, fro him which is and which was, and which is to come. & fro the seuen spietes which are present before his trone, and from Iesus Christ which is a faithfull witnes, and first begotten of the deede: & LORD over y Kinges of the earth. Vnto him that loued vs and wesshed vs fro synnes in his awne blood, and made vs Kinges & prestes vnto God his father, be glory, and dominion for euer more. Amen. Beholde, he cometh with cloudes, and al eyes shal se him: & they also which peerfed him. And all kinredes of the earth shal wayle. Euen so. Amen. I am Alpha and Omega, the begynninge and the endinge, sayeth I LORD almighty, which is and which was and which is to come.



I Iohn youre brother and cōpanyon in tribulacion, and in the kyngdome and pacie ce which is in Jesu Christe, was in the yle of pathmos for the worde of God, and for 3 wienessynge of Jesu Christe. I was in the spire on a sonda ye, and herde behynde me, a gret voyce, as it had bene of a trompe, sayen ge: I am Alpha and Omega, the fyist and 3 laste. That thou seist, write in a booke, and sende it vnto the cōgregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And whē I was turned: I sawe seuē goldē candelstyckes, and in the myddes of the candelstyckes, one like vnto the sonne of man clothed with a lynnin garmēt downe to the ground, and gird aboute the brest with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, 2 as snowe: and his eyes were as a flamme of fyre: and his fete like vnto brasse, as though they brēt in a fomace: and his voyce as the sounde of many waters. And he had in his right honde seuē starres. And out of his mouth went a sharpe two edged swerde. And his face shone euen as the sonne in his strength.

And when I sawe him, I fell at his fete, euen as deed. And he layde his right honde vpon me, sayenge vnto me: feare not. I am the fyist, and the laste, and am alyue, and was deed. And beholde, I am alyue for euer more, and haue the keyes of hell 2 of deth. Wryte therfore the thinges which thou hast sene, and the thinges which are, and 3 thinges which shalbe fulfylled here after: 2 the mistery of the seuē starres which thou sawest in my right honde, and the seuē golden candelstyckes. The seuē starres are the angels of the seuē congregacions: And the seuē candelstyckes which thou sawest, are the seuē congregacions.

The II. Chapter.

**U**nto the angell of the congregacion of Ephesus wryte: These thinges sayth he that holdeth the seuē starres in his right honde, and walketh in the myddes of the seuē goldē candelstyckes: I knowe thy workes, and thy labour, and thy patience, 2 howe thou cannest not forbear them which are euell: and examinest them which saye they are Apostles, and are not: 2 hast founde the lyars and hast suffred. And hast pacie ce: and for my names sake hast laboured and hast not saynted. Neuerthelesse

I haue somwhat agaynst the, for thou hast leste thy fyist loue. Remember therfore fro whence thou art fallen, and repent, and do the fyist workes. Or elles I wyl come vnto the shortly, and wil remoue thy candelstycke out of his place, excepte thou repent. But this thou hast because thou hatest 3 dedes of the Nicolaitans, which dedes I also hate. Let him 3 hath eares, heare, what 3 spire saith vnto the congregacions. To him that ouercommeth, wyl I geue to eate of the tree of life, which is in the myddes of 3 paradise of God.

And vnto the angell of the congregacion of Smyrna wryte: These thinges saith he that is fyist, and the last, which was deed, and is alyue: I knowe thy workes and tribulacion and ponerte, but thou art ryche: And I knowe the blasphemie of them which call them selues Jewes and are not: but are the cōgregacion of Sathan. Feare none of the thinges which thou shalt soffre. Beholde, 3 deuell shal cast of you in to prison, to tempte you, and ye shal haue tribulacion x. dayes. Be faithfull vnto the deeth, and I wil geue 3 a crowne of life. Let him that hath eares, heare, what the spire saith to the congregacions: He that ouercometh, shal not be hurte of the seconde deeth.

And to the angell of the congregacion in pergamos wryte: This sayth he which hath the sharpe swerde with two edges: I knowe thy workes, and where thou dwellest, euen where Sathans seat is, and thou kepest my name, 2 hast not denyed my faith. And in my dayes Antipas was a faithfull witnes of myne, which was slayne amonge you, where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there, the 3 that manyntayne the doctryne of 3 Balaam, which taught in Balak, to put occasion off syn before the children of Israell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. Euen so hast thou the 3 that manyntayne 3 doctryne of the Nicolaitans, which thinge I hate. But be cōuerted, or elles I wil come vnto the shortly, and wil fight agaynst the with the swerde of my mouth. Let him 3 hath eares, heare, what the spire saith vnto the cōgregacions: To him that ouercommeth, wyl I geue to eate māna that is hyd, and wil geue him a whyte stone, 2 in the stone a newe name wrytē, which no man knoweth, sauinge he that receauneth it.

And vnto the angell of the cōgregacion of Thiatira wryte: This saith the sonne of





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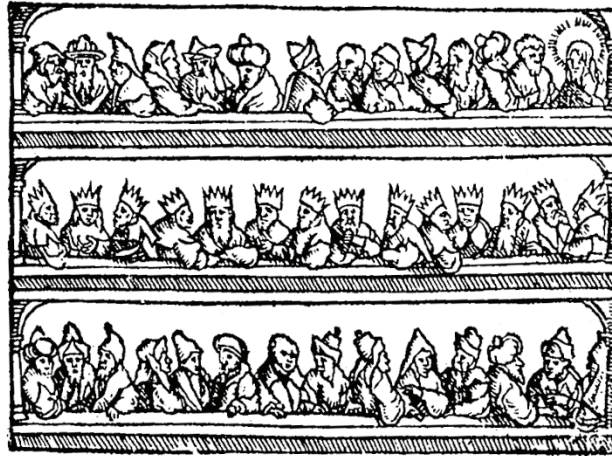




# The\* Gospell Chap 1

of saynt Matthew. \* That is glad tydynges;

The genealogye of Christ/ and marpage of hys mother Marye. The angell saythfeyth Josephs mynde.



The fyrst Chapter. \*



**I**hs is the boke of the

generacyō of Jesu Christ the sonne of Daud/ the sonne also of Abrahā.

\* Abraham begat Isaac:

+ Isaac begat Jacob:

Jacob begat Judas & hys brethren:

\* Judas begat Phares & Zaram of

amar:

Phares begat Helrom:

Helrom begat Aram:

Aminadab begat Naasson:

Naasson begat Salmon: Salmon begat Boos of Rahab:

Boos begat Obed of Ruth: Obed begat Jesse:

\* Jesse begat Daud the kynge.

+ Daud the kynge begat Salomon of her that was

the wyfe of Dap: \* Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joram:

\* Olias begat Joatham:

Joatham

Jehsa

Orasfer the

Hebren Je

sua/ that is

seuon.

Lu 2. 23. d

\* Gen. 21. 3

+ Gen. 25. 6

Gen. 29. d

\* Gen. 38. 3

4 Gen. 46. b

\* Rut. 4. d

+ 1. Ma. 2. 8

Rume. 1. 4

\* Rut. 4. 9

1. Re. 16. a.

+ 2. re. 12. e

\* 1. pa. 3. b

+ 2. pa. 17. d

\* 2. pa. 26. d

## Cap. 1.

## The Gospell

+2. pa. 2. v. b. + Joseph begat Ahas: \* Ahas begat Ezechias:  
 \*2. pa. 28 b. + Ezechias begat Manasses: \* Manasses begat Amon:  
 \*4. re. 20. c. Amon begat Josias: Josias begat Jechonias and  
 \*4. re. 21 d. hys brethren about the tyme of the captivite of Babylon.  
 And after the captivite of Babylon + Jechonias begat  
 Salathiel: \* Salathiel begat Zorobabel:  
 Zorobabel begat Abiud: Abiud begat Eliachim:  
 Eliachim begat Azor: Azor begat Sadoc:  
 Sadoc begat Achin: Achin begat Eliud:  
 Eliud begat Eleazar: Eleazar begat Nathan:  
 Nathan begat Jacob:  
 Jacob begat Joseph the husbnde of Marpe / of whome  
 was borne that Jesus / which is called Christ. **¶**  
 All the generacions from Abraham to David are fourtene  
 generacions. from David vnto the captivite of Babylon  
 are fourtene generacions. from the captivite of Babylon  
 vnto Christ are fourtene generacions.



**¶** \* The birth of Christ was on thys wyse: when hys mo-  
 ther Mary was maryed to Joseph / \* before they came to  
 gether / she was founde with childe by the holy goost. But  
 Joseph hys husbnde was a perfecte man / and wolde not  
 bringe her to shame / but was mynded to put her awaye  
 secretly. Neuerthelesse whyle he thus thought / **¶** beholde  
 the angell of the Lorde appeared vnto hym in a dreame /  
 sayenge: Joseph \* thou sonne of David / feare not to take  
 vnto the Mary thy wyfe. for that which is conceived in her  
 is of



# The Gospell

offaynt Marke.

The offyce of Jhon the Baptyst. The baptyme of Christ/hys fastynge/hys preaching/& the callinge of Peter/Andriew/James and Jhon. Christ healeth the man with the bncleue spyrte/ helpeth Peters mother in lawe/ and clenseth the leper.



The fyrst Chapter.

Mal. 3. a  
Mat. 11. b.  
Luk. 7. c.  
+ Esa. 40. a  
Math. 3. a.  
Luk. 3. a.  
Jhon. 1. b.  
\* Joh. 3. b



Thus is the begynnynge of the Gospell of Jesus Christ the sonne of God/ as it is wrytten in the prophetes: \* Beholde/ I sende my messenger before thy face/ which shall prepare thy waye before the. + The voyce of a cryer in the wyldernesse: Prepare the waye of the Lord/ make hys pathes straght.

Math. 3. a.  
Math. 3. b  
Luk. 3. c.  
Johan. 1. c

\* Jhon was in the wyldernesse / & baptysed/ and preached the baptyme of amendement for the remission of synnes. And therwyt out unto him the whole lande of Jewry/ & they of Jerusalem / & were all baptysed of hym in Jordan / & knowledged the synnes. \* Jhon was clothed with camels heer/ & with a letheren gyrdell about his loynes / & dyd eate locustes & wylderne honye / & preached/ and sayde: \* Ther cometh one after me/ which is stronger then I/ before whome I am not worthy to stoupe doune/ and to louse by the lachet of hys

## Of saynt Marke.

hys chae. I baptise you with water/ but he shall baptise you w<sup>th</sup> the holy goost. \*

\* And it happened at the same tyme/ that Iesus came out of Galyle from Nazareth / and was baptised of Ihon in Jordan. And as soone as he was come oute of the water/ he sawe that the heauens opened / and the goost as a doue commynge doun vpon hym. And ther came a voyce from heauen: Thou arte my deare sonne 2 in whom I delyte. Math. 3.16  
Luch. 3.21  
Ihon. 1.32  
Some read: in. whos I am pacyfied.

\* And immediatly the spere droue hym in to the wylder nesse: and he was in the wylder nesse fortye dayes / & was tempted of Sathan / and was w<sup>th</sup> the wyld beasts. And the angels mynystred vnto hym. Mat. 4.1  
Luch. 4.2.

\* But after that Ihon was taken Iesus came in to Galyle / and preached the Gospell of the kyngdome of God / and sayde: The tyme is fulfilled / & the kyngdome of God is at hande: Amende poure selues: and beleue the Gospell. Math. 4.1  
Luch. 4.1  
+ Mar. 6.1

\* So as he walked by the see of Galyle / he sawe Symon and Andrew hys brother / callinge theyr nettes in the see / for they were fshers. And Iesus sayde vnto them: folow me / & I wyll make you x<sup>p</sup>lers of men. And immediatly they lefte theyr nettes / and folowed hym. Math. 4.1  
Luch. 5.1  
Jere. 16.6.  
Eze. 4.7.

And when he was gone a lytle farther from thence / he sawe James the sonne of Zebede / and Ihon hys brother / as they were in the myppe / mēdyng the nettes. And anone he called them. And they lefte theyr father Zebede in the myppe w<sup>th</sup> the hyred seruauntes / and folowed hym.

\* And they wente in to Capernaum / & immediatly vpon the Sabbathes / he entred in to the synagoge / and taught. Math. 4.1  
Luch. 4.1  
Ihon. 2.1.  
+ Mat. 7.1  
\* Luc. 4.1

\* And in theyr synagoge ther was a man possessed w<sup>th</sup> an vnclane spyrte / whych cryed & sayde: Oh / what haue we to do w<sup>th</sup> the / thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe that thou arte that holy one of God. And Iesus repproued hym and sayde: hold thy tynge / and depart out of hym. And the vnclane spyrte tare hym / & cryed w<sup>th</sup> a loude voyce / & departed oute of hym. And they were all astonied / in so much that they asked one another amonge theyr selues / & sayde: What is this? What newe learning this? For he commaundeth the vnclane spyrtes w<sup>th</sup> power & they are obediēt vnto hi. And immediatly the fame of him was trosped roundabout in the coastes & borders of Galyle. Mat. 8.1  
Luch. 4.1

\* And forthw<sup>th</sup> they wente oute of the synagoge / and came in to the house of Symon and Andrew / w<sup>th</sup> James and Ihon. And Symons mother in law / laye and had the fevers / and anone they told hym of her. And he came to her / & set her vp / and toke her by the hande / and the fever lefte her immediatly. And he mynystred vnto them.

\* 20



# The Gospell

Chap. 1

of S. Luke,



Or so moche as many haue taken in hande / to set forth the wordes of the actes that are come to passe amonge vs / lyke as they deliuered them vnto vs / which fro the begynnyng saw them they selues / and were mynisters of the worde / I thought it good (after that I had diligently searched oute all from the begynnyng) to wyre the same orderly vnto the good Theophilus that thou myghtest knowe the certēte of the wordes wherof thou art informed.

The concepciō & birth of Ihon the Baptist. The conception of Christe. The songes of Mary and Zachary.



The first Chapter.



Here was in the dayes of Herode the kynge of Iewrye / a Ioyell named Zachary / \* of the course of Abia: & his wyfe of the doughtress of Aaron / & hyr name was Elizabeth. They were bothe ryghteous before God / & walked in all the cōmaundementes & statutes of the Lorde vnproucably. And they had no chyldre / for Elizabeth was barē / & they were both well stryken in age. And it came to passe as he executed

W. b.

red

# **Chap 1**

## **The Gospell**

ted the Priestes offyce before God / wh<sup>ch</sup> hys course came (as  
cordynge to the custome of the priesthode) it fell to hys lot  
Exod. 30. b. to burne incense. And \* he went in to temple of the Lorde / &  
Heb. 9. a. the whole multitude of the people was without in prayer  
whyle the incense was aburnynge. And the angell of the  
Lorde appeared vnto hym / & stode on the ryght syde of the  
altare of incense. And when Zachary sawe hym / he was  
abashed / and ther came a feare vpon hym.

But the angell sayde vnto hym: feare not Zachary: for  
thy prayer is herde. And thy wyfe Elizabeth shall beare  
the a sonne / & whose name thou shalt call Jhon / & thou shalt  
haue ioye & gladnesse: & many shall reioyce at hys byrth /  
for he shall be great before the Lorde. Wyne & stronge drinke  
shall he not drinke. And he shall be folled with the holy goost  
euen in hys mothers wombe. And many of the chyldren of  
Israel shall he turne vnto the Lorde thy God. And he shall  
go before hym in the spirite & power of \* Eljas / to turne  
Mal. 3. b. the hartes of the fathers vnto the chyldre / & the vnfaithfull  
Mat. 21. b. vnto the wyse dome of the ryghteous / to make the people  
ready for the Lorde. And Zachary sayde vnto the angell:  
Wherby shall I knowe this: for I am olde & my wyfe  
is well stryke in age. The Angell answered & sayde vnto hym:  
Gene. 17. e. I am Gabriel that stode before God / & am sent to speake vn  
to the / and to shewe the these glad tydynge. And beholde /  
and .13. b. thou shalt be domme / & not able to speake / vntill the daye  
Judi. 13. b. that this come to passe / because thou haste \* nor beleued  
4. Mc. 7. 8. my wordes / wherch shall be fulfilled in thes season.

And the people waited for Zachary / & maruailed / that  
he taried so longe in the temple. And when he wente out /  
he coulde not speake vnto the. And they perceaued / that he  
had sene a byspō in the temple. And he beckened vnto them / &  
remained spechelesse. And it fortunied whē the tyme of hys  
offyce was out / he wente home in to hys house. And after  
those dayes Elizabeth hys wyfe conceaued / & byd her selfe  
eue monethes / & sayde: Thus hath the Lorde done vnto me  
in the dayes / where in he hath looked vpon me: to take awaye  
fro me my rebuke amonge men.

\* And in the syxte moneth was the angell Gabriel  
sent fro God in to a cytye of Galyle / called Nazareth / vnto  
Qath. 1. c. a virgyn that was sponised vnto a mā / whose name was Jo  
seph / of the house of Dauid / & the byrgyns name was Ma  
ry. And the angell came in to her / & sayd: Hail thou full of  
grace / the Lorde is with the: blessed art thou amonge womē.

When she saue hym she was abashed at hys saynge / &  
thought: What maner of saluta:pon is this: & the angell  
sayde vnto her: feare not Mary / for I thou hast founde grace  
Esa. 7. 6. vnto God. \* Beholde / thou shalt conceaue in thy wombe / and  
beare a sonne: \* & shalt call hys name Iesus: he shall be great  
Mat. 1. c. and shall be called the sonne of the myghty. And the Lorde God  
Luc. 2. c. shall



# The Gospell Chap. I

Of S. Iohn.

The everlastynge byrth of the sonne of God / & howe he became man. The testimony of Iohn and of hys baptyme. The callinge of Andrew / Peter / Philip / and Nathanael.



The first Chapter. ✠



In the begynnyng was the worde & the worde was with God / & God was the word. The same was in the begynnyng with God. \* All thynges were made by the same / and without the same was made nothing that was made. In him was the lyfe & the lyfe was the lght of men: and the lght shyneth in the darknesse / & the darknesse comprehende it not.

Gene. 1. a.  
10. 8. c.

Ihon. 5. c.  
and 1. a.  
+ Joh. 8. b.  
9. a. 12. c

Ther was sente from God a man / whose name was Iohn. The same came for a wyrtnesse / to beare witnesse of the lght / that thowgh him they all myght beleue. \* He was not that lght / but that he myght beare wyrtnesse of the lght. That was the true lght / which ligh- teth all men / that come in to this worlde. He was in the worlde / & the worlde was made by hym / & the worlde knewe hym not. He came in to hys owne / & hys owne receaved him

Ihon. 1. d.

¶ 11j. nos

## Chap. 2.

## The Gospell

Esai. 56. b. not. But as many as receaued hym / \* to the gane he putnet  
 Ofce. 1. b. to be the chyldren of God: euen soch as beleue in hys name.  
 Rom. 8. b. Whiche are not borne of bloude / no: of the wyll of the flesch  
 Galat. 4. a. no: of the wyll of man / but of God.  
 + Mar. 2. e. + And the worde became flesch / & dwelt amonge vs: \* and  
 \* mat. 17. a. we sawe hys glozp / a glozp as of the onely begotten sonne  
 1. Ioh. 1. c. of the father full of grace and trueth. **K**  
 1. Ioh. 1. a. \* \* Iohn vpo beare witnesse of hym / cryed / & sayde: Je  
 + Mar. 3. b. was thys / of whā I spake: after me that he come / that was  
 Mar. 1. a. before me. ffor he was o: euer I: & \* of hys fulnesse haue all  
 \* Col. 2. b. we receaued 2 grace for grace. ffor the lawe was geuen by  
 Deut. 4. b. moyses / grace & trueth came by Iesus Chyste. 3 \* No man  
 and. 5. c. hath sene God at any tyme. The onely begottē sonne which  
 1. Ioh. 4. b. is in the bosome of the father / he hath declared the same  
 + Ioh. 5. d. vnto vs. **K**  
 \* + And thys is the recorde of Iohn / whā the Ie wes sent  
 pretes & leuites fro Ierusalē to aske him: Who arte thou?  
 Johan. 3. d. And he confessed & denyed not. And he confessed & sayde: \* I  
 am not Chyst. And they asked hym: Whā then? Art thou  
 Deut. 18. c. Elias? He sayd: + I am not. Art thou the \* Ioh. 3. d. prophet?  
 And he answered: No. Then sayd they vnto hym: What art thou  
 then / that we may geue answere vnto them that sent vs?  
 Mar. 3. a. What sayst thou of thy selfe? He sayd: \* I am the voyce of a  
 Marc. 1. a. cryer in the wyldernes: Make strayght the way of the Lord.  
 Luc. 3. a. \* As the Ioh. 3. d. prophet Esai sayde:



And they that were sent / were of the Pharises. And they  
 asked hym / & sayd vnto him: Why baptisest thou then / yf  
 thou be not Chyst / no: Elias / no: a Ioh. 3. d. prophet? Iohn answered



Chap. **The Actes of**  
the Apostles / wrytten by S. Luke the  
Euangeliste.

The ascension of Christ. Mathias is chosen in the  
steade of Judas.



The first Chapter. ✠

**T**he first treatyse (deare Theophilus) haue I made of all that Iesus began to do and to teache / buttill that daye that he was taken vp / after that he (tho to the holy ghooste) had geuen commaundementes to the Apostles / to whome he had chosen: to whome also he sheweth hym selfe alyue after his passion / by many tokens / and appeared vnto them fourtye dayes longe / & spake vnto them of the kyngdome of God.

**Act. 24. d.** \* And when he had gathered them together / he commaunded them that they shuld not departe from Ierusalem / but to twayne for the promise of the father / \* wherof sayde he ye haue herde of me. + For I hon baptised with water / but ye shalbe baptised with the holy ghooste / and that within thys fewe dayes.

**Now**

## Of the Apostles.

## Chap. i.

Now when they were come to gether / they asked hym / & sayde: \* Lozde / shalt thou at this tyme set vp the kyngdome of Israel agayne: But he sayde vnto them: + It belongeth not vnto you to knowe the tymes or seasons / whiche the father hath kepte in his owne pover / \* but ye shall receaue the power of the holy goost / whiche shall come vpon you / and + ye shall be my witnesses at Jerusalem / and in all Jewrye & Samaria / and vnto the ende of the earth.

And when he had spoken these thynges / whyle they behelde / he was taken vp / & a cloude receaued hym from theyr sight. And whyle they looked after hym / as he wente in the heauen / beholde / ther stode by them two men in white garments / which also sayde: yemen of Galile / Why stand ye gasyng vpon in to heauen? This Iesus which is taken vp from you in to heauen / \* shall come euen so as ye haue seene hym go in to heauen. H

Then turned they agayne from the mounte: that is called Oliuete / whiche is nye to Jerusalem / and hath a Sabbath dayes iourney. And when they came in / they went by in to a parlar / where abode \* Peter and James / Iohn and Andzele / Whirippe and Thomas / Bartilmew and Matheto / James the sonne of Alphcus / & Symon zelotes / and Judas the sonne of James. These all continued with one accord in prayer & supplication / with the women and Mary the mother of Iesu / and with his brethren.

Mat. 24.  
+ Mat. 26

Luc. 24. d  
Actu. 2. a.  
+ Actu. 2. 3  
Ihon. 15. d

Mat. 28. b  
Mar. 16. c.  
Luc. 24. d.

Dani. 7. b  
Mat. 24. c  
Mar. 13. c.  
Luc. 17. c  
and. 21. d.

Mat. 10. a.  
Mar. 3. b.  
Luc. 6. b  
and. 9. a.



C \* And in those dayes Peter stode vp in the myddes among the disciples / and sayde (The companie of the names together / was aboute an hundred and twentye. Ye men and brethren /

thys



# The Epistle of <sup>Chap. 1.</sup>

the Apostle Saynt Paull to the  
Romaines.

Paulle declareth hys loue towarde the Romaines/  
whether what the Gospel is woth the frute therof / &  
rebukeyth the beastynesse of the fleshe.



The first Chapter      †

**P**AULL the seruante of Iesus  
Christ / called to be an Apostle \*put  
aparte to preache the Gospel of God  
(whiche + he promysed afore by hys  
Prophetes in the holy scriptures) of  
hys sonne whrch was begotten & of  
the sede of Dauid after the fleshe: and  
myghtely declared to be the sonne of  
God + after the spere whrch san-  
ctyfeth / sence the tyme that he rose  
agayne from the dead / namely Iesus  
Christe our Lorde / by whome we haue \* receaued grace &  
Apostelshyppe amonge all theythen / to set up the obedience  
of fapth vnder hys name / of whō we are a parte also / which  
are called of Iesus Christ. †

Actu. 13. a  
+ deu. 18. c  
Actu. 26. d

Math. 1. a  
2 Tim. 2. a

Actu. 9. c.

To all

# Epist.

# The Epistle

To all you that be at Rome / beloued of God / and sayntes  
 1. Cor. 1. a. by callinge / \* Grace be with you / and peace fro God our  
 Gala. 1. a. father / and the Lorde Iesus Christ.  
 I pray / I thank my God thoro w Iesu Christ for you all /  
 that your fayth is spoken of thoro w out all the world. For  
 Ihon. 4. c. God is my wyncelle. \* whos I serue in my spete in the Go  
 2. Tim. 1. a. spell of his soune / that without ceasing I make mencio of  
 + Phil. 1. a. you: + beseekeing alwayes in my prayers that I might once  
 Collo. 1. a. haue a prosperous iourney / \* by the wylle of God / to + come  
 \* Jer. 10. d. vnto you. for I longe to se you / that I might bestowe vpon  
 + Act. 25. c. you some spirituall gyfte / to strengthe you / that is / that I  
 might be comforted with you / thoro w your fayth and myne /  
 which we haue together.  
 But I wolde ye shuld knowe / brethren / how that I haue  
 Act. 15. a. often tymes purposed to come vnto you / but haue bene \* let  
 hether to / that I myght do some good amoge you / lyke as  
 amoge other Cyties. I am detter both to the Grekes / and  
 to the Iugrekes / to the wyse / & to the vniwyse. Wherefore  
 as moche as in me is I am ready to preache the Gospell vnto  
 you at Rome also.  
 \* For I am not ashamed of the Gospell of Christ: for it is  
 the + power of God / which sauech all that beleue therin / the  
 Jewes first and also the Grekes: for in it the ryghtuousnesse  
 2. Tim. 1. b. that is of value before God / appeereth / whiche cometh out of  
 + 1. Cor. 1. c. fayth in fayth. As it is wyrtten: \* The iust shall lue by his  
 fayth. for the wyrt of God is declared from heauen vpon  
 Abac. 2. a. all unrighteousnesse and vnrightheousnesse of men / which wylt  
 Galat. 3. b. holde the truth of God in vnrightheousnes: because that it /  
 Heb. 10. d. which may be knowen of God / is manifest with the. \* For  
 Act. 14. c. God hath the wylde it vnto them / that the + inuisible thynges  
 + Heb. 11. a. of God (that is / his euerlastyng power & Godhead) myght  
 \* psa. 28. a. be seene \* whyle they are conspyered by the workes fro the  
 creatyon of the world: so that they are without excuse / in  
 as moche as they knew / that ther is a God / & haue not pray  
 sed hym as God / nor thanked hym / but 3 became bayne in  
 Deut. 28. c. thei imaginacions / and \* thei colpsh hart was blinded.  
 + psa. 105. c. When they cousted them selues to se / they became fooles:  
 Jere. 2. d. + and turned the glory of the incorruptible God / in to the  
 similitude of the ymage of a corruptible man / & of byrdes /  
 Bel. d. and of foure footed / \* and of ceping beastes.  
 + 2. re. 24. a. + Wherefore God lyke wyse gaue thei vnto thei hartes  
 Eiec. 1. + a. lustes into backenesse / to defyle thei alyne bodies in the  
 selues / whiche turned the truth of God vnto a lye / and  
 worshipped and serued the creature moze then the maker /  
 whiche is blest: d for ever Amen.  
 Reul. 18. c. Therefore God gaue them by vnto shamefull lustes. \* for  
 thei women chaunged the naturall vse in to the vnnaturall:  
 lykewyse the men also lest the naturall vse of the woman &  
 bent



Chap. 1.

# The Epistle of the apostle Saynt Paul vnto the Hebrues,

How God deale louingly with the of the olde tyme  
in sendynge them hys prophetes / but moche more mer  
cy hath he theweth vs in that he sent vs hys a twn sonne  
Of the moost excellent glory of Iesus Christ / whiche in  
all thynges is lyke to hys father.



The Epistle Chapter.

Mat. 18. c.

Sapt. 7. d  
2. Cor. 4. a  
Colo. 1. b.  
+ Eph. 1. a



Mat. 1. c.

Luck. 2. c.

Job. 1. 2. a

+ psal. 1. a.

Actu. 13. d.

For vnto which of the angels sayde he at any tyme; + Thou

ad in tyme paste dyuersly<sup>A</sup>  
and many wayes / spake vnto the fa  
thers by prophetes / but in these last  
dayes he hath spoken vnto vs by his  
sonne / \* whome he hath made heire  
of all thynges / by who also he made  
the worlde. \* Whiche sonne / being  
the brightnesse of his gloze / & the ve  
ry ymage of his substance bearynge  
by all thynges with the worde of his  
power / + hath in his awne personne  
purged our synnes / & is set on the righte hande of the mai  
esty on hys beinge even as moch more excellent then the an  
gels / as he hath obtayned a more excellent name then they.  
For vnto which of the angels sayde he at any tyme; + Thou  
arte

## To the Hebrewes

## Chap. 2

**B** art my sonne/ this day haue I begotten the: And agayne: \* I  
wyl be hys father/ & he shal be my sonne: And agayne/ whā  
he byngeth in the spirite begottē sonne in to the worlde / he  
sareth: + And all the angels of God shal worshyppe hym.  
And of the angels he sareth \* He maketh his angels spretes  
& hys ministers flāmes of fyre. But vnto the soune he sareth  
\* God / thy seate endureth for euer & euer: the cepter of thy  
kingdome is a right cepter. Thou hast lōned ryghtuousnes /  
& hated iniquite: it herfore God whych is thy God ( hath  
anoynted the with the oyle of gladnes ) aboue thy felowes.  
\* And thou Lord in the begynnyng hast layed the fūndacyō of  
the earth / & the heauē are the woorkes of thy hādes / \* they  
shall perishe / but thou shalt endure: they all shall waxe olde  
as doth a garment / as a vesture shalt thou chaunge them / &  
they shall be chaunged. But thou arte the same / & thy yeres  
shall not faile. For vnto which of the angels sayde he at any  
tyme: \* Sit thou on my ryght hande / till I make thynē ene  
myes thy footstool: Are thy not all ministring spretes /  
sent to minister for the: takes / it hiche shall be heppes of  
saluacyō.

\* 2. 44. 76  
+ ps. 96. 8

psal. 103. 8

psal. 44. 5

psal. 101. 8

psal. 101. 8

psal. 101. 8

psal. 101. 8

psal. 101. 8

psal. 101. 8

psal. 101. 8

¶ The exhorteth us to be obedient vnto the law which  
Christ hath geuen vs and not to be offended at the infir-  
mitye and lo. degree of Christ: & why: it was necessary  
tha. for oure sakes he shuld take soch an humble state  
bp. in hym / that he myght be lyke vnto hys brythren.

The ii. Chapter.

**A** Wherefore we ought to geue the more hede vnto the  
thynges whiche we haue herd / lest we perishe. For  
the more \* which was spokē by angels / was  
reuered a iuste recēpence of rewarde / how shall we escape  
if we despise so great a saluacyō: which \* after that it  
began to be preached by the Lord hymself / & was confir-  
med vpon vs / by them that herde it / God bearing wytnesse  
thereto / + with tokens / wonders and diuerse powers / and  
giftes of the holy goost accordyng to hys atōne wyl.  
For vnto the angels hath he not subdued the worlde to  
come / wherof we speake. But one in a certayn place wytnes-  
seth and sayeth: \* What is man / that thou art myndefull  
of hym: or the sonne of man / that thou bysirest hym: After  
thou haddest for a lytle season made hym lower then the an-  
gels / thou crownedest hym with honoure & glory / and hast  
set hym aboue the woorkes of thy handes. Thou hast put all  
thynges in subiectyō vnder his fete. \* In that he subdued  
all thynges vnto hym / he left no thyng that is not put vnder  
hym. neuertheles now se we not all thynges yet subdued  
vnto hym. But hym / whiche for a lytle season was made  
lesse then the angels / we se that it is Iesus: whych \* is  
h. iiii. crowned

Gene. 13. 8

and. 19. c.

Marc. 1. 6.

Marc. 16. c

+ Act. 15b

psal. 8. 8.

1. Cor. 15. 6

Phil. 2. 9



Chap. 1

# The Apocalip

ys or Reuelacyon of Saynt Ihon the diuyn.

¶ Happy are they that heare the worde of God & kepe it: He wyrtteth to the seuē cōgregacions in Asia / scyth seuē candellstiches / & in the myddell of them / one lyke vnto the sonne of man.



The first Chapter.

Iho. 16. b.

Ioh. 19. b.  
and 21. d.

Apoc. 22. a

1. Cor. 15. a

Col. 1. b

¶ Heb. 9. b

1. Pet. 1. c.

1. Joh. 1. b.



He Reuelaciō of Iesus Christ

whiche God gaue vnto hym / for to  
\* Metue vnto hys seruantes / thyn-  
ges whiche muste shortly come to  
passe. ¶ And he sent and metued by  
hys angell vnto hys seruante Ihon  
\* whiche bare recorde of the worde  
of God / & of the testimony of Iesus  
Christ / and of all thynges that he  
sawe. \* Happy is he that readeth / &  
they that heare the wordes of the pro-

phesy / and kepe those thynges whiche are wyrtten therein.  
For the tyme is at hande Ihon to the seuē congregaciōs in  
Asia. Grace be with you & peace / frō him which is & which  
was & which is to come / & frō the seuē spytres whiche are  
present before his trone / & frō Iesus Christ whiche is a faith-  
ful witnes & first begottē of the dead: & Lord ouer the hige-  
nes of the earth. Vnto him that loued vs / & washed vs frō syn-  
nes in hys alyue blood / & made vs kynges & prestes / vnto  
God hys father / be glory / & dominio for euer more. Amen. ¶  
\* B ehold

The first figure.





The  
Thomas Matthew  
Bible

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 Kinges 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. Woodroffe, 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. Woodroffe said, "*Thou art an heretic.*" Rogers replied "*That shall be known at the Day of Judgment.*" Mr. Woodroffe 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.





**The newe  
Testament of  
Iesu Christ**  
newly and diligently translated  
into Englyshe with Annotations  
in the Margent to helpe the  
Reader to the vnderstan-  
dyng of the  
Text.

Printed in the yere of  
oure Lorde God.  
M.D. XXXVII.







That is, glad  
syngers.

# S. Mathew.

## The \* Gospell of S. Mathew.

The genealogie of Christ's marriage of his mo-  
ther Mary. The aungell saith of Joseph's rapode.



### The first Chapter. †

**I**hs is the boke of the  
generation of \* Jesus Christ  
sonne of \* David, sonne  
also of Abraham.  
Abraham begat Isaac:  
Isaac begat Jacob:  
Jacob begat Judas and his brethren:  
Judas begat Phares & Saram of Chamar.  
Phares begat Helrom:  
Helrom begat Ram:  
Ram begat Aminadab:  
Aminadab begat Naasson:  
Naasson begat Salmon:  
Salmon begat Boos of Rahab:  
Boos begat Obed of Ruth:  
Obed begat Jesse:  
Jesse begat David the kynge:  
David the kynge begat Salomon, of her  
that was the wyfe of Dary:  
Salomon begat Roboam:  
Roboam begat Abia:  
Abia begat Isa:  
Isa begat Josaphat:  
Josaphat begat Jozan:  
Jozan begat Osiass:  
Osiass begat Joatham:  
Joatham begat Achas:  
Achas begat Ezechias:  
Ezechias begat Manasses:  
Manasses begat Amon:  
Amon begat Josias:  
Josias \* begat Jechonias and his brethren  
about the tyme they were carryed away to  
Babylon.  
And after they were brought to Babylon/

e Here is left  
out in the bo-  
ken o' oure ty-  
me (as it ap-  
peareth in the  
scryptur)

ij.  
begat Jechon-  
him and Jechon-  
him &c)

Jechonias begat Salathiel:  
Salathiel begat Jozobabel:  
Jozobabel begat Abiud:  
Abiud begat Eliachim:  
Eliachim begat Jozor:  
Jozor begat Sadoc:  
Sadoc begat Achin:  
Achin begat Eliud:  
Eliud begat Eleasar:  
Eleasar begat Matthan:  
Matthan begat Jacob:  
Jacob begat Joseph the husbande of Mary/  
of whom was bozen that Jesus / that is cal-  
led \* Christ. †

d \* In Detr.  
Bethlehem / it  
signifieth /  
annoyed. Je-  
sus Christ then  
is the earnest &  
pledge of God's  
promises: by  
whom & grace  
and fauour of  
God is prom-  
ised to vs: with  
the holy goost:  
whych humi-  
neth leggeth &  
renueth oure  
hearts to ful-  
fill the lawe.  
e \* Example  
is to saye: to  
winge hit oure  
to punishment:  
for \* example  
of other.  
f \* Aungell  
is messenger.

All the generacions fro Abraham to Da-  
uid are foryetene generacions. And fro Da-  
uid vnto the captiuite of Babylon / are for-  
getene generacions. And fro the captiuite of Ba-  
bilon to Christ / are also foryetene generacions.  
† The byrth of Jesus Christ was on this  
wyse. When his mother Mary was married  
to Joseph / before they came to dwell to ge-  
ther / she was founde with chylde by the holy  
goost. Then Joseph her husbande beinge a  
perfect man / a loth to make an \* ensa-  
ple of hye / was mynded to put her away secretly.  
Whyll he thus thought / beholde the \* angel  
of the Lorde appered vnto hym in a dreame /  
sayinge: Joseph sonne of David / feare not  
to take vnto the Mary thy wyfe. For the whych  
is conceaued in her is of the holy goost. She  
shall brynge forth a sonne / and thou shalt cal-  
le his name Jesus. For he shall saue his people  
from their synnes.

All this was done to fulfill the whych was  
spoken of by the Lorde by the Prophet / sayinge:  
Beholde a mayde shall be with chylde / & shall  
brynge forth a sonne / and they shall call his  
name \* Emanuel: whych is by interpretar-  
cyon. God with vs. †  
And Joseph as sone as he awoke out of  
sleepe / dyd as the angell of the Lorde bade him  
and toke his wyfe vnto hym / and knewe her  
not till she had brought forth \* hye: fyrst son-  
ne / and called his name Jesus.

g \* Christ is cal-  
led Emanuel in  
that he rose &  
frede of man:  
h \* Joseph a knye  
dun kisse to vs  
a became oure  
brother: he had  
the fyrst son-  
ne not because  
he had any as-

The tyme and place of Christ's byrth. The wyfe ter-  
men offe their p'sentes. Christ speth in to Egypte &  
p'sente chylde are slayne / Christ turneth in to Salile / fore.

### The ii. Chapter.

**W**hen Jesus was bozne at Bethleem  
in Jary / in the tyme of Herode the  
kynge. Beholde ther came \* wyfe  
men from the East to Jerusalem (whych was in  
ayinge: where is he that is bozne kynge of  
Jewes: we haue sene his starre in the East /  
and are come to wo: shyp him.  
When Herode the kynge had hearde this /  
he was troubled / & all Jerusalem with hym /  
& he gathered all the chiefe p'sestes & scribes  
of the people / & asked of them where Christ  
was bozne.

a \* These were  
nother kynge  
nor priences but  
as Herod saith  
(whych was in  
their tyme) sa-  
ge men amonge  
the p'sestes as  
Johas was a  
monge the he-  
brues: he sayth  
also that they were  
the p'stes of  
the p'sestes.



# The Gospell

And thei sayde vnto hym: at  
because he was born there  
Bethleem in Jewry. For thus it is written  
by the Prophet. And thou Bethleem in the  
lande of Jewry art not the least concei-  
uer: which in mynge the Pryncesse of Juda. For out of the  
thebes of the thal come the captayne/that shall gouern  
my people Israel.

Then Herode pryncely called the wylme  
is great. And dylygently enquired of them/ the tyme  
of the starre that appered/ and sent them to  
Bethleem sayinge: Goo and searche dyly-  
gently for the chyld. And whē ye haue founde  
by lernynge and hym/ brynge me worde/ that I maye come  
example. Act. and worshyppe hym also.

When they had heard the hyng/ they de-  
parted: and lo the starre whych they sawe in  
the este wēt befoze the/ tyll it came a stode  
ouer the place where the chyld was. When  
they sawe the starre/ they were maruelously  
glad: and went into the house/ and founde the  
chyld with Mary his mother/ & kneeled dou-  
ne and worshipped hym/ and opened their  
treasures/ and offered vnto hym gyftes/ gold  
franchysence a myrr. And after they were  
warned of God in a dreame/ that they shuld  
not go agayne to Herode/ they returned into  
their awne countre another waye.

When they were departed: beholde the an-  
gell of the Lord appered to Joseph in a dreame  
sayinge: aryse and take the chyld and hys  
mother/ and fflye into Egypte/ & abyde there  
tyll I brynge the worde. For Herode wyll  
seke the chyld to destroye hym. When he arose  
and toke the chyld and hys mother by nyght  
and departed in to Egypte/ and was there  
vnto the deeth of Herode to fulfill that which  
was spoken of the Lord by the Prophet  
whych sayeth/ out of Egypte haue I called  
my sonne.

Then Herod perceauynge that he was moc-  
ked of the wylme men was exceedinge wroth &  
sent forth & slue all the chyldren that were  
in Bethleem/ and in all the costes there of/  
as many as were two yere olde & vnder/ ac-  
cordinge to the tyme which he had diligently  
searched oute of the wylme men.

Then was fulfilled that whych was spo-  
ken by the Prophet Jeremy sayinge: On the  
hylls was a voyce hearde/ mourninge/ we-  
pyng/ and greate lamentacyon: Rachel we-  
pyng for her chyldren/ and wolde not be co-  
forted/ because they were not.

When Herode was deed: beholde/ an an-  
gell of the Lord appered in a dreame to Jo-  
seph in Egypte sayinge: aryse and take the  
chyld and hys mother/ and go into the lande  
of Israel. For they are deed which sought the  
chyldes lyfe. Then he arose by/ and toke the  
chyld and hys mother/ and came into the  
lande of Israel. But when he hearde that

Archelaus dyd raigne in Jewry/ in the ro-  
me of hys father Herode/ he was asfayde to  
go thither. Not withstandinge after he was  
warned of God in a dreame he turned a syde  
into the partes of Galile/ and went & dwelt  
in a cite called Nazareth/ to fulfill that which  
was spoken by the Prophetes: he shalbe cal-  
led a Nazarite.

The baptyme/ preaching and offer of John/ how  
Christ was baptised of him in Iordane.

The. iij. Chapter.

In those dayes John the Baptyst came & preached in the wyldernes of Jewry/ saying: Repent/ for the kyng-  
dome of heauen is at hande. Whys is he of whome it is spoken by the Prophet  
Isay/ which sayeth: The voyce of a cryer in  
wyldernes/ prepare the Lordes waye/ and  
make hys pathes straght. Whys John had  
hys garment of camels harte/ and a gysbell  
of a skynne aboute hys loynes. Hys meate  
was locustes and wyld honey. When went  
out to hym Jerusalem and all Jewry/ and  
all the regyon rounde aboute Jordan/ and  
were baptised of hym in Jordan/ confessyng  
theyr synnes.

When he sawe many of the Pharises &  
of the Saduces come to his baptyme/ he sayd  
vnto them: O generacyon of byppers/ who  
hath taught you to fle from the vengeance  
to come? Brynge forth therfore the frutes  
belongynge to repentaunce. And se that ye  
thynke not to saye in youre selues/ we  
haue Abraham to oure father. For I saye vnto  
you/ that God is able of these stones to raffe  
buddes of trees/ & put vnto the rote of the trees:  
so that eue-  
ry tree which byngeth not forth good frute/  
is hewen downe and cast into the fyre.

I baptise you in water in token of repen-  
taunce: but he that cometh after me/ is mightier  
then I/ whose shoes I am not worthy to  
beare. He shall baptise you in the holy goost  
and with fyre: which hath also his fan in hys  
hand/ and will pouрге hys flour/ and gether  
the wheate into his garner/ and wyll burne  
the chaffe with vnquencheable fyre.

Then cam Jesus from Galile to Jordan  
but John to be baptised of him. But John  
forbade him/ sayinge: I ought to be baptised  
of the: & comest thou to me? Jesus answered  
and sayde to him/ Let it be so now. For thus  
it becometh vs to fulfill all rightwysnes.  
Then he suffered hym. And Jesus as sone he  
was baptised/ came straight out of the water  
And lo/ heauē was open ouer him: and John  
sawe the spirite of God descende lyke a doue  
a lyght vpon him. And loo/ there came a voyce  
fro heauen sayinge: This is that my beloued  
sonne in whom is my delyte.

By the  
wheate and the  
chaffe are  
vnder the  
bunder/ and  
the good and  
the euell.  
Luce. ij. c.

all righte-  
ousnes: that is  
to do all the  
comman-  
dmentes of  
God for  
purpose as god  
ordained the

Chap.



# The Gospell

## The Gospell of

S. Marke.

The resurrexion of Christe. The hys prestes geue the soudiers large money to saye that Christe was stolen out of hys graue. Christe appeareth to hys disciples and sendeth them forth to preach & to baptise;

The xxviii. Chapter. ✠

Mat. xvi. 3.  
Luce. xxi. 2.  
John. xi. 2.

**I**n the Sabbath daye at euen whych daunteth the mo:owe after the Sabbath/ Mary Magdalene & other Mary came to se the sepulchre.

And beholde ther was a greate erth quake. For the angell of the Lorde descended fro heuen and came & rowlled backe the stone fro the doore, and late vpon it. Hys countenance was lyke lychtmyng/ & hys rayment whyte as snowe. And for feare of hym the keepers were astumped, and became as deed men.

Mat. xvi. 3.  
Luce. xxi. 2.

The angell answered & sayde to the women/ feare ye not. I knowe y pe seke Iesus which was crucified: he is not here: he is risen as he sayde. Come/ and se the place where the Lorde was put: and go quickly & tell his disciples that he is risen from deeth. And beholde, he wil go before you into Galile, there ye shall se him. Lo I haue tolde you. ✠

Mat. xvi. 3.

And they departed quickly from the sepulchre with feare & greate Ioye: & dyd turne to byngne hys disciples wo:de. And as they went to tell his disciples: beholde, Iesus met the sayinge. All hayle. And they came & held him by y fete & worshipped him. Then sayde Iesus vnto the: be not afrayde. So & tell my b:eth: & they go into Galile/ & there shall they se me. Whē they were gone: beholde / some of the keepers came into y citie/ & shewed vnto hys prestes, all y thinges y were happened. And they gaddered the togeder wryth y elders/ & toke counsell/ & gaue large money vnto y soudiers sayinge: Saye that hys disciples came by nyght/ and stole hym awaye whill ye slept. And yf thys come to the rulers eares/ we will please him/ & saue you harmeles. And they toke the money and dyd as they were taught. And thys sayinge is nolyed amonge the Jewes vnto this daye. ✠

a So betwixt my b:eth: so that is shew the th: t beleue in me as in xpo. b:th: f.

Mat. xvi. 3.

Then the xi. disciples wēt awaye into Galile/ into a mountayne where Iesus had appoynted the. And whē they sawe him/ they worshipped hym. But some of the doubted. And Iesus came and spake vnto the sayinge. All power is geuen vnto me in heuen/ and in erth. So therfore and teache all nacions/ baptisynge the in the name of the father/ and the sonne, and the holy goost: & teachynge the to obserue all thinges/ what soeuer I comaunded you. And lo/ I am with you all waye/ euē vntill the ende of the wo:de. ✠

Here endeth the Gospell of S. Matthew.

The offyce of Ihon the baptist. The baptyme of Christ/ his sayinge/ his preaching/ and the callynge of Peter/ Andrew/ James & Ihon. Ihus healeth the mā wryth the vnclene spete/ helpeth others mother in lawe/ and cleareth the leper.



The xxix. Chapter. ✠

**I**n the begynnyng of the Gospell of Iesu Christ y sonne of God/ as it is wrytten in the Prophetes/ beholde I sende my messenger before thy face which shal prepare thy waye before the. & he voyce of a cryer in the wilderness: prepare ye the waye of the Lorde/ make his pathes streyght. Iohn dyd baptise in the wilderness/ & preache the baptyme of repentance/ for the remission of synnes. And all that lande of Iurie & they of Ierusalem/ went out vnto hym/ and were all baptised of him in y ruer Iordā/ cōfessynge their synnes. Iohn was clothed wryth camilles hert/ & wā gerdyll of a chyn about hys loynes. And he did eate a locust & wilde hony/ & preached sayinge: a stronger then I cometh after me/ whose shoos latched I am not worthy to stoupe doune & vnlose. I haue baptised you wryth water: but he shall baptise you wryth y holy goost.

Mat. iij. 2.

Mat. xvi. 3.

a Locusts toke in. Mat. ix. 2.

And it came to passe in those dayes/ y Iesus cā fro Nazareth/ a citie of Galile: & was baptised of Iohn in Iordan. And as sone as he was come out of y water: y Iohn sawe heauen open/ & the holy goost descendynge vpon hym/ like a doue. And ther came a voyce fro heauen/ Thou arte my dere sonne in whom I deelyte. And immediatly the spete draue him into wilderness: & he was there in y wilderness. xi. dayes/ & was tēpted of Satā/ & was wryth wilde beestes. And the angels ministred vnto hym. After Iohn was takē/ Iesus came into Galile/

b. Iohn sawe heauen open/ & he had many frā knowlodge of the Godhed of Christ/ and was fully cōfessed y it was euen he y was sent of God to be the sauour of all that shuld beleue in hym. as. Exch. xli. 4.



life/ preachinge of Gospel of the kyngdome of God/ & saying: the tyme is come/ & the kyngdome of God is at hande/ repēt & beleue the Gospel.

As he walked by the see of Galile/ he sawe Simon & Andrew his brother/ casting nettes into the see for they were fischers. And Jesus sayde vnto them: folowe me/ & I will make you fischers of men. And straight waye/ they forsoke their nettes and folowed hym. And when he had gone a litle further thence/ he sawe James the sonne of Zebede/ and John hys brother/ even as they were in the shyppe mendinge their nettes. And anon he called them. And they leest their father Zebede in the shyppe with his hyred seruantes/ and went their waye after him.

And they entred into Capernaū: & streight waye on the Saboth dayes/ he entred in to the synagoge & taught. And they were moued at his learninge. For he taught them as one that had power wth him/ and not as the Scribes.

And there was in their synagoge a man herced wth an euill spirit/ & cryed sayinge: let be/ what haue we to do with the thou Jesus of Nazareth? Wilt thou come to destruye vs? I knowe the what thou arte/ even that holy of God. And Jesus rebuked him sayinge holde thy peace and come out of him. And the euill spirit tare him/ & cryed with a loude voyce/ and came out of hym. And they were all amased/ in so moche that they demaunded one of another amonge them selues sayinge:

What newe doctrine is this? For he commaundeth the foule spirites wth power/ and they obeye him. And immediately he fame spreed abroad through oute all the region borderinge on Galile.

What thing is this? What newe doctrine is this? For he commaundeth the foule spirites wth power/ and they obeye him. And immediately he fame spreed abroad through oute all the region borderinge on Galile.

And forth with/ a litle as they were come out of the synagoge/ they entred into the house of Symon and Andrew/ with James and John. And Symons mother in law lay sick of a feuer. And anon they tolde him of her. And he came and toke her by the hande and lyfte her vp/ and the feuer forsoke hy/ by and by/ and she mynystred vnto them. And at euen when he sonne was doune/ they brought to hym all that were dyscased/ and hym that were possessed wth deuyls. And all the cytye gaddred to gedder at the doore/ and he healed many that were sick of diuers diseases.

Luke. iiii. g. Marcke. iij. b.

And he cast out many deuyls/ & suffered not the deuyls to speake/ because they knewe him.

And in the morninge berperly/ Jesus arose and went out into a solitary place/ and there prayed. And Symon and they that were with hym folowed after hym. And when they had founde him/ they sayde vnto him: al men seke for the. And he sayd vnto them: let vs go into the next townes/ that I maye preache there also: for truly I am out for that purpose.

And he preached in their synagoge/ through out all Galile/ and cast the deuyls out.

And ther came a leper to him/ beseechinge him/ and kneeled doune vnto hym/ & sayde to him: yf thou wilt/ thou canst make me cleane. And Jesus had compassion on him/ & put forth his hande/ touched him/ & sayde to him: I will/ be thou cleane. And asone as he had spoken/ immediately he leped/ & departed fro him/ & sent him awaye forthwith/ & sayde vnto him: Se thou saye nothyng to any man: but get the hence/ & shewe thy selfe to the p̄e/ & offer for thy cleansing/ those thinges whiche Moses commaunded/ for a testimoniall vnto the. But he (asone as he was departed) begane to tell many thinges/ and to publyshe the dede: in so moche that Jesus coulde no moze openly entre into the citie/ but was without in desert places. And they came to him fro euery quarter.

Mat. b. 6. a. Luke. v. 1. c.

He healeth the man of the palsey/ calleth Levi the customer/ eateth wth open synners/ and exorciseth the deuyls.

The. ii. Chapter.

After a fewe dayes/ he entred into Capernaū agayne/ & it was noyed. And anon many gaddred to gedder in so moche that there was no roume to receaue the/ no not so moche as about the doore. And he preached the word vnto the. And there came vnto him a brought one sick of the palsey/ borne of four men. And because they coulde not come nye vnto hym for the people/ they brouched the rofe of the house where he was. And when they had broken it open/ they let doune the bed wherin the sick of the palsey lay. When Jesus sawe their fayth/ he sayde to the sick of the palsey/ sonne thy synnes are forgiven the.

Mat. ix. a. Luke. vi. b.

And ther were certayne of the Scribes sittinge there/ and reasoninge in their hertes: how doeth this folowe so blasphemy? Who can forgive synnes/ but God only? And immediately when Jesus perceaued in his sperte that they so reasoned in them selues/ he sayde vnto them: why thinke ye soche thynges in your hertes? Whether is it easer to saye to the sick of the palsey/ thy synnes are forgiven the/ or to saye/ arise take vp thy bed/ and walke? That ye maye knowe that the sonne of man hath power in erth to forgive synnes/ he spake vnto the sick of the palsey: I saye vnto the/ arise and take vp thy bed/ and get the hence into thine owne house. And by and by he arose/ toke vp the bed/ and went forth before them all: in so moche that they were all amased/ and glorified God sayinge: we neuer sawe it on this fashion.

Luke. b. d.

Mat. ix. a. Luke. v. c.

And he went agayne vnto the see/ and all the people resorted vnto him/ & he taught them. And as



# The Gospell

## The Gospell of S. Luke.

The xvi. Chapter. †

Matth. xxviii.  
Luke. xxiii. 2.  
John. xx. 1.

**A**nd when the Saboth day was past / Mary Magdalen / & Mary Jacoby / & Salome / bought odoures / & they myght come & anoint him. And early in the morning the next day after the Saboth day / they came vnto the sepulchre / where the sunne was risen. And they sayde one to another: who shall rolle vs awaye the stone from the doore of the sepulchre? And when they looked / they sawe how the stone was rolled awaye: for it was a very greete one. And they went into the sepulchre / and sawe a yonge man sitting on the ryght syde / clothed in a longe white garment / and they were abashed. \* And he sayde vnto them / be not afrayed: ye seeke Iesus of Nazareth / whych was crucified. He is risen / he is not here. Beholde the place / where they put him. But goe your waye / and tell his disciples / & namely Peter: he will go before you into Galilee: there shall ye see him / as he sayd vnto you. † And they went oute quickly / and fled from the sepulchre. For they trembled & were amazed. Neither sayde they any thyng to any man / for they were afrayed.

With. xxi. 1.  
Luke. xxiii. 2.

† When Iesus was risen the morow after the Saboth day / he appered fyrst to Mary Magdalen / out of whom he cast seuen deuyles. And she went and tolde them that were with him / as they mourned & weapte. And though they herde that he was aloue and had appered to her / yet they beleued it not. \* After that / he appered vnto two of the in a straunge figure / as they walked & went into the country. And they went & tolde it to the remnaunt. And they beleued them nether. †

Luke. xxiii. 2.

† After that / he appered vnto the cleue as they sate at mete: and cast in their teeth their vnclefe & hardnes of herte: because they beleued not them which had sene him after hys resurrection. And he sayde vnto them: \* Go ye into all the worlde / and preache the glad

† Go ye and preache the glad tydings vnto all creatures / he that beleueth & is baptised / shall be saued. But he that beleueth not / shall be damned.

And these thynges shall folowe the that beleue. In my name they shall cast out deuyles / & shall speake in newe tonges / & shall kill serpentes. And yf they drinke any deadly thyng / it shall not hurte them. They shall laye their handes on the syche / & they shall recouer.

So then when the Lorde had spoken vnto them / he was receaued into heauen / & sate him doune on the ryght hand of God. And they went forth / and preached euery where. And the Lorde wrought with them / & confirmed the worde with myracles that folowed. †

The ende of the Gospell of S. Marke.



**A**s moche as many haue take in hande to compyle a treatise of those thynges / which are surely knowe among vs / eue as they declared the vnto vs which fro the begynnyng sawe them their selues / and were ministers at the doynge: I determyned also as sone as I had seached out diligently all thynges fro the begynnyng / that then I wolde wyte vnto the / good Theophilus: & thou mightest knowe the certente of those thynges wherof thou arte informed.

The conception and birth of Iohn the baptist. The conception of Christe. The thankfull songes of Mary and Zachary.

The fyrst Chapter.

**W**here was in the dayes of Herode the kynge of Iudie a certayne priesse named Zacharias / of the course of Abia. And hys wyfe was of the daughters of Aaron: and her name was Elizabeth. Both were perfect before God / and walked in all the lawes and ordynaunces of the Lorde / that no man coulde fynde faute with them. And they had no chylde / because that Elizabeth was barre and both were well stricken in age.

And it came to passe / as he executed the priesstes offyce before God / as hys course came (accoording to the custome of the priesstes offyce) his lot was to burne incense. And he went into the temple of the Lorde / and the whoale multitude of the people were without in prayer whill the incense was aburnynge. And ther appered vnto him an Angell of the Lorde standynge on the ryght syde of the altare of incense. And when Zacharias sawe him



him/he was abashed/a feare cam on him.  
**B** And the Angell sayde vnto him: feare not  
*Gene. xxiij. b.* Zachary. for thy prayer is heard: \* And thy  
 wyfe Elizabeth shall beare the a sonne / and  
 thou shalt call his name John; & thou shalt  
 haue ioye and gladnes / & many shall reioyce  
 at his byrth. For he shall be greate in the syght  
 of the Lord / & shall nether drinke wyne ner  
 stronge drinke. And he shall be fylled with the  
 holy goost / eue in his mothers wombe: & ma-  
 ny of the chyldre of Israel shall he tourne to  
 their Lord God. And he shall go before him  
 in the spryte & power of Elias / to tourne the  
 herres of the fathers to the chyldre / and the  
 vnbeleuers to the wysdome of the iuste men:  
 to make the people redy for the Lord.  
 And Zachary sayde vnto the angell: wher  
 by shall I knowe this: seying that I am olde  
 and my wyfe well strecken in yeres. And the  
 angell answered and sayde vnto hym. I am  
 Gabriel that stande in the presens of God / &  
 am sent to speake vnto the: and to shewe the  
 these glad thynges. And beholde thou shalt  
 be domme / & not be able to speake / vntyll the  
 tyme the these thynges be performed / because  
 thou beleuest not my wordes which shall be  
 fulfilled in their season.

\* To make the  
 chyldren haue  
 lorde in harte  
 to God as Abra-  
 ham and the sa-  
 pers had.

And the people wayted for Zacharys and  
 merueyled that he tarped in the temple. And  
 when he came out / he coude not speke vnto  
 the. Wherby they perceaued that he had sene  
 some visyon in the temple. And he beckened  
 vnto them / & remayned speechlesse.

**C** And it fortuneth / as sone as tyme of his  
 offyce was oute / he departed home into hys  
 awne house. And after thole dayes / his wyfe  
 Elizabeth conceaued / & byd her selfe fyue mo-  
 nethes sayinge: This wyfe hath God dealte  
 with me in the dayes whē \* he looked on me /  
 to take fro me the rebuke the I suffered amōge  
 men. And in the fyfte moneth the angell Ga-  
 briel was sent from God vnto a cytie of Ga-  
 lilee / named Nazareth / to a virgin spoused to  
 a mā whose name was Joseph / of the house of  
 Dauid / & the virgins name was Mary. And  
 the angell wēt in vnto her / & sayde: \* Hail  
 full of grace / the Lord is with the: blessed  
 arte thou amonge women.

no When he  
 looked vpon me  
 et. that is whē  
 he shewed fa-  
 uour of grace  
 to me.

\* Hail full  
 of grace: that  
 is hail as one  
 to whome the  
 Lord hath shē  
 dōd aboutdall  
 fauoure.

When she saue hym she was abashed at  
 his sayinge: and cast in her mynde what ma-  
 ner of salutation that shulde be. And the an-  
 gell sayd vnto her: feare not Mary: for thou  
 hast founde grace with God. Lo / thou shalt  
 conceaue in thy wombe / and shalt beare a  
 sonne / & shalt call his name Iesus. He shall  
 be greate / & shall be called the sonne of the  
 highest. And the Lord God shall geue vnto hym the  
 seate of his father Dauid / & he shall raygne  
 ouer the house of Jacob for euer / and of hys  
 kyngdome shall be none ende.

Then sayde Mary vnto the angell: How  
 shall this be / seying I knowe not a man? And  
 the angell answered & sayd vnto her: The ho-  
 ly goost shall come vpon the / & the power of  
 the highest shall ouer shadowe the. \* Therfore  
 also that holy thyng whych shall be borne /  
 shall be called the sonne of God. And beholde  
 thy cōsē Elizabeth she hath also conceaued  
 a sonne in her age. And this is her fyrte mo-  
 neth / though she be called barren: for with  
 God can nothinge be vnpossible. And Mary  
 sayde: beholde the hande mayden of the Lord /  
 be it vnto me euen as thou hast sayde. And  
 the angell departed from her.

Elas. vi. b

And Mary arose in those dayes / & went  
 into the mountayns with haste / into a cytie  
 of Iurie / & entred into the house of Zachary /  
 & saluted Elizabeth. And it fortuneth / as Eli-  
 zabeth hearde the salutation of Mary / the  
 babe sprōge in her belly. And Elizabeth was  
 fylled with the holy goost / & cryed w a loude  
 voyce / & sayde: Blessed arte thou amonge the  
 women & blessed is the fruite of thy wombe.  
 And whence hapeneth this to me that the mo-  
 ther of my Lord shulde come to me: for lo /  
 as sone as the voyce of thy salutiō sounde  
 in myne eares. the babe sprange in my belly  
 for ioye. And blessed arte thou that beluest: for  
 those thynges shall be performed whych  
 were tolde the fro the Lord. And Mary sayde:

My soule magnifyeth the Lord. And Magnificat  
 my spryte reioyseth in God my sauicour. For  
 he hath looked on the pooze degre of hys  
 hande mayden. Beholde now fro hence forth  
 shall all generacions calle me blessed. For the  
 power of his myghty hath done to me greate thynges /  
 and holpe is his name. And his mercy on the  
 that feare him thozow out all generacions.  
 He sheweth strength \* with his arme. he scat-  
 tereth them that are proude in the ymagina-  
 cyon of their herres. He putteth downe the  
 myghty from their seates / and exalteth them  
 of lowe degre. He fylleth the hongry w goode  
 thynges: & sendeth awaye the ryche emptye.  
 He remembereth mercy: and helpeyth hys ser-  
 uant Israel.

\* He sheweth  
 strength  
 with his arme  
 sc. The arme  
 is Christ as it  
 is expound. Elas. li. c

\* Eue as he promysed to oure fathers / Abrahā  
 ham and to hys seede for euer. And Mary  
 abode wyth her aboute a. iij. monethes / and  
 retourned agayne to her awne house.

Gene. xxiij. b

Elizabethes tyme was come the shuld  
 be deliuered / and she brought forth a sonne.  
 And her neyghbours and her colins hearde  
 tell how the Lord had shewed great mercy  
 vpon her / and they reioysed with her.

And it fortuneth the eght daye: they came  
 to circumcise the chyld: and called hys name  
 Zacharys / after the name of his father. How  
 be it his mother answered and sayde: not so /  
 but he shall be called John. And they sayd vn-  
 to her:



# The Gospell

## The Gospell of Saynte John.

The everlastyng byrth of Christ and how he became man The testimony of John The callinge of Andrew Peter &c.



### The fyrst Chapter.

**I**n the begynnyng was the worde; & the worde was with God: and the worde was God. The same was in the begynnyng wth God. All thynges were made by it; and without it, was made nothinge that was made. In it was lyfe; & the lyfe was the lyght of men; & the lyght shyneth in the darcknes; but the darcknes comprehended it not.

a - The lyght shyneth in the darcknes &c. By the light is vnderstande Christ & by the darcknes vnderstande godlye vnderstande. winge me, among whome Christ came & they receaued him not as Ephe. no. 1. b - The worlde knewe him not. The worlde is here taken for the people of the worlde: as after in the. vii. a. and Mar. xvi. c.

There was a man sent from God; whose name was John. The same came as a witnes to beare wytnes of the lyght; that all men through him myght beleue. He was not that lyght; but to beare wytnes of the lyght. That was a true lyght whych lygheteth all me that come into the worlde. He was in the worlde; and the worlde was made by hym; and yet the worlde knewe hym not.

He came amonge hys awne; and hys awne receaued hym not. But as many as receaued hym; to them he gaue power to be the sonnes of God in that they beleued on hys name: whych were bozne, not of bloude nor of the will of the fleshe; nor yet of the will of man; but of God.

And the worde was made fleshe and dwelt amonge vs; and we sawe the gloz of it; as the gloz of the only begotten sonne of the father; whych worde was full of grace and verite. &

John bare wytnes of hym and cryed sayinge: This was he of whome I spake; he that cometh after me; whych was before me; be-

cause he was yer then I. And of hys fulnes haue al we receaued; euen grace for grace. For the lawe was geuen by Moyses; but grace and truthe came by Iesus Christ.

No man hath sene God at any tyme. The only begotten sonne; whych is in the bosome of the father; he hath declared him. &

And this is the recozde of John: when the Jewes sent Phylles and Leuites fro Jerusalem; to aske hym; what arte thou? And he confessed and denyed not a sayde playnly: I am not Christ. And they asked hym; what then arte thou? He sayde: I am not. Arte thou a Prophet? And he answered no. Then sayd they vnto him; what arte thou; that we maye geue an answer to them that sent vs; What sayest thou of thy selfe? He sayde: I am the voyce of a cryar in the wilderness; make straight the waye of the Lorde; as sayde the Prophet Esaias.

And they whych were sent; were of the Pharisees. And they asked hym; and sayde vnto him; why baptisest thou then; if thou be not Christ; nor Phylas; nether a Prophet? John answered the sayinge: I baptise with water; but one is come amonge you; whom ye knowe not; he it is that cometh after me; whiche was before me; whose sho latcher I am not worthy to vnloose. These thynges were done in Bethabara beyonde Jordan; where John dyd baptise. &

The nexte daye John sawe Iesus comynge vnto him; and sayde; beholde the lambe of God; whych taketh awaye the synne of the worlde. This is he of whom I sayd. After me cometh a man; whych was before me; for he was yer then I; and I knewe him not; but that he shuld be declared to Israel; therfore am I come baptysinge with water.

And John bare recozde sayinge: I sawe the spete descende from heuen; like vnto a doue and abyde vpon him; and I knewe hym not. But he that sent me to baptise in water; the same sayde vnto me; upon whom thou shalt se the spete descende and tary vpon hym; the same is he whych baptiseth with the holy goost. And I sawe and bare recozde that this is the sonne of God. &

The nexte daye after; John stode agayne; and two of hys disciples. And he behelde Iesus as he walked by; and sayde; beholde the lambe of God. And the two disciples hearde hym speake and folowed Iesus. And Iesus turned about; and sawe them folowe; & sayd vnto the; what seke ye? They sayd vnto hym; Rabbi (whych is to saye by interpretacion; Master) where dwellest thou? He sayde vnto them; come and se. & they came & sawe where he dwelt; and abode with him that daye. For it was about the tenth houre.

Grace for grace. By grace vnderstande fauour. The meanynge

is; for the fauour that God the father hath to hys sonne; & hath

he receaued by in to fauour; so as Christ is beloued of hys father; euen as we are beloued for hys sake as Rom. v. c.

No man hath sene God at any tyme &c. There can no bodye see beholde the maner of god in his excellent nature as he is

as we haue declared in Erod. xxviii. o.

Droppe that is; I am that I preache I am sent to preche you lyfners; to crye on you to amende that ye maye receaue the grace.

Math. iii. b. Mark. i. b. Luke. iii. b.

One of



One of þe two which hearde Iohn speake and foloweþ Iesus / was Andrew Simon Peters brother. The same soude hys brother Simon sayd, and sayde vnto hym: we haue founde Ahas, which is by interpretacyō / annoynted: and brought hym to Iesus. And Iesus behelde hym and sayde: thou arte Simon the sonne of Ionas; thou shalt be called Cephas: which is by interpretacion / a stone.

The daye folowynge Iesus wolde go into Galile / a founde Philip / and sayd vnto hym / folowe me. Philip was of Bethsaida þe cite of Andrew and Peter. And Philip founde Nathanael / and sayde vnto hym: we haue founde hym of whome Moses in the lawe / and the Prophetes dyd wyte. Iesus þe sonne of Ioseph of Nazareth. And Nathanael sayd vnto hym: can there eny good thyng come oute of Nazareth? Philip sayde to him: come and se.

**E** Iesus sawe Nathanael comynge to hym / and sayde of him: Beholde a ryght Israelyte: in whom is no gyle. Nathanael sayde vnto hym: where knowest thou me? Iesus answered / and sayde vnto him: Before that Philip called the / when thou wast vnder þe figge tree / I sawe the. Nathanael answered and sayd vnto him: Rabbi / thou arte the sonne of God; thou arte þe kyng of Israel. Iesus answered and sayde vnto him: Because I sayde vnto the / I sawe the vnder þe figge tree / thou beleuest. Thou shalt se greater thynges then these. And he sayde vnto him: verely / verely / I saye vnto you: hereafter shall ye see heuē open / and the angels of God ascendynge and descendynge ouer the sonne of man.

**C** Christ turneth the water vnto wyne / and dyueth þe byers & sellers out of the temple.

**C** The .ij. Chapter.

**I**n the thyrde daye / was ther a maryage in Cana a cite of Galile: & the mother of Iesus was there. And Iesus was called also and his disciples vnto the maryage. And when the wyne fayled / the mother of Iesus sayde vnto hym: they haue no wyne. Iesus sayd vnto her: woman / what haue I to do wyth the? myne houre is not yet come. His mother sayde vnto the mynistres: whatsoeuer he sayeth vnto you / do it. And ther were standynge there / syxe waterpottes of stone after the maner of the purifyng of the Jewes / contaynyng eache two or thre sykins a pece.

And Iesus sayde vnto them: fyll þe waterpottes with water. And they fylled the vp to the brim. And he sayde vnto them: drawe out now / & beare vnto the gouernour of þe feast. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne / and knewe not whence it was / but þe

mynistres which drue the water knewe / he called the bydegrome / and sayde vnto hym: All men at the begynnynge / sett forth good wyne / and when men be dzyne / then that which is worse. But thou hast kept backe þe good wyne / vntill now.

This begynnynge of myracles dyd Iesus in Cana of Galile / and shewed his glozy / and his disciples beleued on him. After that he descended into Capernaum / a vis<sup>b</sup> mother / and his brethren / and his disciples / but continued not manye dayes there.

**A**nd the Jewes ceter was cūen at hande / and Iesus wet vp to Ierusalem / and founde sytynge in the temple those that solde oxen and shepe and doves / & chaungers of money. And he made a scourge of small cordes / and draue the all out of the temple / with the shepe & oxen / & powred out the chaungers money / and ouerthru the tables / and sayde vnto the that solde doves: haue these thynges hence / & make not my fathers house an house of marchandise. And his disciples remēbred / how that it was wyten: the zeile of thyne house hath euen eaten me.

Then answered the Jewes and sayde vnto hym: what token shewest thou vnto vs / sayynge that thou dost these thynges? Iesus answered & sayde vnto them: destroye this temple / and in thre dayes I will reare it vp agayne. Then sayde þe Jewes: xxiij. yeres was this temple abyldynge: & what thou reare it vp in thre dayes? But he spake of the temple of his body. As sone therfore as he was risen fro deeth agayne / his disciples remēbred þe he thus sayde. And they beleued þe scripture / and the wordes which Iesus had sayde.

When he was at Ierusalem at ceter in the feast / many beleued on his name / whē they sawe his myracles which he dyd. But Iesus put not hym selfe in their handes / because he knewe all men / and neded not / that eny mā shuld testifie of him. For he knewe what was in man.

**T**he comunycacon of Christ to Nicodemus. The doctrine and baptysme of Iohn / and what wyne he beareth of Christ.

**C** The .iii. Chapter.

**T**her was a mā of the Pharisees named Nicodemus a ruler amonge the Jewes. The same came to Iesus by nyght / and sayde vnto hym: Rabbi / we knowe thou arte a teacher which arte come from God. For no man coulde do suche myracles as thou doest / except God were with hym. Iesus answered & sayd vnto him: verely / verely / I saye vnto the: except a mā be boze a newe / he cannot se the kyngdō of God. Nicodemus sayde vnto hym: he to can a mā be bozen when he is olde? can he enter

a = when men be dzyne: i. c. That is: when men be fylled & satisfied.

b = his mother & brethren lūne in Gene. xij. v.

d = I. xvi. v. b.

Math. xxi. f. Mark. xij. f.

e. b. into



# The Actes

## The Actes of the

Apostles. Written by Sayncte

Luke the Euangelyst/whych  
was present at doynges  
of them.

The ascensyon of Christ/Matthias is chosen in the  
steade of Judas.



The fyrst Chapter.

**I**n the former treatyse  
I haue written of all that Je-  
sus beganne to do and teache  
vntill the daye in whych he  
was taken vp/ after that he/  
thorow the holy goost/ had geuen commaun-  
dementes vnto the Apostles / whych he had  
chosen: to whō also he shewed him selfe a lyue  
after his passion by many tokens/ apperpyng  
vnto them fourtye dayes/ & speakinge of the  
kingdome of God/ & gathered the to gether/  
and commaunded them/ that they shuld not  
departe from Ierusalem: but to waite for  
promys of the father wherof ye haue herde of  
me. For Iohn baptised with water: but ye  
shal be baptised with the holy goost/ and that  
with in this same dayes. When they were  
come to gether/ they asked of hym sayinge:  
Lorde wilt thou at this tyme/ restore agayne  
the kyngdome to Israel? And he sayde vnto  
them: It is not for you to knowe the tymes/  
or the seasons whych the father hath put in  
his awne power: but ye shal receaue power  
of the holy goost whych shall come on you.  
And ye shall be wytnesses vnto me in Ieru-  
salem/ and in all Jewrye and in Samarye/ &  
euery where vnto the worldes ende.

And when he had spoken these thynges/  
whyll they behelde/ he was taken vp/ and a  
cloyde receyued hym vp oute of their syght.  
And whyle they looked stedfastly vp to heaue

as he wēt/ beholde two men stode by them in  
whyte apparell/ whych also sayde: ye men of  
Galile/ why stande ye gasinge vp into heauē  
this same Iesus whych is taken vp fro you  
into heuē/ shall so come/ euē as ye haue sene  
him go into heauen. Then returned they  
vnto Ierusalem from mount Oliuete/ whych  
is nye to Ierusalem/ cōteyninge a \* Saboth  
dayes iorney. And when they were come in/  
they wēt vp into a parter/ where abode both  
Peter and James/ Iohn and Andrey/ Philip  
and Thomas/ Bartlemew and Mathew/  
James the sonne of Alpheus/ & Simon Ze-  
lotes/ and Judas James sonne. These all cō-  
tynued with one accorde in prayer and sup-  
plycacyon with the women and Marye the  
mother of Iesu/ and with his bretheren.

And in those dayes Peter stode vp in  
myddes of the disciples and sayde/ I nōumb-  
re of names that wote to gether/ were aboute  
an hondred and twentye/ Ye men & bretheren  
this scripture must haue nedes ben fulfilled  
whych the holy geost thorow my mouth of Da-  
uid spake befoze of Judas/ whych was gyde  
to them that toke Iesus. For he was nōm-  
bred with vs and had obtayned fellowship in  
this mynistracyon. And the same hath now  
possessed a plat of ground with the rewarde  
of iniquite/ and when he was hanged/ brast  
a sonde in the myddes/ and all his bowels  
gushyd oute. And it is knowen vnto all the  
inhabiters of Ierusalem: in so moche that  
felde is called in their mother tonge/ Achel-  
dama/ that is to saye/ the bloud felde.

It is writte in the booke of Psalmes: \* his  
habitation be voyde/ & no man be dwellinge  
therin: \* & his Bishoprycke let another take  
wherfoze of these men whych haue cōpanyed  
with vs/ all the tyme that the Lorde Iesus  
went in and out amonge vs/ beginnyng at  
the baptyme of Iohn vnto that same daye  
he was taken vp fro vs/ must one be ordeyned  
to beare witnes with vs of his resurreccion.

And they apoynted two/ Ioseph called  
Barsabas (whose by name was Iustus) and  
Matthias. And they prayed sayinge: thou  
Lorde which knowest the hertes of all men/  
shewe whether of these two thou hast chosen  
that the one maye take the roume of this me-  
nistracion & Apostolic shyppe/ from whych Ju-  
das by transgression fell/ that he myght go to  
his awne place. And they gaue forth their lot-  
tes/ and the lot fel on Matthias/ and he was  
counted with the eleuen Apostles.

The commyng of the holy goost. The sermon of  
Peter before the congregacion at Ierusalem/ and the  
increas of the saythfull.

The seconde Chapter.

When



# Of the Apostles.

xlviij.

**W**hen the fiftith daye was come, they were all in one accord to gether in one place. And suddenly ther came a sounde fro heaue, as it had bene the comynge of a myghty wynde, and it fylled all the house where they sate. And there appeared vnto them clouen tonges, lyke as they had bene fyr, and it sate vpon each of the: \* & they were all fylled wth the holy Gooft, and beganne to speake wth other tonges, euen as the sprete gaue them utteraunce.

act. iij. c.  
and. xij. b.

And they were dwellinge at Ierusalem, Jewes, deuoute men which were of all nacjōs vnder heaue. When this was noyed aboute the multitude came to gether and were astoyned, because that euery man hearde them speake his awne tounge. They wondred all & marueyled, sayinge amōge the selues: be-  
**H**olde, are not all these whych speake, of Galile? And how heare we euery man his awne tounge wherein we were bozen? Parthians, Medes & Elamites, and the inhabiteres of Mesopotamia, of Iury, & of Capadocia, of Pontus & Asia, Phrygia, Pamphilia, & of Egypte, & of the parties of Lybia whych is besyde Syrene, & straungers of Rome, Jewes and conuertes, Grekes & Arabians: we haue herde the speake wth our awne tonges, & greate wonderes of God. & They were all amased, & wōdred sayinge one to another what meaneth this? Other mocked them sayinge: they are full of newe wyne.

\* Conuertes: that is, heretofore gentyles conuer- sed to Jewes sayth

\* But Peter stepped forth wth the cleue, and lyft vp his voyce, & sayde vnto them: Ye men of Jewrye, & all ye that inhabite Ierusalem: be this knowe vnto you & wth youre eares heare my wordes. These are not drechens, as ye suppose: for it is yet but the thyrde houre of the daye. But this is the which was spoken by the Prophete Iohel: It shalbe in the last dayes sayth God: of my sprete I will powze out vpon all fleshe. And youre sonnes & youre daughters shal prophesy and youre yonge men shal se visions, & youre olde men shal dreame dreames. And on my seruautes, & on my hande maydes I will powze out of my sprete in those dayes, & they shal prophesy. And I will shewe wonders in heaue aboute, & tokens in the erth beneth, bloud and fyre, & the vapour of smoke. \* The sunne shalbe turned into darcknes, & the mone into bloud before that greate & notable daye of the Lorde come. \* And it shalbe, the whosoener shall call on the name of the Lorde, shalbe saued. &

Joel. ij. g.

Roma. x. c.

**Y**e men of Israel heare these wordes. Iesus of Nazareth a man aproued of God amonge you wth myracles, wonderes & signes whych God dyd by hym in the myddes of you, as ye youre selues knowe: hym haue ye taken by handes of vnrightewes persones,

after he was deliuered by determinat cou- sell & for knowledge of God, and haue crucified & slayne: whom God hath rayfed by & lowsed the sowles of deeth, because it was vnpossible that he shuld be holden of it. For Dauid speaketh of him, \* I fore haue I sawe God alwaies before me: for he is on my right hande, that I shuld not be moued. Therefore dyd my hert reioyce, and my tonge was glad. Moreover also my fleshe shall rest in hope, because thou wilt not leue my soule in hell, neither wilt thou suffer thine holpe, to se corrupciō. Thou hast shewed me the wayes of life, & thou shalt make me full of ioye wth thy countenaunce. &

Psalm. xvi. c.

When a byethen, let me freely speake vnto you of the patriarche Dauid: \* For he is both deed & buried, & his sepulchre remaineth vnto this daye. Therefore seinge he was a Prophet, & knewe that God had sowne with an othe to him, that the frute of his loyns shuld sit on his seat, in the which shulde ryle agayne in the fleshe, he sawe before, & spake of the resurrection of Christ, that his soule shulde not be left in hell, neither his fleshe shuld se corrupcion. This Iesus hath God rayfed by, wherof we all are witnesses.

ij. Mc. v. b.

Since now that he by the ryght hande of God exalted is, & hath receaued of the father the promyse of the holy Gooft, he hath shewed forth the which ye now se & heare. For Dauid is not ascendid into heaue, but he sayde, \* The Lorde sayde to my Lorde, sit on my right hande vntill I make thy foeres thy fote stole. So therefore let all the house of Israel knowe, for a suerty, that God hath made the same Iesus whom ye haue crucified, Lorde and Christ.

Psalm. cix. a.

When they heard this they were pricked in their hertes, & sayd vnto Peter & vnto the other Apostles: Ye men & byethen, what shal we do? Peter sayde vnto them: repent and be baptised euery one of you in the name of Iesus Christ, for the remission of synnes, and ye shall receaue the gyfte of the holy goost. For the promyse was made vnto you & to youre chyldren, and to all that are a farre, euen as many as the Lorde oure God shall call. And vnto many other wordes bare he witness & exhorted them sayinge: Saue youre selues from this vntowarde generacion. Then they that gladly receaued his preachinge, were baptised: and the same daye, ther were added vnto them aboute thre thousande soules.

And they contynued in the Apostles doctrine & felowshippe, and in breakinge of bread, & in prayer. And feare came ouer euery soule. And many wonderes & signes were shewed by the Apostles. And all that beleued kept the selues to gether, & had all thinges comen, & sold their possessions and goodes, & departed the to all men, as euery man had nede. And they contynued



# The Epistle

## The Epistle of

Saynet Paul vnto the  
Hebrewes.

Big when the b:eth:ren came / and testifed of  
the trueth that is in the / how thou walke in  
in trouble. I haue no greater loye then for to  
heare howe that my sonnes walke in b:etie  
Beloued, thou doest faithfully whatsoeuer  
thou doest to the b:eth:ren / & to straungers /  
which bare witness of thy loue before all the  
congregacyon. I whych b:eth:ren when thou  
bryngeest forwarde of their iorney (as it be-  
cometh God) thou shalt do well: because that  
for hys names sake they wēt forth / and toke  
nothyng of the Gentyls. We therefore ought  
to receaue soche / that we also myght be hel-  
pers to the trueth.

I wrote vnto the congregacyon: but Dio-  
nysius whych loueth to haue the premi-  
nence amonge the, receaueth vs not. I wher-  
fore yf I come, I will declare his dedes which  
he doeth / testyfyng en vs wth malicious  
wordes, nether is therewith content. Not  
only he him self receaueth not b:eth:ren: but  
also he forbyddeth them that wolde: and thus  
stretcheth them out of the congregacyon.

Beloued, folowe not that which is euill /  
but that which is good. He that doeth well /  
is of God: but he that doeth euill seyth not  
God. Demetrius hath good repoyte of al mē  
& of the: rueth: ye & we oure selus also beare  
recoyde: & ye knowe houre recoyde is true.  
I haue many thinges to wyte: but I will not  
with ynke & penne wyte vnto y. For I  
trust I shall shortly se y: & we shall  
speake mouth to mouth. Peace  
be with the. The louers sa-  
lute the. Grete the lo-  
uers by name.

22 23

How God dealt louyngly with them of the olde tyme  
in sendyng them his p:ophetes / but moche more  
mercifully hath he shewed vs in that he sent vs hys awne  
sonne. Of the moost excellent glory of Iesus Christ /  
which in all thynges is lyke to hys father.



### The first Chapter.



**G**od in tyme past dyuer-  
sly & many wayes, spake vn-  
to the fathers by p:ophetes  
but in these last dayes he  
hath spoken vnto vs by hys  
sonne / whom he hath made  
heir of all thinges: by whom also he made  
worlde. Which sonne beynge the brightnes  
of his glory / & very ymage of hys substance /  
bearynge by all thynges wth the worde of  
hys power / hath in hys awne person purged  
oure synnes / & is sitten on the right hande of  
the maiestye on hys / and is moze excellent  
then the angels / in as moche as he hath by  
inheritaunce obteyned an excellent name  
then haue they.

For vnto whych of the angels sayde he at  
enytyme: Thou arte my sonne / this daye be-  
gate I the: And agayne: I will be his father /  
and he shalbe my sonne. And agayne whē he  
bryngeth in the first begotten sonne into the  
worlde / he sayth: And all the angels of God  
shall worshippe hym. And of the angels he  
sayth: He maketh hys angels spyttes / & hys  
ministres flammes of fyre. But vnto hys sonne  
he sayth: God / thy seate shalbe for ever & euer  
The scepter of thy kyngdome is a ryght sep-  
ter. Thou hast loued ryghtewelsnes and ha-  
ted iniquyte. I wherfore God whych is thy  
God / hath anoynted the wth the oyle of glad-  
nes about thy felowes.

Oyle of glad-  
nes is the ho-  
ly go-  
spell.

And



And thou Lorde in the begynnyng hast layde the foundacyon of the erth. And the heu-  
**D**uens are the workes of thy hand. They shall  
 peryshe/ but thou shalt endure. They all  
 shall were olde as doth a garment: and as a  
 vesture shalt thou chaunge them/ and they  
 shall be chaunged. But thou arte all wayes/  
 and thy yeres shall not faile. Unto which  
 of the angels sayde he at any tyme: Syt on  
 my ryght hande/ tyll I make thyn enemyes  
 thy fote stole: Are they not all ministringe  
 spert/ sent to minister/ for their sakes which  
 shall be heyres of saluacyon?

**T**he exhorteth vs to be obedyent vnto the new lawe  
 which Christ hath geuen vs and not to be offended at  
 the infirmyte and lowe degree of Christ/ because it  
 was necessary that for oure sakes he shulde take such  
 an humble state vpon hym/ that he myght be lyke vnto  
 hys brethren.

## The .ii. Chapter.

**W**herfore we ought to geue & moze  
 hede to the thinges we haue herde  
 lest we peryshe. For yf the worde  
 which was spoken by angels was  
 stedfast: so that euery transgression & disobe-  
 dience receaued a iust recompence to rewarde  
 how shall we escape/ yf we despyse so great  
 saluacion/ which at first began to be pre-  
 ched of the Lorde hym selfe/ and afterwarde  
 was confirmed vnto vs warde/ by them that  
 hearde it/ God bearynge wytnes thereto/ bo-  
 the with sygnes and wonders also/ and with  
 diuers\* myracles/ & giftes of the holy gooste  
 accordyng to hys owne will.

It is despyers  
 of Moses were  
 so greivously  
 punished what  
 shall become of  
 the that make a  
 mocke of Christ

Spuracles are  
 called sygnes be-  
 cause they be a  
 sygne toke & an  
 euident profe/  
 that the thinge  
 is preached is  
 Godes worde.

He hath not vnto the angels put in subiec-  
 tion the worlde to come/ wherof we speake.  
**B**ut one in a certayne place wytnesseth/  
 sayinge. What is man/ that thou arte myn-  
 full of hym? After thou haddest for a season  
 made hym lower then the angels: thou crow-  
 nedst hym wyth honour and glory/ & hast set  
 him aboue the workes of thy handes. Thou  
 hast put all thynges in subiection vnder hys  
 fete. In that he put all thynges vnder him/ he  
 left nothyng that is not put vnder him. We-  
 uerthelesse we yet se not all thynges subdued  
 but him that was made lesse then the angels  
 we se that it was Jesus/ which is crowned w  
 glory & honour for the sufferynge of death: &  
 he by the grace of God/ shulde tast of deeth  
 for all men.

For it became him/ for who are all thynges  
 and by who are all thynges/ after that he had  
 brought many sonnes vnto glory/ & he shuld  
 make the Lorde of their saluacyon perfecte  
 thozow sufferynge. For he sanctifieth/ & they  
 which are sanctified/ are al of one. For which  
 causes sake he is not ashamed to call them  
 brethren sayinge. I wil declare thy name vnto  
 my brethren/ & in the myddes of the congre-  
 gacio will I praye. And agayne: I wil put

my trust in hym. And agayne: beholde here  
 am I & the childre which God hath geue me.

For as moche then as the chyl-  
 dren were partetakers of fleshe and blood/ he also him  
 selfe lykewise toke parte with the/ for to put  
 downe thozow deeth/ him that had lordshippe  
 ouer deeth/ that is to save the deuyll/ & that  
 he myght deliuer them/ which thozow feare  
 of deeth were all there life tyme in daunger of  
 bondage. For he in no place taketh on hym  
 angels: but the seed of Abraham taketh he on  
 him. Wherfore in al thynges it became him to  
 be made lyke vnto hys brethren/ that he might  
 be mercifull/ and a faythfull hye prest in  
 thynges concernynge God/ for to pouge &  
 peoples synnes. For in that he hym selfe suf-  
 fered and was tempted/ he is able to sucker  
 them that are tempted.

He requyeth vs to be obedyent vnto the worde of  
 Christ/ which is more worthy then Moses. The pu-  
 nishment of such as will nedes harden theyr hartes.

## The .iii. Chapter.

**W**herfore holy brethren/ partakers  
 of the celestiaill callynge/ cōsider  
 embassadour & hye prest of oure  
 professio Christ Jesus/ which was  
 faythfull to him that made him/ euen as was  
 Moses in all hys house. And yet was this mā  
 counted worthy of moze glory then Moses:  
 In as moche as he whych hath prepared the  
 house/ hath most honoure in the house. Euery  
 house is prepared of some man. But he that  
 ordeyned all thynges/ is God. And Moses be-  
 rely was faythfull in all hys house/ as a mi-  
 nister/ to beare witnes of tho thynges whych  
 shuld be spoken afterwarde. But Christ as  
 a sonne/ hath rule ouer the house/ whose house  
 are we/ so that we holdfast the confydence &  
 the reioysynge of that hope/ vnto the ende.

Wherfore as the holy goost sayth: to daye  
 yf ye shall heare his voyce/ harden not youre  
 hertes/ after the rebellion in the daye of tēp-  
 tacio in the wyldernes/ where youre fathers  
 tēpted me/ proued me/ & sawe my workes. xl.  
 yere longe. Wherfore I was grued with  
 generacyon & sayde. They erre euer in their  
 hert: they berely haue not knowe my wayes  
 so that I sware in my wrath/ that they shuld  
 not enseynto my rest. Take hede brethren/  
 & therbe in none of you an euill herte in vn-  
 belefe/ that he shuld departe fro the luyng  
 God: but exhort one another dayly/ whyll it  
 is called to daye/ lest any of you wexe hard  
 herted thozow the deceptfulnesse of synne.

We are partetakers of Christ yf we kepe  
 sure vnto the ende the\* fyrt substance/ so longe  
 as it is sayd: to daye yf ye heare hys voyce/  
 harden not youre hertes/ as whē ye rebelled.  
 For some/ when they hearde rebelled: how be  
 it not all that came out of Egypt vnder Mo-  
 ses. But



# The Reuelacion of saynct John the deuine.

Happy are they that heare the worde of God and kepe it. He wyrteth to the seuen congregacions in Asia/ seyth seuen candelstiches/ and in the myddes of them/ one lyke vnto the sonne of man.



The fyrst Chapter.

**T**he reuelacion of Iesus Christ/ which God gaue vnto him/ for to shewe vnto his seruantes thyngs which muste shortly come to passe.

And he sent and shewed by his angell vnto his seruauunt John/ which bare recorde of the worde of God/ and of the testimony of Iesus Christ/ and of all thyngs that he sawe. Happy is he that redith/ & they that heare the wordes of the prophesy/ and kepe those thynges which are writte therein. for the tyme is at hande.

The seuen chur  
ches in Asia.

John to the viij. congregacions in Asia. Gra ce be with you and peace/ from him which is and which was/ and which is to come/ & fro the viij. spytes which are present before his throne/ and fro Iesus Christ which is a fayth- full wytnes/ & fyrst begotten of the deede/ and Lord ouer the kynges of the erth. Vnto him that loued vs/ and washed vs from synnes in his awne bloude/ & made vs kynges and priestes vnto God his father be glorie & dominion for euermore. Amen. Beholde he cometh with cloudes/ & all eyes shall se hym: & they also which peered hym. And all kyn- redes of the erth shall waille. Euen so: Amen.

Re. 1. 1. d.  
i. Petri. 1. 1. d.  
i. John. 1. 1. d.

Math. 23. 1. d.  
Elaic. 19. c.

I am Alpha and Omega/ the beginning and the endynge/ sayth the Lord almyghty/ which is & which was and which is to come.

John poure brother & companion in tri bulaciō/ & in the kyngdome & paciēce which

is in Iesu Christ/ was in the yle of Pathmos for the worde of God/ and for the wytnessing of Iesu Christ. I was in the spyte on a son- daye/ & herde behinde me a gret voyce/ as it had bene of a trompe sayunge: I am Alpha & Omega/ the fyrst and the laste. That thou seyst/ wyrt in a boke/ & sende it vnto the con gregaciōs which are in Asia/ vnto Ephesus/ and vnto Smyrna/ and vnto Pergamos/ & vnto Chiatira/ and vnto Sarbis/ and vnto Philadelphia/ and vnto Laodicia.



The fyrste  
figure.

And I turned backe to se the voyce that spake to me. And whē I was turned/ I sawe viij. golden candelstiches/ & in the myddes of the candelstiches/ one lyke vnto the sonne of man/ clothed with a lynne garment doune to the ground/ & gyrd about wth pappes wth a golden gyrdle. His heed/ & his heates were whyte/ as whyte woll/ and as snowe: & his eyes were as a flame of fyre: & his sete lyke vnto hyalle as though they byt in a fornace: & his voyce as the sonde of many waters. And he had in his ryghte hande. viij. starres. And out of his mouthe went a sharpe two edged swearde. And his face shone euen as the sonne in his strength.

Seuen golden  
candelstiches.

Seuen starres

And whē I saw him/ I fell at his fete/ euē as deed. And he layde his ryghte hande vpon me/ saying vnto me: fe are not. I am the fyrst and the laste/ and am a lyue/ and was deed. And beholde I am a lyue for euermore/ and haue the keyes of hell and of deeth. Wyrt therfore the thynges which thou hast sene/ and the thynges which are/ and the thynges which shalbe fulfilled here after: and the mis- tery of the viij. starres which thou sawest in my ryght hande/ and the viij. golde candel- stiches. The viij. starres are the messengers of the

Elia. 1. 1. d.

The starres  
are the mes-  
sengers.

of the







The  
Most Sacred  
Bible  
Translated by  
Rycharð 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.

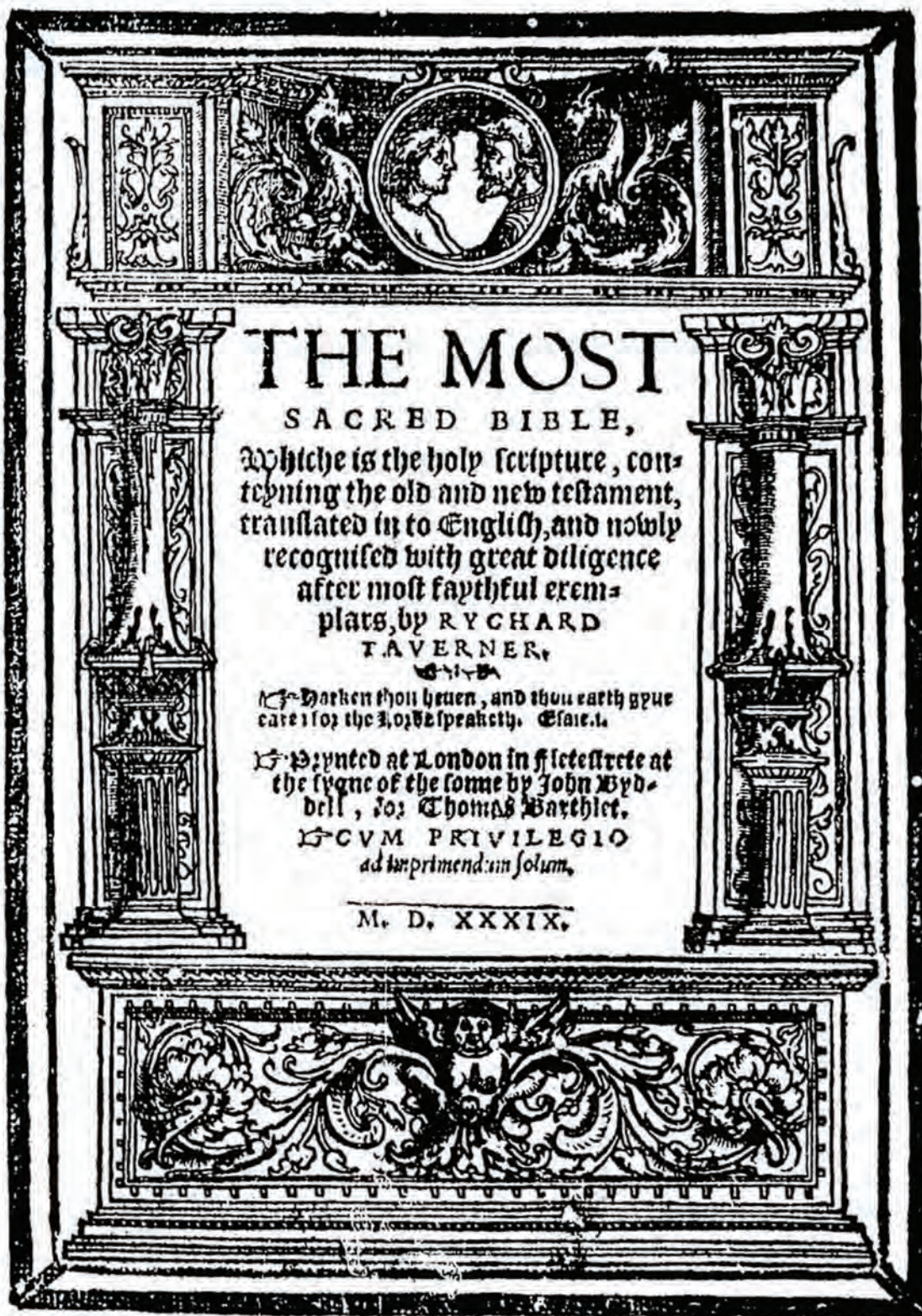
When the political and ecclesiastic climate in England had shifted sufficiently to allow English Bibles to be printed in England, Richard Taverner joined Thomas Barthlet in a commercial endeavor and published a Bible entitled, *The Most Sacred Bible whiche is the holy scripture, conteyning the old and new testament, translated into English, and newly recognized with great diligence after most faythful exemplars by Rycharde 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*.

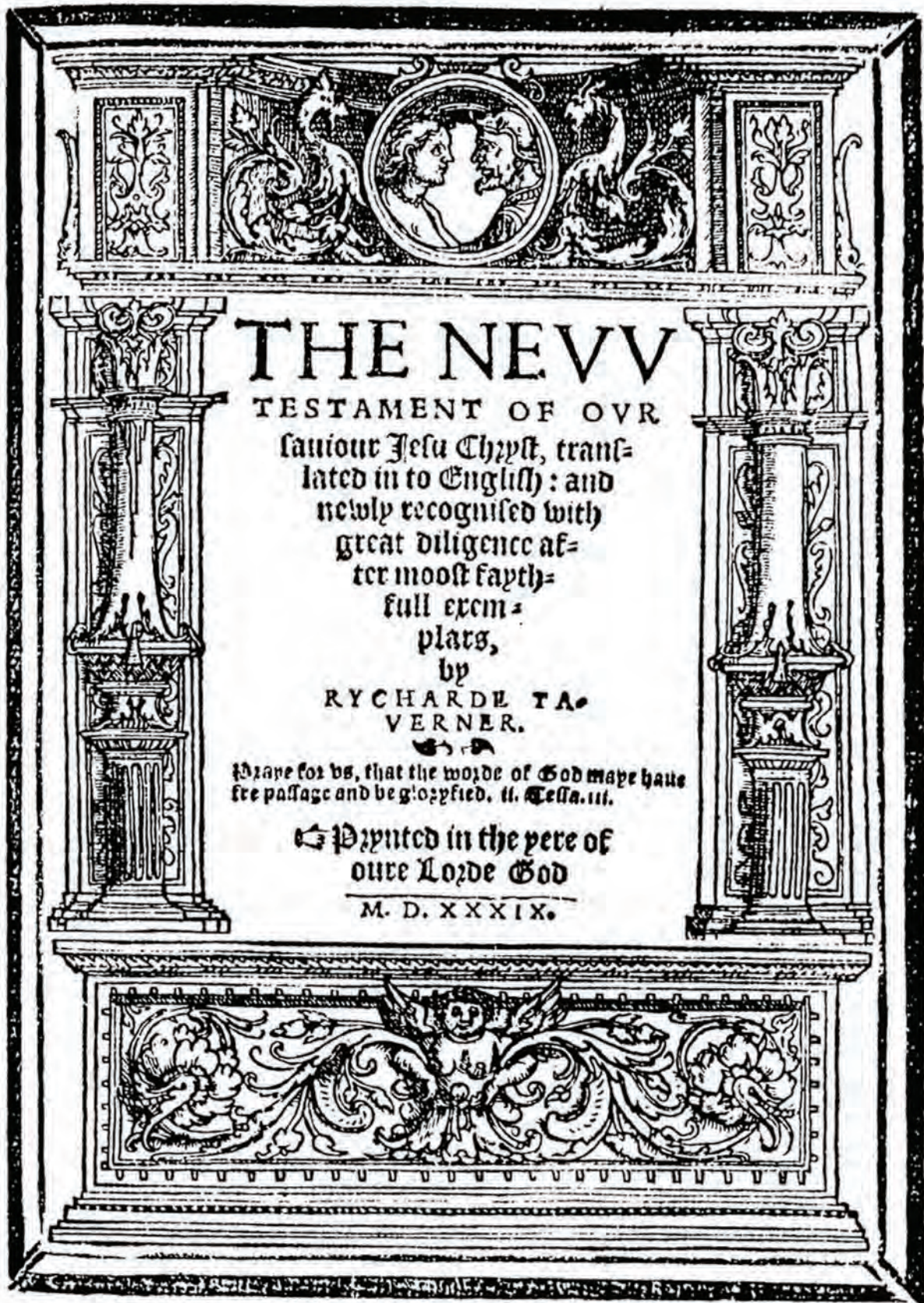
Richard Taverner seems to have expediently “saved his own skin” for many years during tumultuous times in the history of England. He died on July 14, 1575 and was buried in the chancel of the church at Wood Eaton near Oxford.

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.











at 16  
p. 16.

## The \* gospell after Mathewe.

The genealogie of Chyſte, and maryage of his mother Marye. The aungell iustlyſeth Josephs mynde.

## C A P I.

## I. \*



The booke of the generacion of Iesu Chyſte ſonne of Dauid ſonne of Abraham.

Abraham begate Isaac:

Isaac begate Jacob:

Jacob begate Judas and his brethren:

Judas begate Phares & Zarah of Thamar:

Phares begate Heſrom:

Heſrom begate Aram:

Aram begate Aminadab:

Aminadab begate ſaallon:

ſaallon begate Salomon:

Salomon begate Boos of ſahab:

Boos begate Dbed of Ruth:

Dbed begate Jeſſe:

Jeſſe begate Dauid the kynge:

Dauid the kynge begate Salomon, of her that was the wyfe of Ury:

Salomon begate Roboam:

Roboam begate Abia:

Abia begate Aſa:

Aſa begate Joſaphat:

Joſaphat begate Joſam:

Joſam begate ſhſas

ſhſas begate Joatham:

Joatham begate Achas:

Achas begate Ezechias:

Ezechias begate Manasseſſes:

Manasseſſes begate Amon:

Amon begate Joſias:

Joſias begate Jeconias and his brethren aboute the tyme they were carryed awaye to Babylon.

And after they were brought to Babylon,

Jeconias & begate Salathiel:

Salathiel begate Zorobabel:

Zorobabel begate Abiud:

Abiud begate Eliachim:

Eliachim begate Azor:

Azor begate Sador:

Sador begate Achin:

Achin begate Eliud:

Eliud begate Eleazar:

Eleazar begate Matthan:

Matthan begate Jacob:

Jacob begate Joseph the husbande of Marye, of whome was bozne that Iesus, that is called Chyſt. f.

All the generacions from Abraham to Dauid are. xliij. generacions. And from Dauid vnto the captiuite of Babylon, are. xliij. generacions. And from the captiuite of Babylon to Chyſt, are also. xliij. generacions.

\* The byrth of Iesu Chyſte was on this wyſe. When his mother Marye was espouſed to Joseph, before they companied together she was founde with chyld by the holy ghost. Then Joseph her husbande beynge a perfecte man, and loth to make an example of her, was mynded to put her away secretly. Whyte he thus thought: beholde the aungell of the

Woꝛde appeared vnto hym in a dreame / sayenge: Joseph the sonne of Dauid, feare not to take vnto the Mary thy wyfe. For that which is conceived in her is of the holy ghost. She shall byynge forth a sonne, and thou shalt call his name Iesus. For he shall saue his people from theyꝝ synnes.

All this was doone to fulfill that which was spoken of the Woꝛde by the prophete, sayenge: Beholde a mayde shall be with chyld, and shall byynge forth a sonne / and they shall call his name Emmanuel, which is by interpretation, God with vs. f.

And Joseph as ſone as he awoke out of slepe byh as the aungell of the Woꝛde had hym / and toke his wyfe vnto him / and knew her not tyll at last she brought forth a her fyrſt bozne son, and called his name Iesus.

The tyme and place of Chyſtes byrth. The wyſe men offere theyꝝ presentes. Chyſte fleeth in to Egypte. The yonge chyldren are wayne. Chyſt turneth in to Galile.

## C A P I.

## II.

When Iesus was bozne at Bethleem in Juey, in the tyme of Herode the kynge. Beholde there came a wyſe men from the West to Jerusalem, sayenge: Where is he that is bozne kynge of Jewes? We haue ſene his ſterre in the West, and are come to woꝛſhypp hym.

When Herode the kynge had herde this, he was troubled & all Jerusalem with hym / and he gathered all the cheſe pꝛieſtes and ſcribes of the people / and asked of them where Chyſt wolde be bozne. And they ſayd vnto hym: at Bethleem in Juey. For thus it is wyſtten By the Prophet \* And thou Bethleem in the lande of Juey arte not the leſſe amonges the pꝛynces of Juda. For out of the ſhall come vnto me the captayne that ſhall & gouerne my people Iſrael.

Then Herode pꝛeuelly called the wyſe men and diligently ſerued of them the tyme of the ſterre that appeared / and ſente them to Bethleem sayenge: Go and ſearche narrowly for the chyld. And when ye haue founde hym, byynge me woꝛde, that I may come and woꝛſhypp hym also.

\* When they had herd the kynge / they departed: and ſo, the ſterre which they ſawe in the West went before them, tyll it came and ſtoode ouer the place where the chyld was. When they ſawe the ſterre, they were merueylouſly glad: and went in to the houſe, and found the chyld with Marye his mother / and knelted downe and woꝛſhypped hym, and opened theyꝝ treaſures / and offered vnto hym gyfte / golde frankenſence and myrr. And after they were warned of God in a dreame that they wolde not go agayne to Herode, they returned in to theyꝝ owne contrey an other waye. f.

When they were departed: beholde the aungell of the Woꝛde appeared to Joseph in a dreame sayenge: ariſe and take the chyld and his mother & fle in to Egypte, and abyde there tyll I byynge the woꝛde. For Herode wyll ſeke the chyld to deſtroye hym. Then he aroſe and toke the chyld and his mother by nyghte and departed

D  
Eſay. vii. 14.

\* Her fyrſte ſonne. not becauſe ſhe had any after but becauſe ſhe had none before.

\* Theſe were ſage men: and ge the Perſians as theſe was amonge the Hebrewes also they were the pꝛieſtes of a Perſians.

\* Mat. ii. 1. John. vi. 14.

B  
\* To gouerne is to order and rule the people by lerynge and example. Eſt. xxi. 1.

\* Mat. xxi. 1. Eſay. li. 1.

E



Mat. x. 14

departed in to Egypte, and was there till the death of Herode, so fulfill that was spoken of the Roide by the prophete, which sayth / out of Egypte haue I called my sonne.

Then Herode perceyving that he was mocked of the wyse men was verie wrothe and sent forth and slewe all the chyldren that were in Bethleem / and in all the coses thereof / as many as were two yere olde and vnder, according to the tyme whiche he had diligently searched out of the wyse men.

Jer. xxxi. 15

Then was fulfilled that which was spoken by the prophete Jeremie sayenge: \* On the hylls was a voyce heede, mourning / weeping and greave lamentacion: Rachel bewepynge her chyldren / and wolde not be comforted; because they were not.

¶ That is because they were all put to death & remained not vnto her.

\* When Herode was dead: beholde, an aungell of the Roide appeared in a dreame to Joseph in Egypte sayeng: Arise and take the chyld and his mother, and go in to the lande of Israel: for they are dead whiche sought the chyldes lyfe. Then he arose vp, and toke the chyld and his mother, and came in to the lande of Israel. But when he herde that Archelaus dyd reygne in Jewry, in the royaume of his father Herode, he was afrayde to go thither. Not withstanding after he was warned of god in a dreame he turned asyde in to the parties of Galile, and went and dwelt in a city called Nazareth, so fulfill that which was spoken by the prophetes: he shall be called a Nazarene.

Nazareth in Judee signifieth holy or consecrate.

[The baptisme / preachinge and offyce of Iohn / and how Christ was baptised of hym in Iordane.

CAP. III.

Mat. i. 14

Rule. iii. 14

Mat. x. 14

In those dayes Iohn the Baptyst came and preached in the wyldernes of Jewry, sayenge: Repent, for the kyngdome of heuen is at hande. This is he of whome it is spoken by the prophete Esaye, whiche sayth: A voyce of a crier in wyldernes / prepare the Roide waye, and make his pathes straight. This Iohn had his garment of camels heere / and a girdell of skynne aboute his loynes. His meate was \* locustes and wyde honey. Then went out to hym Ierusalem and all Iewry, and all the countrey rounde aboute Iordane / and were baptised of hym in Iordane / confessinge their synnes.

\* When he sawe many of the pharysees and the Sadducees come vnto his baptisme / he sayd vnto them: O progenye of vipers, who hath taught you to flee from the vengeance to come? Do therfore frutes worthy repentance. And thynke not to saye in your selues, we haue Abraham to our fathers. For I tel you, God is able of these stones to raiſe vp chyldren vnto Abraham. Nowe is the axe put to the roote of the trees: euery tree therfore which byngeth not forth good frute is hewen downe and cast in to the fyre.

I baptise you in water in token of repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to beare. He shall baptise you with the holy ghost and with fyre, whose fan is in his hande,

and he shall swepe his flour / and gather the wheat in to his garner but the chaffe he shall burne with vnquenchable fyre.

\* Then came Iesus from Galile to Iordane vnto Iohn to be baptised of hym. But Iohn forbade hym, sayenge: I oughte to be baptised of thee: and comest thou to me? Iesus answered and sayde to hym. Let be nowe. For thus it becometh vs to fulfill all rightousnes. Then he suffered hym: And Iesus as sone as he was baptised came straight out of the water. And lo, heuen was open vnto hym: and Iohn sawe the spier of God descende lyke a dole and light vpon him. And lo there came a voyce from heuen sayenge: This is that my beloved sonne in whome is my delecte.

[Christ fasteth and is tempted: he calleth Peter, James, Iohn, and healeth all the sycke.

CAP. III.

Then was Iesus ledde awaye of the spier in to wyldernes, to be tempted of the deuyll. And when he had fasted fourty dayes and fourty nyghtes / he was at last an hungred. Then came to hym the tempter, and sayd: If thou be the sonne of God speake that these stones be made bread. He answered and sayd: It is written: \* man shall not lye by bread onely, but by euery word that cometh out of the mouth of God.

Then the deuyll toke hym vp in to the holy cite, & set him on the pynacle of the temple, and sayd vnto hym: If thou be son of god, cast thy selfe downe. For it is written: \* he shall geue his aungelles charge ouer the, and wyl theye handes they shall hold the vp, that thou dash the not thy fote agaynste a stone. And Iesus sayd to hym: Agayne it is written: \* Thou shalt not tempte the Roide God.

Agayne the deuyll toke hym vp, and led him in to a very hygh mountayne, and shewed him all the kyngdomes of the world, & all the glory of them / and sayd to hym: all these wyl I geue the / if thou wilt fall downe and worship me. Then sayth Iesus vnto hym. Auorde thy selfe. For it is written: \* thou shalt worship the Roide thy god, and hym onely shalt thou serue.

Then the deuyll left hym / and beholde, the aungels came and serued hym.

\* When Iesus had herde that Iohn was taken, he departed in to Galile and leauynge Nazareth, went and dwelte in Capernaum, a cite by the see syde, in the coses of Zabulon and Nephtalim / to fulfill that was spoken by Esaye the prophete, sayenge: \* The lande of Zabulon and Nephtalim, the way of the see beyonde Iordan, Galile of the Gentyles, the people which sat in darcknes, sawe great light and to them which sat in the countrey and shadowe of death, light is begon to shyne.

From that tyme Iesus began to preach / and saye: Repente, for the kyngdome of heuen is at hande.

\* As Iesus walked by the see of Galile he sawe two brethren: Symon called Peter, and Andrey his brother, casting a net in to the see, for they were fyshers, and sayd vnto them,

Ruler. i. 14  
p. All thy  
oules are  
to be in  
ordynance  
of God  
such purp  
as god ord  
ned thy

Deute. viii  
Saye. viii

Psalm. lxxv

Deute. xvi

Deute. viii

Esaye. x



## The Gospell after S. Marke.

The office of John Baptist. The baptisme of water: his callinge: preachinge: and the callinge of Peter. Andrew James and John. Luythe heareth the man with the vncleane spirit: helper. Peter's mother in lawe and healeth the leper.

CAPL.

I. +

**T**he begynnyng of the Gos-  
pell of Iesu Christe, the sonne of  
God, as it is written in the pro-  
phetes: \* Beholde, I sende my  
messenger before thy face, whiche  
shall prepare thy waye before the. The voyce  
of a reepe in the wilderness: \* prepare ye the  
waye of the Lord, make his pathes streight.  
John dyd baptise in the wilderness, & preache  
the baptisme of repentance: for the remission  
of synnes. And all that lande of Iurie and they  
of Ierusalem, went out vnto hym, and were  
all baptised of hym in the ruer Jordan, con-  
fessynge their synnes.

John was clothed with camels haire, and  
with a gyrdell of a skynne about his loynes.  
And he dyd eate locustes and wyde boye, and  
preached sayenge: \* Stronger then I cometh  
after me, whose sho latched I am not worthy  
to shoue downe and vnclose. I haue baptised  
you with water: but he shall baptise you w  
the holy ghoſt.

And it came to passe in those dayes, that Je-  
sus came from Nazareth, a cite of Galile: &  
was baptised of John in Jordan. And asone  
as he was come out of the water: he saw hea-  
uen open, and the holy ghoſt descendinge vpon  
him, lyke a dove. And there came a voyce from  
heaven. Thou arte my dere sonne in whom I  
delecte.

And forthwith the spyte drave hym into  
wildernesse: and he was there in the wylder-  
nesse. xl. dayes, and was temptyd of Satan, &  
was with wyde bralles. And the angels mi-  
nistered vnto hym. After John was taken, Je-  
sus came into Galile, preachinge the good ty-  
pynges of the kyngdome of God, sayenge: the  
tyme is come, and the kyngdome of God is at  
hande, repente and beleeue the Gospell.

As he walked by the see of Galile, he sawe  
Simon and Andrew his brother, casting net-  
tes into the see, for they were fyshers. And  
Jesus sayde vnto them: folow me, and I will  
make you fyshers of men. And forthwith, they  
forsoke their nettes, and folowed hym. And  
when he had gone a lytell further thence, he  
sawe James the sonne of Zebede, and John  
his brother, whiche also in the shipp were m-  
dyng their nettes. And asone he called them  
and they lefte their father Zebede in the shipp  
with his hyred scravauntes, and wente their  
waye after hym.

And they go to Capernaum: and forthwith  
on the Saboth dayes, he entred into the Sy-  
nagoge and taught, and they marvelled at his  
learnynge. For he taughte them as one that  
had power, and not as the scribes.

And there was in their Synagoge a man

bered with an vncleane spiritte, that cryed say-  
enge: Ah, what haue we a to with the, Iesu  
of Nazareth? arte thou come to destroye vs?  
I knowe what thou art, that holy of God.  
And Iesus rebuked hym sayenge: be still and  
come out of the man. And the vncleane spiritte  
tare him, and cryed with a loud voyce, & came  
out of hym. And they were all amased, in so  
much that they demaunded one of an ocher a-  
monge them selues sayenge: What thinge is  
this? & what newe doctrine is this? For he  
commaundeth the foule spirittes with power,  
and they obey hym. And immediatly his fame  
spred abrode throughe out all the region bo-  
teringe on Galile.

And forthwith, asone as they were come  
out of the Synagoge, they entred into the  
house of Symon and Andrew, with James &  
John. And Symons mother in lawe lay sicke  
of a feuer. And asone they tolde him of her.  
And he came and toke her by the hande, & lye  
her vp: and the feuer forsoke her by and by:  
and she ministered vnto them. And at euen  
when the sonne was downe, they brought to  
hym all that were dyscased, and theym that  
were possessed with dyuels. And all the crite  
gathered togither at the doore, and he healed  
many that were sycke of dyuers dyscasses. \*  
And he cast out many dyuels, and suffered not  
the dyuels to speake, because they knew hym.

And in the moynynge very early, Iesus arose  
and went out into a solitary place, and there  
prayed. And Symon and they that were with  
hym folowed after hym. And when they had  
founde him, they sayde vnto hym: all men seeke  
for the. And he sayde vnto them: let vs go in  
to the next townes, that I maye preache there  
also: for euery I came out for that purpose.  
And he preached in their Synagoges throughe  
out all Galile, and cast the dyuels out.

\* And there came a leper to hym, beseeching  
hym, and kneeled downe vnto hym, and sayde  
to hym: Yf thou wilt, thou canst make me  
cleane. And Iesus had compassion on hym, &  
put forth his hande, touched hym, and sayde to  
hym: I will, be thou cleane. And asone as he  
had spoken, immediatly the leprosy departed  
frome hym, and sent hym awaye forthwith, &  
sayde vnto hym: Se thou saye nothyng to a-  
ny man: but get the hence, and write thy self  
to the piete, and offer for thy cleansing, those  
thynges which Moses commanded, for a wit-  
nesse vnto them. But he (asone as he was de-  
parted) began to tell many thynges, & to pub-  
lyshe the doo: in so moche that Iesus coulde  
no more openly entre into the cite, but was  
withoute in deserte places. And they came to  
hym frome euery quarter.

¶ He healeth the man of the palsey / calleth heu-  
the customer / eateth with open synners / and ex-  
cuseth his disciples.

CAPL.

II.

**A**fter a fewe dayes, he entred into Ca-  
pernaum agayne, and it was noised  
that he was in a house. And asone ma-  
ny gathered togither, in so moche that there  
was

¶ Christes  
doctrines  
commed  
the

¶ Iulius  
Cesaris  
b.

¶ Math. viii.  
Luce. vii.

¶ Luc. xii.

¶ Math. ix.  
Luce. xii.



was no rowme to deceyue them, no not so moche as about the wyse. And he preached the worde vnto them. And there came vnto hym, that brought one sicke of the palsey, bozne of foure men. And because they coulde not come nyghe vnto hym for prease, they vncouered the rofe of the house, where he was. And when they hadde broken it open, they let downe the bed wherein the sicke of the palsey laye. When Iesus sawe their faythe, he sayde to the spcke of the palsey, \* Sonne, thy synnes are forgyuen the.

And there were certayne of the Scribes sittinge there, and reasonynge in thier hertes: How weth this felowe so blasphem? Who can forgyue synnes, but God onely? And immediately when Iesus perceyued in his spiete, that they so reasoned in them selues, he sayde vnto them: Why thynke ye suche thinges in your hertes? Whether is it easier to saye to the spcke of the palsey, thy synnes are forgyuen the: or to saye, aryse and take thy bedde, and walke? \* That ye maye knowe that the sonne of man hath power in earth to forgyue synnes, he spake vnto the spcke of the palsey: I say vnto the, aryse and take vp thy bed, and get the hence into thine owne houle. And by and by he arose, and toke vp the bed, and went forth before them all: in so moche that they were all amazed, and glorified God, sayenge: we neuer sawe it on this fashion.

And he wente agayne vnto the see, and all the people resorted vnto hym, and he taught them. And as Iesus passed by, he sawe Leui sonne of Alphey sit at the receyte of custome, and sayde vnto hym: folow me. And he arose and folowed hym. \* And it came to passe, as Iesus sat at meate in his houle, many publicans and synners sat at meate also with Iesus and his disciples. For there were manie that folowed him. And when the Scribes & Pharises sawe hym eate with publicans and synners, they sayde vnto his disciples: How is it, that he eateth and drynkech with publicans and synners? When Iesus herde that, he sayde vnto them: \* The hole haue no nede of the phisyryon, but the spcke. I came not to call the ryghtwysse, but the synners to repentaunce.

And the disciples of Iohn and the Pharises dyd faile: and they come and say vnto hym. Why do the disciples of Iohn & of the Pharises faile, and thy disciples faile not. And Iesus sayde vnto them: Can the chyldren of a weddinge faile, whyles the bydegrome is with them? As long as they haue the bydegrome with them, they cannot faile. But the dayes shall come when the bydegrome shall be taken frome them, and then shall they faile in those dayes.

Also no man soweth a peece of netwe clothe vnto an old garment, for then taketh he away the new peece frome the olde, and so is the rent wyse. In lyke wyse, no man powyeth netwe wyne into olde vessels: for yf he do, the netwe wyne breaketh the vessels, and the wyne runneth out, and the vessels perishe. But netwe wyne, must be powyed into new vessels.

And it chaunced that he went thowto the come feldes, on the Sabbath daye: and his disciples as they went in their waye, began to plucke the eares of come. And the Pharises sayde vnto hym: beholde, why do they on the Sabbath dayes, that whiche is not lawfull? And he sayde to them: haue ye neuer red what Dauid dyd, when he hadde nede, and was an hongred, bothe he / and they that were with hym? Howe he wente into the house of God in the dayes of Abiathar the hyghe p[ri]est, and dyd eate the halowed loaves, whiche is not lawfull to eate, but for the p[ri]ests onely: and gaue also to them whiche were with hym? And he sayde to them the Sabbath was made for man, and not made for the Sabbath. Wherefore the sonne of man is Lord also of the Sabbath daye.

The helpeth the man with the dyed hand / chosest his Apostles / and casteth out the vnleane sp[irit] / whiche the Pharises ascribe vnto the deuyll. The brother / sister and mother of Ihsu.

## CAP. I.

## III.

And he entred agayne into the Synagoge, and there was a man which had a wyddered hand. And they watched hym to se, whether he wold heale him on the Sabbath daye, that they myght accuse hym. And he sayde vnto the man to whiche hadde the wyddered hand: aryse, and stande in the myddes. And he sayde to them: whether is it lawfull to do a good dede on the Sabbath dayes, or an euill? so laue ye of h[er]t: but they held their peace. And he looked rounde about on them angetly mournynge on the blyndnes of their hertes, and sayde to the man, \* stretch forth thyne hande. And he stretcheth it out. And his hande was reioyced, even as hole as the other.

And the Pharises departed, and forthwith gathered a counsell, with them that belonged to Herode, against hym, to destroye hym. And Iesus auoyded with his disciples to the see. And a great multitude folowed him from Galile and from Turie, and from Ierusalem, and from Iudumea, and from beyonde Iordane, \* and they that dwelled about Tyre and Sidon a great multitude: whiche when they had herd what thynges he dyd, came vnto hym.

And he commaunded his disciples, that a myppe shoulde wyfte on hym, because of the people, lest they shoulde destroye hym. For he had healed many, in so moche that they pressed vpon hym, for to touche hym as many as had plagues. And whē the vnleane sp[irit]es sawe hym, they fell downe before hym, and cryed, sayenge: thou arte the sonne of God. And he straitly charged them that they shuld not venter hym.

\* And he went by into a mountayne, and called vnto hym whome he wold, and they came vnto hym. And he ordeyned the xii. that they shuld be with hym, and that they myght sende them to preache: and that they myght haue power to heale synnelles, and to caste out deuyls. And he gaue Symon to name Peter.

C. I.

And



## The Gospell after S. Luke.

Mat. xxviii. a  
Luke. xxiii. a  
John. i. d

**A**nd when the Saboth day was past Mary Magdalen, a Mary of James, and Salome, bought odours that they might come and anoynt him. And early in the morning the next day after the Saboth day, they came unto the sepulchre, when the sonne was risen. And they sayd one to an other, who shall roll vs awaye the stone from the doore of the sepulchre? And when they looked, they sawe how the stone was rolled awaye, for it was a very great one. And they went in to the sepulchre, and saw a yong man sitting on the ryght syde, clothed in a longe whyte garment, and they were abashed. \* And he sayd vnto them, be not afrayde: ye seeke Iesus of Nazareth, whiche was crucified. He is risen, he is not here. Beholde the place where they byd put hym. But go your way and tell your disciples and namely Peter, that he goeth before you in to Galile: there shall ye see hym, as he said vnto you. \* And they went out quickly and fled from the sepulchre, for they trembled and were amazed. Neither sayd they any thyng to any man, for they were afrayde.

\* When Iesus was risen the morow after the Saboth day, he appeared first to Mary Magdalen, out of whom he cast seuen devyls. And she went and tolde them that were with him as they mourned and wepte. And though they heard that he was alive, and had appered to her, yet they beleued it not. \* After that he appered vnto two of them in a straunge figure as they walked and went in to the countrey. And they wente and tolde it to the reste. But they beleued them neyther. \*

\* After that, he appered vnto the cleuen, as they sat at meate and cast in theyr teth their knyfe and barones of hert, because they beleued not them whiche had sene hym after his resurrection. And he sayde vnto them: Go ye in to all the worlde, and preache the glad tydynges to all creatures: he that beleueth and is baptysed, shall be saved. But he that beleueth not, shall be dampned.

And these thynges shall folowe them that beleue. In my name they shall cast out devyls, and shall speke with newe tonges, and shall hyl serpentes. And if they drinke any deadly thing, it shall not hurte them. They shall laye theyr handes on the speke, and they shall recouer.

So then when the Lorde had spoken vnto them, he was receyved in to heuen, and sat hym downe on the ryghte hande of God.

But they wente forth and preached every where. And the Lorde wroughte with them, and confirmed the wordes with signes that folowed. \*

The ende of the Gos-  
pell after S.  
Marke.  
(?)

**F**or as moche as many haue taken in hand to compyle a treatyse of those thynges, whiche are surely knowne amonge vs, euen as they declared them vnto vs whiche from the begynnyng sawe them theyr selues, and were ministers at the doying: I thought good also, serchynge diligently all thynges from the begynnyng, to wyse orderly vnto the good Theophilus, that thou myghtest knowe the certeyntie of those thynges wherof thou wert by mouthe instructed.

The conception and byrth of Iohn the baptyst.  
The conception of Christ. The thankfull songes of Mary and zachary.

## C A P I. I.

**H**ere was in the dayes of a Herode the kyng of Iurye a certeyn priest named Zachary, of the course of Abia. And his wyfe was of the daughters of Aaron: a her name was Elizabeth. Bothe were perfecte before God, and walked in all the lawes and ordinances of the Lorde without reprimon. And they had no chylde, because Elizabeth was barren, and bothe were well styken in age.

And it came to passe, as he executed the priestes office before God, as his course came: according to the custome of the priestes office, his lot was to burne encense. And he went in to the temple of the Lorde, and the hole multitude of the people were without in prayer whyle the incense was a burning. And there appered vnto hym an aungell of the Lorde standing on the ryght syde of the altar of incense. And when Zachary sawe hym, he was abashed, and feare came on hym.

But the aungell sayd vnto hym: feare not Zachary, for thy prayer is herde: \* And thy wyfe Elizabeth shall beare the sonne, a thou shalt call his name Iohs, and thou shalt haue ioye and gladnes, and many shall reioyce at his byrth. For he shall be great in the syght of the Lorde, and shall neither drynke wyne ne stronge drynke. And he shall be fylled w<sup>th</sup> the holy ghost, euen in his mothers wombe: and many of the chyldren of Israel shall be turne to the Lorde God. And he shall go before hym in the spere and power of Elias, to turne the hartes of the fathers to the chyldren, and the unpleu- uers to the wysdome of the iust men: to make the people redy to the Lorde.

And Zachary said vnto the aungell: wherby shall I knowe this: for I am olde, and my wyfe well styken in yeres. The aungell answered and sayde vnto hym. I am Gabriel that stande in the syght of God: and am sent to speke vnto the: and to shewe the these glad tydynges. And beholde, thou shalt be donne, and not be hable to speake, tyll the tyme that these be performed, because thou beleuest not my wordes, whiche shall be fulfilled in theyr season.

And the people laughed to; Zachary, and made iudge



maneupled that he sayed in the temple. And when he came out, he coulde not speake vnto them, wherby they perceyued that he had sene some vision in the temple. And he beckened vnto them, and remayned spechelesse.

¶ And it fortuned, as sone as the tyme of his offyce was out, he departed home in to his owne house. And after those dayes, his wyfe Elizabeth conceived, and hvd her selfe. v. monethes, saying: This wyfe hath god teit with me, in the dayes when he looked on me, to take from me the rebuke that I suffred among men. And in the sixte moneth the aungell Gabriel was sent from God vnto a cite of Galile, named Nazareth, to a virgin spoused to a man whose name was Ioseph of the house of Dauid, and the virgins name was Mary. And the aungell went in vnto her, and sayd. Hail full of grace, the Lorde with the: blessed arte thou amonge women.

When she sawe hym, she was abashed at his sayinge: and cast in her mynde what manner of greetynge that shoulde be. And the aungell sayd vnto her: feare not Mary, for thou hast founde grace with God. Lo, thou shalt conceive in thy wombe, & shalt beare a sonne, and shalt cal his name Iesus. He shall be great, and shall be called the sonne of the highest. And the Lorde God shall gyue vnto him the seate of his father Dauid, and he shall raygne ouer the house of Iacob for euer, and of his kyngdome shall be none ende.

¶ Then sayd Mary vnto the aungell: How shall this be, sythens I knowe not man? And the aungell answered and sayd vnto her: The holy ghost shall come vpon the, and the power of the highest shall ouershadowe the. ¶ Therfore also that holy thyng which shall be borne, shall be called the sonne of God. And beholde the cosyn Elizabeth, she hath also conceived a son in her age. And this is her sytte moneth, whiche was called barren: for with God all thynges be possible. And Mary sayde: beholde the handmaide of the Lorde: be it vnto me as thou hast sayde. ¶ And the aungell departed from her.

¶ Mary arose in those dayes, and went in to the mountaynes with haste, in to a cite of Iude, & entred in to the house of Zachary, and greeted Elizabeth. And it fortuned as Elizabeth herde the greetynge of Mary, the babe spronge in her bely. And Elizabeth was filled with the holy ghost, and cryed with a loude voyce, and sayd: Blessed arte thou amonge women, and blessed is the frute of thy wombe. And whence happeneth this vnto me, that the mother of my Lorde shoulde come vnto me? For lo, as sone as the voyce of thy greetynge sounded in myne eares, the babe sprang in my bely for ioye. And blessed art thou that believedst, for those thynges shall be performed, which were tolde the from the Lorde. And Mary sayd:

My soule magnifyeth the Lorde. And my spiryte reioyseth in God my sauour. ¶ For he hath looked on the basenes of his handmaide. Beholde nowe from henceforth shall all kynredes call me blessed. For he that is myghty hath done so me greates thynges, and holy is

his name. And his mercy is on them that feare hym throughout all generations. ¶ He sheweth strengthe with his arme, he scattereth them that are proude in the drupse of theyr herte. He putteth downe the myghte from theyr seates, and lifteth vp the lowly. He filleth the hungry with good thynges, and sendeth the ryche emptye. He remembreth mercy, hath taken his seruant Israel.

¶ Such as he promysed to our fathers, to Abraham, and to his seed for euer. And Mary abode with her about a. iij. monethes, and returned agayne to her owne house.

¶ Elizabethes time was come that she shoulde be deliuered, and she broughte forth a sonne. And her neighbours and her cosyns herde tell how the Lorde had shewed great mercy vpon her, and they reioyced with her.

And it befell the eighth day, they came to circumcise the chyld, and called his name Zachary, after the name of his father. And his mother answered and sayd: not so, but he shall be called Iohn. And they said vnto her: There is none of thy kynne that is named with this name. And they made signes to his father how he shoulde haue hym called. And he aspyng for wyprynge tables wrote sayinge: his name is Iohn. And they merueyled all. And his mouth was opened forthwith, and his tongue, and he spake, praisynge God. And sene came on all them that dwelt nigh vnto them. And all these sayynges were nolyd abrode throughout all the hill countrey of Iude, and all they that herde them, lapde them up in theyr brestes, sayinge: What manner childe shall this be? And the hand of the Lorde was with him.

And his father Zachary was filled with the holy ghost, and prophesied, sayinge:

Blessed be the Lorde God of Israel, for he hath visited and made redemption of his people.

And hath reysed vp an hoine of helth vnto vs in the house of his seruant Dauid.

¶ Such as he promysed by the mouth of his holy prophetes which were sythens the word began. That we shoulde be saued from our enemyes, and from the handes of all that hate vs.

To fulfill the mercy promysed to our fathers, and to remembre his holy conenant.

¶ And to pfoyme the othe which he swore to our father Abraham. And to gyue vnto vs, that we deliuered out of the handes of our enemyes, myght serue hym without feare, all the dayes of our lyfe, in holynes and ryghtwysnes before hym. And thou chyld shalt be called the Prophet of the highest: for thou shalt go before the face of the Lorde, to prepare his wayes. And to gyue knowledge of helthe vnto his people, to the forgiveness of synnes. ¶ Though the tender mercy of our God, wherby the dayespringe from an high hath visited vs.

To gyue light to them that sat in darkness, and in shadowe of deeth, and to direct our feete in to the waye of peace. And the chyld grew and waxed strong in spie, and was in wyldernes, till the daye came, when he shoulde shewe hym selfe vnto Israel.

Gen. xlii. 1.  
¶

Gen. xlii. 1.

¶ Chapter 19  
the dayes  
springe that  
gyue light  
to them that  
sat in darkness  
of the 19  
dayes of  
Oct.

¶ All. The



## The Gospell after S. Iohn.

¶ The everlastynge byrth of Christe, and how he became man. The testimony of Iohn. The callinge of Andrew, Peter, &c.

## CAP I.

## I. \*



**I**n begynnynge was the woide, and the woide was with God / and the woide was God. This was in begynnynge with God. All were made by it, and without it was made nothing that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in the darkenes, and the darkenes comprehended it not.

*This woide is the word of God in the beginning with God.*

There was a man sent from God, whose name was Iohn. This came for a wytnes, to testifie of the lyght, that all men throught him might beleue. He was not the lyght, but to beare wytnes of the lyght. That was the true lyght whiche lyghteth all men commynge in to the woide. He was in the woide, and the woide was made by him, and the woide knewe him not.

He came in to his owne, and his owne receyued him not. But as many as receyued him, to them he gaue power to be made the sonnes of God, by beleeuynge on his name whiche were borne, not of bloode, nor of the wyll of the fleshe, nor of the wyll of man, but of God.

And the woide was made fleshe, and dwelt amonge vs, and we sawe the gloire of it, as the gloire of the onely begotten sonne of the father, full of grace and trouthe.

Iohn testifieth of him, and cryed sayynge: This was he of whome I spake, he that cometh after me, was before me, because he was spytte I was. And of his fulnes haue all we receyued, and grace for grace. For the lawe was giuen by Moyses, but grace & trouthe came by Iesus Christ. No man hath sene God at any tyme, the onely begotten sonne, which is in the bosome of the father, he hath declared him.

And this is the recoorde of Iohn: when the Jewes sent pierres and leuites from Ierusalem, to aske him, what arte thou? And he confessed and denyed not, and confessed I am not Christ. And they asked him: what then? Arte thou Hely? And he sayd: I am not. Arte thou the Prophet? And he answered no. When sayd they vnto him: what arte thou, that we may geue an answer to them that sende vs? What sayest thou of thy selfe? He sayd: I am a voyce of one cryynge in the wyldernes, make straye the waye of the Lorde, as sayd the prophet ysaias.

*Ecce. clu*

And they whiche were sente, were of the pharisees. And they asked him, and said vnto him: Why baptizest thou them, yf thou be not Christ, nor Hely, neither the Prophet? Iohn answered them, sayynge: I baptize with water: but one is come amonge you, whome ye knowe not: he it is that cometh after me, whiche was before me, whose shoe I latchet.

*A. iii.*

peare be with you. And they were abashed and ashpde, supposynge that they had sene a spytte. And he sayde vnto them: why are ye troubled, and why do thoughtes arise in your hertes? Beholde my handes and my fete, for it is euyn my selfe. Handle me and se: for spyttes haue not fleshe, and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And whyle they yet beleued not for lope and wonder, he sayd vnto them: Haue ye here any meate? And they gaue him a pece of a broyled spytte, and of an hony combe. And he toke it, and ate it before them.

And he sayd vnto them. These are the woordes whiche I spake vnto you whyle I was yet with you, that all must be fulfilled whiche were wyrtten of me in the lawe of Moyses, and in the prophetes, and in the psalmes. \* Then opened he theyr mynde, that they myght vnderstande the scriptures, and sayd vnto them. Thus it is wyrtten, & thus it behoued Christ to suffre, and to rise agayne from deathe the thyrde dape, and that repentaunce and remission of synnes shoulde be preached in his name amonge all nations, & begynnynge at Ierusalem. Ye are wytnesses of these thynges. And lo, I sende the promysse of my father vpon you. \* But tary ye in the cite of Ierusalem, tyll ye be endued with power from an hye. And he led them out in to Bethanye,

and lyfte vp his handes and blessed them. \*

And it came to passe, as he blessed them, he departed from them, and was borne vp in to heuen. And they worshyppe him, returned to Ierusalem with great lope, and were continually in the temple prayynge and blessynge god. Amē.

¶ The ende of the Gospell after S. Iohn.

¶ The ende of the Gospell after S. Iohn.

¶ The ende of the Gospell after S. Iohn.



am not worthy to vnloose. These thinges were done in Bethabara beyonde Iordane, where Iohn dyd baptise.

**¶** The next daye Iohn sawe Iesus comynge vnto him, and said: beholde the lambe of God, which taketh awaye the synne of the worlde. This is he of whome I said. After me cometh a man whiche was before me, for he was yee then I, and I knew him not, but that he shoulde be declared to Israel: therefore am I come baptysinge with water.

**¶** And Iohn witnesseth sayinge: I sawe the spere descende from heuen, lyke vnto a doue and abyde vpon him, and I knewe him not. But he that sent me to baptise in water, he sayde vnto me, vpon whome thou shalt se the spere descende and tarye nill on hym, this is he whiche baptiseth with the holy ghoost. And I sawe and testified that this is the son of God. **¶**

Math. c. l. d.  
Marcke. i. b.  
Luke. iiii. d.

The next daye after, Iohn stode agayne, and two of his disciples. And he behelde Iesus as he walked by, and sayde: Beholde the lambe of God. And the two disciples heere him speake and folowed Iesus. And Iesus turned about, and sawe them folowe, and sayd vnto them: What seek ye? They said vnto him: Rabbi, whiche is by interpretation, Master) where dwellest thou? He sayde vnto them: come and se. They came and sawe where he dwelt, and abode with him that daye. For it was about the tenth houre.

One of the two whiche herde Iohn speake and folowed Iesus, was Andew Symon Peters brother. This spere founde his brother Symon, and sayde vnto hym: we haue founde Messias, whiche is by interpretation, anoynted: and broughte hym to Iesus. And Iesus behelde hym and sayde: thou arte Symon the sonne of Ionas: thou shalt be called Cephas, whiche is by interpretation a stone.

Math. i.

The daye folowynge Iesus wolde go in to Galile, and founde Philip, and said vnto him: folowe me. Philip was of Bethsaida the cite of Andew and Peter. And Philip founde Nathanael, and sayd vnto hym: We haue founde hym of whom Moses in the lawe and the prophetes dyd wyse, Iesus the sonne of Ioseph, a Nazarene. And Nathanael sayde vnto him: can ther any good come out of Nazareth? Philip said to him: Come and se.

**¶** Iesus sawe Nathanael comynge to him, and sayde of him. Beholde a ryght Israelite, in whome is no guile. Nathanael sayde vnto hym: where knewest thou me? Iesus answered, and sayde vnto him: Before that Philip called the, when thou wast vnder the figg tree, I sawe the. Nathanael answered and sayde vnto him: Rabbi, thou art the sonne of God, thou art the kynge of Israel. Iesus answered and said vnto him: Because I sayd vnto the, I sawe the vnder the figg tree, thou biluest. Thou shalt se greater thynges then these. And he sayd vnto him: Verily, verily, I saye vnto you: hereafter shall ye se heuen open, and the aungels of God ascendynge and descendynge ouer the sonne of man.

¶ Canse turneth the water vnto wyne, and dyeth with the hyero and seilers out of the temple.

## C A P I.

## I I.

**A**nd the thirde daye, was there a marriage in Cana a cite of Galile, and the mother of Iesus was there. And Iesus was bydden also & his disciples vnto the marriage. And when the wyne fayled, the mother of Iesus said vnto him: they haue no wyne. Iesus sayde vnto her: woman, what haue I to do with the? myne houre is not yet come. His mother sayd vnto the ministres: what so euer he sayth vnto you, do. And ther were standing there, six water pottes of stone, after the maner of the purifying of the Jewes, contayning two or thre sythyns a peece.

Matth. ii.  
John. i.

And Iesus said vnto them: fill the water pottes with water. And they filled them vp to the brim. And he said vnto them: draw out nowe, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted of the water that was turned vnto wyne, and knewe not whence it was, (but the ministres whiche drew the water knewe) he called the bydegrome and sayde vnto him: all men at the begynnyng set forth good wyne, and when men were dronke, then that whiche is worse. But thou hast kepte backe the good wyne till now.

This begynnyng of myracles did Iesus in Cana of Galile, and shewed his glorie, and his disciples beleued on him. **¶** After that he descended in to Capernaum, and his mother, and his brethren, and his disciples: and there continued not many dayes.

**¶** And the Jewes after was at hande, and Iesus went vp to Ierusalem, and founde synnynge in the temple those that solde oxen and shepe and doves, and chaungers of money. And he made a scourge of small cordes, and droue them al out of the temple, with the shepe and oxen, and powred out the chaungers money, and ouerthrew the tables, and said vnto them that solde doves: Awey with these thynges here, and make not my fathers house an house of marchaundys. And his disciples remembred how that it was written: **¶** The zeale of thyne house hath euen eaten me.

Then answered the Jewes, and sayd vnto him: What token shewest thou vnto vs, because thou doest these thinges? Iesus answered and said vnto them: **¶** destroye this temple, and in thye dayes I will reare it vp agayne. Then said the Jewes. xlvj. yeres was this temple a buyldynge, and wilt thou reare it vp in thye dayes? But he spake of the temple of his bodye. As sone therfore as he was ryfen from deeth agayne, his disciples remembred that he thus sayd. And they beleued the scripture, and the wordes whiche Iesus had sayd.

When he was at Ierusalem at Ester in the feast, many beleued on his name, when they sawe his myracles whiche he dyd. But Iesus put not hym selfe in theyr handes, because he knewe all men, and neded not that any shoulde testifie of him. For he knewe what was in man. **¶**

Matth. xii.  
John. vi.

¶



**The Epistle of the Apostle S.  
Paul to the Romans.**

¶ Hee declareth his loue towarde the Romayns  
in with what the Gospell is with the true theose,  
and rebuketh the beelynes of the sicke.

C A P I.

I. \*



**A**nd the ser-  
uant of Iesu  
Christe called  
to be an Apo-  
stle, put apart  
to preache the  
gospel of god  
whiche he pro-  
mised afore by  
his yphet; in  
the holy scrip-  
tures & make  
mention of his  
loue, & gouern of the seed of Dauid, as per-  
teynynge to the fleische: and declared to be the  
sonne of God, with power of the holy ghoost  
that sanctifieth, suchens the tyme that Iesus  
Christ our Lord rose agayne from deathe, by  
whome we haue receyued grace and apostle-  
shipp, to byynge all maner hethen people vnto  
the obedience of the faith, that is in his name:  
of whiche are ye a parte also, whiche are Je-  
sus Christes by callinge. ¶

To all you of Rome beloued of God, and  
fayntes by calling, Grace to you, and peac fro  
god our father, & from the Lord Iesu Christ

**F**irst I thank my god thowth I be Chur  
fo; you all, because your faythe is publisshed  
th;roughout all the world. For god is my wit-  
nes, whom I serue with my sperte in the gos-  
pel of his sonne, that without ceasing I make  
mention of you alwayes in my prayers, be-  
sch;ping that ones at last, a prosperous tourney  
by the wyl of god might fortune me, to come  
vnto you. For I longe to se you, that I might  
bestowe amonges you some goodly gyfte to  
steegethe you with that is, that I might be  
comforted togeher with you, throughe the  
common sapch, which both ye and I haue.

I wolde ye wolde knowe brethren that I  
haue often tymes purposed to come vnto you  
(but haue ben lett by thesē) to haue some  
freute amonge you, as I haue amonge other  
of the Gentyles. For I am desirous both to the  
Sickes, and to them which are no Sickes,  
vnto the learned, and also vnto the vnlearned.  
Wherfore as moche as in me is, I am redy to  
preache the gospell to you of Rome also. For  
I am not ashamed of the gospell of Christ, be-  
cause it is the power of god to: saluation to  
all that beleeue, namely to the Jewe, and also  
to the heathen. For by it the rightousnes of  
god is opened from: faith to faith. As it is  
written: \* the iust shall lyue by faith.

For the wrath of god appeareth from bruen  
agaynst all vngodlynes and vnyrgheousnes  
of men, whiche withholde the truch in vnyth-  
rouines. for as moche as what maye be kno-  
wen of god, that same is manifested amonge it.

For god by sheweth it unto them. So that his  
inuitible thynges: that is to saye, his eternall  
pouer and goodnes, are vnderstande and sene  
by the woorkes from the creation of the worlde  
So that they are without excuse, in as moche  
as when they knewe god, they glorified hym  
not as god, neither were thankfull, but were  
full of vanities in theyr imaginacions, and  
theyr folyes heeres were blynded. When  
they counted them selues wyse, they became  
foles, and turned the glorie of the immortal  
god, vnto the semblance of the image of mor-  
tal man, and of byrdes, and foure footed beestes,  
and of serpentes. Wherefore god likewise gaue  
them by vnto theyr heeres lustes, vnto bac-  
klesse, to deyle theyr owne bodyes bytwene  
them selues: whiche turned his trowthe vnto  
a lye, and worshypped and serued the creatu-  
res more then the maker, whiche is blessed for  
euer. Amen. For this cause god gaue them by  
vnto wantfull lustes. For euen theyr women  
by chaunge the naturall vse vnto the vna-  
turall. And spheakes also the men leste the  
naturall vse of the woman, and byent in their  
lustes one to an other. And man with man  
woroughte fylchynesse, and receyued in theyr  
selues the rewarde of theyr error, as was ac-  
cordinge.

And as it seemed not good vnto them to be a knowen of god, euen so god deliuered them vp vnto a luge inuide, that they wolde do those thynges whiche were not comly, beinge full of all vnrightrous doynges, of fornication, typhednesse, couctousnesse, malitiousnes, full of enuie, inueter, debate, discorde, euill condycioned, whyspurers, backbiters, haters of god, doers of wronge, proude, boasters, byngers vp of euill thynges, disobedient to father & mother, without vnderstanding, couenaunt breakers, vncomfyte, treuchecakers, and manye. Whiche men thoughte they knewe the righte tounesse of god, howe that they whiche committe suche thynges are worthy of death, yet not onely do the same, but also haue pleasure in them that do them.

**C** He rebuketh the Jewes, which as touching sinne  
are like the Heethen, yea worse then they.

CAPL.

## II.

**T**herfore art thou inexcusable, o man, who so euer thou be that iudgeth. For in that thou iudgeth an other, thou condemnest thy selfe. For thou that iudgeth, doest euen the same. But we are sure that the iudgement of god is according to the trowth, against them which committe suche thinges. Thinkest thou this, o thou that iudgeth them which do suche thinges, and yet doest the very same, that thou wilt escape the iudgement of god? Either despayrest thou the riches of his goodness, patience, and long sufferance? and rememberest not howe that the kindness of God leadeth the to repentance?

But thou after thine hard herte & can not  
repente, heaped the together the treasure of  
wrath against the day of vengeance, when  
shal be opened the righteous iudgement of god,  
the which

1. The first of these is the fact that the
 2. second half of the century has been
 3. marked by a rapid increase in the
 4. number of people who are
 5. living in the cities. This is due to
 6. the fact that the cities are
 7. becoming more and more
 8. attractive to people who
 9. are seeking better
 10. living conditions.

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Gal. 1. 10.

whiche wyll rewarde every man accordyng to his dedes, that is to saye, prayse, honour, and immortallitie to them which continue in good doynge, and seke eternal lyfe. But vnto them that are rebellions and disobey the truth, and folow inquite, what come indignation & wrath, tribulation and angurth vnto the soule of euery man that dothe euyl: of the Jewe fyrst, and also of the Gentyle. To euery man that doth good, shall come prayse, honour, and pear: to the Jewe first, & also to the Gentyle. For there is no parcialitie with God. But who so euer hath synned without lawe, shall perishe without lawe. And as many as haue synned vnder the lawe, shall be iudged by the lawe. For before God they are not ryghteous whiche heare the lawe: but the doers of the lawe shall be iustified. For yf the Gentyles whiche haue no lawe, do of nature those thynges coneyned in the lawe: then they hauinge no lawe, are a lawe vnto them selues, which shewe the dede of the lawe wyrtten in theyr hertes: whyle theyr conscience beareth wytnes vnto them, and also theyr thoughtes, accusynge one another, or excusynge at the day when God shall iudge the secretes of men by Iesu Chryst, accordyng to my glad tidingen.

Beholde, thou art called a Jewe, & trustest in the lawe, and reioycest in god, and knowest his will, and hast experience of good & bad, in that thou art informed by the lawe, & biluest that thou thy self art a guide vnto the mynde, a light to them whiche are in darknes, an instructor of them whiche lacke discrecion, a teacher of vniuersen, which hast the forme of that which ought to be known, and of the trouth in the lawe. But thou which teachest an other teachest not thy selfe. Thou preaches a man thou shalt not steale, and yet thou stealest. Thou sayest, a man shall not commit adoultury, and thou breakest wedlocke. Thou abhorrest ymagis, and robbest God of his honour. Thou reioycest in the lawe, and thou breakest the lawe, dishonourest God: for the name of God is euyl spoken of amonge the Gentyles thowt thou: as it is wyrtten.

Gal. 1. 10.

Circumcision verily anayleth yf thou kepe the lawe. But yf thou breake the lawe, thy circumcision is made vncircumcision. Therefore if the vncircumcised kepe the right thynges coneyned in the lawe: what not his vncircumcision be counted for circumcision? And shall not vncircumcision whiche is by nature (yf it kepe the lawe) iudge the, whiche beinge vnder the letter & circumcision, dost transgresse the lawe? For he is not a Jewe, whiche is a Jewe outwarde. Neither is that thing circumcision which is outwarde in the fleshe. But he is a Jewe whiche is hyd within, and the circumcision of the herte is the true circumcision, which is in spyrte, and not in the letter, whose prayse is not of men, but of God.

For theyr what preferment the Jewes haue, and theyr both the Jewes and Gentyles are vnder tyne, and are iustified only by the grace of God in Chryst.

C A P I.

I I I.

What preferment then haue the Jewe? & whether what auantageth circumcision? Surely very moche. First vnto them was comitted the word of god. What then though some of them byd not byleue? shall theyr vnbyleue make the promyse of God without effect? God so; byd. Let God be true, & all men lyars, as it is writte: y thou mightest be iustified in thy saying, and shouldest ouercome when thou arte iudged.

Yf our vnyghtousnes make the ryghtousnesse of God more excellent: what shall we saye? Is God vnyghtous, whiche taketh vengeance? I speake after the maner of men. God so; byd. For how then shall god iudge the world? Yf the veritie of God appeare more excellent thowt we myt vnto his prayse, why am I herforthe iudged as a synner? and saye not rather (as men euyl speake of vs, and as some aspyre that we say) let vs do euyl, that good maye come therof: Whose damnacion is iuste.

What say we then? Are we better then they? No, in no wise: for we haue alreedy pured how that bothe Jewes and Gentyles are all vnder synne, as it is written: there is none righteous, no not one: there is none that understandeth, there is none that seeketh after God, they are all gone out of the waye, they are all vnyghtous: there is none that dothe good, no not one. \* Their throte is an open sepulchre, with their tonges they haue disceyued: the popson of aspes is vnder their lippes. Whose mouthes are full of cursynge and bitternes. Theyr feete are swyfte to shed blood. Destruction and wretchednes are in their wayes. And the way of peax they haue not knowen. There is no feare of God before theyr eyes.

We knowe that what so euer the lawe sayth, he sayth it to them which are vnder the lawe. That all mouthes may be stopped, and all the world be subdued to God, because that by the dedes of the lawe shall no fleshe be iustified in the syghte of God. For by the lawe cometh the knowlege of synne.

Howe the ryghtousnes that cometh of God, is declared without the fulfyllynge of the lawe, hauinge wyrtnesse of the lawe, and of the Prophetes. The ryghtousnes no doubte whiche is good before God, cometh by the faythe, of Iesus Chryste, vnto all and vpon all that byleue.

There is no difference: for all haue synned, and lacke the gloze of God: but are iustified freely by his grace, throughte the redemption that is in Chryste Iesu, to whome God hath made a seate of mercye, thowt we sayth in his bloude, to shewe the ryghtousnes whiche before him is of valour, in that he forgiveth the synnes that are past, whiche God byd suthre to shewe at this tyme the ryghtousnes that is allowed of hym, that he myghte be counted iust, and a iustifier of him which belucth on Iesus. h

Where is then thy reioysynge? It is excluded. By what lawe? by the lawe of woikes? Nare, but by the lawe of fayth.

Therefore we holde that a man is iustified by



# The Epistle vnto the Hebreues.

How God dealete souerely with them of the olde tyme in sendyng them his Prophetes, but moche more mercie hath shewed vs, in that he sent vs his owne sonne. Of the mooste excellent gloze of Iesus Christe, which in all thynges is lyke to his father.

## CAP. I.

I.

**I**n tyme paste dyuerfly and many wayes, spake vnto the fathers by the Prophetes, but in these last dayes he hath spoken vnto vs by his sonne, whome he hath made heire of all thynges: by whome also he made the worlde. \* Whiche beynge the brightnes of his gloze, and expresse ymage of his substance, bearinge by all thynges with hym the image of his power, hath to his owne person purged oure synnes, and is sitten on the ryght hand of the maiestie on hygh, is more excellent then the angels, for as moche as he hath by inheritance obtayned a more excellent name then they.

For vnto whiche of the angels sayd he at any tyme: \* Thou arte my sonne, this daye begate I the: and agayne: \* I will be his father, and he shall be my sonne: \* And agayne when he byngeth in the fyrst begotten sonne in to the worlde, he sayth: \* And all the angels of God shall worshippe hym. And of the angels he sayth: \* We make hym his angels spittes, and his ministers flammes of fyre. But vnto the sonne he sayth: \* God, thy seate shall be for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghtousnes and hated wickednes. Wherefore God, whyche is thy God, hath anointed the with the oyle of gladnes aboute thy felowes.

And thou Lorde in the begynnyng hast layde the foundation of the earth. And the heuens are the workes of thy handes. They shall perishe, but thou shalt endure. They all shall be olde as doth a garmente: and as a vesture shalt thou chaunge them, and they shall be chaunged. But thou arte all wayes, and thy yeres shall not faile. \* Vnto whiche of thy angels sayd he at any tyme: Sit on my ryght hande, till I make thine enemies thy fote stoe: Are they not all mynnynges spittes, sente to wysmer, for they take whiche shall be heires of saluation?

He exhorteeth vs to be obedyent vnto the new lawe, whiche Christe hath gyuen vs, and not to be offended at the mynnyng and lowe degree of Christe, because it was necessarie, that for oure sake, he shoulde take vnto hym a humble state vpon hym, that he myghte be lyke vnto his brethren.

## CAP. II.

II.

**B**efore we oughte to geue the more heed to the thynges we haue here leaue we perswade. For yf the worde whiche was spoken by angels, was steadfast: so that euery transgression and disobedience receyued a iust recompence to rewarde, howe shall we escape, yf we despyse so greace saluation, whiche at the firste began to be preached of the Lorde hym selfe, and afterwarde was confirmed vpon vs, by theym that heard it, God bearinge witnesse thereto, bothe with signes and wonders also, and with dyuers impacts and gyftes of the holy goulle, accordinge to to his owne will.

We haue not vnto the Angels put in subiection the worlde to come, where we speake. But one in a certayne place mysticall, sayenge. What is man, that thou arte mynnyng of hym: or the sonne of man that thou dost byrte hym? Thou makeste hym lower for a reason then the angels: thou crowdest hym with honour and gloze, and hastest hym above the workes of thy handes.

Thou hast put all thynges in subiection vnder his fete. In that he put all thynges vnder hym, he leste nothyng that is not put vnder hym. For whiche we yet se not all thynges subdued, but hym that was made lesse then the angels, we se that it was Iesus: whiche is crowned with gloze and honoure for the sufferynge of deathe: that he by the grace of God, shoulde taste of deathe for all men.

For it became hym, for whome are all thynges, and by whome are all thynges, after that he hadde broughte many sonnes vnto glory, that he shoulde make the Lorde of their saluation perfecte thowme sufferynge. For he that sanctified, and they whiche are sanctified, are all of one. For whiche cause he is not ashamed to call them brethren, sayng: \* I will declare thy name vnto my brethren, and in the myddes of the congregation will I prayse the. And agayne: I will put my trust in hym. And agayne: \* beholde here am I, & the children whiche God hath gyuen me.

For as moche then as the chyldren were partakers of fleshe and bloude, he also hym selfe lyke wyse toke parte with theym, to purghe thowme deathe, hym that hadde rule ouer deathe, that is to saye the deuyll, & that he myghte deliuer theym, whiche thowme feare of deathe were durynge their hole lyfe in daunger of bondage. For he in no place taketh on hym the angels: but the seed of Abraham taketh he on hym. Wherefore in all thynges it became hym to be made lyke vnto his brethren, that he myghte be mercifull, and a faithfull byshoppe in thynges concernynge God, to purge the peoples synnes. For in that he hym selfe suffered and was tempted, he is able to soueraine them that are tempted.

He requyseth vs to be obedyent vnto the worde of Christe, whiche is more moostlye then Moses. The punishment of such as will needs harden theyr hartes.

## CAP. III.

III.

If the despyers of Christe were so greatly punished, that they make a mockery of Christe.

For I will.

For I will.

For I will.

For I will.

For I will.



Nume. xii. b

Mal. i. c.

1. Cor. xii. b  
2. Cor. xii. b¶ So farth is  
the gronde  
of al' race  
even to is  
left the rote  
of all synne.  
\* Psal. iiii. d.

**T**herfore holy brethren, partetakers of  
the heavenly callinge, consider the em-  
ballour and hyghe priest of our profess-  
ion Christ Jesus, which was faithful to him  
that made him, even as was Moses in al his  
house. For this man is so much more worthy  
of glorie then Moses as he that buydeth an  
house is more worthy then the house selfe.  
For every house is prepared of some ind. But  
he that ordeyned all thinges, is God. And  
Moses verely was faithful in al his house,  
as a minister, to beare witnesse of the thinges  
which shoulde be spoken afterwarde. But  
Christ, as a sonne, hath rule over the house  
(whose house are we) so that we hold fast the  
confidence and the rejoyng of that hope,  
unto the ende.

Wherefore as the holy ghost saith: to daye  
ye shall heare his voyce, harden not your  
heertes, after the rebellion in the daye of tem-  
ptation in the wyldernes, where your fathers  
tempted me, proued me, and sawe my workes  
xl. yere longe. Wherefore I was greued with  
that generation, and sayde. They sleepe euer  
in their heertes: they haue not knowen my  
wayes, so that I swaie in my wrath, that  
they shoulde not enter into my rest. Take hede  
brethren, that there be in none of you an  
euerl here in vnbefele, that he shoulde departe  
from the hyunge God: but exhorte one an-  
other dayly, whyle it is called to daye, least  
euy of you more harden heertes thow the de-  
ceitfullne of synne.

We are partetakers of a hysse if we kepe  
sure unto the ende the 4 first foundation, so  
longe as it is sayde: to daye ye shall heare his  
voyce, harden not your heertes, as when ye re-  
belled. For some, when they hearde dyd re-  
bel: howe be it not all that came out of E-  
gypte vnder Moses. But with whome was  
he displeased. xl. yeres? Was he not displea-  
sed with them that hym b, whose carnalities  
were ouerholen in the wyldernes? To  
whome swaie he that they shoulde not enter  
into his rest: but vnto them that beleue not?  
And we se that they coulde not enter in, be-  
cause of vnbefele.

The Sabbath or rest of the Christen: pynp-  
ment of vnbefelers: the nature of the worde of  
God.

## C A P I.

## IIII.

**L**et vs feare therfore least any of vs for-  
sakinge the promes of entraunce into his  
rest, shoulde seme to come behynde. For vnto  
vs was it declared, as well as vnto them.  
But it profited not them in that they herde  
the worde, because they which heide it, coupled it  
not with faith. But we whiche haue bele-  
ued, do enter into his rest, as contrarie wyle  
he sayde to the other. \* I haue sworne in my  
wrathe, they shall not enter into my rest.  
And that spake he verely longe after that the  
workes were made and the foundation of the  
worlde layde. For he spake in a certayne place  
of the seventh daye, on this wyse: And God

\* dyd rest the seventh daye from all his wor-  
kes. And in this place agayne: They shal not  
come into my rest.

Wherefore therfore it foloweth that some  
must enter therinto, and they to whome it  
was first preached, entered not therein for their  
vnbefele: Agayne he appointed in Dauid a  
certayne presente daye after so longe a tyme/  
sayng as it is reherced: this daye if ye heare  
his voyce, be not herde heered. For if Iosue  
had giuen them rest, then wolde he not after-  
warde haue spoken of an other daye. Where  
remayneth therfore yet a rest to the people of  
God, for he that is entered into his rest, with  
a cease from his owne workes, as God dyd  
frome his.

Let vs study therfore to enter into that rest,  
least any man fall after the same exemple, in-  
to vnbefele. For the worde of God is quicke,  
and myghy in operation, and sharper then  
any two edge swerde: and entereth throughe,  
euen vnto the diuidinge a sonder of the soule  
and the spirite, and of the ioyntes and the  
mary: and iudgeth the thoughtes and the in-  
tenten of the herte: neyther is there any crea-  
ture vmanifest in the sighte of him. For all  
thinges are naked and bare vnto the eyes of  
hym, of whome we speake.

Christe is euer hyghe priest, and seate of grace,  
and more excellent then the hyghe priestes of the  
olde lawe.

## C A P I.

## V.

**S**erue then that we haue a greates hyghe  
priest, whiche is entered into heauen,  
(I meane Jesus the sonne of God) let vs  
holde our professio. For we haue not an high  
priest, which can nor haue compassion on our  
infirmities: but was in all poyntes tempted  
lyke as we are: but yet without synne. Let  
vs therfore go boldly vnto the seate of grace  
that we maye receyue mercy, and fynde grace  
to helpe in tyme of nede.

\* For euer hyghe priest taken out of men  
is ordeyned for men, in thinges pertainyng  
to God: to offer gyftes & sacrifices for synne:  
whiche can haue compassion on the ignorant,  
and on them that are out of the waye, because  
he him selfe also is compassid with infirmite:  
and for this infirmities sake he is bounde to  
offer for synnes, as well for his owne part, as  
for the peoples. And no man taketh honour  
vnto him selfe, but he that is called of God,  
as was Aaron.

Euen so Ihsus, Christ glorified not him  
selfe, to be made the hyghe priest: but he that  
sayde vnto him: \* Thou arte my sonne, this  
daye begate I the, glorified him. As he also  
in an other place speaketh: \* Thou arte a  
priest for euer, after the order of Melchise-  
dech. ¶

Whiche in the dayes of his fleshe, dyd of-  
fer by prayes and supplications, with strong  
cryng and teares vnto him that was able  
to saue him frome death and was also herde,  
because of his Godlynes. And though he  
were

Ab

C

¶ Synne is  
oure work,  
frome which  
all must rest  
that enter  
to the rest  
a quier con-  
fesse in Lyd.

D

Eccl. iiii.  
Dial. xiiii.

3

B

1. Psal. xiiii  
Dial. ii. d.

¶ Psal. xvi.

¶ The day  
of his fleshe  
synne, th  
synne of hu  
manity.



# THE REVELACION.

## The Revelacion of Saynt Iohn the deuyn.

\* Apoc. i. b.  
\* cap. iii. c.

sieste for euer.

Enoch the seuenth frome Adam prophesied befoze of such, sayinge. \* Beholde, the Roide shall come with thousandes of sayntes, to gyue iudgement agaynst all men, and to rebuke all that are vngodly amonge them of all they vngodly dedes, whiche they haue vngodly committed, and of all they cruell speakings, which vngodly synners haue spoken agaynst hym.

**E** these are murmurers, complainers, walkynge after theyr owne lustes, whose mouches speake proude thynges. They haue men in greafe reuerence because of aduancement. But ye be proued, remember the wordes whiche were spoken befoze of the Apostles of oure Roide Iesu Chyrist, that they tolde you \* there shoulde be begyles in the last tyme whiche shoulde walke after theyr owne vngodly lustes. These are makers of scates, selfly, saynge no synne.

\* 1. Tim. ii. a.  
\* 1. Tim. ii. a.  
\* 1. Tim. ii. a.

**F**urpe (dearly beloued) chyspe your selues in your moost holye sayntes, praynge in the holye ghost, and kepe your selues in the loue of God, loyng for the mercy of oure Roide Iesu Chyrist vnto euerlastynge lyfe. And haue compassion of some, separatynge them: and other saue with feare, pullynge them oute of the fyre, and hate the fylthy vesture of the flesh. Into him is habite to kepe you that ye fall not, and to presente you faultlesse before the

presence of his gloze with  
sope, that is to saye, to  
god our sauour, whiche  
the only is wise, be  
gloze, maiestic,  
dominion and  
power, now  
and for  
euer.

Amen. Amen.  
(?)

Happy are they that heare the worde of God and kepe it. He wytteth to the seuen congregacions in Asia, sayth seuen candelstyches, and in the myddes of them, one lyke vnto the sonne of man.

C A P I. I.



**T**he revelacion of Iesu Chyrist, whiche God gaue vnto hym, to shewe vnto his seruantes thynges whiche must shortly come to passe.

\* And he sente and wryteth by his aungell vnto his seruant Iohn, whiche bare recorde of the worde of God, and of the testimony of Iesu Chyrist, and of all thynges that he sawe. Happy is he that redeth, and they that heare the wordes of the prophesie, and kepe the thynges wrytten therein. For the tyme is at hande.

**I**ohn to the seuen congregacions in Asia. Grace with you and peax, from him which is and whiche was, and whiche is to come, and from the seuen spirites whiche are present before his throne, and from Iesu Chyrist, which is a fapthfull wytnes, and fyrst begotten of the deede: and Roide ouer the kynges of the erth. Into him that \* loued vs, and washed vs from synnes in his owne bloude, & made vs kynges and priestes vnto God his father by gloze and dominion for euermore. Amen. \* Beholde he cometh with cloudes, and all eyes shall se hym: and they also whiche persecuted him. And all kynredes of the earth shall wape. Euen so: Amen. I am Alpha and Omega, the begynnynge and the endynge, sayth the Roide almyghty, whiche is, and whiche was, and whiche is to come.

The wylch  
chys in Asia.

\* Heb. ii. 2.  
1. Petri. ii. 1.  
1. Iohn. i. 1.  
1. Iohn. i. 1.  
1. Iohn. i. 1.

\* Alpha and Omega are letters of the Greke crose rowe, Alpha is the first letter and Omega the last.

**I** John your brother and compaignon in tribulation, and in the kyngdome and paypence whiche is in Iesu Chyrist, was in the yle of Pathmos for the worde of God, and for the wyttensynge of Iesu Chyrist. I was in the spirite on a sondaye, and herde behynde me a great voyce, as it hadde ben of a trompe, sayinge: I am Alpha and Omega, the fyrste and the last. That thou seest, wryte in a booke, and sende it vnto the congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

**A**nd I turned backe to se the voyce that spake to me. And when I was turned, I sawe seuen golden candelstyches, and in the myddes of the candelstyches, one lyke vnto the sonne of man, clothed with a lynne garment downe to the grounde, and gyrded about the pappes with a golden girdle. His heed and his heeres were whyte, as whyte wolle, and as snowe: and his eyes were as a flame of fyre: and his feete lyke vnto brasse, as though they byent in a furnace: and his voyce as the sounde

Seven golde  
candelstiches



**Seuen Serres** sounde of many watres. And he hadde in his syghte hande seuen serres. And oute of his mouthe wente a sharpe two edged swerde. And his face shone such as the sonne in his strengthe.

**\*Esa. xliii. b** And when I sawe him, I fell at his fete as deed. And he sayd his ryght hande vpon me sayinge vnto me: feare not. \*I am the fyrre and the last, and am aloue, and was deed. And beholde I am aloue for euermore, and haue the keyes of hell and of deth. Wryte therfore the thynges whiche thou hast seene, and the thynges whiche are, and the thynges whiche shall be fulfilled hereafter: and the mysteere of the seuen serres whiche thou sawest in my ryght hande, & the seuen golden candelstyckes. The seuen serres are the messengers of the viij. congregacions. And the seuen candelstyckes whiche thou sawest are the seuen congregacions,

**The serres are the messengers**  
**The candelstyckes are the congregacions**

**¶** The xliiij. fourth congregacions to a mynde, and sheweth the rewarte of him that ouercommeth

## CAP. II.

## III.

**V**nto the messenger of the congregacion of Ephesus wryte: these thynges sayth he that holdeth the seuen serres in his ryghte hande, and walketh in the myddes of the seuen golden candelstyckes. I knowe thy woorkes, and thy labour and thy patience, and how thou canst not forbear them which are euill, and examined them which saye they are apostles, and are not: and hast sounde them hyars, and dydest wasthe thy selfe. And hast patience: and for my names sake hast laboured and hast not saynted. Therfore, I haue somwhat agaynst the, for thou hast leste thy fyrre loue. Remember therfore from whence thou arte fallen, and repent, and do the first woorkes. Or elles I wyll come vnto the shortly, and wyll remoue thy candelstykke oute of his place, onlesse thou repent. But this thou hast, because thou hast the dedes of the Nicolaitans, whiche dedes I also hate. Lette hym that hath eares, heare, what the spyrte sayth vnto the congregacions. To hym that ouercommeth, wyll I geue to eate of the tree of lyfe, whiche is in the myddes of the paradysse of God.

**The Nicolaitans were heretiques whiche held synnys that wiche ought to be comite: of whom Eusebius. lib. iii. cap. xxi.**

**¶** And vnto the aungell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrre, and the last, whiche was deed, and is aloue. I knowe thy woorkes and tribulacion and pouertie, but thou art ryche. And I knowe the blasphemy of them which call them selves Jewes and are not, but are the congregacion of Sathan. Feare none of those thynges whiche thou shalt suffer. Beholde the drupill shall cast of you in to pysson, to tempt you, and ye shal haue tribulacion. x. dayes. Be saythfull vnto the deathe, and I wyll geue the crowne of lyfe. Let hym that hath eares, heare, what the spyrte sayth to the congregacions: He that ouercometh, shall not be hurt of the seconde deth.

**The congregacion of Smyrna**

**¶** And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath

the sharpe swerde with two edges. I knowe thy woorkes, and where thou dwellest, such where Sathans seate is, and thou keepst my name, and hast not denyed my saythe. And in my dayes Antipas was a faythful wytnes of myne, whiche was slayne amonge you where Sathan dwelleth. But I haue a few thynges agaynst the, that thou hast there, them that maynteyn the doctryne of Balam \* whiche taughte in Balam, to put occasion of synne befoze the chyldren of Ysrael that they shoulde eate of meate dedicate vnto ydolles, and comynyt fornicacion. Euen so hast thou them that maynteyn the doctryne of the Nicolaitans, whiche thynges I hate. But be conuerted, or elles I wyll come vnto the shortly, and wyll syghte agaynst the with the swerde of my mouth. Let hym that hath eares, heare what the spyrte sayth vnto the congregacions. To hym that ouercommeth wyll I geue to eate of the tree of lyfe, and I wyll geue hym a white stone, and in the stone a new name written, whiche no man knoweth, saynge he that receyuerth it.

**\* Rur**

**E**

And vnto the messenger of the congregacion of Thyatira wryte. This sayth the laste of God, whiche hath his eyes lyke vnto a flambe of fyrre, whose fere are lyke brasse. I knowe thy woorkes, and thy loue, seuerce, and saythe, and thy patience, and thy dedes, whiche are good at the laste then at the first. For withstanding I haue a few thynges agaynst the, & that thou sufferest that woman Jezabel which called her selfe a prophete, to teach and to discipule my seruantes, to make them comynyt fornicacion, and to eate meates offered vnto ydolles. And I geue her space to repent of her fornicacion, and she repented not. Beholde, I wyll caste her in to a bedde, and them that comynyt fornicacion with her, in to greute aduersitee, excepte they turne from their dedes. And I wyll kyl her chylde with deathe. And all the congregacions shall knowe that \* I am he, whiche seercheth the reynes and heretes. And I wyll geue vnto euery one of you accorde vnto your woorkes.

Vnto you I saye, and vnto other of them of Thyatira, as many as haue not this leynge, and whiche haue not knowen the depeneth of Sathan (as they saye) I wyll put vpon you none other burthen, but that whiche ye haue already. Holde faste till I come, and who so euer ouercommeth and keepeth my woorkes vnto the ende: to hym wyll I geue power ouer nations, and he shall rule them with a rodde of yron: and as the vessels of a potter, shall he breake them to shewers: Such as I receyued of my father, to wyll I geue hym the morninge serre. Lette hym that hath eares, heare, what the spyrte sayth to the congregacions.

**Plat**

**¶** The instructeth and enforzeth the fongels of the congregacions, declaringe also the rewarte of him that ouercommeth.

## CAP. II.

## III.

And



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 scripture, 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.

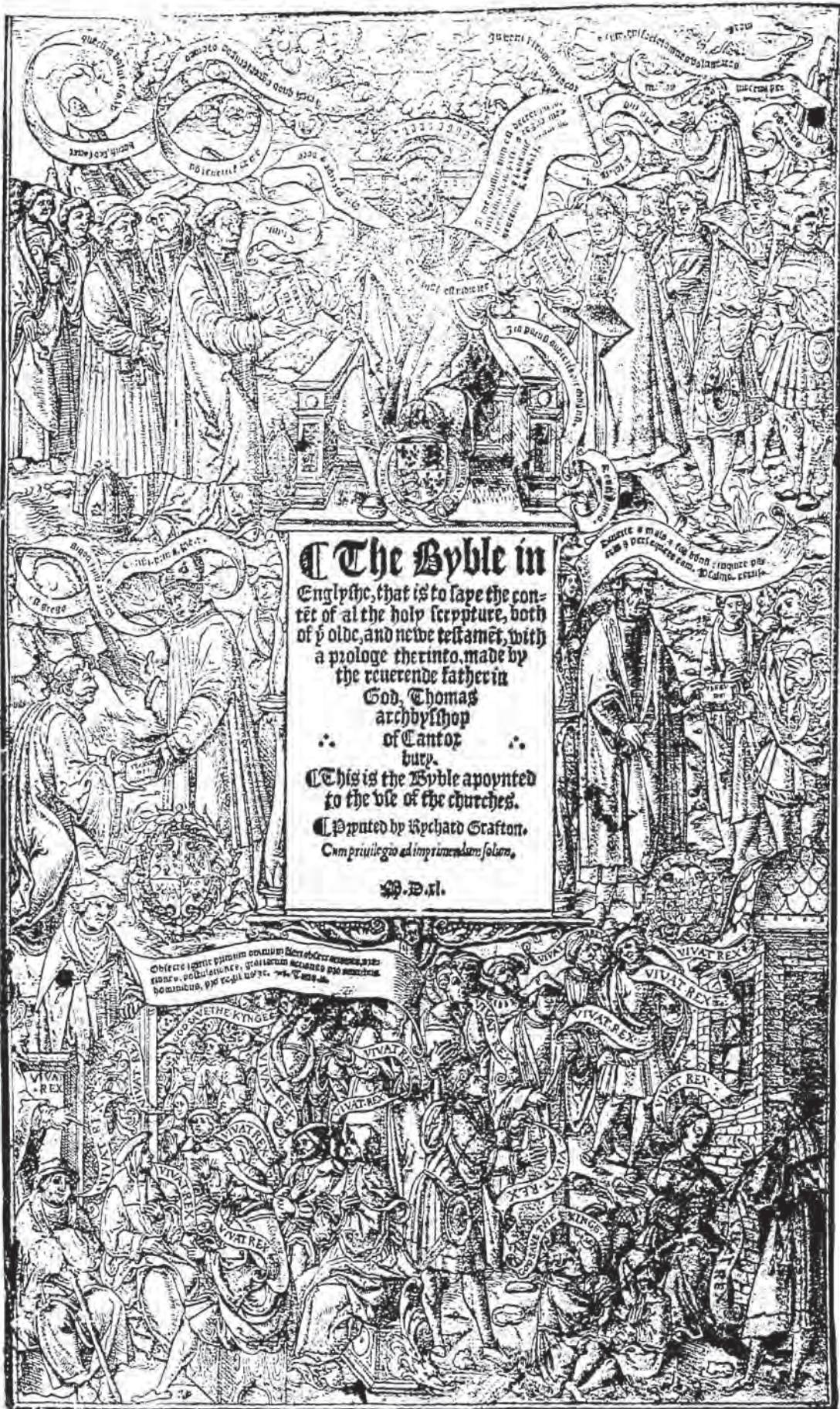
Some notable features of the Great Bible of 1539 are that the traditional order of biblical books is restored in place of the order assigned by Luther (followed by Tyndale and earlier English editions), and the Apocrypha, though set apart from the Old Testament books, was entitled *Hagiographa*, which 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.

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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.





**The Byble in**  
Englyshe, that is to saye the con-  
tēt of al the holy scripture, both  
of y olde, and newe testamet, with  
a prologe therinto, made by  
the reuerende father in  
God, Thomas  
archbysshop  
of Cantor  
bury.  
This is the Byble apoynted  
to the vse of the churches.  
Printed by Rycharde Grafton.  
*Com privilegio ad imprimendum solum.*  
M.D.xl.











# The Gospell

go to Bethlee, & sayde: Goo your waye thither, & searche diligently for the chyld. And when ye haue founde hym, brynge me word agayne, that I maye come and worshyp hym also.

When they had heard the kyng, they departed: & lo, the starre whych they sawe in the easte, wet before the, till it came, & stode ouer the place, wherin the chyld was. Whē they sawe the starre, they were exceedingly glad: and went into the house, and founde the chyld with Mary his mother: & fel downe flat and worshipped hym, and opened they treasures & offered vnto hym gyftes, golde, franskyncense, & myrr. And after they were warned of God in slepe (that they shuld not go agayne to herode) they returned to their awne countre another waye.

Mat. i. i. b.  
Mat. i. i. b.

Whē they were departed, beholde, the angel of the Lord appeared to Joseph in slepe saying, aryle, & take the chyld & hys mother, and fflye into Egypt: and be thou there till I brynge the worde. For it wyl come to passe that herode shall seke the chyld, to destroye hym. So whā he awoke, he toke the chyld and his mother by nyght, and departed into Egypt, that it myght be fulfilled, whych was spoken of the Lord by the prophete, sayenge: out of Egypt haue I called my sonne.

Mat. i. i. b.  
Mat. i. i. b.

Then herode whan he sawe he was mocked of hys wyle mē, he was exceedingly wroth, & sent forth mē of warre, & sleue all the chyldre that were in Bethlee, and in all the coastes, (as many as were two yere olde or vnder) accordyng to the tyme, whych he had diligently knowen out of the wyle men.

Mat. i. i. b.

Then was fulfilled that, which was spoken by the prophete Jeremy: where as he sayd: in Raina was there a voyce herde: lamentaciō, wepyng, and great mournyng. Rachel wepyng for her chyldre, & wolde not be comforted: because they were not. But when herode was deed: beholde, an angel of the Lord appeared in a slepe to Joseph, in Egypte, sayenge: aryle, and take the chyld & hys mother, and go into the lande of Israel. For they are deed whych sought the chyldes lyfe. And he aryle, and toke the chyld & hys mother, & came into the land of Israel. But when he hearde that Archelaus dyd raygne in Jewry, in the rowme of his father herode, he was afrayde to go thither. Not wyllyng to adyng, after he was warned of God in a slepe, he turned a syde into parties of Galile, and went and dwelt in a cyte whych is called Nazareth: for it myght be fulfilled whych was spoken by the prophete: he shalbe called a Nazarite.

Mat. i. i. b.

## The .iiij. Chapter.

¶ And the baptyme, preachyng and offeryng of John, and howe chryst was baptised of hym in Jordan.

In those dayes came John the Baptist, preachyng in the wilderness of Jewry, and sayeng: Repet of the lyfe that is pale, for the kingdome of heauen is at hande. For this is he, of whom the prophete Esaye spake, whych sayeth: The voyce of a cryer in the wilderness, prepare ye the waye of the Lord: & make hys pathes streygth. Chys John had hys rayment of camels heer. And a gyzell of asaynne about hys loynes. Hys meat was locustes and wyld honny. Then went out to hym Jerusalem and all Jewry, and all the region rounde about Jordan, and were baptised of hym in Jordan, confessyng they synnes.

Mat. i. i. b.  
Mat. i. i. b.  
Mat. i. i. b.  
Mat. i. i. b.

But when he sawe many of the Pharisees and Saducees come to hys baptyme, he sayde vnto the: O generacyon of vyppers, who hath taught you to fle from the vengeance to come? Brynge forth therfore the frutes that belonge to repentaunce. And be not of soche mynde that ye wolde saye wythin your selues: we haue Abraham to our father. For I saye vnto you: that God is able to brynge to passe, that of these stones they shall ryle vp chyldren vnto Abraham. Eue nowe is the axe also put vnto the roote of the trees: so that euery tree whych bryngeth not forth good frute, is hewen downe, and cast into the fyre.

Mat. i. i. b.

I baptise you in water vnto repentaunce: but he that shall come after me is myghtyer then I, whose shoes I am not worthy to beare. He shall baptise you with the holy ghost, and with fyre: whose fan is in hys hand, & he wyl purge hys flour, & gather his wheat into the barn, but wyl burne the chaffe wvnyqueneable fyre.

Mat. i. i. b.  
Mat. i. i. b.

Then cometh Iesus from Galile to Jordan vnto John: to be baptised of hym. But John forbade hym, sayenge: I haue neede to be baptised of the: and comest thou to me? Iesus answered & sayd vnto him: Let it be so nowe. For thus it becometh vs to fulfill all ryghteousnesse. Then he suffered him. And Iesus when he was baptised, came straight waye out of the water. And lo: heauen was open vnto hym: & he sawe the sprete of God descēdyng lyke a doue, and lyghtyng vpon him. And loo, there came a voyce from heauen sayenge: Chys is my beloved sonne, in whom I am well pleased.

Mat. i. i. b.  
Mat. i. i. b.

Mat. i. i. b.  
Mat. i. i. b.

Mat. i. i. b.  
Mat. i. i. b.  
Mat. i. i. b.

## The .iiij. Chapter.

¶ Chryst fasteth and is tempted: he calleth Peter, Andrew, James, and John: and healeth the spere.

Then was Iesus led awaye of the sperte: into the wilderness: to be tempted of the deuill. And when he had fasted forty dayes and forty nyghtes, he was at the last an hūgred. And when the tempter came to hym, he sayde: If thou be the sonne of God commaunde

Mat. i. i. b.  
Mat. i. i. b.



# The Gospell

sayd vnto them: Ye haue the watchgo your waye, make it as sure as ye can. So they wente, & made the sepulchre sure with watch men, and sealed the stone.

## The xxviii. Chapter.

The resurrection of Christ. The hye prestes gaue the soudpers money to saue that Christ was stolen out of hys grave. Christ appeared to hys discyples, and sendeth them forth to preach and to baptise.

**I** Don ane eveninge of the Sabbothes, whych daweth the fyrste daye of y Sabbothes, came Mary Magdalen and the other Mary, to se the sepulchre.

And behold, ther was a great earthquake. For the angel of the Lorde descended fro heauen, & came and roulled backe the stone from the doze, & sat vpon it. Hys countenance was lyke lyghtnyng, and hys rayment whyt as snow. And for feare of hym y keepers were astonnyed, and became as dead men.

\* The angell answered, & sayde vnto the women, feare ye not. For I know, y ye seke Iesus which was crucified: he is not here: he is risen as he sayde. Come se the place where that the Lord was layed: & go quickly, & tel his discyples, y he is risen agayne fro y dred. And behold, he goth before you into galile, there ye shal se hym. Lo I haue told you.

\* And they departed quickly from the sepulchre, wth feare and greate Joye, & dyd runne, to hyng his discyples worde. And as they wet to tell his discyples: behold, Iesus met the, sayng: All haille. And they came, & held him by the fete, & worshipped him. The sayd Iesus vnto the: be not a frayde. Go tell my brethre y they go into Galile & there shal they se me. Whet they were gone, behold,

some of the keepers came into the cytie & shewed vnto the hye prestes, all y thynges that had happened. And they gathered the together with the elders, & toke counsell, & gaue large money vnto y soudiers, sayng: Saye ye, y his discyples came by nyght & stole hym a waye whyle ye slept. And yf this come to y rulers eares, we will perswade him, and saue you harmeles. So they toke y money, & dyd as they were taught. And thys sayng is nopleid amoge y Jewes vnto this daye.

\* Then the xi. discyples wet a waye into Galile, into a mountayne where Iesus had appointed them, And whet they sawe him, they worshipped him. But some doubted. And Iesus came, and spake vnto the sayng: \* All power is geuen vnto me in heaue, & in erth. \* Go ye therfore, & teach all nacjons, baptising them in the name of the father, & of the sonne, & of the holy goost: Teachyng the to obserue all thynges, what soeuer I haue commaunded you. And lo \* I am wth you all waye, euen vntyll y ende of the worlde.

There endeth the Gospell of S Mathew.

# The Gospell of

S. Marke.

## The fyrst Chapter.

The office of Iho the baptist. The baptyme of Christ hys sayng, hys preachyng, and the callinge of Peter: And Iho, James and Iohn. Christ healeth the man toged the bincene spere, helpeth Petres mother in law, and cleanseth the leper.

**T**he beginning of the gospel of Iesu Christe the sonne of God, as it is written in the prophetes, \* beholde, I sende my messaunger before thy face whych shal prepare thy waye before the. The voice of a cryer in the wyldernesse: \* prepare ye y waye of the Lord, & make hys pathes strayte. \* Iho dyd baptysme in the wyldernesse, and preached the baptysme of: repentaunce, for the remission of synnes. And all the lande of Jewry and thep of Jerusalem, went out vnto hym, and were all baptysed of hym in the ryuer of Jor dan, confessyng the y synnes.

\* Ihon was clothed with camelles heer, and wth a gyrdel of a skynne about hys loynes. And he dyd eate locustes and wylde honny, and preached, sayng: \* he that is ströger then I, cometh after me, whose shollet I am not worthy to stoupe downe, and vnloose. I haue baptysed you w water: but he shal baptysse you wth the holy goost.

And it came to passe in thole dayes, that Iesus came from Nazareth, of Galile. \* and was baptysed of Iho in Jor dan. And as sone as he was come vp out of the water: \* he sawe heauen open, and the spere descyng vpon hym lyke a doue: And there came a voyce from heauen. \* Thou arte my deare sonne in whome I delyte.

And immediatly \* the spere broze hym into wyldernesse: and he was there in the wyldernesse xl. dayes, and was tempted of Satan, and was wth wylde beastes. \* And the angels ministred vnto him. After that Ihon was taken \* Iesus came into Galile & preachyng the Gospell, of the kyngdome of God, and sayng: the tyme is come, & the kyngdome of God is at hande: \* repent, and belcve the Gospell.

\* As he walked by the See of Galile, he sawe Simo & Andrew his brother, castynge nettes into y see, for they were fishers. And Iesus sayd vnto them: folowe me, & I wyll make \* you to become fyshers of men. And strayght waye, they forsoke they nettes, & folowed hym. And wha he had gone a lytell further thence, he sawe James the sonne of zebede, & Ihon his brother, which also were in the shyppe, mendyng the nettes. And anone he called them. And they left the y fa ther zebede



ther rebode in the tynp wth þ hyred seruaũ  
tes, and folowed hym.

\*Mat. iii. b

¶ And they came into Capernaum: and  
strayght waye on the Sabbath dayes, he en-  
tered into þ synagoge, and taught. And they  
were astonnyed at hys learnynge. \* For he  
taught them as one that had auctorite, and  
not as the Scribes.

\*Mat. xii. d.  
Luce. ix. c.

\*Mat. vii. d.  
Luce. xiii. c

\* And there was in the synagoge a mā  
bexed wyth an vncleane sprete, and he cryed  
sayenge: Alas, what haue we to do wyth the  
thon Iesus of Nazareth? Arte thou come to  
destroy vs? I knowe the what thou art, euē  
that holy one of God. And Iesus rebuked  
hym sayenge: holde thy peace, and come out  
of the man. And whan the vncleane spirite  
had toarne him, & cryed with a loude voyce,  
he came out of hym. And they were all ama-  
sed, in so muche that they demaunded one of  
another amonge them selues sayenge: what  
thyng is this? What newe doctrine is this?  
For wyth auctorite comaunded he the foule  
spirates, and they obeyed hym. And immedi-  
atly hys fame spred abrode through out all  
the region borderynge in Galile.

\*Mat. vii. d.  
Luce. xiii. c

¶ And forth with whā they were come out  
of the synagoge \* they entered into the house  
of Symon and Andrew, wyth James and  
Jhon. But Symons mother in law laye  
syrke of a feuer. And anone they tell hym of  
her. And he came, & toke her by the hāde: and  
lyft her vp: & immediatly þ feuer forsoke her  
& she ministred vnto the. And at euen whan  
þ sonne was downe they brought vnto him  
all that were dyslealed, and them that were  
dered wyth deucls. And al the cytie was ga-  
thered together at the doze, & he healed many  
that were syrke of dyuerse diseases, & caste  
out many deucls, & suffred not the deucls to  
speake, bycause they knewe hym.

\*Luce. xiii. c  
Mat. xii. d

¶ And in the moynynge very early, Iesus  
(when he was rylen vp) departed, and wēt  
out into a solitary place, and there prayed:  
And Symon and they that were with him,  
folowed after hym. And whē they had folowd  
him, they sayd vnto him: al men seke for the.  
And he sayde vnto them: let vs go into the  
nexte townes, that I may preach there also:  
for therfore am I come. And he preached in  
they synagoges, and in all Galile, and cast  
the deucls out.

\*Mat. xiii. a  
Luce. b. c

\* And ther came a leper to hym, besechyn-  
g hym, and knelynge downe, and sayenge vn-  
to hym, yf thou wylte, thou canst make me  
cleane. And Iesus had compassion on hym, &  
puth forth his hande, touched hym, & saueh  
vnto hym: Twyl, be thou cleane. And asone  
as he had spoken, immediatly the leproly de-  
parted fro hym, and he sent him a waye forth  
with, and sayeth vnto hym. \* Se thou saye  
nothyng to any mā: but get the hence, shew  
we thy selfe to the ppeaste, and offer for thy

Mat. x. b. d

clensynge those thynges whych Moses com-  
maunded, for a wytnesse vnto them. But he  
(asone as he was departed) beganne to tell  
many thynges, and to publysh the sayenge:  
in so much that Iesus coulde no more openly  
entre into the cytie, but was wythout in de-  
serte places. And they came to hym from ene-  
ry quarter.

¶ The. ii. Chapter.

¶ He healeth the man of the palsy, calleth Iesus the  
custome, eateth wyth open synners, & reuoceth hys  
discyples.



¶ After a fewe dayes also, he entered in  
to Capernaum agayne, and it was  
noysed that he was in the house. And  
anone many were gathered together, in so  
much that nowe there was no rōume to re-  
ceauē them, no, not so much as aboute þ doze  
he preached the worde vnto them. \* And  
came vnto hym, byngynge one syrke of the  
palsy, whych was borne of foure men. And  
when they could net come nye vnto hym for  
pzease, they vncouered the rooffe of the house  
that he was in. And when they had broken  
vp the rofe, they dyd (with cordes) let downe  
the bed wherin the syrke of the palse laye.  
When Iesus saue they sayth, he sayd vnto  
the syrke of the palse: \* sonne, thy synnes be  
forgeuen the.

\*Mat. ix. a  
Luce. b. d

Luce. b. d.

¶ But there were certayne of the Scribes  
syttynge there, & thynkyng in they hartes:  
why doth he speake thesē blasphemies: who  
can forgeue synnes, but God onely? And im-  
mediatly whē Iesus perceaued in his sprete  
that they so thought wythim them selues, he  
sayeth vnto them: why thynke ye such thyng-  
ges in youre hartes? Whether is it easer to  
saye to the syrke of the palse: thy synnes be  
forgeuen the: or to saye, aryse, take vp thy  
bed, and walke? But that ye maye knowe,  
that the sonne of man hath power in earth  
to forgyue synnes, he spake vnto the syrke of  
the palse: I saye vnto the: aryse, and take  
vp thy bedde, and get the hence vnto thyne  
owne house. And immediatly he arose, toke  
vp the bed, and wente forth before them all:  
in so much that they were all amazed, & glo-  
rified God, sayeng: we neuer sawe it on this  
fashion.

\*Mat. xiii. c  
and. xiii. d

\*Mat. ix. a  
Luce. b. c  
Jhon. b. b

\* And he went agayne vnto the see, & all  
the people resorted vnto him, and he taught  
them. And as Iesus passed by, he sawe Iesus  
the sonne of Alphe, syttynge at the recepte of  
custome, and sayd vnto him: folow me. And  
he arose, and folowed hym. And it came to  
passe that whan Iesus sate at meate in hys  
house, many publicans and synners sat also  
together at meate wyth Iesus and his disci-  
ples. For there were many, þ folowed hym.  
And when the Scribes and Pharises saue  
hym eate wyth publicans and synners, they  
sayd vnto his disciples: howe happeneth it,  
that he eateth & drynketh wyth publicanes  
and synners

\*Mat. ix. a



# The Gospell

it was the daye of preparinge that goeth be-  
foze ꝑ Sabbath) \* Joseph of the cyte of Ara-  
matia, a noble counsellor whych also looked  
foz the kyngdome of God, came, and went in  
boldely vnto Pilate, and begged of hym the  
body of Iesu. And Pilate merueled, that he  
was alredy deed, and called vnto hym the  
Centurio, and asked of hym, whether he had  
bene eny whyle deed: And when he knewe  
the tructh of the Centurio, he gaue the body  
to Joseph. And he bought a lynnyn clothe,  
and toke hym downe, and wapped hym in  
the lynnyn clothe, and layde hym in a sepul-  
chre, that was hewen out of the rocke \* and  
rolled a stone befoze the doze of the sepulchre  
And Mary Magdalen and Mary Ioses be-  
helde where he was layde: ¶

## The xvi. Chapter. ¶

¶ This is xpien agayne, and aperteth to the Apostles:  
to whom he comitteth the preachinge of the Gospell.

**A**nd when the Sabbath was  
past, Mary Magdalen, and  
Mary Jacob, and Salome,  
bought sweete odoures, that  
they myght come, & anoynt  
him. \* And early in the morn-  
ynge the fyrst daye of ꝑ  
Sabboth they came vnto the sepulchre, when  
ꝑ Sonne was risen. And they sayde amoge  
the selues: who shall rolle vs a waye ꝑ stone  
fro the doze of the sepulchre? And when they  
looked, they sawe howe ꝑ the stone was rol-  
led a waye, for it was a very greate one. And  
they went into the sepulchre, & sawe a younge  
man syttinge on the ryght syde, clothed in a  
longe whyte garment, & they were afrayed.  
\* And he sayeth vnto them, be not afrayed:  
ye seke Iesus of Nazareth, whych was cru-  
cifyed. he is risen, he is not here. Beholde,  
the place where they had put hym. But goo  
poure waye, and tell hys disciples, & Peter,  
he goeth befoze you into Galile: there shall ye  
se hym, as he sayde vnto you. ¶ \* And they  
went oute quickly, and fledd from the sepul-  
chre. For they trembled & were amased. Ne-  
ther sayde they eny thyng to eny man, for  
they were afrayed.

**E** ¶ When Iesus was risen early the fyrst  
daye after the Sabbath \* he appeared fyrst  
to Mary Magdalen, out of who he had cast  
seven deuyls. And she went, and tolde them  
that were wyth hym, as they mourned and  
wepte. And they, whan they hearde that he  
was a lyue, and had appeared vnto her, be-  
leued it not. \* After that, appeared he vnto  
two of them in a straunge fygure, as they  
walked, & went into the country. And they  
went & tolde it to the remnant. And they be-  
leued not these also. ¶

¶ Afterwarde he appeared vnto the le-  
uen as they sat at meate: and cast in theyr  
teth their vnbeleif, and barones of herte: be-

cause they beleued not them whych had sene  
that he was risen agayne fro the deed. And  
he sayde vnto the: \* Goope into all ꝑ woul-  
de, and preache the gospell & to all creatu-  
res, he that beleueth & his baptised, shalbe sa-  
ued. But he that beleueth not, shalbe  
dampned.

And these tokens shall folowe them that  
beleue. \* In my name they shall cast out  
deuyls, they shall speake wyth newe ton-  
gues, they shall \* dyue a waye serpentes. And  
yf they dryncke any deadly thyng, it shall  
not hurte them. They shall laye their handes  
on the syncke, & they shall recover.

So then, when ꝑ Lorde had spoken vnto  
them \* he was receaued into Heauen, and is  
on the ryght hande of God. And they went  
forth, and preached euery where: the Lorde  
workynge with them \* and cōfyrmyng the  
worde with myracles folowynge.

## The ende of the Gospell of S. Marke.

## The Gospell of S. Luke.

**A**s moche as many haue  
taken in hāde to set forth the  
declaracyō of those thynges,  
whych are most surely to be  
beleued amonge vs, even as  
they deliuered the vnto vs,  
which from the begynnynge  
sawe them with their eyes & were mynisters  
of the thynges ꝑ they declared: I determined  
also (as lone as I had seached out diligently  
all thynges from the begynnynge) that then  
I wolde wyte vnto the, good Theophilus:  
that thou mightest knowe ꝑ certētye of those  
thynges where of thou hast bene informed.

## The fyrst Chapter.

¶ The conception and birth of Iohu the Baptist.  
The conception of Christ. The thankfull songes  
of Mary and Zachary.

**T**here was in ꝑ dayes of he. I  
rode the kynge of Iurie, a  
certayne prestre named za-  
charias \* of the course of  
Abia. And hys wyfe was of  
the daughters of Aarō: and  
her name was Elizabeth:  
they were both ryghteous befoze God, and  
walked in all the lawes and ordynances  
of the Lorde, that no mā coulde fynde sawte  
with them. And they had no chylde, because  
that Elizabeth was barren, and they booth  
were nowe well strecken in age.

And it came to passe, ꝑ whā zachary exe-  
cuted the prestres offyce befoze God, as his  
course came (acordynge to ꝑ custome of the  
prestres



prestes office) hys lot fell to burne incense. And he went into the temple of the Lorde, & the whole multitude of people were with out in prayer, whyll the incense was a burninge. And ther appeared vnto him an angell of the Lorde, standynge on yrght syde of y aultare of incense. And when zacharias sawe him, he was abashed, & feare ca on him.

25 But y aungell sayde vnto him: feare not zachary, for thy prayer is hearde. And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name John, and thou shalt haue ioye and gladnes, and many shall reioyce at his byrth. For he shall be greate in the syght of the Lorde, and shall nether dryncke wyne ner stronge dryncke. And he shall be fylled with the holy ghozt, euen fro his mothers wombe: and many of the chyldren of Israel shall tourne to their Lord God. And he shall go before him in the spiryte & power of \* helias, to tourne the hertes of the fathers to the chyldren, and the vnbeleuers to the wyl- dome of the iuste men, to make ready a per- fecte people for the Lorde.

And zacharias sayde vnto the aungell: by what token shall I knowe this? For I am olde, and my wyfe well strepche in yeres. And the aungell answered, and sayde vnto hym. I am Gabriel, that stande in the presens of God, and am sent to speake vnto the: and to shewe the these glad tydings. And beholde it shall come to passe, that thou shalt be dome, and not be hable to speake, vntyll y daye that these thynges be performed, because y beleuedst not my wordes, whych shall be fulfilled in their season.

And the people waityed for zacharias: and merueyled that he tarped in the temple. And when he came out, he coude not speke vnto them. And they perceaued, that he had sene a visyon in the temple. And he beckened vnto them, and remayned speechlesse.

26 And it fortuneth, that as sone as the dayes of his office were out, he departed into hys awne house. And after thole dayes, hys wyfe Elizabeth conceaued, & byd her selfe spue monethes, sayinge: Thy wyfe hath God dealeth wyth me, in the dayes wherein he hath looked on me, to take from me my rebuke amonge men. And in the syxt moneth the aungell Gabriel was sent fro God vnto a cytie of Galile, named Nazareth, to a virgin spoused to a man, whose name was Ioseph, of the house of Dauid, and the virgins name was Mary. And y aungell went in vnto her, and sayde. Haille full of grace, the Lorde is with the: blessed art thou amonge women.

When she sawe him, she was abashed at his sayinge: and cast in der mynde, what manner of salutacon that shulde be. And y aungell sayde vnto her: feare not Mary: for thou hast founde grace with God. Beholde, \* thou

shalt conceaue in thy wobe, & beare a sonne, & shalt call his name Iesus. He shall be greate, & shall be called the sonne of the hyst. And the Lorde God shall gene vnto hym the seate of his father Dauid, and \* he shall raygne ouer the house of Jacob for euer, and \* of his kyngdome there shall be none ende.

Then sayde Mary vnto y aungell: Howe shall thys be, seynge I knowe not a man? And the aungell answered, & sayde vnto her. The holy ghozt shall come vpon the, and the power of the hyst shall ouer shadowe the: Therefore also that holy thinge which shall be borne, shall be called y sonne of God. And be- holde, thy cosyn Elizabeth, she hath also conceaued a sone in her age. And this is her syxt moneth, which was called barren: for \* with God shall nothinge be vnpossible. And Mary sayde: beholde y hande mayden of y Lorde, be it vnto me accordynge to thy worde, & And the aungell departed from her.

27 And Mary arose in those dayes, & wet into the mountayns with haste, & into the cytie of Ieruyse, and entred into the house of zachary, and saluted Elizabeth. And it fortuneth, that when Elizabeth heard the salutacon of Mary, the babe sprange in her wobe. And Elizabeth was fylled wth the holy ghozt, & cryed with a loude voyce, and sayde: Blessed art thou amonge women, and blessed is the frute of thy wombe. And whence happeneth this to me, y the mother of my Lorde shulde come to me? For lo, as soone as the voyce of thy salutacon sounded in myne eares, the babe sprange in my wombe for ioye. And blessed art thou y hast beleued: for thole thynges shall be performed, which were tolde the from the Lorde. And Mary sayde.

\* My soule magnifieth y Lorde. And my spiete hath reioyced in God my sauour. For he hath looked on the lowe degre of hys hande mayden: for lo: nowe from hence forth shall all generacions call me blessed. Because he y is myghty, hath done to me greate thynges, & holpe is his name. And hys mercy is on them that feare him, fro generacon to generacon. He hath shewed strength wyth his arme, he hath scattered them y are proude in the ymaginacpon of their herte. \* He hath putte downe the myghty from their seates, and exalted them of lowe degre. He hath fylled the hongrye with good thynges: and sent awaye the ryche emptye. He hath helped his seruaunt Israel, in remembraunce of hys mercy.

\* Euen as he prompced to oure fathers, Abraham, and to hys seede for euer. And Mary abode wyth her aboute a. iij. monethes, & returned agayne to her awne house.

28 Elizabeths tyme came that she shulde be deliuered, and she brought forth a sonne. And her neyghbours & her cosyns hearde howe

\* Esa. lviij. c.

\* Mat. i. c. Luke. ii. c.

\* Esa. ix. b.

\* Danie. viij. b. Mich. v. b.

\* Zach. viij. b. Mat. xij. c. Mar. i. b. Luke. xviij. c.

E

\* Esa. lviij. b.

\* Mat. xij. b. Esa. x. c.

\* Gen. xxiij. c.



# The Gospell

## The Gospell of

Sayncte John.

### The fyrst Chapter. ✠

The euerylastyng byrth of Chyrl, and howe he became mā. The testymony of John. The callynge of Andriw, 19 et c.

betwene the felous: dyd not oure hertes bur-  
ne wyth in vs, whyle he talked wyth vs by  
the waye, and opened to vs the scrptures.  
And they rose vp the same houre, and retur-  
ned agayne to Ierusalem, and founde the ele-  
uen gathered together, and them that were  
wyth them, sayinge: the Lorde is risen in  
dede, and hath appeared to Simon. And they  
tolde, what thinges were done in the waye,  
and howe they knewe hym, in breakynge of  
bread. ✠

**I**n the begynnynge was the  
wyrd, and the wyrd was  
wyth God: and God was  
the wyrd. The same was  
in the begynnynge wyth God.  
\* All thinges were made by  
it, & wythout it, was made  
nothyng that was made. \* In it was lyfe,  
and the lyfe was the lyght of men, and the  
lyght shyneth in darcknes, and the darcknes  
comprehended it not.

There was sent from God a man, whose  
name was John. The same ca as a wytnes  
to beare wytnes of the lyght, that all men  
through hym myght beleue. \* He was  
not the lyght: but was sent to beare wytnes of  
the lyght. That lyght was the true lyght,  
whych lyghteth euery mā that cometh into  
the worlde. He was in the worlde, and the  
worlde was made by hym: and the worlde  
knewe hym not.

He cam amonge hys awne, and hys awne  
receaued hym not. But as many as receaued  
hym \* to them gaue he power to be the son-  
nes of God: euen them that beleued on hys  
name: whych were borne, not of bloude nor  
of the wyll of the fleshe, nor yet of the wyll  
of man: but of God.

\* And the same wyrd became fleshe, and  
dwelt amonge vs: \* and we sawe the gloz  
of it, as the gloz of the onely begotten son-  
ne of the father, full of grace and treuth. ✠

\* John beareth wytnes of hym, and  
cryeth sayinge: Chyrl was he of whō I spa-  
ke: whych though he came after me, wēt be-  
fore me, for he was before me. \* And of hys  
fulnes haue all we receaued, euē grace for  
grace. For the lawe was geuen by Moles,  
but grace and treuth came by Iesus Chyrl.

\* No man hath seue God at any tyme.  
The onely begotten sonne, which is in the fa-  
ther, he hath declared hym. ✠

\* And this is the recorde of John: whē  
the Iewes sent Pyetres and Leuites fro Ie-  
rusalem, to aske hym, what art thou? And he  
cōfessed & denyed not, & sayde playnly: I am  
not Chyrl. And they asked hym: what then?  
\* art thou Eliphas? And he sayeth: I am  
not. \* Arte thou that Prophete? And he an-  
swered no. Then sayd they vnto hym: what  
art thou, that we maye geue an answer to  
them that

As they thus spake ✠ Iesus hym selfe  
stode in \* the myddes of them, and sayeth  
vnto the: peace be vnto you. ✠ (At is a, feare not)  
But they were abashed and afrayed, & sup-  
posed that they had sene a spere. And he say-  
de vnto them: why are ye troubled, and why  
do thoughtes arys in your hertes: Beholde  
my handes and my fete, that it is euen I my  
selfe. Handle me and se: for a spere hath not  
fleshe and bones, as ye se me haue. And whē  
he had thus spoken, he shewed them hys han-  
des and hys fete. And whyle they yet beleued  
not for ioye, and wōdied, he sayde vnto the:  
\* haue ye here any meate? And they offered  
hym a pece of a broyled fysh, and of an ho-  
ny combe. And he toke it, and dyd eate before  
them.

And he sayde vnto them. \* These are the  
wordes whych I spake vnto you, whyle I  
was yet wyth you: that all must nedes be ful-  
fylled, whych were wyrtten of me in the la-  
we of Moles, and in the Prophetes, and in  
the Psalmes. \* Then opened he theyr wyrt-  
tes, that they myght vnderstand the scrptu-  
res, and sayde vnto them: Thus is it wyrt-  
ten, and thus it behoued Chyrl to suffre, &  
to geue agayne from deeth the thyrde daye, &  
that repentance and remysyon of synnes  
shulde be preached in hys name amonge all  
nacions, & must begynne at Ierusalem.  
And ye are wytnesses of these thynges. ✠

And beholde, I wyll sende the promes of my  
father vpon you. \* But tary ye in the cytie  
of Ierusalem, vntyll ye be endewd wyth  
power from an hye.

And he led them out into Bethany, and  
lyfte vp hys hande, and blessed them. \* And  
it cam to passe, as he blessed them, he depar-  
ted from them, and was carped vp into hea-  
uen. And they worshypped hym, and  
returned to Ierusalem wyth gret  
ioye, and were continually  
in the temple prayynge  
& laudynge God, ✠  
Amen.

Here endeth the Gospell of  
Sayncte Luke.



them that sent vs. What sayest thou of thy selfe: he sayde \* I am the voyce of a crier in the wilderness, make straght the waye of <sup>the</sup> Lozde. \* as sayde the Propheete Esaias.

And they whych were sent, were of the Pharisees. And they asked hym, & sayde vnto him: why baptisest thou then, yf thou be not Chryst, nor helyas, neither <sup>a</sup> Propheete? John answered the sayinge \* I baptise with water: but there standeth one amonge you, whom ye knowe not, he it is whych shal latched I am not worthy to vnloose. These thynges were done in Bethabara beyonde Jordan: where John dyd baptise.

The nexte daye, John seeth Iesus comynge vnto hym, and sayeth \* beholde the lambe of God, whych taketh awaye synne of the worlde. Chrys is he of whom I sayd: After me cometh a man, which went before me, for he was before me, and I knewe hym not: but that he shulde be declared to Israel, therefore am I come baptysinge with water.

And John bare recorde, sayinge: I sawe the spete descende from heauen, lyke vnto a doue, & abode vpon hym, and I knewe hym not. But he that sent me to baptise in water, the same sayde vnto me: vpon whom thou shalt se the spete descende, and tarye styll on him, the same is he whych baptiseth wyth <sup>the</sup> holy goost. And I sawe, and bare recorde, that he is the sonne of God.

The nexte daye after, John stode agayne, and two of his discyples, and he behelde Iesus as he walked by, and sayeth: beholde the lambe of God. And the two discyples heard hym speake, and they folowed Iesus. And Iesus turned about, and sawe them folowe him, & sayeth vnto the: what seke ye? They sayde vnto hym: Rabbi (whych is to saye pf one interprete it, Master) where dwellest thou: he sayeth vnto them: come & se. They came, & sawe where he dwelt: & abode w him that daye. For it was about the tenth houre.

One of <sup>the</sup> two which heard John speake, and folowed him, was Andreu Simon Peters brother. The same founde his brother Simon fyfth, and sayeth vnto him: we haue founde Messias (whych is by interpretacyon, annointed) and brought him to Iesus. And Iesus behelde him, and sayde: thou art \* Simon the sonne of Jonas, thou shalt be called Cephas: which is by interpretacyon a stone.

The daye folowynge, Iesus wolde go into Galile, and founde Philip: and sayeth vnto him: folowe me \* Philip was of Bethsaida the cytie of Andreu and Peter. Philip founde Nathanael, and sayeth vnto him: We haue founde hym, of whome \* Moses in the lawe and the Propheetes dyd wyte, Iesus the sonne of Ioseph of Nazareth. And Nathanael sayde vnto him: can there eny good

thyng come out of Nazareth: Philip sayeth vnto him come and se.

Iesus sawe Nathanael comynge to him, & sayeth of him. Beholde a ryght Israelyte, in whom is no gyle. Nathanael sayeth vnto him: whence knowest thou me. Iesus answered and sayde vnto him: Before that Philip called the, when thou wast vnder the figge tree, I sawe the. Nathanael answered and sayde vnto him: Rabbi, thou art out of Ierusalem of God, thou art the kynge of Israel. Iesus answered, and sayde vnto hym: Because I sayde vnto the, I sawe the vnder the figge tree, & belest. Thou shalt se greater thynges then these. And he sayeth vnto him: Alredy, verily, I saye vnto you: hereafter shal ye see heauen open, & syngeles of God ascendynge & descendynge ouer the sonne of man.

The ij. Chapter.

At Capernaum the water into wyne, and howe he openeth the eyes of a seuerelye of the temple.



At the thyrde daye, was ther a marriage in Cana a citty of Galile, & the mother of Iesus was there. And Iesus was called (& his disciples) vnto the marriage. And when the wyne fayled, the mother of Iesus sayeth vnto hym: they haue no wyne. Iesus sayeth vnto her: woman \* what haue I to do wyth the, myne house is not yet come. His mother sayeth vnto the ministris: what soeuer he sayeth vnto you, do it. And ther were standynge there, fyve waterpottes of stone after the maner of the purifigence of the Jewes, contaynyng two or thre fyftyns a peece.

Iesus sayeth vnto the: fill the water pottes wyth water. And they fylled the vp to the brim. And he sayeth vnto them: drawe out now, & beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water that was turned into wyne, and knewe not whence it was (but his mynistres which drew the water knewe) he calleth his bydegrome, and sayeth vnto him: Euerymā at the begynnyng doth set forth good wyne, and after when men be dronke, then I whychis worse. But thou hast kept the good wyne, vntyll now.

The bys begynnyng of myracles dōd Iesus in Cana of Galile, and shewed his glory, & his disciples beleued on him. After this he went downe to Capernaum, he & his mother, & his brethren, and his disciples, and there continued not manye dayes.

And <sup>the</sup> Jewes easter was enen at hand, and Iesus went vp to Ierusalem, & foude synnyng in the temple, those that solde oxen and shepe and doves, and chaungers of money. And when he had made (as it were) a scourge of smal cordes, (he drōue them all out



# The Actes of

## The Actes of the Apostles.

### The fyrst Chapter. ✠

The Ascension of Christ. Matthias is chosen in the  
steade of Judas.



**A**fter my former treatyse (deare  
Theophilus) we haue spokē  
of al that Iesus began to  
do and teache, vntyll y daye  
in whych he was taken vp,  
after that he, thoro w y holy  
gost, had geuen commaun-

dementes vnto the Apostles, whome he had  
chofen: to whome also he shewed hym selfe  
a lyue after hys passion (and that by many to-  
kens) appearynge vnto them fourty dayes,  
and speakynge of the kingdome of God, and  
gathered them together, \*and commaunded  
them, that they shulde not departe from Je-  
rusalem: but to wapte for the promys of the  
father \* wherof (sayeth he) ye haue herde of  
me. For yhon truly baptysed with water,  
but ye shalbe baptysed wyth the holy gost  
after these fewe dayes. When they therfore  
were come together, they asked of hym, say-  
enge: Lorde, wilt thou at thys tyme, restore  
again the kyngdome to Israel? And he said  
vnto them: \* It is not for you to knowe the  
tymes, or the seasons, which the father hath  
put in hys owne power: but y pe shal receaue  
power after that the holy gost is come vpon  
you. And y pe shalbe wytnesses vnto me  
not only in Jerusalem, but also in all Jewry  
and in Samary, and euen vnto the worldes  
ende.

And when he had spoken these thynges,  
whyle they behelde, he was take vp an hys  
& a cloude receaued him vpon out of they sight.  
And whyle they looked stedfastly vp toward  
heauen, as he went, beholde, two men stode  
by them in whyte apparell, which also sayd:  
ye men of Galile, why stande ye gaspinge vp  
into heauen? Chys same Iesus whych is ta-  
ken vp from you into heuen, \* shall so come,  
euen as ye haue sene him go into heauen. ✠  
Then returned they vnto Jerusalem fro the  
mount (that is called Oluyete) which is fro  
Jerusalem, a Saboth dayes iorney. And whē  
they were come in, they went vp into a par-  
ler, where abode both \* Peter and James, &  
John and Androwe, Philip and Thomas,  
Barthelmew & Mathe w, James the sonne  
of Alpheus, and Simon zelotes, and Judas  
the brother of James: These all continued  
with one accorde in prayer and supplicacion  
with the wemē and Mary the mother of Je-  
su, and with hys brethzen.

✠ And in those dayes Peter stode vp in  
the myddes of the disciples, and sayde (the  
nombze

vnto him (for he was naked) & sprāge into y  
see. The other disciples came by ship for they  
were not farre fro lande, but as it were two  
hūdred cubites, & they drew y net w fyshes.  
A sone then as they were come to lāde, they  
sawe hoot coles, & fyhe layd therō, & breed.

**I**esus sayeth vnto the: \* bynge of the fyhe  
whych ye haue nowe caught: Symon Peter  
went vp, & drew y net to lande full of great  
fyshes, an hundred and. liij. And for all they  
were so many, yet was not the net broken.  
Iesus sayeth vnto them: come & dyne. And  
none of y disciples durst aske hi: what art y?  
For they knewe y it was y Lord. Iesus the  
came, & toke breed, and gaue them, and fyhe  
lykewyse. Chys is nowe the thyde tyme y  
Iesus appeared to his disciples, after that he  
was rylen agayne from deeth.

**S**o whē they had dyed, Iesus sayeth to  
Simō Peter: Simō Joāna, louest thou me  
more then these? he sayd vnto hi. ye Lorde, y  
knowest, y I loue y. he sayth vnto him: fede  
my lābēs. he sayeth to hym agayne y seconde  
tyme: Simon Joāna, louest thou me? he say-  
eth vnto hym. Yee Lorde, y knowest that I  
loue y. he sayd vnto him: fede my shepe. he  
sayd vnto him the thyde tyme: Simō Joāna,  
louest thou me? Peter was so ry, because  
he sayde vnto hym the thyde tyme: louest  
thou me, and he sayde vnto him: Lorde, thou  
knowest all thynges, then knowest that I  
loue y. Iesus sayeth vnto him: fede my shepe

Trerely, verely, I say vnto the: whē thou  
wast yonge, y gerdest thy selfe, & walkedst  
whether thou woldest, but whē thou art old  
thou shalt stretch forth thy handes, and an-  
other shall gyde the, and leade the whither  
thou woldest not. That spake he, signyfeng  
by what deeth he shulde glorifye God.

And when he had spoken thys, he sayeth  
vnto him: ✠ folow me: Peter turned about,  
and sawe the disciple \* whome Iesus loued,  
folowynge (whych also leane on hys breste

**A**t supper, and sayd: Lorde, whiche is he that  
betrayeth the? When Peter therfore sawe  
hym, he sayeth to Iesus: Lorde, what shal he  
here do? Iesus sayth vnto hym, If I wyl  
haue him to tary tyl I come, what is that to  
the: folowe thou me. The went thys sayenge  
abrode amonge the brethren, that y disciple  
shulde not dye. Yet Iesus sayde not to hym,  
he shall not dye: but yf I wyl that he tary tyl  
I come, what is that to the? The same disci-  
ple is he, whych testifyeth of these thynges,  
and wzote these thynges. And we knowe, y  
hys testimony is true. ✠ \* There are also  
many other thynges whych Iesus dyd, the  
whych yf they shulde be wyrtten euery one,  
I suppose the worldē couldē not cōtayne the  
bookes that shulde be wyrtten.

There endeth the Gospell of  
Saynt John.



nombe of names that were together, were aboute an hundred and twentye. ) Pe men & bryethen, thys scripture must nedes haue ben fulfilled, whyche the holy goost thowwe the mouth of Dauid spake befoze of Judas,

\*mat. xxi. b  
marc. xvi. c  
luc. xxi. f  
math. i. c  
Ioh. i. c

\* which was gyde to them that toke Iesus. \* For he was nombred with vs, and had obtained felowshyp in this ministracion. And the same hath now possessed a plat of ground wyth the rewarde of iniquitie: and when he was \* hanged, he burst asunder in the myddes, and all hys bowels gushyd out. And it is knowen vnto all the inhabiters of Jerusalem: in so much that the same felde is called in theyr mother tonge, Acheldama, that is to saye, the bloude felde.

\*mat. xxi. a  
marc. xvi. d

\*psal. lxxv. f

\*psal. cix. a

For it is wyrtten in the boke of Psalmes: \* hys habitacion be voyde, and no man be dwellynge therein: \* and hys Byshoppyche let another take. Wherefoze of these me which haue companied with vs (all the tyme that the Lorde Iesus had all hys conuersacion amonge vs, begynnynge at the baptyme of Jhon, vnto y same daye that he was taken vp from vs) muste one be ordeyned, to be a wytnes wyth vs of hys resurrection.

\*luc. xxi. b  
psal. bii. c

And they apointed two, Ioseph which is called Barlabas (whose byname was Justus) and Mathias. And when they prayed they sayd: thou Lorde, which \* knowest the hartes of al me, shewe whether of these two thou hast chosen: that he maye take the roume of thys ministracion and Apostleshippe, from whych Iudas by transgression fell, y he myght go to hys awne place. And they gaue forth theyr lottes, and y lot fell on Mathias, and he was counted wyth the eleuen Apostles. ¶

The.ij. Chapter. ¶

The comynge of the holy goost. The sermō of Peter befoze the congregacion at Jerusalem, and the increase of the saythfull.

\*Act. i. b  
luc. xxi. c

**W**hen \* the spyrte dayes were come to an ende, they were all wyth one accorde together in one place. And sodenly there came a sounde from heauen, as it had ben the comynge of a myghty wynde, and it fylled all the house where they late. And there appeared vnto them cloven tonges, lyke as they had ben of fyre, and it late vpon ech one of them. \* and they were all fylled wyth the holy goost, and began to speake wyth other tonges, euen as the same spyrte gaue them utteraunce.

\*Act. ii. f  
amb. vi. b

¶ Ther were dwelling at Jerusalem, Jewes, deuoute men, out of every nacion of the that are vnder heauen. When thys was noyed aboute, the multitude came together, & were aslōnyed, because that every man herde the speake with his awne langage. They wondered all, and marueled, sayenge amonge the

selues: behold, are not al these which speake, of Galile? And how heare we every man his owne tonge, wherein we were borne: Parthians, and Medes and Elamites, and the inhabiters of Mesopotamia, and of Iars, and of Capadocia, of Pontus and Asia, Ihyrgia and Pamphilia, of Egypte, and of the parties of Lybia whych is besyde Syzen, and straungers of Rome, Jewes and \* \* \* \* \* felites, Grekes and Arabians: we haue herd them speake in oure owne tonges the greates workes of God. ¶ They were all amazed, and wondered, sayenge one to another: what meaneth thys? Other mocked, sayenge: these men are full of newe wyne.

\*mat. xxi. d

¶ But Peter stepped forth with y eleuē and lyft vp hys voyce, and sayd vnto them: Ye men of Jewrye, and all ye that dwell at Jerusalem: be this knowen vnto you, & with poure eares heare my wordes. For these are not drunken, as ye suppose, seynge it is but y thyrde houre of the daye. But thys it that which was spoken by the prophete Iobell, And it shalbe in the last dayes, sayth God: of my spyrte I wyll poure out vpon all fleshe.

\*Iob. i. g

\* And your sonnes and your daughters shal prophesye, and your yonge men shal se visions, and your olde men shal dreame dreames. And on my seruantes, & on my hande maydens I wyll poure out of my spyrte in those dayes, and they shal prophesye. And

\*mat. xxi. b  
Ioh. i. f

\* I wyll shewe wonders in heauen aboue, and tokens in the earth beneath, bloude & fyre and the vapoure of smoke. The Sonne shal be turned into darknes, and the Moone into bloude befoze that great and notable daye of the Lorde come. And it shal come to passe, that \* whosoener shal call on the name of the Lorde, shalbe saued. ¶

\*roma. x. c

¶ Ye men of Israel, heare these wordes: Iesus of Nazareth a man approued of God amonge you wyth myracles, wonders & sygnes, whych the God dyd by hym in the myddes of you (as ye your selues knowe) hym haue ye taken by the handes of vnyghteous persons, after he was deliuered by the determinate couंसel and for knowledge of God, & haue crucifyed and slayne hym: whome God hath raysted vp, and loosed y sorowes of deeth, because it was vnpossible, that he shuld be holdē of it. For Dauid speaketh of hym. \* Afore hande I saw God alwayes befoze me: for he is on my ryghte hande, that I shulde not be moued. Therfoze dyd my herte reioyce, & my tonge was glad. Moreover, also my fleshe shal rest in hope, because thou wylt not leaue my soule in hel, neither wilt thou suffer thine holy to se corrupcion. Thou hast shewed me the wayes of lyfe, thou shalte make me full of ioye wyth thy countenance. ¶

\*psal. xvi. e

¶ Ye men and bryethen, let me frely speake vnto you of the patriarche Dauid: \* For he is both

\*Ioh. i. b  
Ioh. i. c



# The Epistle

## The Epistle of the Apostle Saynt Paul to the Romayns.

### The fyrst Chapter.

Paul declarth hys love towarde the Romayns, sheweth what the Gospel is woth the frute therof, and rebuketh the heathenes of the Bethen.



Paul the ser-  
uant of Iesus Chyft called to the office of  
an Apostle \* put a parte for þe Gospel of God  
\* whych he had promysed afore by hys pro-  
phetes in the holy scriptures of hys sonne,  
whych was bozne (vnto hym) \* of the seed of  
David after the fleshe: and hath bene decla-  
red to be the sonne of God wth power, after þe  
spete that sanctifyeth, sence the tyme that  
Iesus Chyft oure Lorde rose agayne frome  
deeth \* by whome we haue receaued grace &  
Apostleshipp, that obedience myght be geue  
vnto the sayth in hys name amonge all bea-  
then, of whose nombre you be, the electe of  
Iesu Chyft: I.

To all you that be at Rome, beloned of  
God and sayntes by electyon. \* Grace be w  
pon and peace from God oure father, & from  
the Lorde Iesus Chyft.

Fyrst herely I thake my God thozow Je-  
sus Chyft for you all, that poure sayth is  
spoken of in all the worlde. For God is my  
wytnes (whome I serue. \* Wyth my spete  
in the Gospel of hys sonne) that wythoute  
ceasinge I make mencyon of you praynge  
alwayes \* in my prayers, that by some mea-  
ne, at the last (one tyme or other) a prospe-  
rous iorney (by the wyl of God) myght for-  
tune me, to come vnto you. For I longe  
to se pon, that I myght bestowe among you

some spiritual gyfte, to strengthe you withal  
that is, that I myght haue consolacyon to-  
gether wyth you, through the commē sayth  
whych both ye and I haue.

I wolde that ye shuld knowe (brythren)  
how that I haue often tymes purposed to  
come vnto you \* but haue bene let hither to,  
to haue some frute also amōge you, as amōg  
other of the Gētyls. I am better both to the  
Greekes and to the vngrekes, to the learned  
and to the vnlarned. So that (as moche as  
in me is) I am redy to preach the Gospel to  
you that are at Rome also. \* For I am not  
ashamed of the Gospel of Chyft, because  
it is the power of God vnto saluaciō to euery  
one that beleueth, to the Jewe fyrst, & also to  
the Gentyle.

For by it is the ryghtewesnes of God ope-  
ned, from sayth to sayth. As it is writte  
\* the iust shall lyue by sayth.

For the wrath of God apareth from hea-  
uen agaynst all vngodlynes and vnyghte-  
wines of men, which withholde the trouth  
in vnyghtewines: seynge \* that it whych  
maye be knowen of God, is manifest amōg  
them because God hath shewed it vnto the.

\* For hys inuysible thinges (þ is to saye his  
eternall power and godhed) are sene, for as  
moch as they are vnderstande \* by the wor-  
kes from the creation of the worlde: So  
that they are wythout excuse because that  
when they knewe God, they glorified hym  
not as God, nethe were thankfull but we-

ted full of vanities in theyr imaginacions,  
\* and theyr folyshert was blynded. When  
they counted them selues wysse, they became  
fooles \* and turned the glory of the immor-  
tal God, vnto an ymage, made not onely af-  
ter the spmilitude of a mortal man: but also  
of vyrces, & four footed \* beastes & of creping  
beastes. Wherefore, God gaue the vp, to vn-  
clēnes, thozow the lustes of theyr awne har-  
tes to defyle theyr awne bodies amonge the  
selues: which chaunged hys trouth for a lye,  
and worshypped and serued the thinges that  
he made, moze then hym that made them,  
whych is to be prayled for cuer. Amen. Where-  
fore, God gaue them vp vnto shamefull la-  
stes: \* For euen their women dyd chaunge  
the naturall vse in to that whych is agaynst  
nature. And lyke wyse also the men, lest the  
naturall vse of the woman, and byt in their  
lustes one wyth another, \* men wyth men  
wrought fleshyenes, and receaued to the sel-  
ues the rewarde of theyr errour, as it was  
accordeynge.

And as they regarded not to knowe God  
\* euen so God deliuered them vp vnto a  
lewd mynde, that they shuld do thise thynges  
whych were not comly, beyng full of all  
vnyghteousnesse, fornicacyon, wyckednes,  
coueteousnes, malycyousnes, full of enuye  
that



murder, debate, discepte, euell conditioned, whysperers, backbityers, haters of God, disdainfull, proude, boasters, byngers vp of euell thynges, disobedient to father and mother, wpythout vnderstandynge, couenaunte breakers, vnlovinge, treche, cakers, vnnecyfull. Whyche men, though they knewe, the rpyghteousnes of god, <sup>\*(conspicuous are)</sup> howe they whych comynyt such thynges, are woorthy of deeth, not only <sup>\*(they that)</sup> do the same <sup>\*(they whych)</sup> but also haue pleasure in them that do them.

## The ii. Chapter.

He rebuketh the Jewes, whych as touchynge spynne are lyke the Deathe.

**T**herfore art thou inexcusable. O mā, whosoener thou be <sup>\*(ind)</sup> iudgest. For in y same wherein thou iudgest another + thou condēnest thy selfe. For thou that iudgest, doest euen the same selfe thynges. But we are sure, that the iudgement of God is accordynge to the trueth, agaynst them whych comynyt such thynges. Thynekst thou this, O thou man that iudgest them whych do suche thynges, and doest euen the verye same thy selfe, that thou shalt escape the iudgement of God? Ether despyrest thou the ryches of his goodnes, and patience and longe sufferauce, not knowynge <sup>\*(that the kyngdome of God)</sup> that the kyngdome of God leadeth the to repentaunce.

But thou after thy stubbernesse, and herte that can not repente, beapest vnto thy selfe wyath agaynst the daye of vengeaunce, whē shalbe opened the rpyghteous iudgements of God, <sup>\*(whych wyl rewarde euery mā)</sup> accordynge to his dedes: that is to saye, prayse honoure and immortalite, to them whych continue in good doyng, and seke immortalite. But vnto the that are rebelles, and that do not obeye the trueth, but folowe vnryghteousnes, shall come indignacion and wyath, tribulacion and angurthe vpon the soule of euery man that dotheuill: of the Jewe fyrst, and also of the Gentyle. To euery man that doth good, shall come prayse, and honoure, and prate, to the Jewe fyrst, and also to the Gentyl. For <sup>\*(ther is no respecte of persons, with god)</sup> ther is no respecte of persons, for whosoener hath synned with out lawe, shall also peryphe wpythout lawe. And as many as haue synned in the lawe, shall be iudged by the lawe. For in the lyghte of God, they <sup>\*(are not rpyghteous)</sup> whych heare the lawe: but the doers of y lawe shall be iustified. For whan the Gentyls whych haue not the lawe, <sup>\*(do of nature the thynges)</sup> conteyned in the lawe: the they hauyng not the lawe, are a lawe vnto them selues, whych thewe the dede of the lawe wrytten in theyr hertes: whyle theyr conscience beareth wytnes vnto them, & also theyr thoughtes, accusynge one another or excusynge, at

the daye <sup>\*(when the Lorde shall iudge the secretes of men by Iesus Christ, accordynge to my Gospel)</sup>.

Scholde, <sup>\*(thou art called a Jewe, and trustest in the lawe, and makest thy boast of God, and knowest hys wyl, and allowest the thynges that be excellēt, and arte informed by the lawe: and beleuest that thou thy selfe art a guyde of the bynd, a lyght of the which are in darcknes, an informer of them whych lacke discrecion, a teacher of the vnlearned, which hast ynsample of knowlege, & of the trueth by the lawe. Thou therfore whych teachest another, teachest not thy selfe. Thou preacheest, a man shulde not steale: yet thou stealest. Thou that sayest, a mā shuld not comynyt aduontry, breakest wedlocke. Thou abhorrest ymages, and yet robbest God of hys honoure. Thou that makest thy boast of the lawe, thouow breakynge the lawe dishonourest God. For the name of God is euell spoken of amonge the Gētyls, thouowe you <sup>\*(as it is wrytten)</sup>.</sup>

For circumcisiō verely anapleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcisiō is turned to vn circumcisiō. Therfore, yf the vncircumcised kepe y rpyght thynges cotayned in the lawe, shall not hys vncircumcisiō be counted for circumcisiō: And shall not vncircumcisiō whych is by nature (yf it kepe y lawe) iudge the, whych beynge vnder the letter and circumcisiō, doest transgresse the lawe: he is not a Jewe, which is a Jewe outwarde. Ether is it circumcisiō, which is outwarde in the fleshe. But <sup>\*(he is a Jewe whych is byd wpythin, and the circumcisiō of the herte is true circumcisiō, whych consisteth in y sprete, and not in the letter whose prayse is not of men, but of God)</sup>.

## The iii. Chapter.

He sheweth what preferment the Jewes haue, and that both the Jewes and Gentyls are vnder spynne, and are iustified only by the grace of god in Christ.

**W**hat preferment then hath y Jewe? or what aduantagegeth circumcisiō? Surely verye moch. fyrste <sup>\*(because y vnto them were committed y wordes of God. What then though some of them dyd not beleue? Shall they vnbeleue make the promes of God without effecte? God forbyd. Let God be true, and every man a lyar, as it is wrytten: y thou myghtest be iustified in thy sayinges, and ouercome, when thou art iudged)</sup>.

But yf oure vnyghteousnes make y rpyghtewesnes of God more excellent: what shall we saye: Is God vnyghteous, whiche taketh vengeaunce? I speake after the maner of mē: God forbyd. For how then shall God iudge the worlde? For yf the trueth of God appeare more excellent thouow in y lye, vnto his prayse, why am I hence forth iudged as a synner?



# The Epistle,

then I saye. Hozeouer, prepare me lodginge  
for I trust that thozowe the helpe of your  
prayers, I shalbe geuen vnto you. Ther sa-  
lute the, Epaphras my felowe prisoner in  
Christ Iesu, Marcus, Aristarcus, Demas,  
Lucas, my helpers. The grace of oure Lorde  
Iesu Christ be with your spztes: Amen.

¶ Sent from Rome by Quasi-  
mus a seruauit.

## The Epistle of saynct

Paul the Apostle vnto the  
Hebrues.

### The fyrst Chapter. ¶

¶ Howe God dealt lowngly wyth them of the  
side tyme in sendynge them hys prophetes, but  
moche moze mercy hath he shewed vs in that he  
sent vs hys awne sonne. Of the most excellent  
gloze of Iesus Christ, whych in all thynges is  
lyke to hys father.

**I**n time past diuersly and  
many wayes, spake vnto the  
fathers by prophetes: but in  
these last dayes he hath spo-  
ken vnto vs by his awne so-  
ne, who he hath made heyre  
of all thynges: by whos also  
he made the worlde. Whych (sonne) bringe  
the byghtnes of hys gloze, and the very  
ymage of his substance rulyng all thynges  
wyth the worde of hys power, hath by hys  
awne person pouged oure synnes, and syt-  
terh on the ryght hande of the maiesty on  
hys heuynge so moche moze excellent then the  
aungels, as he hath by inheritaunce obtey-  
ned a moze excellent name then they.

¶ Ifo: vnto which of the aungels sayde he at  
enytyme: \* Thou art my sonne, this daye  
haue I begotten the: And agayne: \* I will  
be hys father, and he shalbe my sonne. And  
agayne, when he byngeth in the fyrst be-  
gotten sonne into the worlde, he sayth. And  
\* let all the aungels of God worshippe him.  
And vnto the aungels he sayth: \* he maketh  
hys aungels spztes, and hys minystrs a  
flamme of fyre. But vnto the sonne he sayth  
\* Thy seate (O God) shalbe for ever and  
euer. The scepter of thy kingdome is a ryght  
scepter. Thou hast loued ryghtewelsnes, and  
hated iniquyte. Wherefore, God, enethy God  
hath anoynted the wyth the oyle of gladnes  
aboue thy felowes.

¶ And thou Lorde in þ begynnynge hast  
layde þ foundacyon of the erth. And the hea-  
uens are the workes of thy handes. They  
shal persyde, but thou endurest, and they  
all shall weare olde also as doth a garment: &  
as a vesture shalt thou chaunge them, & they  
shalbe chaunged. But thou art eue the same  
and thy yeres shal not faile. ¶ Vnto which

of þ aungels sayde he at enytyme: \* Syt on  
my ryght hande, tyll I make thyne enemyes  
thy fote stole: Are they not all minystrs  
spztes, that are sent to minystr, for they  
take whych shalbe heyres of saluacyon:

### The ii. Chapter.

¶ De thogeth vs to be obedient vnto the newe  
lawe wherby Christ hath geuen vs and not to be  
offended at the infirmyte & lowe degree of Christ  
because it was necessary that for oure sakes he  
shulderake sothe an humble state wth hym, that  
he myght de lyfte vnto hys byrthen.



Wherefore, we ought to geue  
the moze earnest hede to the  
thynges that are spokē vn-  
to vs, least at any tyme we  
persyde. For yf the worde  
whych was spoken by aun-  
gels was stedfast: And eue-  
ry transgressyon and disobedience receaued  
a iust recompence of rewarde, howe shal we  
escape, yf we despyle so great saluacyon,  
whych at the fyrst began to be preached of  
the Lorde hym selfe, and was contyneyned vn-  
to vs warde, by them that hearde it: \* God  
bearynge wytnes therto, both wyth synnes  
and wonders also and wyth dyuers myra-  
cles, & gyftes of the holy gooste, acco:dyng  
to hys awne wyl.

¶ For vnto the aungels hath he not subdued  
the worlde to come, wherof we sprake, but  
one in a certayne place wytnessed, sayynge,  
\* what is man: that thou art myndfull of  
him: Or the sonne of man, that thou visitest  
hym: Thou madest hym a lytle lower then  
the aungels: thou hast crowned him wyth ho-  
nour & gloze, and \* hast set hym aboue the  
workes of thy handes. Thou hast put all  
thynges in subieccyon vnder his fete. In that  
he put all thynges vnder hym, he leste no-  
thyng that is not put vnder him. Fewer the-  
lesse, we se not yet all thynges subdued vnto  
hym: but hym that was made lesse then the  
aungels, we se that it was Iesus, whych  
is crowned wyth gloze and honour for the  
sufferynge of death: that he by the grace of  
God, shulde tast of death for all men.

¶ For it became him, for who are all thynges  
and by who are all thynges (after that  
he had brought many sonnes vnto gloze)  
that he shulde make the Lorde of their salua-  
cyon perfecte thozowe afliccyons. For both  
he that sanctifyeth and they whych are san-  
ctified, are all of one. For which causes sake  
he is not ashamed to call them byrthen,  
sayynge: I wyll declare thy name vnto my  
\* byrthen, in the myddes of the congrega-  
cyon wyll I praye the. And agayne: I wyll  
put my trust in hym. And agayne: beholde,  
here am I and the chyldre whom God hath  
geuen me.

¶ For as moche then as þ chyldren are par-  
etakers of fleshe and bloud, he also hym selfe  
lyke-



# To the Hebrews,      Ho, lxxxvij.

¶ felyke wyle toke parte with them that (thorowe deeth) he myght expell hym that had lordshyppe ouer deeth, that isto saue ydell, and that he myght deliuer the, whych thozowe feare of deeth were all theye lyfe tyme subdued vnto bondage. ffor he in no place taketh on him the aungels: but the seed of Abraham taketh he on hym. Wherefore, in all thynges it became hym to be made lyke vnto his brethern, y he myght be mercyfull, and a faythfull hye Plesse in all thynges concernynge God, for to pouerge the peoples synnes. ffor in that it fortuned hym selfe to be tempted, he is able to succer the also that are tempted.

## ¶ The.iiij. Chapter.

¶ He requyret y to be obedyent vnto the woꝛde of Christ, wherch is moꝛe woꝛth then y ceremoniall lawe of Moyses. The punishment of such as will nedes harden their hartes.

¶ **H**erfore holy brethren, partakers of the celestiaall callynge consider the ambassadour and hye presse of oure professyon Christ Iesus, howe y he is faythfull vnto hym y put him in the offyce, euen as was Moyses in all hys house. ffor loke howe moche honour he y hath buylde da house hath moze then the house it selfe, so moche honour is he counted woꝛthy of moze then Moyses. ffor euery house is buylde of some man. But he y ordeyned all thynges is God. And Moyses verely was faythfull in all hys house, as a mynistre, to brate witnes of those thynges whych were to be spoken afterwarde. But Christ as a sonne, hath rule ouer the house, whose house are we, yf we holde fast the confydence and the reioysynge of that hope, vnto the ende.

\* Isom. 2. b. a.

¶ Wherefore (as the holy goost sayth:) to daye yf ye wyll heare hys voyce, harden not poure hertes. ¶ as in the prouokynge, in the daye of temptacyon in the wyldernes, where poure fathers tēpted me, proued me, and saue my woꝛkes. xl. yere. Wherefore I was greued with y generacyon, and sayde: They do all waie erre in their hertes: they verely haue not knowen my wayes, so y I sware in my wrath: they shall not enter into my rest. Take hede brethren, lest at any tyme ther be in anye of you a frowarde herte subiect vnto vnbefese, y he shalde departe from the luyngge God: but exhorte ye one another dayly, whyle it is called to daye. lest any of you were harde harted thozowe the deceytfulnesse of synne.

¶ We are made partetakers of Christ, yf we kepe sure (vnto the ende) the begynnyngge of the substāce, so longe as it is sayde: to daye yf ye wyll heare hys voyce, harden not poure hertes, as in the prouokynge, for some when they hearde, byd prouoke: howe be it not all y came out of Egypt by Moyses.

But w who was he desplayed. xl. yeres? Was he not despleased with them that had spayed, whose carcases were ouerthrowen in the desert: To whom sware he that they shulde not enter into his rest, but vnto them that were not obediēt: And we se, that they coulde not enter in, because of vnbefese.

## ¶ The.iiij. Chapter.

¶ The Sabbath or rest of the Children: punishment of vnbefes: the nature of the woꝛde of God.

¶ **L**et vs feare therfore, lest eny of y you (forsakyng y promes of entrynge into hys rest) shulde seme at anye tyme to haue bene disapoynted. ffor vnto vs is it declared, as well as vnto them. But it pꝛoꝛfied not the, that they hearde the woꝛde: because they whych hearde it, coupled it not with fayth. ffor we whiche haue beleued, do enter into his rest, as he sayde. Eue as I haue sware in my wrath: they shall not enter into my rest. And that spake he verely longe after that the woꝛkes were made, and the foundacyon of the worlde layde. ffor he spake in a certayne place of the seuenth daye, on thys wyle. \* And God byd rest the seuenth daye from all hys woꝛkes. And in thys place agayne: They shall not enter into my rest.

\* Gen. ii. 2.

¶ Seynge therfore it foloweth, that some must enter therinto, and they (to whom it was first preached) entred not therein for vnbefes sake, he appoynteth a certayne daye after so longe a tyme layinge in Dauid (as it is rehearsed) this daye yf ye wyll heare hys voyce, harden not your hertes. ffor yf Iohue had geue them rest, then wolde he not afterwarde haue spoken of another daye. There remayneth therfore yet a rest to the people of God. ffor he that is entred into hys rest hath receaied also from his awne woꝛkes, as God byd from hys.

¶ Let vs study therfore to entre into that rest, lest eny man fall after the same ensample of vnbefese. ffor the woꝛde of God is quyeke, and myghty in operation, and sharper then eny two edged sworde: y entreth thzough, euen vnto the diuidynge a sonder of the soule and the sprete, and of the ioyntes and the mary: and is a discerner of y thoughtes and of the intentes of the herte: nether is ther eny creature that is not manifest in the syght of him: But all thynges are naked and open vnto the eyes of him, of whōm we speake.

¶ Seynge then, that we haue a great hye prest which is entred into heauen (euen Iesus the sonne of God) let vs holde the professyō, (of oure hope) ffor we haue not an hye presse, which cannot haue cōpassyon on oure infirmites: but \* was in all poyntes tempted, lyke as we are: but yet with out synne. Let vs therfore go boldly vnto the seate of grace,

\* Heb. ii. 17.

\* Heb. ii. 18.



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 diuers langages. 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.

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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  
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FEARE YE NOT, STAND STIL, AND BEHOLDE  
the saluacion of the Lord, which he wil shewe to you this day. Exod. 14, 13.



THE LORD SHAL FIGHT FOR YOU: THEREFORE  
holde you your peace, Exod. 14, vers. 14.

AT GENEVA  
PRINTED BY ROULAND HALL.  
M. D. LX.

# THE NEW TESTAMENT OF OUR LORD

IESUS CHRIST,

Conferred diligently with the Greke, and best approved translations in diuers languages.

EXOD. XIII, VER. XIII.

*FEARE YE NOT, STAND STIL, AND BE-  
holde the saluacion of the Lord, which he wil shewe to you this day.*

*Great are the troubles of the righteous:*



*but the Lord delivereth them out of all, Psal. 124.*

*THE LORD SHAL FIGHT FOR YOU:  
therefore holde you your peace, Exod. 14, vers. 14.*

AT GENEVA.

PRINTED BY ROULAND HALL.

M. D. LX.



# THE HOLY <sup>a</sup>GOSPEL

of Iesus Christ, <sup>b</sup>according to Matthewe.

## THE ARGUMENT.

<sup>a</sup> This worde signifieth good tidings, and is taken here for the storie which containeth the ioyful message of the coming of the Sonne of God promised from the beginning.  
<sup>b</sup> That is, written and taught by Matthewe.

**I**n this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diuers, and sometime one writeth more largely that which the other doeth abridge: neuertheles in matter and argument they all tende to one end: which is, to publish to the worlde the fauour of God towards mankind through Christ Iesus, whome the Father hath given as a pledge of his mercie & loue. And for this cause they intitule their storie, Gospel, which signifieth good tidings, for asmuche as God hath performed in dede that which the faithers hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with moste affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioye nor consolacion, no peace nor quietnes, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therefore vnder this worde is contained the whole Newe testament: but communely we vse this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perfitte summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life and death: but Iohn more labourerth to set forth his doctrine, wherein bothe Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead & risen againe, shoulde nothing profite vs. The which thing notwithstanding that the thre first touche partely, as he also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a moste learned interpreter writeth, they describe, as it were, the bodie, and Iohn setteth before our eyes the soule. Wherefore the same aptely termeth the Gospel writ by Iohn, the keye which openeth the dore to the vnderstanding of the others: for whosoever 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 historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phisition of Antiochia and became Pauls disciple, and fellowe in all his trauels: he liued foure score and foure yeres, and was buried at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebedeus, and brother of Iames: he dyed thre score yeres after Christ, and was buried nere to the Citie of Ephesus.

## CHAP. I.

<sup>a</sup> The genealogie of Christ, that is, the Messias promised to the fathers, 18 Who was conceived by the holy Ghost, and borne of the virgine Marie, when she was betrothed vnto Ioseph. 20 The Angel satisfieth Iosephs minde. 21 Why he is called Iesus, and wherefore Emmanuel.

Luk. 3. 23.

<sup>a</sup> This is the rehearsal of the progenie, whereof Iesus Christ is sprung according to the flesh. So called, for that he came of the stocke of Dauid. These two are first rehearsed, because Christ was especially promised to come of them and their seed, and therefore Christ communely was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. <sup>b</sup> Gen. 22. 18. <sup>c</sup> Gen. 22. 24. <sup>d</sup> Gen. 29. 35. <sup>e</sup> Gen. 38. 27. <sup>f</sup> By incestuous adulterie, the which shame setteth forth his great humilitie, who made him self of no reputation, but became a seruant for our sakes: yea, a worme and no man, the reproche of men, and contempt of the people, and at length suffred the accursed death of the crosse. <sup>g</sup> 2. Chron. 25. 28. & 4. 18.



He booke of the generacion of IESVS CHRIST the sonne of Dauid, the sonne of Abraham.

\* Abraham begate Isaac.

\* And Isaac begate Iacob. And \* Iacob begate

Iudas and his brethren.

\* And Iudas begate Phares, and Zara <sup>e</sup> of Thamar. And \* Phares begate Esrom. And Esrom begate Aram.

\* And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

munely was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. <sup>b</sup> Gen. 22. 18. <sup>c</sup> Gen. 22. 24. <sup>d</sup> Gen. 29. 35. <sup>e</sup> Gen. 38. 27. <sup>f</sup> By incestuous adulterie, the which shame setteth forth his great humilitie, who made him self of no reputation, but became a seruant for our sakes: yea, a worme and no man, the reproche of men, and contempt of the people, and at length suffred the accursed death of the crosse. <sup>g</sup> 2. Chron. 25. 28. & 4. 18.

5 And Salmon begate Booz of Rachab. And \* Booz begate Obed of Ruth. And Obed begate Iesse.

6 And \* Iesse begate Dauid the King. And \* Dauid the King begate Solomon of her that was the wife of Vrias.

7 And \* Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

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

9 And Ozias begate <sup>h</sup> Ioatham. And Ioatham begate Achaz. And Achaz begate Ezecias.

10 And \* Ezecias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And \* Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caryed away to Babylon.

12 And after they were caryed away into Babylon, \* Iechonias begate <sup>i</sup> Salathiel. And Salathiel begate Zorobabel.

captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued till the coming of Christ. <sup>j</sup> 1. Chron. 3. 17. <sup>k</sup> 1. Chron. 3. 2. & 5. 2.

<sup>g</sup> Rachab and Ruth, being Gentiles, signify that Christ came not onely of Jewes, and for them, but also of Gentiles, and for their saluation.

Ruth 4. 18.

1. Sam. 16. 1.

& 17. 12.

2. Sam. 12. 24.

1. King. 11. 43

1. Chron. 3. 10.

He nameth

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Kings, Iosias, A-

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rations.

2. King. 20. 21

& 22. 18.

1. Chron. 3. 13

2. King. 23

34. & 24. 1.

1. Chron. 36. 4.

2. King. 24. 6.

2. Chron. 36. 9.

i After the



# The birth of Christ.

# S. Matthewe. The wisemen.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

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

15 And Eliud begate Eleazar. And Eleazar begate Marthan. And Marthan begate Iacob.

16 And Iacob begate Ioseph, the housband of Marie, <sup>k</sup> of whome was borne **I E S V S**, that is called <sup>l</sup> Christ.

17 So all the generaciōs from Abraham to Dauid, <sup>m</sup> 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.

18 ¶ Now the byrth of **I E S V S** Christ was thus, When as his mother Marie was <sup>n</sup> betrotht to Ioseph, <sup>o</sup> before they came together, she was founde <sup>p</sup> with childe of the holie Gott.

19 Then Ioseph her housband being a <sup>q</sup> iust man, and not willing to <sup>r</sup> make her a publike example, was minded to put her away secretly.

20 But whiles he thoght these things, beholde, the Angel of the Lord appeared vnto him in a <sup>s</sup> dreame, saying, Ioseph the <sup>t</sup> sonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holie Gott.

21 And she shal bring forth a sonne, and thou shalt <sup>u</sup> call his name **I E S V S**: for he shal <sup>v</sup> saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophe, saying,

23 ¶ Beholde, a virgine shalbe with childe, and shal beare a sonne, and they shal call his name Emmanuel, which is by interpretation, <sup>w</sup> God with vs.

24 ¶ Then Ioseph, being raised from slepe, did as the Angel of the Lord had inioyned him, and toke his wife.

25 But he knewe her not, til she had brought forth the her <sup>x</sup> first borne sonne, and he called his name **I E S V S**.

<sup>y</sup> **I E S V S**.

<sup>z</sup> **I E S V S**. <sup>aa</sup> **I E S V S**. <sup>ab</sup> **I E S V S**. <sup>ac</sup> **I E S V S**. <sup>ad</sup> **I E S V S**. <sup>ae</sup> **I E S V S**. <sup>af</sup> **I E S V S**. <sup>ag</sup> **I E S V S**. <sup>ah</sup> **I E S V S**. <sup>ai</sup> **I E S V S**. <sup>aj</sup> **I E S V S**. <sup>ak</sup> **I E S V S**. <sup>al</sup> **I E S V S**. <sup>am</sup> **I E S V S**. <sup>an</sup> **I E S V S**. <sup>ao</sup> **I E S V S**. <sup>ap</sup> **I E S V S**. <sup>aq</sup> **I E S V S**. <sup>ar</sup> **I E S V S**. <sup>as</sup> **I E S V S**. <sup>at</sup> **I E S V S**. <sup>au</sup> **I E S V S**. <sup>av</sup> **I E S V S**. <sup>aw</sup> **I E S V S**. <sup>ax</sup> **I E S V S**. <sup>ay</sup> **I E S V S**. <sup>az</sup> **I E S V S**. <sup>ba</sup> **I E S V S**. <sup>bb</sup> **I E S V S**. <sup>bc</sup> **I E S V S**. <sup>bd</sup> **I E S V S**. <sup>be</sup> **I E S V S**. <sup>bf</sup> **I E S V S**. <sup>bg</sup> **I E S V S**. <sup>bh</sup> 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- come, se the place where  $\text{y}$  Lord was laid,  
 7 And go quickly, and tell his disciples  
 that he is risen from the dead: and be-  
 holde, he goeth before you into Galile:  
 there ye shal se him:  $\text{f}$  lo, I haue tolde you.  
 8 So they departed quickly from the se-  
 pulchre with feare and great  $\text{d}$  ioye, & did  
 runne to bring his disciples worde.  
 9 And as they went to tell his disciples, be-  
 holde, Iesus also met them, saying, God  
 saue you. And they came, and toke him by  
 the fete, and worshipped him.  
 10 Then said Iesus vnto them, Be not a-  
 fraied. Go, and tell my brethren, that they  
 go into Galile, and there shal they se me.  
 11 ¶ Now when they were gone, beholde,  
 some of the watche came into the citie, &  
 shewed vnto the hie Priests all  $\text{y}$  things  
 that were done.  
 12 And thei gathered them together with  
 the Elders, and toke counsel, & gaue large  
 money vnto the souldiers,
- 13 Saying, Say, His disciples came by night  
 and stole him away while we slept.  
 14 And if  $\text{y}$  gouernour heare of this, we wil  
 persuaide him, and saue you harmeles.  
 15 So they toke the money, & did as they  
 were taught: and this  $\text{e}$  saying is noised  
 among the Iewes vnto this day.  
 16 ¶ Then the eleuen disciples went into  
 Galile, into a mountaine, where Iesus had  
 appointed them.  
 17 And when they sawe him, they worship-  
 ped him: but some doubted.  
 18 And Iesus came, and spake vnto them,  
 saying, \* All power is giuen vnto me in  
 heauen, and in earth.  
 19 \* Go therefore, and teache all nacions,  
 baptizing them in the Name of the Fa-  
 ther, and the Sonne, and the holie Gost,  
 20 Teaching them to obserue all things,  
 whatsoeuer I  $\text{f}$  haue commanded you: &  
 lo, \* I am with you alway, vntil the  $\text{g}$  end  
 of the worlde, Amen.

$\text{e}$  He assureth  
them: it is so.

$\text{d}$  Their ioye  
was mixt with  
feare, but he be-  
cause of  $\text{y}$  An-  
gels presence,  
& also for that  
they were not  
adured.

$\text{e}$  An extreme  
vengeance of  
God, whereby  
the Iewes we-  
re  $\text{y}$  more har-  
dened, so that  
they cō not fe-  
le the profi-  
te of his death &  
resurrection.

$\text{Ebr. 1. 3.}$   
*chap. 11. 27.*  
*iohn 17. 2.*  
*Mar. 16. 15.*  
 $\text{f}$  Men maie  
not teache  
their owne do-  
ctrine, but  
whatsoeuer  
Christ haue  
taught: for  
he referueth  
this autoritie  
to his self, to be  
 $\text{y}$  onelie tea-  
cher and autor  
of  $\text{y}$  doctrine.  
*iohn 14. 16.*  
 $\text{g}$  By power,  
grace and ver-  
tie of the ho-  
lie Gost.

# THE HOLY GOSPEL

## of Iesus Christ, according to Marke.

### CHAP. I.

$\text{a}$  The office, doctrine & life of Iohn the Baptiste.  $\text{b}$  Christ  
 is baptized.  $\text{c}$  And tempted.  $\text{d}$  He preacheth.  $\text{e}$  Cal-  
 leth, he healeth.  $\text{f}$  Christ healeth the man with the  
 vnderane spirit.  $\text{g}$  New doctrine.  $\text{h}$  He healeth Pe-  
 ters mother in law.  $\text{i}$  The devils kyeve him.  $\text{j}$  He  
 cleanseth the leper, and healeth diuers others.

$\text{a}$  He sheweth  
 $\text{y}$  Iohn Baptiste  
was the first  
preacher of  
the Gospel.

*Malac. 3. 1.*  
 $\text{b}$  In Greke,  
Angel, or An-  
basiladour.

*Isa. 40. 3.*  
*luk. 3. 4.*  
*iohn 1. 15.*

*Mat. 3. 4.*  
 $\text{c}$  Take awaye  
all fetters, &  
might hinder  
Christ to come  
to you

$\text{d}$  He did bo-  
the baptize &  
preache, but  
preached first,  
& after bap-  
tized, as appea-  
reth by Mar.  
3. 1: so that the  
ordre is here  
twisted, which  
thing is com-  
mune in the  
Scriptures.  
*10. 2. 1. stopper.*  
*Leui 11. 22.*  
*Mat. 3. 12.*  
*luk. 3. 16.*  
*iohn 1. 27.*

**T**He  $\text{a}$  beginning of the  
 Gospel of Iesus Christ,  
 the Sonne of God:

2 As it is written in the  
 Prophetes, \* Beholde, I  
 send my  $\text{b}$  messenger be-  
 fore thy face, which shal  
 prepare thy way before thee.

3 \* The voyce of him that cryeth in  $\text{y}$  wil-  
 dernes is,  $\text{c}$  Prepare the way of the Lord:  
 make his paths straight.

4 \* Iohn did baptize in the wildernes, and  
 $\text{d}$  preache the baptisme of amendement  
 of life, for remission of sinnes.

5 And all the countrey of Iudea, and they  
 of Ierusalem went out vnto him, and were  
 all baptized of him in the riuer Iordan,  
 confessing their sinnes.

6 Now Iohn was clothed with camels hee-  
 re, and with a girdle of a skynne about his  
 loines: and he did eat \* locustes & wilde  
 honie,

7 \* And preached, saying, A stronger then  
 I, cometh after me, whose shoes latchet I  
 am not worthie to stoupe downe, & vnloose.

8 Trueth it is, I haue \* baptized you with  
 $\text{e}$  water: but he wil baptize you with the  
 holie Gost.

9 ¶ \* And it came to passe in those dayes,  
 that Iesus came from Nazaret a citie of  
 Galile, and was baptized of Iohn in Ior-  
 dan.

10 And assone as  $\text{h}$  he was come out of the  
 water, Iohn sawe the heauens clouen in  
 twaine, and the  $\text{f}$  holie Gost descending  
 vpon him like a doue.

11 Then there was a voyce from heauen,  
 saying, Thou art my beloued  $\text{g}$  Sonne, in  
 whome I am wel pleased.

12 \* And immediatly the  $\text{h}$  Spirit driueth  
 him into the wildernes.

13 And he was there in the wildernes fortie  
 daies, and was  $\text{i}$  tempted of Satan: he was  
 also with the wilde beasts, and the Angels  
 ministred vnto him.

14 ¶ \* Now after that Iohn was committed  
 to prison, Iesus came into Galile, preaching  
 the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and  
 the kingdome of God is at hand: repent  
 and beleue the Gospel.

16 ¶ \* And as he walked by the  $\text{j}$  sea of Ga-  
 lile, he sawe Simon, and Andrew his bro-  
 ther, casting a nette into the sea, (for they  
 were fishers.)

17 The Iesus said vnto them, Followe me,  
 EE. i.

*Mat. 3. 1. & 2.*  
*4. & 11. 16. &*  
*19. 4.*

*Mat. 3. 14.*

*luk. 3. 22.*

*iohn 1. 33.*

$\text{e}$  He declareth  
that he is bur-  
the minister of  
the outward  
signe, and  $\text{y}$  it  
is Iesus Christ  
that giueth the  
force & vertue.

*10. 1. 1. 1.*

$\text{f}$  This was  
done for the  
confirmacio of  
Iohn and them  
that stood bye.

*Mat. 4. 1.*

*luk. 4. 1.*

$\text{g}$  The Father  
heareth wit-  
nes that Christ  
is the verie  
Sonne of God.

*10. 1. 1. 1.*

$\text{h}$  Christ wolde  
be tempted to  
persuade vs,  $\text{y}$   
he wil helpe  
them that be  
tempted, *Ebr.*  
*2. 18.*

*Mat. 4. 12.*

*luk. 4. 14.*

$\text{i}$  By  $\text{y}$  which  
Gospel he wil  
rule & reigne  
ouer all.

*Mat. 4. 18.*

*luk. 5. 2.*

*10. 1. 1. 1.*



## New doctrine.

## S. Marke. Iesus came to preache.

*h To drawe  
them from per  
dicion.*

and I wil make you to be<sup>k</sup> fishers of men.  
18 And straight waye they forsoke their  
nettes, and followed him.

19 And when he had gone a litle further  
thence, he sawe Iames the sonne of Zebe-  
deus, 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 seruants, and went their way af-  
ter him.

*Mat. 4. 23.  
luk. 4. 21.*

21 ¶ So\* they entred into Capernaum, and  
straight way on the Sabbath daye he en-  
tred into the Synagogue and taught.

22 And they were astonied at his doctrine:  
\* for he taught them as one that had auto-  
ritie, and<sup>l</sup> not as the Scribes.

*Mat. 7. 28.  
luk. 4. 32.  
l Whole doc-  
trine was de-  
ad, & nothing  
saoured of  
the spirit.*

23 ¶ And there was in their Synagogue a mā  
which had an vncleane spirit, & he cryed,  
24 Saying, Ah, what haue we to do with  
thee, o Iesus of Nazaret? Art thou come  
to destroy vs? I knowe thee what thou art,  
euen that holie one of God.

*m Christ wol-  
de not suffer  
the father of  
lyes to beare  
witness to the  
truce.*

25 And Iesus rebuked him, saying, m Hol-  
de thy peace, and come out of him.

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, saying, What  
thing is this? what<sup>n</sup> new doctrine is this?  
for he commandeth the foule spirits with  
authoritie, and they obey him.

*n Thei referre  
the miracle to  
the kinde of  
doctrine, & so  
marueil at it,  
as a newe and  
strange thing,  
and do not con-  
sider the pow-  
er of Christ,  
who is the au-  
thor of the one  
and the other.  
Mat. 8. 14.  
luk. 4. 32.*

28 And immediatly his fame spred abroad  
throughout all the region bordering on  
Galile.

29 ¶ And assone as they were come out of  
the Synagogue, they entred into the hou-  
se of Simon and Andrewe, with Iames &  
Iohn.

30 And Simons wiues mother in law laye  
sicke of a feuer, and anone they tolde him  
of her.

31 And he came & toke her by the hand, &  
lift her vp, and the feuer forsoke her by &  
by, and she ministred vnto them.

32 And when euen was come, and the sunne  
was downe, they broght to him all that  
were diseased, and them that were posses-  
sed with deuils.

33 And the whole citie was gathered toge-  
ther at the dore.

34 And he healed manie that were sicke of  
diuers diseases: and he cast out manie de-  
uils, & o suffered not the deuils to say that  
they knewe him.

*o Christ wolde  
nehaue suche  
witnesses to  
preache him &  
his Gospel, so  
faule was of-  
fended that  
Pythonesse  
shulde testifie  
of him, Act.  
16. 18.  
Or, becau  
nly.*

35 And in the morning verie earely, before  
day Iesus arose and went out into a soli-  
tarie place, and there praied.

36 And Simon, and thei that were with him,  
followed after him.

37 And when they had founde him, they  
said vnto him, All men seke for thee.

38 Then he said vnto them, Let vs go into  
the next townes, that I may preache the-  
re also: for I came out for that purpose.

39 And he preached in their Synagogues,  
throughout all Galile, and cast the deuils  
out.

40 ¶ And there came a leper to him, besee-  
ching him, and kneled downe vnto him, &  
said to him, If thou wilt, thou canst make  
me cleane. *Mat. 8. 1.  
luk. 5. 12.*

41 And Iesus had compassion, and put for-  
the his hand, and touched him, and said  
to him, I wil be thou cleane.

42 And assone as he had spoken, immediat-  
ly the leprosie departed from him, and he  
was made cleane.

43 And after he had giuen him a streict  
commandement, he sent him awaye for-  
thewith,

*p Forbidding  
him to tell a-  
nie man, becau  
se as yet his  
time was not  
come to be  
knowne.*

44 And said vnto him, Se thou say nothing  
to anie man, but get thee hence, & shewe  
thy self to the \* Priest, and offer for thy  
cleansing those things, which Moses com-  
manded, for a testimonial vnto them.

*Leui. 14. 4.  
q It belon-  
ged to the Priest  
to knowe if a mā  
were healed of  
the leprosie.*

45 But when he was departed, he beganne  
to tel manie things, and to publish the  
matter: so that Iesus colde no more o-  
penly enter into the citie, but was with-  
out in desert places: and they came to  
him from euerie quarter.

*Luk. 5. 18.  
r To take all  
maner of excu-  
se from them,  
& to conuince  
them of ingra-  
titude.*

### CHAP. II.

3 He healeth the man of the palsie. 5 He forgiveth finnes.  
14 He calleth Leui the customer. 16 He eateth with  
sinners. 18 He excuseth his disciples, as touching fasting,  
and keeping the Sabbath daye.

*s The preasse  
was so great,  
that he shulde  
haue bene  
thronged.*

1 After a fewe dayes, he entred into  
Capernaum againe, and it was noy-  
sed that he was in the<sup>a</sup> house.

*Mat. 9. 1.  
luk. 5. 18.*

2 And anone, manie gathered together, in  
so much that the places about the dore  
colde not receiue anie more: and he prea-  
ched the worde vnto them.

*a Where he  
was wonte to  
remaine.*

3 And there came vnto him, that broght  
one sicke of the palsie, borne of foure  
men.

4 And because they colde not come nere  
vnto him for the multitude, they vncou-  
ered the rofe of the house where he was:  
and when they had broken it open, thei let  
downe the bed, wherein the sicke of the  
palsie laye.

5 Now when Iesus sawe their faith, he said  
to the sicke of the palsie, Sonne, thy<sup>b</sup> sin-  
nes are forgiven thee.

*b By these  
wordes Christ  
shewed that  
he was sent of  
his Father w  
authoritie to ca-  
ke away our  
finnes.*

6 And there were certeine of the Scribes,  
sitting there, and reasoning in their he-  
arts,

7 Why doeth this man speake suche blas-  
phemies? \* who can forgiue sinnes, but  
God onelie?

*Iob. 14. 4.  
isa. 43. 15.*

8 And immediatly when Iesus perceiued  
in his spirit, that thus they thought with  
thē selues, he said vnto thē, Why reason

ye



## Belief & baptisme.

## S. Luke. Zacharias is domme.

*Luk 24.36.* 14 ¶ Finally, he appeared vnto the elcuen as they d sate together, and reprovcd them of their vnbelief & hardnes of heart, because they beleued not them which had sene him, being risen vp againe.

*Mat. 28.19.* 15 And he said vnto them, \* Go ye into all the worlde, & preache the Gospel to eue- rie creature.

*John 12.28.* 16 He that shal beleue & be baptized, shal- be saued: \*but he that wil not beleue, shal- be damned.

*Act. 16.18.* 17 And these f tokens shal followe the that beleue, \*In my Name thei shal cast out de-

uils, and \* shal speake with s newe ton- gues,

18 \*And shal take away serpents, and if they shal drinke any deadlie thing, it shal not hurt them: \*they shal lay their hands on the sicke, and they shal recover.

19 \*So after the Lord had spoken vnto the, he was receiued into heauen, & sate at the right hand of God.

20 And they went forthe, and preached eue- rie where. And the \* Lord wrought with them, & confirmed the worde with h signes that followed, Amen.

*Act. 2.4.*  
g With other  
and diuers, as  
Lu 2.15.  
*Act. 18.5.*  
*Act. 18.8.*  
*Luk. 24.5.*  
*Eccl. 2.4.*  
h The mira-  
cles & signes  
followe the  
doctrine, as  
certain seales,  
so that if the  
doctrine be fal-  
se, the mira-  
cles can be no  
better, Deute.  
17.3.

*John 12.28.*  
*Act. 16.18.*  
f This giste  
was but for a  
time to caule  
men the more  
willingly to  
receiue the  
Gospel which  
as yet was not  
euidently  
known.

# THE HOLY GOSPEL of Iesus Christ, according to Luke.

## CHAP. I.

¶ Of Zacharias, and Elisabet. 11 The Angel sheweth him of the natiuite of Iohn Baptist. 20 His incredulitie is punished. 28 The talk of the Angel, and Marie. 46 Her song. 57 The birth, Circumcision, and gra- ces of Iohn. 68 Zacharias giueth thanks to God, & proph cieth.

a Meaning, the  
Apostles with  
whome he  
was conuer-  
fant  
b Or of the  
thing: and it  
may be refer-  
red ether to  
Christ or to  
the Gospel.  
and hereby is  
met that they  
were the mini-  
sters of  
Christ, who is  
called y wor-  
de: or mini-  
sters of y wor-  
de y is to say,  
of the Gospel:  
c & this comen-  
deth the auto-  
ritie of his do-  
ctrine, seeing he  
receiued it of  
the Apostles.  
d The sonne  
of Antipater.  
e Read. i. Chr.  
24.10.  
f By her father:  
for by her mo-  
thers line she  
was of y hou-  
se of Dauid.  
g This perfe-  
ction or iustice  
is iudged by  
the frutes and  
outwarde ap-  
pearance, and  
not by the cau-  
ses: which one-  
ly cometh of  
Gods fre mer-  
cie through  
Christ.  
h The Greke  
worde signi-  
fieh, iustifica-  
tions, whereby  
is ment the outwarde obseruation of the ceremonies commanded by God.  
i That is, y eu-ning & morning sacrifice according to the Law. i The Temple  
was deuided into three partes: the first was y bodie of the Tēple called Attiū,  
where the people was: the second called Sanctū, where the Priests and Leui-  
tes were: and the third Sanctum Sanctorum, into the which the hie Priest entred  
once a yere to sacrifice.



Or as multe as many haue takē in hand to set forthe y storie of those things, whereof we are fully perswaded,

As they haue deliue- red them vnto vs, which from the beginning sawe the their selues, and were ministers of the b worde,

It semed good also to me (moste noble Theophilus) as sone as I had searched out perfetely all thigs frō y beginning, to wri- te vnto thee thereof from point to point, That thou mightest acknowledge the cer- teintie of those things, whereof thou hast bene instructed.

In the time of Herode King of Iudea, there was a certeine Priest named Za- charias, of the d course of Abia: & his wife was of the e daughters of Aaron, and her name was Elisabet.

Bothe were f iust before God, and walked in all the commandements and s ordina- ces of the Lord, without reprove.

And thei had no childe, because that Eli- fabet was barren: & bothe were wel strickē in age.

And it came to passe, as he executed the Priests office before God, as his course ca- me in order,

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.

¶ And the whole multitude of the people were without in prayer, \* while the incen- se was burning.

¶ And the whole multitude of the people were without in prayer, \* while the incen- se was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the al- tar of incense.

12 And when Zacharias sawe him, he was troubled, and feare fel vpon him.

13 But the Aage said vnto him, Feare not, Zacharia: for thy prayer is heard, and thy wife Elisabet shal beare thee a sonne, and thou shalt call his name \* Iohn.

14 And thou shalt haue ioye and gladnes, & many shal reioyce at his birth.

15 For he shalbe great in the sight of the Lord, & shal nether drinke wine, nor strōg drinke: and he shalbe filled with the holie Gost, euen from his mothers wombe.

16 \*And many of the children of Israel shal he turne to their Lord God.

17 \*For he shal go m before him in the spi- rit & power of Elias, to turne the hearts of the n fathers to y children, & the disobediet to the wisdom of the iust men, to make readie a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shal I knowe this? for I am an- olde man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am o Gabriel that stand in the pre- sence of God, and am sent to speake vnto thee, & to shewe thee these good tidings.

20 And beholde, thou shalt be domme, and not be able to speake, vntil p the day that these things be done, because thou bele- uedst not my wordes, which shalbe fulfil- led in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And whē he came out, he colde not spea- ke vnto them: then they perceiued that he had

*Exod. 30.7.*  
*Leu. 16.17.*

k Which sig-  
nifieth the  
grace of the  
Lord.

l The worde  
signifieth all  
maner of drinke  
which mak-  
eth mē drow-  
ken

*Mal. 4.3.*

*mat. 11.14.*

*Mat. 3.14.*

m As a King  
in his royaltie  
hath one  
to go before  
him, who signi-  
fieh the King  
to be at hand.  
n Whē Christ  
saith he came  
to set the fa-  
ther against y  
sonne &c. he  
meaneth the  
successe & co-  
met of y Gos-  
pel through  
the malice of  
men: but here  
he speaketh of  
the true end  
& prosperitie  
of the Gospel.  
o Which sig-  
nifieth, the  
strength or so-  
ueraintie of  
God.

p We must  
not measure  
Gods promes  
by our weak  
señses.







## S.Iohn.

n Which was  
til wifontide,  
when the  
holie Gost was  
sent from hea-  
uen.

Mar. 16, 19.  
act. 1, 9.

of Ierusalem, vntil ye be endued with  
power from an hie.

50 Afterwarde he led them out into Betha-  
nia, and lift vp his hands, & blessed them.

51 And it came to passe, that as he blessed  
them, he departed from them, and was

caryed vp into heauen.

52 And they worshipped him, and returned  
to Ierusalem with great ioye,

53 And were continually in the Temple,  
praising, and lauding God, Amen.

# THE HOLY GOSPEL of Iesus Christ, according to Iohn.

## CHAP. I.

1. 1. 4. 1. The diuinitie, humanitie, & office of Iesus Christ.  
15 The testimanie of Iohn. 39 The calling of An-  
drew, Peter, &c.

1. 1. 4. 1. The diuinitie, humanitie, & office of Iesus Christ.  
15 The testimanie of Iohn. 39 The calling of An-  
drew, Peter, &c.

b The Sonne is  
of the same  
substance with  
the Father.  
c No creature  
was made with  
out Christ.  
d Whereby all  
things are quick-  
ened and pre-  
served.

e The life of  
man is more  
excellente then  
of any other  
creature, be-  
cause it is loy-  
ned with light  
and vnderstan-  
ding.

Mat. 3, 1.

mar. 1, 4.

luk. 3, 3.

f Mans minde  
is ful of darke-  
nes because of  
the corruption  
thereof.

10 Or, are borne.

Ebr. 11, 4.

g Because they  
did not wor-  
ship him as  
their God, Ro.

1, 21. 28. 14. 15.

h To the Iſrae-  
lites who we-  
re his peculiar  
people.

i Meaning a  
priuiledge, or  
dignitie.

Mat. 1, 16.

luk. 2, 7.

Mat. 17, 2.

2. pet. 1, 17.

Colos. 1, 19.

& 2, 9.

k He was for-  
med and made  
man by the  
operation of  
the holie Gost  
without the o-  
peration of mā

10 Or, proceeding  
frō the Father.

10 Or, more excel-  
lente then I.

l More abun-  
dant grace the  
by Moses.

**I**N the beginning was  
the Worde, and the  
Worde was with God  
and that Worde was  
God.

The same was <sup>b</sup> in  
the beginning w<sup>th</sup> God.

3 All things were made by it, & without it  
was made nothing that was made.

4 In it was <sup>d</sup> life, and the life was the <sup>e</sup> light  
of men.

5 And the light shineth in <sup>f</sup> y<sup>e</sup> darkenes, &  
the darkenes comprehended it not.

6 ¶ There was a man sent frō God, whose  
name was Iohn.

7 The same came for a witnes, to beare wit-  
nes of the light, that all mē through him  
might beleue.

8 He was not that light, but was sent to bea-  
re witnes of the light.

9 That was the true light, which lighteth  
euerie man that cometh into the worlde.

10 He was in the worlde, and the worlde  
was <sup>\*</sup> made by him: & the worlde knewe  
him not.

11 He came vnto <sup>h</sup> his owne, and his owne  
receiued him not.

12 But as many as receiued him, to them  
he gaue <sup>i</sup> power to be the sonnes of God,  
euen to them that beleue in his Name,

13 Which are borne not of blood, nor of  
the wil of the flesh, nor of the wil of man,  
but of God.

14 ¶ And the Worde was made <sup>\*</sup> flesh, and  
dwelt among vs, (and we <sup>\*</sup> sawe the glorie  
thereof, as the glorie of the onely begot-  
ten Sonne of the Father) <sup>\*</sup> ful of grace and  
trueth.

15 ¶ Iohn bare witnes of him, & cryed, say-  
ing, This was he of whome I said, He  
that cometh after me, is preferred before  
me: for he was before me.

16 And of his fulnes haue all we receiued,  
and grace for grace.

17 For the Lawe was giuen by Moses, but  
grace and trueth came by Iesus Christ.

18 ¶ No man hath seene God at any time:  
the onely begotten Sonne, which is in the  
bosome of the Father, he hath <sup>n</sup> decla-  
red him.

19 ¶ Then this is the recorde of Iohn, whē  
the Iewes sent Priests and Leuites from  
Ierusalem, to aske him, Who art thou?

20 And he confessed and denyed not, and  
said plainely, I <sup>\*</sup> am not the Christ.

21 And they asked him, What then? Art thou  
Elias? And he said, I am not. Art thou the  
Prophet? And he answered, No.

22 Then said they vnto him, Who art thou  
that we may giue an answer to them that  
sent vs: what saist thou of thy self?

23 He said, I <sup>\*</sup> am the voyce of him that  
cryeth in the wilderness, Make straight the  
way of <sup>y</sup> Lord, as said the Prophet Esaias.

24 Now they which were sent, were of the  
Pharises.

25 And they asked him, and said vnto him,  
Why baptizest thou then, if thou be not  
the Christ, nether Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize  
with water: but there is one among you,  
whome ye knowe not.

27 ¶ He it is that commeth after me, which  
is preferred before me, whose shoe I latchet  
I am not worthie to vnlose.

28 These things were done in Bethabara  
beyond Iordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus coming  
vnto him, and saith, Beholde the lambe  
of God, which taketh away the sinne of  
the worlde.

30 This is he of whome I said, After me co-  
meth a mā, which is preferred before me:  
for he was before me.

31 And I knewe <sup>n</sup> him not: but because he  
shulde be declared to Iſrael, therefore am  
I come, baptizing with water.

32 So Iohn bare recorde, saying, I sawe <sup>\*</sup> the  
Spirit come downe from heauen, like a do-  
ue, and it abode vpon him.

33 And I knewe him not: but he that sent me  
to baptize with water, he said vnto me,  
Vpon whome thou shalt see the Spirit come  
downe, & tary still on him, that is he which  
baptizeth with the holie Gost.

1. Tim. 6, 16.

1. Iohn 4, 12.

m Meaning he  
is moue dea-  
re, and strait-  
ly ioyned to  
his Father, not  
onely in loue,  
but also in na-  
ture and vnion

n And so God  
that before  
was inuisible,  
was made, as  
it were, visible  
in Christ.

o Whome the  
looked for to  
be iſchie one

a<sup>2</sup> Moyses was

Deut. 18, 15.

1. Iſa. 40, 3.

mat. 3, 3.

luk. 3, 4.

Mat. 3, 11.

mar. 1, 7.

luk. 3, 16.

act. 1, 5.

& 11, 16.

& 19, 4.

p Signifying the  
original sinne,  
which is the  
fountain of all  
sinnes & there-  
with all o-  
ther sinnes.

q That is, by  
sight, but onely  
by the reue-  
lation of God.

Mat. 3, 16.

mar. 1, 10.

luk. 3, 22.

r Who gueth  
the vertue and  
effect to baptis-  
me, accompli-  
shing that thing  
which is the-  
reby repretin-  
ted.

34 And



f He alludeth to the Paschal lambe, which was a figure of Christ.

t Or where is thy lodging? or whither goest thou? For he dwelled in Nazareth, and was there as a stranger.  
u That was, two houres before night.  
x How Iohn said, that Iesus was the lambe of God.

\*Or, the Ancients.

\*Or, Petrus.

Gen 49, 10.  
deut. 18, 18.  
Isa. 42, 4, 10.  
45, 8.  
ier. 23, 5.  
ezr. 3, 4, 25.  
e. 37, 24.  
dan. 9, 24.  
y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

19, then beleue.  
z Christ openeth the heavens, that we may haue access to God, and maketh vs felowes to the Angels.

Gen. 28, 12.

- 34 And I sawe, and bare recorde that this is the Sonne of God.
- 35 ¶ The next day, Iohn stode againe, and two of his disciples:
- 36 And he behelde Iesus walking by, and said, Beholde the lambe of God.
- 37 And the two disciples heard him speake, and followed Iesus.
- 38 Then Iesus turned about, and sawe them followe, & said vnto them, What seke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?
- 39 He said vnto them, Come, and se. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.
- 40 Andrewe, Simō Peters brother, was one of the two which had heard \*it of Iohn, & that followed him.
- 41 The same founde his brother Simon first, and said vnto him, We haue founde the Messias, which is by interpretation, the Christ.
- 42 And he broght him to Iesus. And Iesus behelde him, & said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.
- 43 ¶ The day following, Iesus wolde go into Galile, and founde Philippe, and said vnto him, Followe me.
- 44 Now Philippe was of Bethsaida, the citie of Andrewe and Peter.
- 45 Philippe founde Nathanael, and said vnto him, We haue founde him, of whome \* Moses did write in the Law, and the \* Prophetes, Iesus of Nazaret the sonne of Ioseph.
- 46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philippe said to him, Come, and se.
- 47 Iesus sawe Nathanael coming to him, & said of him, Beholde, in dede an Israelite, in whome is no guile.
- 48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, & said vnto him, Before that Philippe called thee, whē thou wast vnder the figge tre, I sawe thee.
- 49 Nathanael answered, & said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.
- 50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tre, \* beleuest thou? thou shalt se greater things then these.
- 51 And he said vnto him, Verely, verely, I say vnto you, hereafter shal ye se heaven open, & the Angels of God \* ascending, and descending vpon the Sonne of man.
- 3 Christ turneth the water into wine. 14 He driueth the buyers, and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.
- 1 And the thirde day, was there a marriage in Cana a towne of Galile, & the mother of Iesus was there.
- 2 And Iesus was called also, and his disciples vnto the marriage.
- 3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.
- 4 Iesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come.
- 5 His mother said vnto the seruants, Whatsoeuer he saith vnto you, do it.
- 6 And there were set there, six waterpottes of stone, after the maner of the \*purifying of the Iewes, containing two or thre <sup>b</sup> firkins a peece.
- 7 And Iesus said vnto them, Fil the waterpottes with water. Then they filled them vp to the brim.
- 8 Then he said vnto them, Drawe out now & beare vnto the \*gouernour of the feast. So they bare it.
- 9 Now whē the gouernour of the feast had tasted the water that was made wine, (for he knewe not whence it was: but <sup>y</sup> seruants, which drew the water, knewe) the gouernour of the feast called the bridegrome,
- 10 And said vnto him, All men at the beginning set forthe good wine, and when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntil now.
- 11 This beginning of \*miracles did Iesus in Cana a towne of Galile, and shewed forthe his glorie: & his disciples beleued on him.
- 12 After <sup>y</sup> he went downe into Capernaū, he and his mother, and his <sup>e</sup> brethren, and his disciples: but they continued not manie dayes there.
- 13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem.
- 14 \* And he founde in the Temple those that solde oxen, and shepe, and doues, and changers of money, sitting there.
- 15 The he made a scourge of smale cordes, & draue them all out of the Temple with the shepe, and oxen & powred out the chāgers money, and ouerthrewe the tables,
- 16 And said vnto them that solde doues, Take these things hence: make not my Fathers house, an house of marchandise.
- 17 And his disciples remembred, that it was written, \* The zeale of thine house hath eaten me vp.
- 18 Then answered the Iewes, and said vnto him, What \* signe shewest thou vnto vs, that thou doest these things?
- 19 Iesus answered and said vnto them, \* Destroye this temple, and in thre dayes I will raise it vp againe.
- 20 Then said the Iewes, Fortie and six yeres was this Temple a buylding, and wilt thou reare it vp in thre dayes?

a Who vsed continual washingsto purifie them selues. Which superstition Herodion the heretike wolde haue broght into the Church and now the Papistes haue receiued it.  
b Or, measures.  
c Whereof euery one contained 15 gallons.  
d Or, stewarde.

\*Or, signe.

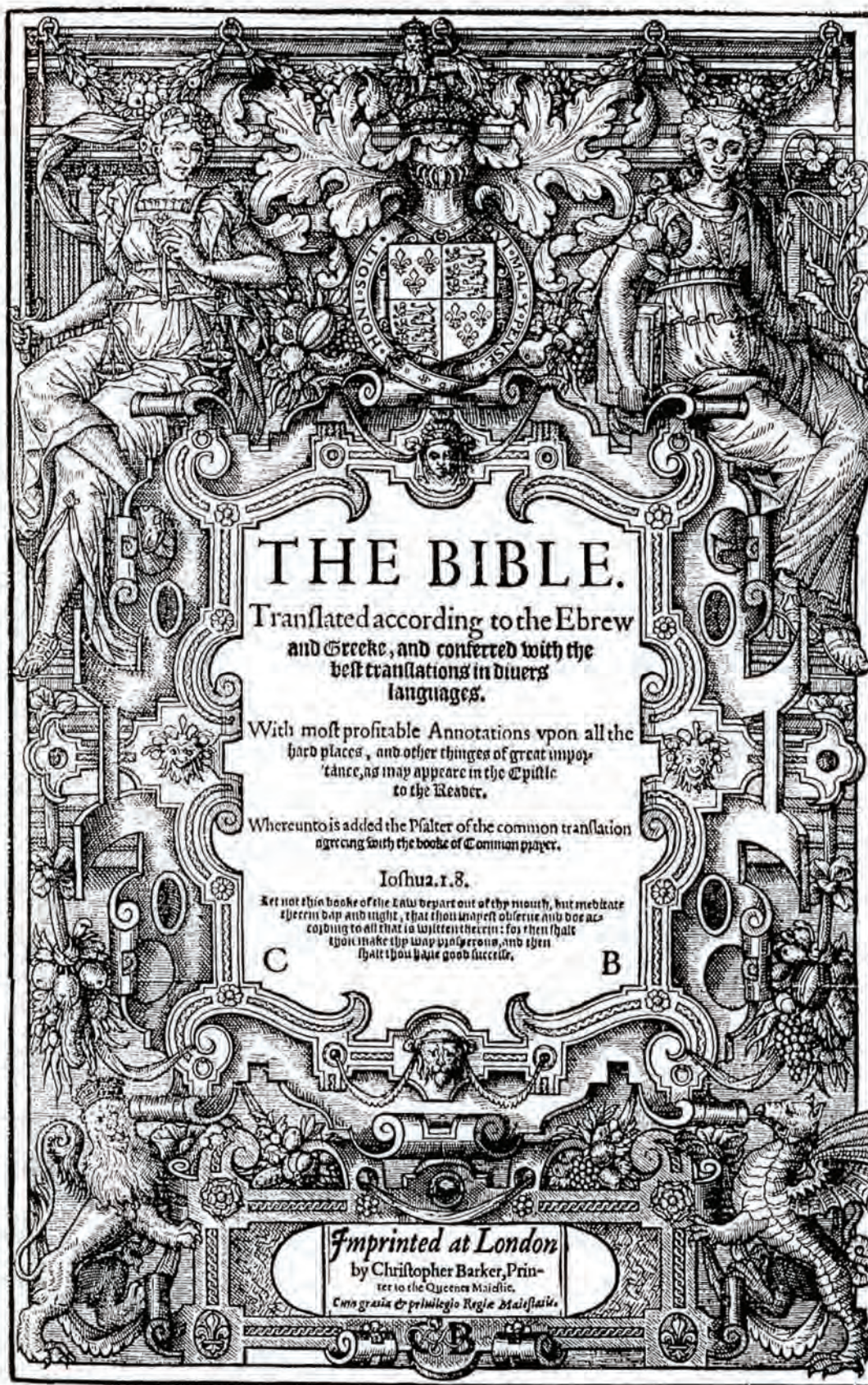
\*Or, confusion.

Mat 21, 12.  
mar. 11, 17.  
luk. 19, 46.

Psal. 68, 10.  
c This affliction was so burning in him, that it surmounted and swallowed vp all the others.  
d Or, miracle.

Mat. 26, 61.  
e 27, 40.  
mar. 14, 58.  
f 15, 29.





1578 edition of Geneva Bible  
The first folio blackletter edition











- 1** **A**ND \* when the Sabbath day was past, Marie Magdalene, and Marie the mother of James, and Salome, bought sweete spices, that they might come, and embaulme him.
- 2** Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rising.
- 3** And they saide oile to another, wdo shall rolle vs away the stone from the doore of the sepulchre?
- 4** And when they looked, they sawe that the stone was rolled away (for it was a very great one.)
- 5** \* So they went into the sepulchre, and sawe a young man sitting at the right side, clothed in a long white robe: and they were afraid.
- 6** But he said vnto them, Be not afraid: ye seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: behold the place, where they put him.
- 7** But go your way, and tell his Disciples, & Peter, that he will go before you into Galilee: there shall ye see him, \* as he said vnto you.
- 8** And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither said they any thing to any man: for they were afraid.
- 9** And when Iesus was risen againe, in the morow, which was the first day of the weeke) hee appeared first to Marie Magdalene, \* out of whome he had cast seven devils.
- 10** And shee went and tolde them that

had bene with him, which mourned and wept.

- 11** And when they heard that he was alive, and had appeared to her, they beleueed it not.

**12** \* After that, he appeared vnto two of them in an other forme, as they walked & went into the countrey.

**13** And they went and told it to the remnant, but they beleueed them not.

**14** \* Finally, he appeared vnto the eleuen as they sate together, and repproued them of their vnbeliefe and hardnes of heart, because they beleueed not them which had seene him, being risen vp againe.

**15** And he said vnto them, \* Goe ye into all the world, and preach the Gospell to euey creature.

**16** He that shall beleuee and bee baptized, shall be saued: \* but he that will not beleuee, shall be damned.

**17** And these tokens shall followe them that beleuee, \* In my Name they shall cast out deuils, and \* shall speake with new tongues,

**18** \* And shall take away serpents, & if they shall drinke any deadly thing, it shall not hurt them: \* they shall lay their handes on the sicke, and they shall recouer.

**19** \* So after the Lord had spoken vnto the, he was receiued into heauen, and sate at the right hand of God.

**20** And they went forth, and preached euery where. And the \* Lord wrought with the, and confirmed the word with signes that followed, Amen.

<sup>4</sup> They had loone forgotten that, that Christ had tolde them of his resurrection, Luk. 24. 13, 15.

<sup>14</sup> Luk. 24. 36. Iohn 20. 19. d. flourishing and praying.

<sup>15</sup> Mat. 28. 19. e. Go into all the world, & preach the Gospell to euey creature.

<sup>16</sup> Iohn. 3. 18.

<sup>17</sup> f. This gift was but of a time to raise the dead, but the Holy Spirit which we receive when we are baptized, is a gift which shall abide in us for ever. Act. 1. 8. g. With other and better, as Luke 11. 19. h. The miracle which signified the resurrection, so that if the doctrine be false, the miracle can be no better, 2 Cor. 13. 1.

## ¶ The holie Gospell of Iesus Christ, according to Luke.

### CHAP. I.

<sup>1</sup> Of Zacharias, and Elisabeth. <sup>21</sup> The Angel sheweth him of the nativity of Iohn Baptist. <sup>22</sup> His incredulitie is punished. <sup>23</sup> The salutation of the Angel, and Mary. <sup>24</sup> Her song. <sup>25</sup> The birth, circumcision, and grace of Iohn. <sup>26</sup> The birth, circumcision, and grace of Iesus. <sup>27</sup> Zacharias giveth thanks to God, and prayeth.

**1** **A**S much as many have taken in hand to set forth the storie of those thinges, whereof wee are fully persuaded,

**2** \* As they have delivered them vnto vs, which from the beginning sawe them their selues, and were ministers of the word,

**3** It seemed good also to me (most noble Theophilus) as soone as I had searched out perfectly all thinges from the beginning, to write vnto the: thereof from poynt to poynt,

**4** That thou mightest acknowledge the certainty of those thinges, whereof thou hast bene instructed.

**5** **I**N the time of Herode King of Iudea, there was a certaine Priest named Zacharias, of the course of Abia: and his wife was of the Daughters of Aaron, and her name was Elisabeth.

**6** Both were iust before God, and walked in all the commandements and ordinances of the Lord, without repprofe.

**7** And they had no child, because that Elisabeth was barren: and both were well stricken in age.

**8** And it came to passe, as hee executed the Priestes office before God, as his course came in order,

**9** According to the custome of the Priestes office, his lot was to burne incense, when he went into the Temple of the Lord.

**10** And the whole multitude of the people were without in prayer, while the incense was burning.

<sup>1</sup> The Temple was divided into three partes: the first was the holie of holies, where the people were: the second called Sanctum, where the Priests and Levites were: and the third Sanctum Sanctum, into the which the people were not allowed to goe, but the Priests and Levites only, to offer sacrifice, 1 Kings 8. 10, 11, 12, 13.

<sup>5</sup> The time of Zacharias, 1 Kings 1. 1.

<sup>6</sup> f. The course of the Priests, which was to burne incense, 1 Kings 8. 10, 11, 12, 13.

<sup>7</sup> g. The course of the Priests, which was to burne incense, 1 Kings 8. 10, 11, 12, 13.

<sup>8</sup> h. The course of the Priests, which was to burne incense, 1 Kings 8. 10, 11, 12, 13.

<sup>9</sup> i. The course of the Priests, which was to burne incense, 1 Kings 8. 10, 11, 12, 13.

<sup>10</sup> k. The course of the Priests, which was to burne incense, 1 Kings 8. 10, 11, 12, 13.

<sup>11</sup> Then



- 19 And he said vnto the, what things? And they said vnto him, Of Iesus of Nazaret, which was a Prophet, mightie in deed & in worde before God, and all the people,
- 20 And how the hie Priests, and our rulers deliuered him to be condemned to death, & haue crucified him.
- 21 But we trusted that it had bene he that should haue deliuered Israel, and as touching all these thinges, to day is the thirde day, that they were done.
- 22 Nowe, & certaine women among vs made vs astonied, which came early vnto the sepulchre.
- 23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said that he was aliue.
- 24 Therefore certaine of them, which were with vs, went to the sepulchre, and founde it euen so as the women had said, but him they sawe not.
- 25 Then he said vnto them, O fooles and slowe of heart to beleue all that the Prophets haue spoken,
- 26 Ought not Christ to haue suffered these thinges, and to enter into his glorie?
- 27 And he beganne at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the thinges which were written of him.
- 28 And they drew neere vnto the towne, which they went to, but hee made as though he would haue gone further.
- 29 But they constrained him, saying, Abide with vs: for it is towarde night, and the day is farre spent. So he went in to tarie with them.
- 30 And it came to passe, as he sate at table with them, he tooke the bread, & gaue thanks, and brake it, and gaue it to them.
- 31 The their eyes were opened, & they knew him: but he was taken out of their sight.
- 32 And they said betwene them selues, Did not our heartes burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?
- 33 And they rose vp the same houre, & returned to Jerusalem, & found the eleuen gathered together, & them that were with them,
- 34 which said, The Lorde is risen in deede, and hath appeared to Simon.
- 35 Then they tolde what things were done in the way, and how he was knowen of them in breaking of bread.
- 36 ¶ And as they spake these thinges, Jesus himselfe stood in the middes of them, & said vnto them, Peace be to you.
- 37 But they were abashed and afraid, supposing that they had seene a spirit.
- 38 Then he said vnto them, why are ye troubled? and wherefore doe Doubtes arise in your heartes?
- 39 Behold mine hands & my feete: for it is I my selfe: handle me, & see: for a spirit hath not flesh and bones, as ye see me haue.
- 40 And when he had thus spoken, he shewed them his handes and feete.
- 41 And while they yet beleued not for ioy, and wondered, he saide vnto them, haue ye here any meate?
- 42 And they gaue him a peece of a broyled fish, and of an hony combe,
- 43 And he tooke it, and did eat before them.
- 44 And he sayde vnto them, These are the wordes, which I spake vnto you while I was yet with you, that al must be fulfilled which are writte of me in the Law of Moses, and in the Prophets, & in the Psalmes.
- 45 Then opened he their vnderstanding, & they might vnderstand the Scriptures,
- 46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,
- 47 And that repentance, & remission of sinnes should be preached in his Name among all nations; beginning at Jerusalem.
- 48 Nowe ye are witnesses of these thinges.
- 49 And beholde, I will send the \* promes of my Father vpon you: but tarye ye in the cite of Jerusalem, \* vntill ye be endued with power from an hie.
- 50 Afterward he led them out into Bethania, & blessed them, and blessed them.
- 51 And it came to passe, that as he blessed them, \* he departed from them, and was caried vp into heauen.
- 52 And they worshipped him, and returned to Jerusalem with great ioy,
- 53 And were continually in the Temple, praying, and lauding God, Amen.

They vnder-  
stand not  
what was  
said: for  
they had  
not yet  
received  
the Holy  
Ghost.

Infidelitie  
is reproved.

Christ onely  
is the true  
Messias:  
for he  
beginning  
and end  
of all  
things,  
because  
he is the  
Father  
that is  
in him.  
Because  
Christ did  
both  
that he  
open  
them,  
he would  
kepe  
them in  
faith:  
and all  
this  
came to  
manifest  
himselfe  
vnto them.  
According  
to the  
cunnice  
the which  
haue  
of praying  
before  
men: but  
the life  
is a day.

m. So some  
as he began  
to brake  
bread.  
Mar. 16. 14. John.  
20. 19.

John. 1. 1. 1. 1.

n. Which was  
the life of  
the world:  
when the  
light  
was sent  
from  
heauen.

Mar. 1. 1. 1. 1.

## The holie Gospell of Iesus Christ, according to Iohn.

### CHAP. I.

1. 19. 17. The diuinitie, humanity, and office of Iesus Christ. 15 The testimony of Iohn. 19 The calling of Andrew, Peter, &c.

1. Before the  
beginning.  
2. Christ is  
God before  
all time.  
3. The Son  
is of the same  
substance  
with the  
Father.  
4. No creature  
was made  
without  
Christ.



In the beginning was the word, & the word was with God, and that word was God. The same was in the beginning with God. All things were made by it, and without it

was made nothing that was made.

- 4 In it was life, and the life was the light of men.
- 5 And the light shineth in the darkenes, and the darkenes comprehended it not.
- 6 ¶ There was a man sent from God, whose name was Iohn.
- 7 The same came for a witnes, to beare witness of the light, that all men through him might beleue.

d. Whereby all  
things are  
quickened  
and  
preserved.  
e. The life of  
man is more  
excellent  
than of any  
other  
creature, be-  
cause it is  
enlightened  
with light  
and vnder-  
standing.  
f. Iohn came  
to fill of dark-  
nes, because of  
the corruption  
thereof.  
Mar. 1. 1. 1. 1.  
John. 1. 1.



8 He was not that light, but was sent to beare witness of the light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him: and the world knew him not.

11 He came unto his owne, and his owne receiued him not.

12 But as many as receiued him, to them he gaue power to be the sonnes of God; euen to them that beleeue in his Name,

13 which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God,

14 And the worde was made flesh, and dwelt among vs, (and we sawe the glory thereof, as the glory of the onely begotten Sonne of the Father) full of grace and truth.

15 ¶ Iohn bare witness of him, and cryed, saying, This was he of whom I said, He that cometh after me, is preferred before me: for he was before me.

16 And of his fulnes haue all we receiued, and grace for grace.

17 For the Lawe was giuen by Moses, but grace and truth came by Iesus Christ.

18 No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.

19 ¶ Then this is the record of Iohn, when the Jewes sent Priests and Leuites from Ierusalem, to aske him, who art thou?

20 And he confessed and denied not, and said plainly, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saide, I am not. Art thou the Prophet? And he answered, No.

22 Then saide they vnto him, who art thou that we may giue an answer to them that sent vs? what sayest thou of thy selfe?

23 He said, I am the voyce of him that cryeth in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias.

24 Nowe they which were sent, were of the Pharisees.

25 And they asked him, and saide vnto him, why baptizest thou then, if thou be not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.

27 He it is that cometh after mee, which is preferred before me, whose shoe latchet I am not worthy to vnloue.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus coming vnto him, and saith, Beholde the lambe of God, which taketh away the sinne of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knewe him not: but because hee should be declared to Israel, therefore am

I come, baptizing with water.

32 So Iohn bare record, saying, I sawe the Spirit come downe from heauen, like a doue, and it abode vpon him.

33 And I knew him not: but he that sent me to baptize with water, he sayde vnto mee, Vpon whome thou shalt see the Spirit come downe, and tarie still on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is the Sonne of God.

35 ¶ The next day, Iohn stood againe, and two of his Disciples:

36 And he behelde Iesus walking by, and saide, Beholde the lambe of God.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saue the followe, and saide vnto them, What seeke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?

39 He saide vnto them, Come, and see. They came and saue where he dwelt, and abode with him that day: for it was about the tenth houre.

40 And Iohn, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Shimon first, and saide vnto him, We haue found the Messias, which is by interpretation, the Christ.

42 And he brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and said vnto him, Follow me.

44 Nowe Philip was of Bethsaida, the citie of Andrew and Peter.

45 Philip found Nathanael, and saide vnto him, We haue found him, of whom Moses did write in the Law, and the Prophets, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael saide vnto him, Can there any good thing come out of Nazaret? Philip saide to him, Come, and see.

47 Iesus saw Nathanael coming to him, and saide of him, Behold, in deed an Israelite, in whome is no guile.

48 Nathanael saide vnto him, Whence knowest thou me? Iesus answered, and saide vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee.

49 Nathanael answered, and saide vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and saide vnto him, Because I said vnto thee, I sawe thee vnder the figge tree, beleeuest thou? Thou shalt see greater things then these.

51 And he saide vnto him, Verely, verely I say vnto you, hereafter shall ye see heauen open, and the Angels of God ascending and descending vpon the Sonne of man.

Mat. 3. 16, 17.  
I. 1. 1. 1.

Who g. with  
the vertue and  
effect to baptize  
time, as come  
phing that  
thing which is  
thereby reys  
cented.

He Alabech  
to the f. d. d. d.  
I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.

Or, I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.

Or, I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.

Or, I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.

Or, I. 1. 1. 1. 1.

Gen. 49. 10. d. d. d.  
I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.

Or, I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.

Or, I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.  
I. 1. 1. 1. 1.



<sup>b</sup> It was solle  
fuch garment,  
which fithers  
bren to weare,  
which bring  
tristled vnto  
him, couered  
his rectice  
pate, and also  
kist not his  
swimming.

loured, vnto Peter, It is the Lorde. When  
Simon Peter heard that it was the Lord,  
he girded his <sup>b</sup> coate to him (for he was na-  
ked) and cast him selfe into the sea.

8 But the other disciples came by ship (for  
they were not farre from land, but about  
two hundred cubites) and they drew the  
net with fishes.

9 As soone then as they were come to land,  
they sawe hoate coles, & fish laide thereon,  
and bread.

10 Iesus said vnto them, Bring of the fishes,  
which ye haue now caught.

11 Simon Peter stepped forth & drew the  
net to land, full of great fishes, an hundred,  
fiftie and thre: and albeit there were so  
many, yet was not the net broken.

12 Iesus said vnto them, Come, and dyne.  
And none of the disciples durst aske him,  
who art thou, seeing they knewe that he  
was the Lord.

13 Iesus then came, and tooke bread, and  
gaue them, and fish likewise.

14 This is now the thirde time that Iesus  
shewed him selfe to his disciples, after that  
he was risen againe from the dead.

15 ¶ So when they had dined, Iesus saide  
to Simon Peter, Simon sonne of Iona, lo-  
uest thou me more then these? He said vnto  
him, Yea Lord, thou knowest that I loue  
thee. He said vnto him, Feede my lambes.

16 He saide to him againe the seconde time,  
Simon the sonne of Iona, louest thou me? He  
said vnto him, Yea Lord, I knowest that I  
loue thee. He said vnto him, Feed my sheepe.

17 He said vnto him the <sup>d</sup> thirde time, Simo-  
n the sonne of Iona, louest thou me? Peter was  
sory because he said to him <sup>e</sup> third time, Lo-  
uest thou me: & said vnto him, Lorde, thou  
knowest all things: thou knowest I loue  
thee. Iesus said vnto him, Feede my sheepe.

18 Verely, verely I say vnto thee, whē thou  
wast yōg, thou girdedst thy self, & walkedst  
whither thou wouldst: but whē thou shalt  
be old, thou shalt stretch forth thine hands,  
and another shall gird thee, and leade  
thee whither thou wouldst not.

19 And this spake he, signifying by what  
death he should glorifie God. And when he  
had said this, he saide to him, Followe me.

20 The Peter turned about, & saw the disci-  
ple who Iesus loued, following, which had  
also leane on his breast at supper, and had  
said, Lord, which is he that betraieyth thee?

21 When Peter therefore saw him, he saide  
to Iesus, Lord, what shall this man do?

22 Iesus said vnto him, If I will, he shall  
till I come, what is it to thee? follow thou me.

23 The went this word abroad among the  
disciples, that this disciple should not die. Yet Je-  
sus said not to him, He shall not die: but if I  
will, he shall till I come, what is it to thee?

24 This is that disciple, which testifieth of  
these things, and wrote these thinges, & we  
know that his testimonie is true.

25 ¶ Now there are also many other things  
which Iesus did, & which if they should be  
written euery one, I suppose the worlde  
coule not containe the booke that should  
be written, Amen.

<sup>d</sup> Because  
Peter should  
be established  
in his office of  
an Apostle,  
Christ cautiely  
hitt by these  
three times co-  
uening, to weare  
awaye h thame  
of his thre  
times dringing

<sup>e</sup> In stead of  
a circle, thou  
shalt stretch  
with handes &  
coraces: and  
whereas thou  
shalt goe: at  
I kerue, thou  
shalt be  
drawen to put  
him in: as he  
the fish that  
after a litle  
tid, Chap. 13.

<sup>f</sup> Chap. 20.  
I sawe whē  
I wrote me  
charget vnto  
to great an  
scape: as  
therefore that  
we haue so  
much to do  
in this worlde,  
we ought to con-  
sent our liues  
and praye pro  
mote.

## The Actes of the holie Apostles,

written by Luke the Euangelist.

### THE ARGUMENT.

Christ, after his ascension, performed his promes to his Apostles, and sent them the holie Ghost, declaring thereby, that he was not  
only mindfull of his Church, but would be the head & maintainer thereof for euer. Wherein also his mightie power appeared,  
who notwithstanding that Satan and the worlde resisted neuer so much against this noble worke, yet by a fewe simple men of no reputa-  
tion, replenished all the worlde with the sound of his Gospell. And here, in the beginning of the Church, and in the increase thereof, wee  
may plainly perceiue the practise and malice which Satan continually vseth to suppress, and ouerthrowe the Gospell: he raiseth conspira-  
cies, tumults, commotions, persecutions, slanders and all kinde of crueltie. Again we shall here behold the prouidence of God, who  
ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiant  
& constantly to followe their captaine Christ, leauing as it were by this history a perpetuall memorie to the Church, that the crosse is  
ioiyned with the Gospell, that they are fellowes inseparable, & that the end of one affliction, is but the beginning of another. Yet ne-  
uertheless God turneth the troubles, persecutions, imprisonings & tentations of his, to a good issue, giuing them as it were, in sorow, ioye  
in bondes, freedome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke containeth many excellent sermons  
of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercy of God. Of the grace, and remission  
of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christes flocke. Of repentance, and  
feare of God, with other principall pointes of our faith: so that this onely historie in a maner may be sufficient to instruct a man in all  
true doctrine and religion.

#### CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 8 His ascen-  
sion. 14 Wherein the Apostles are occupied till the holy Ghost be  
sent. 26 And of the election of Matthias.

<sup>a</sup> Whereby is  
ment Christes  
doctrine, & his  
miracles de-  
clared for the  
confirmation  
of the same.  
<sup>b</sup> To preache  
the Gospell.  
<sup>c</sup> Who as they  
were called by  
God, so had  
they their com-  
missiones as-  
signed by his  
holy spirit.



I haue made the former  
treatise, O Theophi-  
lus, of al that Iesus be-  
gan to doe, and teach,  
Untill the day, that  
he was taken vp, after  
that he through the ho-  
ly Ghost, had giuen  
b commaundements vnto the Apostles,

whome he had chosen:

3 To whome also hee presented him selfe  
aliue after that he had suffered, by many in-  
fallible tokens, being seene of them by the  
space of fourty dayes, and speaking of those  
things which appertaine to the <sup>d</sup> kingdome  
of God.

4 And when he had gathered them toge-  
ther, hee commaunded them, that they  
should not departe from Ierusalem, but to  
waite for the promes of the Father, which  
said he, ye haue heard of me.

<sup>d</sup> Whereby  
God requirith  
in vs,

<sup>e</sup> Because  
they should be  
attentiuely  
of his ascen-  
sion.  
Luk. 24. 49. Ioh. 14. 26 & 15. 26 & 16. 7.

li. ii.

5 \* For



the ascension of  
Christe, which  
is the first of  
the Acts.

the ascension of  
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is the first of  
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the ascension of  
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the Acts.

5 For John in deed baptized with water,  
but ye shall be baptized with the holy Ghost  
within these few dayes.

6 When they therefore were come together,  
they asked of him, saying, Lord, wilt thou  
at this time restore the kingdome to Israel?

7 And he said vnto them, It is not for you to  
know the times, or the seasons, which the  
Father hath put in his owne power,

8 But ye shall receiue power of the holie  
Ghost, when he shall come on you: and ye  
shall be witnesses vnto me both in Ierusa-  
lem, and in all Iudea, and in Samaria, and  
vnto the uttermost part of the earth.

9 And when he had spoken these thinges,  
while they behelde, he was taken vp: for  
a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward  
heauen, as he went, beholde, two men  
stood by them in white apparell,

11 which also said, Ye men of Galile, why  
stand ye gazing into heauen? This Iesus  
which is taken vp from you into heauen,  
shall so come, as ye haue seene him goe into  
heauen.

12 Then returned they vnto Ierusalem:  
from the mount that is called the mount of  
Olives, which is neere to Ierusalem, con-  
taining a Sabath dayes iourney.

13 And when they were come in, they went  
vp into an upper chamber, where abode  
both Peter, and James, and John, and An-  
drew, and Philippe, and Thomas, and Barthe-  
lome, and Matthe, James the sonne of  
Alphaeus, and Simon Zelotes, and Ju-  
das James brother.

14 These all continued with one accord  
in prayer and supplication with the wo-  
men, and Marie the mother of Iesus, and  
with his brethren.

15 And in those dayes Peter stood by in  
the middes of the disciples, and said, (now the  
number of names that were in one place,  
were about an hundred and twenty)

16 Ye men and brethren, this Scripture  
must needs haue bene fulfilled, which the  
holy Ghost by the mouth of Dauid spake  
before of Iudas, which was guyde to the  
that tooke Iesus.

17 For he was nombred with vs, and had ob-  
tained felowship in this ministration.

18 Hee therefore hath purchased a feld  
with the reward of iniquitie: and when  
he had throwen downe himselfe headlong,  
he burst asunder in the middes, and all his  
bowels gushed out.

19 And it is known vnto all the inhabit-  
ants of Ierusalem, in so much, that that feld  
is called in their owne language, Aceldama,  
that is, The field of blood.

20 For it is written in the booke of Psalmes,  
Let his habitation be boyde, and let no  
man dwell therein: also, Let another take  
his charge.

21 Wherefore, of these men which haue co-  
panied with vs, all the time that the Lorde

Jesus was conuerfant among vs,  
beginning from the Baptisme of John,  
vnto the day that he was taken vp from  
vs, must one of the be made a witnes with  
vs of his resurrection.

22 And they presented two, Joseph called  
Barabas, whose surname was Justus, and  
Matthias.

23 And they prayed, saying, Thou Lorde,  
which knowest the heartes of al men, shew  
whether of these two thou hast chosen,

24 That he may take the roome of this mi-  
nistration and Apostleshippe, from which  
Judas hath gone astray, to go to his owne  
place.

25 Then they gaue forth their lottes: and  
the lot fell on Matthias, and he was by a  
common consent counted with the Eleuen  
Apostles.

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# The Epistle of the Apostle Paul to the Romanes.

## THE ARGUMENT.

The great mercy of God is declared toward man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption could not fulfill the Law, yea, committed most abominably, both agaynst the Law of God and nature, the infinite bounty of God, mindfull of his promise made to his servant Abraham, the father of all beleeuers, ordeyned that mans saluation should only stand in the perfect obedience of his sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saved by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receyued circumcision, as a seale or badge of the same righteousness by faith. And to the intent that none should thinke that the covenant which God made to him, and his posteritie, was not performed: eyther because the Iewes receyued not Christ, (which was the blessed seed) or els beleued not that he was the true redeemer, because he did not only, or at least more notably prebue the Iewes, the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the verie stranger and Gentiles grafted in by faith, are made heyres of the promises. The cause whereof is the onely will of God: forasmuch as of his free mercie he electeth some to be saved, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not to many eie: and for that preferment that the Gentiles haue, it proceedeth of the liberrall mercie of God, which he at length will stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This groundworke of faith and doctrine layde, instructions of Christian manners follow: teaching every man to walke in roundnes of conscience in his vocation, with al patience and humblenes, reuerencing and obeying the magistrate, exercising charitie, putting of the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christes example. Finally S. Paul after his commendations to the brethren exhorteth them to vniue, and to flee false preachers and flatterers, and so concludeth with a prayer.

### CHAP. I.

Paul sheweth by whom, and to what purpose he is called. 13. His ready will. 16. What the Gospel is. 20. The use of creature and wherefore they were made. 21. 23. The magnitude, perpetuall and pise of the gift of all mankind.

1. Through Gods mercie, and also by the power of the Spirit of God, of up the declaration of the same countess.



Paul a<sup>1</sup> servant of Iesus Christ, a<sup>2</sup> called to be an Apostle, b<sup>3</sup> put apart to preach the Gospel of God, (which he had promised afore by his c<sup>4</sup> Prophetes in the d<sup>5</sup> holyc

Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the e<sup>6</sup> seed of David according to the flesh,

4 And declared mightily to be the Sonne of God, touching the Spirit of e<sup>7</sup> sanctification by the resurrection from the dead)

5 By whom we haue receyued f<sup>8</sup> grace and Apostleship (that obedience might be given vnto the faith) in his Name among all the Gentiles,

6 Among whome ye be also the e<sup>9</sup> called of Iesus Christ:

7 To all you that bee at Rome beloued of God, called to be Saints: h<sup>10</sup> Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through IESVS Christ for you all, because your faith is published throughout the whole worlde.

9 For God is my witnes (whom I serue in my i<sup>11</sup> spirit in the i<sup>12</sup> Gospel of his Sonne) that without ceasing I make mention of you

10 Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestowe among you some spirituall gyft, to strengthen you,

12 That is, that I might be comforted together with you, through our mutuall faith, both yours and mine.

13 Now my brethren, I would that ye should

not be ignozant, howe that I haue oftentimes purposed to come vnto you (but haue bene m<sup>14</sup> let hitherto) that I might haue some n<sup>15</sup> fruite also among you, as I haue among the other Gentiles.

14 I am better both to the Grecians, and to the Barbarians, both to the wise men and vnto the vnwise.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not o<sup>16</sup> ashamed of the Gospel of Christ: for it is the p<sup>17</sup> power of God vnto saluation to euery one that beleueth, to the Jewe first, and also to the e<sup>18</sup> Grecian.

17 For by it the q<sup>19</sup> righteousness of God is reuelled, from faith to faith: as it is written, \* The iust shall liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlines, a vnrigh- teousnes of men, which withhold the truth i<sup>20</sup> in vnrightheousnes,

19 Forasmuch as that, which may be knowe of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible thinges of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent that they should be without excuse:

21 \* Because that when they knewe God, they a<sup>21</sup> glorified him not as God, neyther were thankfull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to bee wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God x<sup>24</sup> gaue them vp to their hearts lustes, vnto uncleannes, to defile their owne bodies betwene themselves:

sinne their heartes with blindness, that they should not knowe their inuolue out to another, and committe such horrible villenies.

m. Either by Paul. 1. Thel. 1. 10. or by John. 1. 16. 6. 63. called to some other place to preach the Gospel.

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25 Which turned the trueth of God vnto a  
lie, and worshipped and serued the creature,  
forsaking the Creator, which is blessed for  
euer, Amen.

26 for this cause God gaue the by vnto vile  
affections: for euē their women did change  
the naturall vse into that which is agaynst  
nature.

27 And likewise also the men left the natural  
bre of the woman, and burned in their<sup>1</sup> lust  
one towards another, and man with man  
wrought filthines, and receyued in them-  
selves such recompense of their errour, as  
was merite.

28 For as they regarded not to knowe God,  
euen so God deliuered them by vnto a re-  
probate minde, to doe those things which  
are not conuenient,

29 Being full of all unrighteousnes, fornication, wickednes, covetousnes, maliciousnes, full of enuie, of murther, of debate, of deceyte, taking all things in the euill parte, whisperers,

30 Backbiters, haters of God, doers of  
wrong, proude, boasters, inuencers of euil  
things, disobedient to parents, without vnder-  
standing, couenant breakers, without  
natural affection, such as can neuer be ap-  
peased, mercilesse.

31 Which men, though they knewe <sup>a</sup> the  
"Law of God, how that they which commit  
such things, are worthe of death, yet not  
onely do the same, but also <sup>b</sup> fauour them  
that do them.

ſoule of euery man that doeth euill : of the  
Iewe firſt, and alſo of the Grecian.

10 But to euery man that doeth good, shalbe  
glorie, and honour, and peace, to the Jewe  
first, and also to the Grecian.

11 For there is no \* respect of persons with God.

12 For as many as haue sinned without the Law, shall perishe also <sup>h</sup> without the Law: and as many as haue sinned in the Lawe, shalbe iudged by the Law,

13 (\* For the hearers of the Lawe are not  
righteous before God: but the doers of the  
Lawe shalbe iustified.

14 For when the Gentiles which haue not the Lawe, Do by nature the things contein-  
ed in the Law, they hauing not the Law,  
are a Lawe vnto them selues,

15 which shew the effecte of the Law written in their heartes, their conscience also bearing witness, and their thoughts accusing one another or excusing.)

16 At the day when God shall iudge the se-  
cretes of men by Iesus Christ, according to  
my Gospel.

17 **E**scholde, thou art called a Jewe, and  
restest in the Law, and \* gloriest in God,

18 And knowest his will, and knowest the things that are excellent, in that thou art instructed by the Lawe:

19 And perswadest thy selfe that thou art a  
guide of the blind, a light of them which are  
in darkenes,

20 An instructor of them which lacke discre-  
tion, a teacher of the vnlearned, which haſt  
the<sup>1</sup> ſorme of knowledge, and of the trueth  
in the Lawe.

21 Thou therfore, which teachest another, teachest thou not thy selfe? thou that preacheest, A man should not steale, dost thou steale?

22. Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrifice?

23 Thou that gloriest in the Lawe, through  
breaking the Law dishonourest thou God?

24 For y<sup>e</sup> Name of God is blasphemed amōg  
the Gentiles through you, <sup>as</sup> it is written.

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Lawe, thy<sup>m</sup> circumcision is made vncircumcision.

26 Therefore if the vncircumcision keepe the  
ordinaunces of the Law, shall not his vncir-  
cumcision be counted for circumcision?

27 And shal not uncircumcision which is by nature (if it keepe the Lawe ) iudge thee, which by the letter and circumcision art a transgressour of the Lawe?

28 For he is not a Jewe, which is one outward : neither is that circumcision, which is outward in the flesh :

29 But he is a Jewe which is one within, & the \*circumcision is of the heart, in the ° spirit, not in the letter, whose praise is not of men, but of God.

f By the Gre  
claime unders  
standeth the  
Gentile, and es  
terpone that  
is not a Jew.

Deut. 10. 17.  
2. Chron. 19. 7. Job.  
34. 19. 32. 10. 14.  
g. Koronching  
and ourwarde  
qualitie, but as  
the power des  
sojrs he make  
his vessels, he  
doeth appoint  
some to glorie,  
and others to  
ignominy.  
h. That is,  
without the  
knowledge of  
the Late warr  
re, which was  
given by the  
scs.  
Mar. 7. 28. 30.  
1. 32.

For many  
years I have  
thought that  
when the death  
gods of earth,

the Jews,  
which were a  
sleep through  
a certain con-  
fidence in the  
law.  
\* Chap. 9.  
\* Or, trust the  
things that dis-  
sent from it.

1 The way to  
teache others  
in the know-  
ledge of the  
truth.

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In the end of  
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to be comfort-  
ed by the law of  
itself without  
Christ.  
Col. 2. 14.  
O In the in-  
ward man  
heart.

CHAP. II.  
1 He seareth the hypocrites with Gods iudgement, 7 And comforts  
teth the faithful, 12 To beate downe all vaine pretence of ignorance,  
humour, and of alliance with God, he prometh all men to be sinners,  
14 The Gentiles by their conscience, 17 The Jewes by his Law written,

**T**herefore thou art inexcusable, O man, who soeuer thou art that iudgest: for in that that thou iudgest another, thou condemnest <sup>b</sup> thy selfe: for thou that iud-

1. For either  
about an eighth  
of the same  
fruit of the

And thinkest thou this, O thou man, that  
indigest them which do such thinges, and  
dorst the same, that thou shalt escape the  
iudgement of God?

4 **D**o despisest thou the riches of his bountifulness, and \* patience, and long sufferance, not knowing that the bountifulness of God leadeth thee to repentance?

5 But thou, after thine hardnes, and heart  
that cannot repent, \* heapest unto thy selfe  
w<sup>r</sup>ath, against the day of <sup>d</sup>w<sup>r</sup>ath, and of the  
declaration of the iust iudgement of God.

6 **Who will reward every man according to his works:**  
7 **That is, to them which by continuance in well doing seek glorie, and honour, and**

8 But unto them that are contentious and  
disobey the truth, and obey unrighteous-  
nes, shall be indignation and wrath.

9 Tribulation and anguish shall be upon the



# The Epistle to the Hebrewes.

## THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latine witnesses, that the author of this Epistle for iust causes would not haue his name knownen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authoritie, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to persuade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, & vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his coming all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the prophetes, & therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, & made our brother to allise vs of our saluation through him selfe: for he is that eternall Priest, whereof all the Leviticall Priestes were but shadowes, and therefore at his coming they ought to cease, & all sacrifices for sinne to be abolished, as he professeth from the 7. Chap. vers. 11 vnto the 12 Chap. vers. 18. Also he was that Prophet of whom all the Prophetes in time past witnessed, as is declared from the 12. Chap. vers. 18. to the 17. vers. of the same Chap. yes, and is the King to whom all things are subiect, as appeareth from that vers. 15. to the beginning of the last chap. Wherefore according to the examples of the old fathers, we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and governed by his power, we may stedfastly, and courageously perseuere euen to the end in hope of that ioy is set before our eyes, occupying our selues in Christian exercises that we may both be thankfull to God, and duefull to our neighbour.

### CHAP. I.

1 He sheweth the excellencie of Christ 4 About the Angles. 7 And of their office.



And sundrie times & it diuers maners God spake in the olde time to our fathers by the Prophetes:

In these last daies hee hath spoken vnto vs by his Sonne,

whome hee hath made heire of all thinges,

by whome also he made the worlde, who being the brightnes of the glory, and the ingraued forme of his person, and bearing vp all things by his mighty word, hath by him selfe purged our sinnes, and sitteth at the right hand of the maiestie in the highest places,

And is made so much more excellent then the Angels in as much as hee hath obtained a more excellent name then they.

For vnto which of the Angels said hee at any time, Thou art my Sonne, this day begate I thee? and againe, I wil be his father, and he shall be my sonne?

And againe when he bringeth in his first begotten Sonne into the worlde, he sayth, And let all the Angels of God worshippe him.

And of the Angels he saith, Hee maketh the Spirits his messengers, and his ministers a flame of fire.

But vnto the sonne he sayth, O GOD, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

Thou hast loued righteousness and hated iniquitie. wherefore God, euen thy God, hath anointed thee with the oyle of gladnes about thy felowes.

And, Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine handes.

11 They shall perishe, but thou dost remaine: and they all shall waxe old as doth a garment.

12 And as a vesture shalt thou folde them by, and they shall be changed: but thou art the same and thy peeres shall not faile.

13 Vnto which also of the Angels said hee at any time, Sit at my right hand, till I make thine enemies thy footstoolle?

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heires of saluation?

### CHAP. II.

He exhorteth vs to be obedient vnto the newe lawe which Christ hath giuen vs, and not to be offended at the infirmitie and lowe degree of Christ, because it was necessary that for our sakes he should take such a humble state vpon him, that he might be like vnto his bretheren.

Wherefore wee ought diligently to giue heed to the things which we haue heard, least at any time we should let them slippe.

For if the worde spoken by Angels was stedfast, and every transgression, and disobedience receiued a iust recompence of rewarde,

Howe shall wee escape, if wee neglect so great saluation, which at the first began to be preached by the Lorde, and afterwarde was confirmed vnto vs by them that heard him,

God bearing witnes thereto, both with signes and wonders, and with diuers miracles, and giftes of the holy Ghost, according to his owne will?

For hee hath not put in subiection vnto the Angels the worlde to come, whereof we speake.

But one in a certaine place witnessed, saying, What is man, that thou shouldst be mindefull of him? or the sonne of man that thou wouldst consider him?

Thou madest him a litle inferiour to the Angels: thou crownedst him with glorie and honour, and hast set him about the workes of thine handes.

Thou hast put all things in subiection vnder his feete. And in that hee hath put

In making him fellowe heire with vs, that we may all

a God, who is eter constant, and mercifull to his Church declared his will in time past, not all at once, as after one voice, but continuall to time and in sundrie sort: but now last of all he hath fully declared all truth to us by his Sonne.

b So that now we may not credite any newe reuelation after him.

c We entreate thee here of Christ, both as touching his person, which is verie God, and verie man, by whom all things are made, and also as touching his office, where, by he is King, Priest, and Prophet.

d The newe image and vesture, so that he that seeth him, seeth the Father. John 14:9: for the person of the Father is not seene, but as perceived by faith.

e So that our sinnes can be purged by none other means.

f Which more then, then all other things created.

g Because he was at the time appointed, declared to the world.

h Because he was at the time appointed, declared to the world.

i Because he was at the time appointed, declared to the world.

Phil. 1:6, 11:44, 1:12, 1:13, 1:14, 1:15, 1:16, 1:17, 1:18, 1:19, 1:20, 1:21, 1:22, 1:23, 1:24, 1:25, 1:26, 1:27, 1:28, 1:29, 1:30, 1:31, 1:32, 1:33, 1:34, 1:35, 1:36, 1:37, 1:38, 1:39, 1:40, 1:41, 1:42, 1:43, 1:44, 1:45, 1:46, 1:47, 1:48, 1:49, 1:50, 1:51, 1:52, 1:53, 1:54, 1:55, 1:56, 1:57, 1:58, 1:59, 1:60, 1:61, 1:62, 1:63, 1:64, 1:65, 1:66, 1:67, 1:68, 1:69, 1:70, 1:71, 1:72, 1:73, 1:74, 1:75, 1:76, 1:77, 1:78, 1:79, 1:80, 1:81, 1:82, 1:83, 1:84, 1:85, 1:86, 1:87, 1:88, 1:89, 1:90, 1:91, 1:92, 1:93, 1:94, 1:95, 1:96, 1:97, 1:98, 1:99, 1:100, 1:101, 1:102, 1:103, 1:104, 1:105, 1:106, 1:107, 1:108, 1:109, 1:110, 1:111, 1:112, 1:113, 1:114, 1:115, 1:116, 1:117, 1:118, 1:119, 1:120, 1:121, 1:122, 1:123, 1:124, 1:125, 1:126, 1:127, 1:128, 1:129, 1:130, 1:131, 1:132, 1:133, 1:134, 1:135, 1:136, 1:137, 1:138, 1:139, 1:140, 1:141, 1:142, 1:143, 1:144, 1:145, 1:146, 1:147, 1:148, 1:149, 1:150, 1:151, 1:152, 1:153, 1:154, 1:155, 1:156, 1:157, 1:158, 1:159, 1:160, 1:161, 1:162, 1:163, 1:164, 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1:1020, 1:1021, 1:1022, 1:1023, 1:1024, 1:1025, 1:1026, 1:1027, 1:1028, 1:1029, 1:1030, 1:1031, 1:1032, 1:1033, 1:1034, 1:1035, 1:1036, 1:1037, 1:1038, 1:1039, 1:1040, 1:1041, 1:1042, 1:1043, 1:1044, 1:1045, 1:1046, 1:1047, 1:1048, 1:1049, 1:1050, 1:1051, 1:1052, 1:1053, 1:1054, 1:1055, 1:1056, 1:1057, 1:1058, 1:1059, 1:1060, 1:1061, 1:1062, 1:1063, 1:1064, 1:1065, 1:1066, 1:1067, 1:1068, 1:1069, 1:1070, 1:1071, 1:1072, 1:1073, 1:1074, 1:1075, 1:1076, 1:1077, 1:1078, 1:1079, 1:1080, 1:1081, 1:1082, 1:1083, 1:1084, 1:1085, 1:1086, 1:1087, 1:1088, 1:1089, 1:1090, 1:1091, 1:1092, 1:1093, 1:1094, 1:1095, 1:1096, 1:1097, 1:1098, 1:1099, 1:1100, 1:1101, 1:1102, 1:1103, 1:1104, 1:1105, 1:1106, 1:1107, 1:1108, 1:1109, 1:1110, 1:1111, 1:1112, 1:1113, 1:1114, 1:1115, 1:1116, 1:1117, 1:1118, 1:1119, 1:1120, 1:1121, 1:1122, 1:1123, 1:1124, 1:1125, 1:1126, 1:1127, 1:1128, 1:1129, 1:1130, 1:1131, 1:1132, 1:1133, 1:1134, 1:1135, 1:1136, 1:1137, 1:1138, 1:1139, 1:1140, 1:1141, 1:1142, 1:1143, 1:1144, 1:1145, 1:1146, 1:1147, 1:1148, 1:1149, 1:1150, 1:1151, 1:1152, 1:1153, 1:1154, 1:1155, 1:1156, 1:1157, 1:1158, 1:1159, 1:1160, 1:1161, 1:1162, 1:1163, 1:1164, 1:1165, 1:1166, 1:1167, 1:1168, 1:1169, 1:1170, 1:1171, 1:1172, 1:1173, 1:1174, 1:1175, 1:1176, 1:1177, 1:1178, 1:1179, 1:1180, 1:1181, 1:1182, 1:1183, 1:1184, 1:1185, 1:1186, 1:1187, 1:1188, 1:1189, 1:1190, 1:1191, 1:1192, 1:1193, 1:1194, 1:1195, 1:1196, 1:1197, 1:1198, 1:1199, 1:1200, 1:1201, 1:1202, 1:1203, 1:1204, 1:1205, 1:1206, 1:1207, 1:1208, 1:1209, 1:1210, 1:1211, 1:1212, 1:1213, 1:1214, 1:1215, 1:1216, 1:1217, 1:1218, 1:1219, 1:1220, 1:1221, 1:1222, 1:1223, 1:1224, 1:1225, 1:1226, 1:1227, 1:1228, 1:1229, 1:1230, 1:1231, 1:1232, 1:1233, 1:1234, 1:1235, 1:1236, 1:1237, 1:1238, 1:1239, 1:1240, 1:1241, 1:1242, 1:1243, 1:1244, 1:1245, 1:1246, 1:1247, 1:1248, 1:1249, 1:1250, 1:1251, 1:1252, 1:1253, 1:1254, 1:1255, 1:1256, 1:1257, 1:1258, 1:1259, 1:1260, 1:1261, 1:1262, 1:1263, 1:1264, 1:1265, 1:1266, 1:1267, 1:1268, 1:1269, 1:1270, 1:1271, 1:1272, 1:1273, 1:1274, 1:1275, 1:1276, 1:1277, 1:1278, 1:1279, 1:







[illegible]

things as they knowe naturally, as beaſts,  
which are without reaſon, in choſe things  
they corrupt them ſelves.

12 **Woe** be unto them : for they have followed  
the way \* of Cain, and are cast away by  
the deceite \* of Balaams wages, and pe-  
rish in the <sup>a</sup>garnelaying \* of Core.

12 These are porters in your houses of charity, when they feed with you, without fear, feeding them selves: clouds they are without water, carried about of winds, corrupt trees, and without fruit, twice dead, and plucked up by the roots.

15 They are the raging waves of the sea, fo-  
ring out their guilty shame: they are wa-  
ding stars, to whom is reserved the  
blackness of darkness for ever.

14. And Enoch also the seventh from Adam, prophesied of such, saying, *Beholde, the Lord cometh with thousandes of his Saintes.*

15 To giue iudgement against all men, and  
to rebuke all the vngodly among them  
of all their wicked deedes, which they haue  
vngodly committed, and of all their cruell  
speakinges, which wicked sinners haue  
spoken against him.

16. These are murmurs, complainers, boala-

king after their owne lusts: \* whose mouth  
they speake proud things, hauing men per-  
sones in admiration, because of a haughtie

17 But, pee beloved, remember the wordes  
which were spoken before of the Apostles  
of our Lord Iesus Christ.

18 Now that they told you that there should be mockers\* in the last time, which should walke after their owne vngodly lusts.

19 These are makers of sects, fleshly, having  
not the Spirit.

20 But, yee beloued, edifie your selues in  
your most holy faith, praying in the holye  
Ghost.

21 And keepe your selues in the loue of God,  
looking for the mercy of our Lord Iesus  
Christ, vnto eternall life.

22 And haue compassion of some, in putting  
differences:

23 And other saue with feare, pulling them out of the fire, and hate euen the " garment spotted by the flesh).

24. Now unto him that is able to keepe you,  
that yee fall not, and to present you faulte-  
lesse before the presence of his glorie with  
ioue.

25 That is, to God onely wise, our Saviour,  
be glory, and maiestie, and dominion, and  
power, both now, and for ever. Amen.

|| In vn-  
godlines  
and ini-  
quitic,  
Psal. 17. 10.

1. Y/m, 4. 7.  
2. 10m, 1. 6.  
3. PCL, 1. 1.

**re-frozen  
TALLOW.**

f. Some may  
 be worse than  
 gentleness, o-  
 ther by sharpe-  
 nesse.  
 1. 23 Sharpe  
 reproueth to  
 b. Awaite the on  
 of danger.  
 2. He willet  
 not enspire  
 out of the east,  
 but also to  
 take away al  
 occasion  
 which are pe-  
 rardious, &  
 Accidental to  
 the same.

\*Or, declared  
by John.

# The Revelation of John

## THE ARGUMENT.

It is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, to forewarn vs of the dangers to come, as to admonish vs to beware soules, and encourage vs against others. Herein therefore I haue testifien the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reprobeth: the prouidence of God for his elect, & of their glorie and consolation in the day of vengeance: how that the hypocrites which fling like Scorpions the members of Christ, shall be destroyed, but the Lambe Christ shall defende them, which beare witness to the truth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is seeforth, whose time and power notwithstanding is limited, & albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheless for a season God will permit this Antichrist, and trumpet vnder colour of faire speech and pleasant doctrine to deceme the world: wherefore he aduerteth the godly (which are but a small portion) to auoide this harlots flatteries, & braggies, whose ruine without mercy they shall fee, and with the heauenly companies sing continual praises: for the Lambe is married: the word of God hath gotten the victorie: Satan that a long time was vntied, is now caft with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy Citty of Ierusalem, and wife of the Lambe) shall enioy perpetual glory. Reade diligently, iudge soberly, and caft earnestly to God for the true vnderstanding hereof.

## CHAPTER 1

a. Of those  
which are  
pious. **•** With re-  
spect to this re-  
velation out  
of the fathers  
boasted as his  
own doctrine,  
but it was his  
in respect of  
us, to raise  
Christ as Lord  
• God revealed  
to John his  
servant by the  
monarchy of  
the Angel, to  
the edification  
of the Church.  
• To the good  
and bad  
4. Which ex-  
pounds the  
mysteries,  
and sheweth  
what shall  
come to passe  
in the new  
Testament.  
• With began  
even then.

1 The cause of this revelation. 3 Of them that read it. 4 John  
writeth to the seven Churches. 5 The main office of p. Domine  
of God. 10 The vision of the cathedra and star.



Angel vnto his seruant John,  
who bare record of the worde of God, &  
of the testimonie of Iesus Christ, and of all  
thinges that he saw.

Blessed is he that readeth, and they that  
heare the wordes of this <sup>d</sup> prophesie, and  
keepe those things which are writte there-  
in: for the time is <sup>e</sup> at hand.

4 John, to the <sup>7</sup> seven Churches which are in Asia, Grace be with you, and peace from him, which <sup>8</sup> is, and which was, & which is to come, and from the <sup>9</sup> seven Spirites which are before his Throne.

5 And from Jesus Christ, which is a \* faith-  
full witness, and \* the first begotten of the  
dead, and prince of the kings of the earth,  
vnto him that loned vs, and washed vs fro  
our sinnes in his \* blood.

6 And made vs \* Kings and Priests vnto God euen his Father, to him be glory, & dominion for euermore, Amen.

7 Beholde, hee cometh with \* cloudes, &  
every eye shall see him: yea, euē they which  
h pierced him through: and all kindreds of  
the earth shall waile<sup>b</sup> before him, Cuenso.

Examining  
the Church  
Universal.

g Thats, from the holy Ghost: on the first Spirits were killed in hisse Godlike ga-ther & Christ, whom after he calleth the holiest & best of the Lamb, Chap. 9. 14. In a like phrase Iohn taketh God & Christ, and the Mes-siah to witness 1. Tim. 3. 16, Pl. 80. 17. 1. Cor. 13. 10, 11. Col. 1. 18. Heb. 9. 24. & 10. 1.

1. Pet. 3. 18. Mat. 24. 10. Isa. 53. 12. Luke 24. 46. Then that condemned a just, and most  
cruell persecuted him, and put him to death, shall then acknowledge him. \* Or  
for him.

Sf. iii.

311111







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, conteynyng 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."

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Sample pages of the Bishops' Bible have been reduced from their original size for the original was a folio size pulpit Bible.



# The.holie.Bible.

conteynyng the olde  
*Testament and the newe,*











¶ The (a) Gospell by Saint Matthewe.

¶ The first Chapter.

¶ The Genealogie of Christe from Abraham. 18 The maryage of his mother Marie. 20 The Angell satisfieth Iosephes mynde. 21 The interpretation of Christes names.

¶ The Gospell  
by Saint Matthewe  
the first Chapter

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by Saint Matthewe  
the first Chapter

¶ The Gospell  
by Saint Matthewe  
the first Chapter



his is the (b) booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.

\* Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judas, and his brethren.

\* Judas begat Phares, and Zara of Thamar, Phares begat Esrom, Esrom begat Aram.

\* Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon.

\* Salmon begat Boos, of Rachab, Boos begat Obed of Ruth, Obed begat Jesse.

\* Jesse begat Dauid the kyng, Dauid the kyng begat Solomon, of her that was the wyfe of Urie.

\* Solomon begat Roboam, Roboam begat Abia, Abia begat Asa.

\* Asa begat Iosaphat, Iosaphat begat Ioram, Ioram begat Ozias.

\* Ozias begat Ioatham, Ioatham

begat Achas, Achas begat Ezekias.

10 \* Ezekias begat Manasses, Manasses begat Amnon, Amnon begat Josias.

11 \* Josias begat Jacin, Jacin begat Iechonias and his brethren, about the tyme they were carryed away to Babylon.

12 And, after they were brought to Babylon, Iechonias begat Salathiel, Salathiel begat Zorobabel.

13 \* Zorobabel begat Abiud, Abiud begat Eliakim, Eliakim begat Azor.

14 Azor begat Sador, Sador begat Achen, Achen begat Eliud.

15 Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob.

16 Jacob begat Ioseph, the husband of Marie, of who was borne Iesus, that is called Christe.

17 And so, all the generations from Abraham to Dauid, are fourteene generations: and from Dauid vntyll the carrying away into Babylō, are fourteene generations: and fro the carrying away into Babylon vnto Christe, are fourteene generations.

18 The birth of Iesus Christe was on this wise. ¶ when as his mother Marie was betrouthed to Ioseph (before they

4. Reg. xi. a  
n. Par. xvi. d  
1. Pa. xxvii.  
2. Pa. 128 d.  
4. Re. xxv d.  
4. Re. xxv d.  
4. Re. 24. a.

1. Reg. xxi. f.  
1. Pa. iii. d.  
Agge. i. a.  
1. Ezech. i. a.  
1. Pa. iii. d.  
4. Reg. 18. d.



# The Gospell

they came together. He was founde with chylde of the holy ghost.

19 Then Joseph her husbände, being a ryghteous man, and not wyllyng to make her a publique example, was mynded pryncely to put her away.

20 But whyle he thought these thynges, beholde, the Angell of the Lord appeared vnto hym in a dreame, saying: Joseph, thou sonne of Dauid, feare not to take vnto thee Marie thy wife, for that which is conceaued in her, is of the holy ghost.

21 She shall bryng forth a sonne, and thou shalt call his name \*Jesus: for he

shall saue his people from their synnes.

22 (All this was done, that it myght be fulfilled, which was spoken of the lord by the prophete, saying:

23 Behold, a virgin shall be with childe, and shall bryng forth a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.)

24 Then Joseph, being raysed fro slepe, dyd as the Angel of the Lord had bid den hym, and he toke his wyfe:

25 And knewe her not, tyll she hadde brought forth \*her first borne sonne, & called his name Jesus.

*¶ This phrase doth not import that he knewe her afterwarde: the like phrase is used in Gen. 4. 1. and 1 Sam. 1. 20. where it is said that the woman had not knowne him.*

Philip. i. b.  
Actes. i. b.

## The .ij. Chapter.

**C** The tyme and place of Christes birth. 11 The wyse men offer their presentes. 14 Christe fleeth into Egypte. 16 The young chylde renneth into Egypte. 23 Christe turneth into Galilee.

**W**hen Jesus was borne in Bethlehem, a citie of Iurie, in the dayes of herode the kyng: beholde, there came wise men from the east to hierusalem,

2 Saying: where is he that is borne kyng of Jewes: for we haue scene his \*starre in the east, and are come to worship hym.

3 When herode the kyng had hearde these thynges, he was troubled, and all the cite of hierusalem with hym.

4 And when he hadde gathered all the chiefe p̄cettes and scribes of the people together, he demaunded of them where Christe shoulde be borne.

5 And they saide vnto him: At Bethlehem in Iurie. For thus it is written by the prophete.

6 And thou Bethlehem in the lande of Iuda, art not the least among the princes of Iuda. For out of thee shall there come a capitaine, that shall gouerne my people Israel.

7 Then herode, when he had pryncely called the wyse men, inquired of the diligently, what tyme the starre appeared.

25 8 And he sent them to Bethlehem, and sayde: Go, and search diligently for the young childe, and when ye haue founde hym, bryng me worde agayne, that I may come, and worship hym also.

9 When they had hearde the kyng, they departed, and loe, the starre which

they sawe in the east, went before them, tyll it came & stode ouer the place where in the young chylde was.

10 When they sawe the starre, they reioyced exceedingly with great ioy.

11 And went into the house, and founde the young chylde with Marie his mother, \*and fell downe, and worshipped hym, and opened their treasures, and presented vnto hym gyftes, golde, and frankensence, and mirre.

*¶ Psal. lxxii. d. Et Gal. ii. b.*

12 And after they were warned of God in a dreame, that they shoulde not go agayne to herode, they returned into their owne countrey another way.

13 When they were departed, beholde, the Angel of the Lord appeared to Joseph in a dreame, saying: Arise, & take the young chylde and his mother, and flee into Egypte, and be thou there, tyll I bryng thee worde. For it wyll come to passe, that herode shall seeke the young chylde, to destroy hym.

14 When he arose, he toke the young chylde and his mother, by nyght, and departed into Egypt.

15 And was there, vnto the death of herode, that it myght be fulfilled which was spoken of the Lord, by the prophete, saying: \*Out of Egypte haue I called my sonne.

*¶ Osee. ii. d. Nu. xxiii. e.*

16 Then herode, when he sawe that he was mocked of the wyse men, was exceedingly wroth, and sent forth, and slew all the chylde renneth into Egypte, and in all the coastes, as many as were

Nu. xxiii. c.

Miche. v. a.

Iohn. vii. g.



- the feete, and woꝛshypped hym.
- 12 Then layde Iesus vnto them: be not  
afraide. Go tell my brethzen that they  
go into Galilee, & there shal they see me.
- 11 When they were gone, beholde, some  
of the watche came into the cite, and  
shewed vnto the hye priestes all the  
thynges that were done.
- 12 And they gathered the together, with  
the elders, and toke counsell, and gaue  
large money vnto the souldiers,
- 13 Saying. Saye ye, that his disciples  
came by nyght, & stole hym away while  
ye slept.
- 14 And yf this come to the deputies <sup>[eares]</sup>  
we wyll perswade hym, and saue you  
harmlesse.
- 15 So they toke the money, & dyd as they  
were taught. And this saying is nopsed  
among the Jewes, vntyl this day. ¶

- 16 ¶ Then the eleuen disciples went a-  
way into Galilee, into a mountayne,  
where Iesus had appoynted them.
- 17 And when they salve hym, they woꝛ-  
shypped hym: But some doubted.
- 18 And Iesus came, and spake vnto the,  
saying: \* All poweꝛ is geuen vnto me in  
heauen and in earth. Math. xi. d.  
Ioh. xvi. a.
- 19 \* Go ye therfoze, & teache all nations,  
baptizing them in the name of the fa-  
ther, and of the sonne, and of the holpe  
ghost: Mar. xvi. c.
- 20 Teachyng the to obserue all thynges,  
whatsoeuer I haue commaunded you.  
And loe, \* I am with you allway, euen  
vnto the ende of the worlde. Ioh. xiii. b.

¶ Here endeth the Gospell by  
Saint Matthevve.

¶ The Gospell by Saint Marke.



¶ The first Chapter.

¶ The office of Iohn the Baptist. 9 The baptisme of Christe. 11 his sayyng. 14 his  
preachyng. 17 and the callyng of Peter, Androwe, James, & Iohn. 21 Christe hea-  
leth the man with the vncleane spirite. 29 helpeth Peters mother in lawe. 41 and  
cleareth the leper.

- 1 **I**n the begynnyng of the  
Gospel of Iesu Christ,  
the sonne of God.
- 2 As it hath ben writ-  
ten in the prophetes :  
\* Beholde, I sende my  
messen-

messenger before thy face, whiche shall  
prepare thy waye before thee.

- 3 A voyce of hym that crieth in the wyl-  
dernesse: \* Prepare ye the waye of the  
Lorde, and make his pathes strayght.
- 4 \* Iohn did baptize in the wyl-  
dernesse, and

Esay. xl. a.  
Matth. a.  
Luk. iii. a.  
Mark. i. b.  
Luk. iii. c.



# The Gospell

- and preached the baptisme of \*repentance, for the remission of sinnes.
- 5 And all the land of Iurie, and they of Hierusal. Went out vnto hym, and were all baptized of hym in the ryuer of Iordane, confessing their synnes.
- 6 \*John was clothed with Camelles heerre, and with a girdle of a skynne about his loynes: and he did eate locustes and wyldde honey.
- 7 And preached, saying: \*He that is stronger then I, cometh after me, whose shoe lathet I am not worthy to stowpe doorne, and vnloose.
- 8 I haue baptized you with water: but he shal baptize you with the holy ghost.
- 9 And it came to passe in those dayes, that Iesus came fro Nazareth, of Galilee, & was baptized of John in Iordane.
- 10 And as sone as he was come by out of the water, he sawe heauen open, & the spirite descending vpon him like a doue.
- 11 And there came a voyce from heauen: \*Thou art my deare sonne, in whom I am well pleased.
- 12 And immediatly \*the spirite dyueth hym into wyldernesse.
- 13 And he was there in the wyldernesse fourtie dayes, and was tempted of Satan, & was with wyldde beastes. \*And the Angels ministred vnto hym.
- 14 After that John was deliuered [to prison] Iesus came into Galilee, \*preaching the Gospell of the kyngdome of God,
- 15 And saying: The tyme is come, and the kyngdome of God is at hande: \*repent, and beleue the Gospell.
- 16 \*As he walked by the sea of Galilee, he sawe Simon, and Andreye his brother, casting nettes into the sea (for they were fyllhers.)
- 17 And Iesus saide vnto them: Followe me, and I wyll make \*you to become fyllhers of men.
- 18 And straightway they forsoke their nettes, and folowed hym.
- 19 And when he had gone a litle further thence, he sawe James the sonne of Zebedee, and John his brother, which also were in the shippe, mending their nettes.
- 20 And anon he called them: And they lefte their father Zebedee in the shippe with the hired seruauntes, and folowed hym.
- 21 \*And they came into Capernaum, & straightway, on the Sabboth dayes, he entred into the synagogue, & taught.
- 22 And they were astonyed at his learning: \*For he taught them, as one that had auctoritie, & not as the Scribes.
- 23 \*And there was in their synagogue, a man vexed with an vncleane spirite, & he cried,
- 24 Saying: Alas, what haue we [to do] with thee, thou Iesus of Nazareth: Art thou come to destroy vs: I knowe thee what thou art, euen that holy one of God.
- 25 And Iesus rebuked hym, saying: holde thy peace, and come out of hym.
- 26 And when the vncleane spirite hadde tome hym, & cryed with a loude voyce, he came out of hym.
- 27 And they were all amazed, insomuch that they demaunded one of another among them selues, saying: what thing is this: what newe doctrine is this: For with auctoritie commaunded he the folwe spirites, and they obeyed him.
- 28 And immediatly his fame spread abroad throughout all the region bordering on Galilee.
- 29 And forthwith, when they were come out of the synagogue, they entred into the house of Simon, and Andreye, with James, and John.
- 30 But Simons wyues mother lay sicke of a feuer: & anon they tell hym of her.
- 31 And he came, & toke her by the hande, and lyst her vp: and immediatly the feuer forsoke her, and [he] ministred vnto them.
- 32 And at euen, when the sonne was doorne, they brought vnto hym all that were diseased, and them that were vexed with deuyls:
- 33 And all the cite was gathered together at the doore.
- 34 And he healed many, that were sicke of diuers diseases, and \*caste out many deuyls: and suffred not the deuyls to speake, because they knewe hym.
- 35 And in the moynyng, before day, Iesus, when he was rylen vp, departed, and went out into a solitarie place, and there prayed.
- 36 And Simon, & they that were with hym, folowed after hym:
- 37 And when they had founde hym, they sayde vnto hym: all men seke for thee.
- 38 And he saide vnto them: let vs go into the



# The Gospell

The Gospell by Saint Luke.



## The first Chapter.

**C** 1 The p̄face of Luke. 5 Of Zacharias and Elizabeth. 11 The Angel sheweth the natiuitie of John Baptist. 20 The incredulitie of Zacharie is punished. 23 The Angel saluteth Marie, and sheweth the natiuitie of Christe. 40 Marie visiteth Elizabeth. 46 The songue of Marie. 57 The birth, circumcision, and graces of John Baptist. 68 The prophesie of Zacharie. 80 The office of John.

¶ 1



Ensamble as manye haue taken in hande, to set forth in order, & declaration of those thynges whiche are moſte ſurelye to be beleued among vs,

¶ 1 That is, they were do-  
ers in ſuche  
thynges as be  
ſet forth in  
the Goſpel.

2 Euen as they deliuered them vnto vs, which from the begynnyng ſawe them them ſelues with their eyes, and were miniſters of the <sup>(1)</sup> Worde :

3 I determined alſo, aſſoone as I had ſearched out diligently all thynges from the begynnyng, that then I woulde write vnto thee, moſte excellent Theophilus.

¶ 1 ¶ 2 ¶ 3 ¶ 4

4 That thou myghteſt knowe the certentie of thoſe thynges wherof thou haſt ben informed.

5 There was in the dayes of herode the kyng of Iurie, a certaine p̄ieſt, named Zacharias, of the courſe of Abia, & his wyfe was of the daughters of Aaron, & her 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 nowe well ſtricken in age.

8 And it came to paſſe, that when Zacharie executed the p̄ieſtes office before God, as his courſe came,

9 Accordyng to y<sup>e</sup> cuſtome of the p̄ieſtes office, his lot was to burne incenſe, whē he went into the temple of the Lorde. Exo. xxx. b  
Hebr. ix. b

10 And the whole multitude of the people were without in prayer, whyle the incenſe was burnyng.

11 And there appeared vnto hym an Angel of the Lorde, ſtandyng on the ryght ſyde of the aulter of incenſe.

12 And when Zacharias ſawe him, he was troubled, and feare came vpon him.

13 But the Angel ſayde vnto him: Feare not Zacharie, for thy prayer is heard: and thy wyfe Elizabeth ſhall beare thee a ſonne, & thou ſhalt cal his name John.

14 And thou ſhalt haue ioy and gladneſſe, and many ſhall reioyce at his birth.

15 For he ſhalbe great in the ſyght of the Lorde, and ſhall neither drynke wine nor ſtrong drynke : and he ſhalbe fylled with the holy ghoſt, euen from his mothers wombe,

And



- 16 And many of the chyldren of Israel, shall he turne to their Lorde God.
- 17 And he shall go before hym, with the spirite and powder of \*Ehas, to turne the heartes of the fathers to the chyldren, and the disobedient to the wisdom of the iust men, to make redy a perfect people for the Lorde.
- 18 And Zacharias saide vnto the Angel: By what token shall I know this: For \*I am olde, and my wyfe well stricken in yeres.
- 19 And the Angel answered, and sayde vnto hym: I am Gabriel that stande in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tydynges.
- 20 And beholde, thou shalt be dumbe, & not be able to speake, vntyll the day that these thynges be perfourmed, because thou beleuedst not my wordes, whiche shalbe fulfilled in their season.
- 21 And the people waited for Zacharias, and marueyled that he taried so long in the temple.
- 22 And when he came out, he coulde not speake vnto them. And they perceaued that he had seene a vision in the temple: For he beckened vnto them, and remayned speechlesse.
- 23 And it came to passe, that assoone as the dayes of his office were out, he departed into his owne house.
- 24 And after those dayes, his wyfe Elizabeth conceaued, and hyd her selfe fye monethes, saying:
- 25 Thus hath the Lorde dealt with me, in the dayes wherein he looked on me, to take fro me my rebuke among men.
- 26 And in the sixth moneth, the Angel Gabriel was sent from God, vnto a cite of Galilee, named Nazareth,
- 27 To a virgin, spoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.
- 28 And the Angel went in vnto her, and sayde: Hail: thou that art free lie beloued, the Lorde is with thee, blessed art thou among women.
- 29 And when she saue hym, she was troubled at his saying, and caste in her mynde what manner of salutation that shoulde be.
- 30 And the Angel saide vnto her: Feare not Marie, for thou hast founde grace with God.
- 31 For beholde, thou shalt conceaue in thy wombe, and beare a sonne, & shalt call his name Iesus.
- 32 He shall be great, & shall be called sonne of the hyst: & the Lord God shall geue vnto him the seate of his father Dauid:
- 33 And he shall reigne ouer the house of Jacob for euer, and of his kyngdome there shalbe none ende.
- 34 Then said Marie vnto the Angel: how shall this be, seing I knowe not a man?
- 35 And the Angel answered, & saide vnto her: The holy ghost shall come vpon thee, & the powder of the hyst shall ouershadoue thee. Therefore also that holy thyng whiche shalbe borne, shalbe called the sonne of God.
- 36 And beholde, thy cousin Elizabeth, she hath also conceaued a sonne in her olde age: & this is her sixth moneth, whiche was called barren.
- 37 For with God, shall nothyng be impossible.
- 38 And Marie saide: Beholde the handmayden of the Lorde, be it vnto me accordyng to thy worde.
- 39 And the Angel departed from her.
- 40 And Marie arose in those dayes, & went into the hyll countrey with haste, into a cite of Iuda,
- 41 And entered into the house of Zacharie, and saluted Elizabeth.
- 42 And it came to passe, that when Elizabeth hearde the salutation of Marie, the babe sprang in her wombe, and Elizabeth was fylled with the holy ghost.
- 43 And she cryed with a loude voyce, and saide: Blessed art thou among women, because of fruite of thy wombe is blessed.
- 44 And whence commeth this to me, that my mother of my lord should come to me?
- 45 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my wombe for ioy.
- 46 And blessed is she that beleued: For those thynges shalbe perfourmed, which were tolde her from the Lorde.
- 47 And Marie saide: My soule magnifieth the Lorde.
- 48 And my spirite reioyceth in God my sauour.
- 49 For he hath looked on the lowe degree of his handmayden: For loe, now from henceforth shal all generations call me blessed.
- 50 Because, he that is mightie, hath done to me great thynges, & holy is his name, & his mercy is on them that feare him,

\* For it  
is a chiefe  
blessing of god  
to be fruitful  
in children.  
Embu. Eccl.  
iii. 2. 1. 2. 7.  
\* Because  
there is a mul-  
titude of an-  
gels that serue  
the kyngdome  
of god. Eccl.  
viii. 2. 1. 2. 7.  
\* And there  
is a multitude  
of angels that  
serue the  
kyngdome of  
god. Eccl.  
viii. 2. 1. 2. 7.

Mat. 23. 34.  
Luk. 1. 68.

Esaie. 61.

Dan. vii. 13.  
Mich. 5. 1. b.

(c) shall worke  
secretlye in  
thee about all  
reason.

Zach. viii. 1. b.  
Math. xix. c.  
Mark. x. b.  
Luk. xvi. c.

Esaie. lxi. d.

Eij hum,





§ The first Chapter.

¶ The diuinitie, humanitie, and office of Christe. 15 The testimonie of John.  
¶ The calling of Andrewe, Peter, Philip, and Nathaniel.

- I**n the begynnyng was the worde, & the worde was with God: and that worde was God.
- The same was in the begynnyng with God.
- \* All thynges were made by it: and without <sup>(a)</sup> it, was made nothing that was made.
- \* In it was lyfe, and the lyfe was the \* lyght of men.
- And the lyght shyneth in darkenesse: and the darkenesse comprehended it not.
- There was a man sent from God, whose name was John:
- The same came for a witnesse, to beare witnesse of the <sup>(b)</sup> lyght, that all men through hym myght beleue.
- \* He was not that lyght: but was sent to beare witnesse of the lyght.
- That lyght was the true lyght, which lyghteth euery man that cometh into the worlde.
- He was in the worlde, and the worlde was made by hym, and the worlde knewe hym not.
- He came among his owne, and his owne receaued hym not.
- But as many as receaued hym, \* to them gaue he <sup>(c)</sup> power to be the sonnes of God, euen them that beleued on his name.
- Which were borne, not of blood, nor of the wyll of the fleshe, nor yet of the wyll of man, but of God.
- \* And the same word <sup>(d)</sup> became <sup>(e)</sup> fleshe, and dwelt among vs (\* and we saue the glory of it, as the glory of the only begotten sonne of the father) full of grace and tructh.
- \* John beareth witnesse of hym, and cryeth, saying: This was he of whom I spake, he that cometh after me, is preferred before me, for he was before me.
- \* And of his fulnesse haue all we receaued, and grace <sup>(f)</sup> for grace.
- For the lawe was geuen by Moyses: but grace and tructh came by Iesus Christe.
- \* No man hath seene God at any tyme: The onely begotten sonne which is in the bosome of the father, he hath declared hym.
- \* And this is the recorde of John: when the Iewes sent priestes and leuites

Gen. i. 1.  
Prou. viii. 12.  
(a) without  
Christe, no  
nature was  
made.  
Iohn. i. 1.  
Iohn. viii. 12.  
Iohn. x. 1.

(b) That is,  
of Christe  
which is the  
true lyght.  
Iohn. i. 9.

PG. lvi. b.  
(c) Dyring  
priuilege, as  
dignitie.

23

(d) was  
made.  
(e) That is  
to say, man.  
Baruc. i. 1.  
Math. i. 1.  
I. Peter. i. 1.

Math. i. 1.  
I. Peter. i. 1.

I. Iohn. i. 1.  
Math. i. 1.  
Mark. i. 1.

Col. i. 1.  
(f) That is,  
God both the  
lawe and the  
grace.  
Iohn. i. 1.  
Iohn. i. 1.  
Iohn. i. 1.  
Iohn. i. 1.



- sent from Iherusalem, to aske hym:  
What art thou?
- 2 And he confessed and denved not, and  
sayde playnely, I am not that Churste.
- 21 And they asked hym: what then? art  
thou Elias? And he sayth, I am not.
- 22 Art thou that prophete? And he aun-  
swered, no.
- 22 Then sayde they vnto hym: what art  
thou: that we may geue an answer to  
them that sent vs: what sayest thou of  
thy selfe?
- 23 He sayde: \* I am the voyce of a cryer  
in the wilderness, make straght the  
way of the Lorde, \* as sayde the pro-  
phete Elias.
- 24 And they which were sent, were of the  
pharisees.
- 25 And they asked hym, and sayde vnto  
hym: why baptizest thou then, yf thou  
be not Churste, nor Elias, neither that  
prophete?
- 26 John answered them, saying: \* I  
baptize with water, but there standeth  
one among you, whom ye knowe not,
- 27 He it is, which though he came after  
me, was before me, whose shoes latchet  
I am not worthy to vntoofe.
- 28 These thynges were done in Betha-  
bara beyonde Iordane, \* where John  
dyd baptize.
- 29 The next day, John seeth Iesus  
commynge vnto hym, and saith, \* beholde  
the lambe of God, which taketh away  
the synne of the worlde.
- 30 This is he of whom I sayde, After  
me cometh a man, which is preferred  
before me, for he was before me.
- 31 And I knelwe hym not: but that he  
shoulde be declared to Israel, therefore  
am I come, baptizing with water.
- 32 And John bare recorde, saying: I  
sawe the spyrte descende from heauen,  
lyke vnto a doue, and abode vpon hym,
- 33 And knelwe hym not. But he that sent  
me to baptize with water, the same saide  
vnto me: vpon whom thou shalt see  
the spyrte descende, and tary styll on  
hym, the same is he which baptizeth  
with the holy ghost.
- 34 And I sawe, and bare recorde, that he  
is the sonne of God.
- 35 The next day after, John stode a-  
gayne, and two of his disciples.
- 36 And he behelde Iesus as he walked  
by, & sayth: beholde the lambe of God.
- 37 And the two disciples hearde hym  
speake, and they folowed Iesus.
- 38 And Iesus turned about, and sawe  
them folowe hym, & sayth vnto them:  
what seeke ye? They sayde vnto hym:  
Rabbi, which is to say yf one interprete  
it, Maister, where dwellest thou?
- 39 He sayeth vnto them: come and see.  
They came, and sawe where he dwelt,  
and abode with hym that day: for it  
was about the tenth houre.
- 40 One of the two which hearde John  
speake, & folowed hym, was Andrieu,  
Simon Peters brother.
- 41 The same founde his brother Simon  
first, and sayth vnto hym: we haue  
founde Messias, which is by interpre-  
tation, the annoynted.
- 42 And brought hym to Iesus. And Je-  
sus behelde hym, and sayde: Thou art  
Simon the sonne of Iona, thou shalt  
be called Cephas, which is by interpre-  
tation, a stone.
- 43 The day folowynge, Iesus woulde go  
vnto Galilee, & founde Philip, and sayth  
vnto hym, folowe me.
- 44 Philip was of Bethsaida, the cite of  
Andrieu and Peter.
- 45 Philip founde Nathanael, and sayth  
vnto hym: we haue founde hym, of  
whom \* Moyses in the lawe, and the  
\* prophetes, dyd write: Iesus of Naza-  
reth, the sonne of Ioseph.
- 46 And Nathanael sayde vnto hym:  
\* Can there any good thyng come out of  
Nazareth? Philip sayth vnto hym: come  
and see.
- 47 Iesus sawe Nathanael commynge to  
hym, & sayeth of hym: Beholde a ryght  
Israelite, in whom is no guile.
- 48 Nathanael sayth vnto hym: whence  
knewest thou me? Iesus answered,  
and sayde vnto hym: Before that Philip  
called thee, when thou wast vnder the  
fygge tree, I sawe thee.
- 49 Nathanael answered, and sayde vnto  
hym: Rabbi, thou art euen the \* bery  
sonne of God, thou art \* kyng of Israel.
- 50 Iesus answered, & sayde vnto hym:  
Because I sayde vnto thee, I sawe thee  
vnder the fygge tree, thou \* beleuest:  
Thou shalt see greater thynges then  
these.
- 51 And he sayth vnto hym: Verily, ve-  
ryly I say vnto you, hereafter shall ye  
see heauen open, and the Angels of God  
ascendynge & descendynge vpon the sonne  
of man.



# The actes

## The Actes of the Apostles.



## The first Chapter.

**C** The wordes of Christe and his Angels, to the Apostles. 9 His assention.  
14 wherein the Apostles are occupied, tyll the holy ghost be sent. 26 And  
of the election of Matthis.

1  
A



In y former trea-  
tise O Theophi-  
lus, we haue spokē  
of all that Iesus  
began to do and  
teache,

Untyll the day  
in which he was  
take vpon, after that  
he through the holy ghost, had geuen  
commaundementes vnto the Apostles,  
whom he had chosen,

John xx. 3.  
and xxii. c.

To whom also he shewed hym selfe  
alyue after his passion, and that by ma-  
nye tokens, appeariug vnto them four-  
tie dayes, and speaking of the kingdome  
of God,

Lxxxiij. 4.

And gatheriug them together, com-  
maunded them that they shoulde not  
depart from Iherusalem, but wayte for  
the promise of the father, wherof saith

I. i. c. x. c. l. x. l. i.

he ye haue hearde of me.

5 For Iohn truly baptized with wa-  
ter, but ye shalbe baptized with the holy  
ghost, after these selue dayes.

6 When they therfore were come toge-  
ther, they asked of hym, sayiug: Lorde,  
wyle thou at this tyme restore agayne  
the kyngdome to Israel:

7 And he sayde vnto them: \* It is not  
for you to knowe the tymes, or the sea-  
sons, which the father hath put in his  
owne power.

8 But ye shall receaue power, after  
that the holy ghost is come vpon you:  
And ye shalbe witnesses vnto me, both  
in Iherusalem, and in al Iurie, & in Sa-  
marie, and euen vnto the worldes ende.

9 And when he had spoken these thyn-  
ges, whyle they behelde, he was taken  
vpon an hye, and a cloude receaued hym  
vpon out of their syght.

And



- And while they looked stedfastly vp to-  
warde heauē, as he went, beholde, two  
men stood by them in whyte apparell,  
which also sayde: Ye men of Galilee,  
why stande ye gasyng vp into heauen?  
This same Iesus, which is taken vp  
from you into heauen, \* shall so come,  
euen as ye haue seene hym go into  
heauen. ¶
- Then returned they vnto Hierusalem,  
from the mount that is called Oliuete,  
which is from Hierusalem a Sabbath  
dayes iourney.
- And when they were come in, they  
went vp into a parlour, where abode  
both \* Peter, and James, and John,  
and Andrew, Philip and Thomas,  
Barthelmeiwe and Mattheiwe, James  
the sonne of Alphaeus, & Simō Zelotes,  
and Judas the brother of James.
- These all continued with one accorde  
in prayer and supplication with the wo-  
men, and Marie the mother of Iesus,  
and with his brethren.
- ¶ And in those dayes, Peter stood  
vp in the middes of the disciples, and  
said (The number of <sup>(c)</sup> names together,  
were about an hundred and twentie)
- ¶ Ye men and brethren, this scripture  
must needs haue ben fulfilled, which  
the holy ghost by the mouth of Dauid  
spake before of Judas, \* which was  
guide to them that toke Iesus:
- \* For he was numbred with vs, & had  
obteyned felowship in this ministerie.
- And the same hath now purchased a

(c) That is,  
of men, for  
men are wont  
scarcely to be  
counted, when  
they are num-  
bered.

Mathias b.  
Mar. xiii. e.  
Luk. xxi. e.  
Math. x. a.  
Mark. i. e.  
Luk. x. e.

- felde, with the rewarde of <sup>(b)</sup> unquyte:  
And when he was \* hanged, he burst a  
sunder in the middes, & all his bowels  
gusheth out.
- And it is knowen vnto all the dwel-  
lers at Hierusalem, in so much that the  
same felde is called in their mother  
tongue, Acceldema, that is to saye, the  
blood felde.
- For it is written in <sup>(d)</sup> booke of psalmes:  
\* Let his habitation be desert, and no  
man be dwelling therein: \* And his  
bishopricke let another take.
- Wherefore, of these men which haue  
companied with vs, all the tyme that  
the Lorde Iesus went in and out <sup>(e)</sup> a-  
mong vs,
- Begynnyng from the baptisme of  
John, vnto that same day that he was  
take vp from vs, must one be ordeyned,  
to be a witnesse with vs of his resurrec-  
tion.
- And they appoynted two, Joseph  
which is called Barsabas, whose fir-  
name was Justus, and Matthias.
- And they prayed, sayng: Thou Lord  
which \* knowest the heartes of all men,  
shewe whether of these two thou hast  
chosen,
- That he may take the royme of this  
ministerie and Apostleship, from which  
Judas by transgression fell, that he  
myght go to his owne place.
- And they gaue forth their <sup>(b)</sup> lottes, &  
the lot fell vpon Matthias, and he was  
counted with the eleuen Apostles. ¶

(b) That is,  
of men, for  
men are wont  
scarcely to be  
counted, when  
they are num-  
bered.

Psal. lxxx. f.  
Psal. lxxa. f.

(c) That is,  
to say, after  
the language  
of the de-  
vils, he  
had his con-  
uersion, and  
spoke with vs

1 Par. x. b.  
Psal. vii. c.

(d) Lottes  
for chosing  
of officers, or  
chosing of in-  
heritance,  
grounde, or  
goodes, are  
allowed of god,  
as appereth  
in the holpe  
scriptures:  
lottes say  
Sodom. But  
lottes of dui-  
tation to know  
superstitiously  
of thenges to  
come, are disa-  
loued of god,  
and vterly  
forbidden.

¶ The. ij. Chapter.

3 The holy ghost came vpon the Apostles in visible signes. 4 The hearers were astonied.  
14 Peter preacheth, & stoppeth their mouthes. 41 He baptizeth a great number. 42 The  
godlie exercise of the saythfull.

Deut. xvi. b.  
Leu. xxiv. e.



Ades. i. f.  
Luk. x. b.

And when the  
day of Pentecost  
was, they were  
all with one ac-  
corde in one place:  
And sodenly there  
came a sounde fro  
heauen, as it had  
ben the commyng  
of a mightie wynde, and it fylled all the  
house where they sat.

And there appeared vnto them clouen  
tongues, lyke as they had ben of fyre,  
and it sat vpon eche one of them.

\* And they were all fylled with the

- holy ghost, and began to speake with  
other tongues, as the spirite gaue them  
utteraunce.
- There were dwelling at Hierusalem,  
Iewes, deuout men, out of euery na-  
tion [of them] that are vnder heauen.
- When this was noysed about, the  
multitude came together and were  
astonied, because that euery man  
hearde them speake with his owne lan-  
guage.
- They wondred all, and marueyled,  
sayng among themselues: Beholde, are  
not all these which speake, of Galilee?
- And howe heare we euery man his  
owne



¶ The Epistle of the Apostle Saint Paul, to the Romanes.



¶ The first Chapter.

1 Paul sheweth by whom and to what purpose he is called. 16 what the Gospel is. 18 The vengeance of God vpon the wicked. 20 The vse of the creatures. 24 The ingratitude and punishment of the wicked.

**A**<sup>1</sup> Paul the seruant of Ie-  
sus Christe,<sup>(a)</sup> called to  
be an Apostle, seuered  
into the Gospel of God.  
which he had promi-  
sed afore by his prophe-  
tes in holy scriptures  
Of his sonne, which was made of the  
\*seed of Dauid after the fleshe:  
And hath ben declared to be the sonne  
of <sup>(b)</sup> God, with power after the spirite  
that sanctifieth, by the resurrectiō from  
the dead, of Iesus Christe our Lorde.  
By whom we haue receaued grace  
and apostleship, that obedience myght  
be geuen vnto the fayth in his name, a-  
mong all heathen.  
Among whom, ye are also the called  
of Iesus Christe:  
To all that be in Rome, beloued of  
God, saintes by calling, \*grace to you,  
and peace, from God our father, and  
the Lorde Iesus Christe.  
First verily I thanke my God through

Iesus Christe for you all, that your  
fayth is published throughout all the  
worlde.

9 For God is my witnesse, whom I  
serue \*with my spirite in the Gospel of  
his sonne, that without ceassing I  
make mention of you,  
10 Praying alwayes \*in my prayers, that  
by some meane at the last, one tyme or  
other, I myght take a prosperous iour-  
ney by the wyll of God, to come vnto  
you.  
11 For I long to see you, that I myght  
bestowe among you some spirituall gift,  
that ye myght be stablissed.  
12 That is, that I might haue consolati-  
on together with you, eche with others  
fayth, yours and mine.  
13 I woulde that ye should knowe bre-  
thren, howe that I haue oftentimes  
purposed to come vnto you (\*and haue  
ben let hitherto,) that I myght haue  
some fruite also among you, as among  
other of the gentiles.

¶

I am



# The Epistle

14 I am debter both to the grekes, and to the barbarous, both to the wyse, and to the vniuerse.

15 So that as much as in me is, I am redy to preache the Gospell to you that are at Rome also.

16 For I am not ashamed of the Gospell of Christ, because it is the power of God vnto saluation to all that beleue, to the Jewe first, and also to the Greke.

17 For by it is the ryghteousnes of God opened fro fayth to fayth. As it is written: the iuste shall lyue by fayth.

18 For the wrath of God<sup>(1)</sup> appeareth from heauen, against all vngodlynesse & vnrightheousnes of men, which<sup>(2)</sup> withholde the tructh in vnrightheousnes.

19 For that that may be knowen of God, is manifest among them, because God hath shewed it vnto them.

20 For his inuisible thinges, being vnderstanded by his workes, throughe the creation of the worlde, are scene, that is, both his eternall power and godhead: So that they are without excuse.

21 Because that when they knewe God, they glorified hym not as God, neither were thankfull, but waxed full of vanities in their imaginations, \*and their foolishhe heart was blynded.

22 When they counted them selues wyse, they became fooltes:

23 \*And turned the glorie of the immortal God, vnto an image, made not only after the similitude of a mortal man, but also of birdes, and foure footed beastes, and of crepyng beastes.

24 Wherefore God gaue them vp to vncleanenesse, throughe the lustes of their owne heartes, to desyle their owne bodies among them selues.

25 whiche chaunged his<sup>(3)</sup> tructh for a lye, and worshipped and serued the creature, more then the creator, which is to be prayled for euer. Amen.

26 Wherefore God gaue them vp vnto shamefull lustes: \*For euen their women dyd chaunge the naturall vse, into that which is agaynst nature.

27 And likewise also, the men left the naturall vse of the woman, and bent in their lustes one with another, \*and men with men wrought fylthyneesse, and reuealed to them selues the rewarde of their errour (as it was accordyng)

28 And as they regarded not to knowe God: \*euen so God deliuered them vp vnto a leude mynde, that they should do those thinges which were not comely:

29 Being full of all vnrightheousnes, fornication, craftynesse, couetousnes, malitiousnes, full of enuie, murder, debate, deceite, euyl conditioned, whysperers,

30 Backbiters, haters of God, dispitiful, proude, boasters, byngers vp of euyl thinges, disobedient to father & mother:

31 Without vnderstandyng, couenaunt breakers, without naturall affection, truce breakers, vnmerecyfull.

32 The whiche knowyng the righteoussnes of God, holwe that they which commit such thynges are worthy of death, not only do the same, \*but also haue pleasure in them that do them.

1. The tructh here be vnderstanded the glorie of God. and his true religion: and all he calleth vncleanenesse. because the colours went about to take away from God a stone that whiche they were, throughe the to be neither wood, nor stone, but a creature that they were not that was, diuine power & nature.

Ades. vii. 1.

Oze. vii. 4.

## The .ij. Chapter.

1 Gods iudgement vpon the hypocrites. 12 Ignorance excuseeth not. 13 All men are sinners. 15 The Gentiles by their conscience, 17 the Jewes by their lawe.

Math. vii. 1.

1. Saint Paul speakech here agaynst those men or w. who bring them selues filled with all vnrightheousnes, and impuritie, yet be of also they are full of the curyous, and covetous, and repchending other mens faults: & of the same kind. but to iustifie them selues, and to bring other men into fault: & contempt.



Therefore art thou mercifulable, O man, whosoever thou be that iudgest. For in that same wherein thou iudgest another, thou condemnest thy self. For thou that iudgest, dost euen y selfe same thynges. But we are sure that the iudgement of god is accordyng to the tructh, agaynst

them which commit such thynges.

3 Thinkest thou this, O thou man that iudgest them whiche do such thynges, and dost the same [thy selfe] that thou shalt escape the iudgement of God?

4 Eytter despisest thou the rycheesse of his goodnes, & patience, and long sufferance, not knowyng \*that the kyndnesse of god leadeth thee to repentaunce?

5 But thou after thy stubbornnesse and heart that can not repent, heapest vnto thy selfe wrath, agaynst the daye of wrath

Eccl. xxx. 2. Act. xvi. 2.



# to philemon.

¶ The epistle of Saint Paul vnto Philemon.

¶ He reioyceth to heare of the fayth and loue of Philemon, whom he desireth to forgiue his seruauit Onesimus, and louingly to receaue hym agayne.

¶ **P**aul a prisoner of  
Jesus Christ, and  
brother Timo-  
theus: Vnto Phi-  
lemo the beloued,  
and our felowe  
labourer,

And to the belo-  
ued Apphia, and  
to Archippus our felowe souldier, and  
to the Church in thy house:

1 Cor. i. a.  
ii Cor. i. a.  
Galath. i. a.

Grace to you, and peace from God  
our father, and the Lorde Jesus Christ.

I thanke my God, making mention  
allwayes of thee in my prayers,

hearyng of thy loue and fayth, which  
thou hast tolwarde the Lorde Jesus,  
and tolwarde all saintes:

(a) The be-  
cause to-  
ward the  
fathers, which  
procedeth of  
a hearty and  
actual faith

That the felowshippe of thy fayth  
may be effectuell in the knowledge of  
euery good (worke) which is in you, to-  
warde Christe Jesus.

(b) Spreading  
the inward  
partes end of  
the heart, where  
theough his  
charite com-  
mited.

For we haue great ioy & consolation in  
thy loue, because the bowels of the  
saintes are refreshed by thee, brother.

Wherefore, though I myght be much  
bolde in Christe, to inioyne thee that  
which is conuenient:

¶ Pet for loues sake, I rather beseeche  
thee, beyng such a one as Paul the aged,  
& nowe also a prisoner of Jesus Christe.

Coloss. iii. b

I beseeche thee for my sonne \* Onesi-  
mus, whom I haue begotten in my  
bondes:

which in tyme passed, was to thee un-  
profitable, but nowe profitable to thee  
and to me.

whom I haue sent agayne: Thou  
therefore receaue hym, that is, myne

¶ Written from Rome, by Onesimus a seruauit.

owne bowels,

whom I woulde haue retayned with  
me, that in thy steade he myght haue  
ministred vnto me in the bondes of the  
Gospell:

But without thy mynde woulde I do  
nothyng, that thy benefite shoulde not  
be as it were of necessitie, but willingly.

For happily he therfore departed for a  
season, that thou shouldest receaue hym  
for euer:

Not nowe as a seruauit, but aboute a  
seruauit, a brother beloued, specially to  
me: but holue much more vnto thee,  
both in the fleshe, and in the Lorde:

If thou count me therfore a felowe,  
receaue hym as my selfe.

If he haue iniuried, or oweth (thee  
ought) that lay to my charge.

I Paul haue written it with myne  
owne hande, I wyll recompence it: Al-  
beit, I do not say to thee, holue that  
thou owest vnto me euen thyne owne  
selfe.

¶ Dea brother, let me enioy this pleasure  
of thee in the Lorde: Comfort my  
bowels in the Lorde.

(c) Stratus  
in the bene-  
fite, which  
haue more  
acceptable vnto  
me of all  
other.

Trustyng in thine obedience, I wrote  
vnto thee, knowyng, that thou wilt also  
do more then I say.

Moreover, prepare me also a lodgyng:  
for I trust that through your prayers,  
I shalbe geuen vnto you.

There salute thee Epaphras, my fe-  
lowe prisoner in Christe Jesus.

(d) That is,  
for Christes  
cause.

¶ Marcus, Aristarcus, Demas, Lucas,  
my felowe labourers.

The grace of our Lorde Jesus Christ  
(be) with your spirite. Amen.

¶ The Epistle of Saint Paul the Apostle, vnto the Hebrewes.

¶ The first Chapter.

¶ He sheweth the excellencie of Christe, & aboute the Angels, & of their office.

¶ **G**od which in tyme past,  
at sundrie tymes, and  
in diuers maners, spake  
vnto the fathers in the  
prophetes:

(a) So that  
more we haue  
not credite in  
his newe re-  
uelations, af-  
ter hym.

hath in these last  
dayes, spoken vnto vs

in the sonne, whom he hath appoynted  
heire of all thynges, \* by whom also he  
made the worldes.

Coloss. i. c.

¶ who beyng the byghtnesse of the  
glorie, and the very image of his sub-  
staunce, vpholdyng all thynges with  
the worde of his powder, hauing by him  
selfe

Sapi. viii. d.



felte pouged our finnes, hath set on the ryght hande of the maiestie on hys:

+ Being so much more excellent then the Angels, as he hath by inheritance obtayned a more excellent name then they.

15 For vnto which of the Angels sayde he at any tyme: \* Thou art my sonne,

*15. Because he was at the same appointed to the right hande.*

his day haue I begotten thee:

16 And agayne, \* I wyll be to hym a father, and he shalbe to me a sonne: And agayne, when he bryngeth in the first begotten sonne into the worlde, he saith:

*16. 197. 1*

\* And let all the Angels of God worship hym.

*16. 197. 1*

*16. 197. 1*

And vnto the Angels he sayth: \* He maketh his Angels spirites, and his ministers a flambe of fyre.

8 But vnto the sonne he sayth: \* Thy seate O God, shalbe for euer and euer: The scepter of thy kyngdome [is] a scepter of ryghteousnesse.

9 Thou hast loved ryghteousnesse, and hated iniquitie: Therefore God, euen thy God, hath annointed thee with the oyle of gladnesse, aboute thy selues.

10 \* And thou Lorde, in the begynnyng hast layde the foundation of the earth: And the heauens are the workes of thy handes:

11 They shall perishe, but thou endurest, and they shall ware olde as doth a garment:

12 And as a vesture shalt thou folde the by, and they shalbe chaunged: but thou art the same, & thy yeres shall not fayle.

13 But vnto which of the Angels sayde he at any tyme: \* Sitte on my right hande, tyll I make thyne enemies thy foote stooles:

*13. 197. 1*

14 Are they not all ministering spirites, sent forth into ministerie for their sakes which shalbe hepyres of saluation:

## The .ij. Chapter.

He exhorteth vs to be obedient vnto the newe lawe which Christe hath geuen vs, and not to be offended at the infirmities & lowe degree of Christe, because it was necessarie that for our sakes he shoulde take such an humble state vpon hym, that he myght be lyke vnto his bretheren.

21



Wherefore we ought to geue the more earnest heede to the thynges which we haue heard, lest at any tyme we should let them slippe.

*21. we must diligently kepe in the more the doctrine which we haue heard, lest like vessels full of chynnyng, we loose and run out our light.*

For yf the worde spoken by Angels, was stedfast: And euery transgression and disobedience receaued a iust recompense of rewarde:

3 holwe shall we escape, yf we neglect so great saluation: which at the first began to be preached of the Lorde, and was confirmed vnto vsward, by them that hearde it:

*21. 197. 1*

+ \* God bearyng witnesse thereto both with signes & wonders also, and with diuers powers and gyftes of the holy ghoost, accordyng to his owne wyll.

5 For vnto the Angles hath he not put in subiection the worlde to come, where of we speake.

*21. 197. 1*

6 But one in a certayne place witnessed, saying: \* What is man, that thou arte myndeful of hym: Or the sonne of man, that thou wouldest loke vpon hym:

7 Thou madest hym for a litle while lower then the Angels, thou hast crow-

ned him with glorie and honour, and hast set hym aboute the workes of thy handes.

*21. 197. 1*

8 Thou hast put all thynges in subiection vnder his feete. In yf he put all thynges vnder hym, he left nothyng that is not put vnder hym. But now, we see not yet all thynges put vnder hym.

9 But hym that for a while was made lesse then the Angels, we see that it was Jesus, who through the sufferynge of death, was crowned with glorie and honour, that he by the grace of God, shoulde taste of death for all.

10 For it became hym, for whom are all thynges, and by whom are all thynges, after he had brought many sonnes vnto glorie, that he shoulde make the captayne of their saluation perfect through afflictions.

11 For both he that sanctifieth, and they which are sanctified, are all of one. For which cause, he is not ashamed to call them bretheren,

12 Saying: I wyll declare thy name vnto my bretheren, in the myddes of the Church wyll I prayse thee.

13 And agayne: I wyll put my trust in hym.



# The Revelation

- and vnto Laodicea.
- 12 And I turned backe to see the voyce that spake to me: And whē I was turned, I sawe seven golden candlestickes,
- 13 And in y<sup>e</sup> mddes of the candlestickes, one lyke vnto the sonne of man, clothed
- With a garment dowlne to the fecte, and girde about the pappes with a golden gūle.
- 14 His head, and his heerēs were whyte as whyte wooll, and as snolwe, and his eyes were as a flambe of fyre.



- 15 And his fecte lyke vnto fine brasse, as though they byent in a furnace, and his voyce as the founde of many waters.
- 16 And he had in his ryght hande, seven starres: And out of his mouth went a sharpe two edged sworde: \* And his face shone, euen as the sunne in his strength.
- 17 And when I sawe hym, I fell at his fecte euen as dead: And he layde his ryght hande vpon me, saying vnto me, feare not, \* I am the first and the last,
- 18 And am alyue, and was dead: And beholde, \* I am alyue for euermore,
- Amen, and haue the keyes of hell and of death.
- 19 Write therfore the thynges which thou hast scene, and the thynges which are, and the thynges which must be fulfilled hereafter.
- 20 The misterie of the seven starres which thou sawest in my ryght hande, and the seven goldē candlestickes. The seven starres, are the Angels of the seue Churches: And the seven candlestickes which thou sawest, are the seven Churches.

## The .ij. Chapter.

<sup>1</sup> He exhorteth foure Churches, 5 to repentaunce, 10 to perseueraunce, patience, and amendement, 14, 20, 23, aswel by theatninges, 7, 10, 17, 26, as promyses of rewarde.

- A**<sup>1</sup> Unto the Angel of the Church at Ephesus, write: these thynges sayth he that holdeth the seven starres in his ryght hande, and that walketh in the mddes of the seven golden candlestickes:
- 2 I knowe thy workes, and thy labour, and thy patience, and holde thou canst not forbeare them which are euyl: and hast examined them which say they are Apostles, and are not, and hast founde them lyers:
- 3 And hast suffred, and hast patience, <sup>25</sup> and for my names sake hast laboured, and hast not faynted.
- 4 Neuertheles, I haue somewhat against thee, because thou hast left thy first loue.
- 5 Remember therefore from whence thou art fallen, and repent, and do the first workes: Or els I wyll come vnto thee shortly, & wyll remoue thy candlestick out of his place, except thou repēt.



# The Revelation

## The .ijij. Chapter.

He exhorteth the Churches or ministers to the true profession of fayth, and to watchyng, i.e. with promyses to them that perseuer.

**A**<sup>1</sup>  Write vnto the Angel of the Church that is at Sardis, this sayth he that hath the seven spirites of God, and the seven starres.

I knowe thy workes: thou hast a name that thou sayest, and thou art dead.

**2** Be awake, and strength the thynges which remaine, that are redie to dye: for I haue not founde thy workes perfect before God.

**3** Remember therefore howe thou hast receaued and heard, and holde fast, and repent. \* If thou shalt not watche, I wyll come on thee as a thiefe, and thou shalt not knowe what houre I wyll come vpon thee.

i. Theil. v. a.  
u Pet. iii. c.

**4** Thou hast a fewe names in Sardis, which haue not defiled their garments, and they shall walke with me in white, for they are worthe.

**5** He that ouercometh, 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 eare, heare what the spirite sayth vnto the Churches.

**7** And write vnto þe Angel of the Church of Philadelphia, this sayth he that is holy and true, which hath the key of Dauid, \* which openeth, and no man shutteth, and shutteth, and no man openeth.

Esa. xlii. f.  
Iob. xlii. c.

**8** I knowe thy workes: Beholde, I haue set before thee an open doore, and no man can shut it, for thou hast a litle strength, & hast kept my saynges: and hast not denyed my name.

**9** Beholde, I make them of the synagogue of Satan, which call them selues Ielues and are not, but do lye: Behold, I wyll make them that they shal come and worshyp before thy feete, and shall knowe that I haue loued thee.

**10** Because thou hast kept the wordes of my patience, therefore I wyll kepe thee from the houre of temptation, which

wyll come vpon all the worlde, to trie them that dyel vpon the earth.

**11** Beholde, I come shortly: holde that which thou hast, that no man take away thy crowne.

**12** hym that ouercometh, wyll I make a pyller in the temple of my God, and he shall go no more out: And I wyll write vpon him the name of my God, and the name of the cite of my God, newe Iherusalem, which cometh downe out of heauen from my God, and I wyll write vpon hym my newe name.

**13** Let hym that hath an eare, heare what the spirite sayth vnto þe Churches.

**14** And vnto the Angel of the Church which is in Laodicea, write: This saith Amen, the faythfull and true witnesse, the begynnyng 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 thē, because thou art luke warme, and neither colde nor hotte, I wyll spewe thee out of my mouth:

**17** Because thou sayest, I am riche and increased with goodes, and haue neede of nothyng: & knowest not howe that thou art wretched, and miserable, and poore, and blynde, and naked.

**18** I counsel thee to bye of me gold tryed in the fyre, that thou mayest be riche, and whyte rayment, that thou mayest be \* clothed, that thy fylthie nakednesse do not appeare, and annoynt thyne eyes with eye salve, that thou mayest see.

ii. Cor. v. a.

**19** \* As many as I loue, I rebufe and chasten: Be feruent therfore, & repent.

Prou. iii. f.  
Heb. xii. b.

**20** Beholde, I stande at the doore and knocke: If any man heare my voyce, and open the doore, I wyll come in to hym, and wyll suppe with hym, and he with me.

**21** To hym that ouercometh, wyll I graunt to sitte with me in my throne, euen as I ouercame, and haue sitten with my father in his throne.

**22** Let hym þe hath an eare, heare what the spirite sayth vnto the Churches.



The  
Douay-Rheims  
Bible

The Rheims New Testament

1582

The Douay Old 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 transliterated instead of translated (ex. “evangelize,” “baptize,” etc.), creating a 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 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 seventeenth 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 Cumiskey in Philadelphia in 1825. English-speaking “traditionalist Catholics” prefer the Challoner revision of the Douay-Rheims Bible to this very day.

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These sample pages of the original 1582 Rheims New Testament have been enlarged from the size of the original printing.



THE  
NEVV TESTAMENT  
OF IESVS CHRIST, TRANS-  
LATED FAITHFULLY INTO ENGLISH.

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vvith the Greeke and other editions in diuers languages: Vvith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helps, for the better vnderstanding of the text, and specially for the discouerie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion, of these daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.

*Da mihi intellectum, & seruetur legem tuam, & custodiam  
illam in toto corde meo.*

That is,

Giue me vnderstanding, and I vvill searhe thy lawv, and  
vvil keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epist. Ioan.

*Omnia qua leguntur in Scriptura sanctis, ad instructionem & salutem nostram intentè oportet  
audire: maxime tamen memoria commendanda sunt, qua aduersus Hæreticos valent plu-  
rimum: quorum insidia, infirmiores quosque & negligentiores circumuenire non cessant.*

That is,

All things that are readde in holy Scriptures, vve must heare vvith great attention, to our instruction and saluation: but those things specially must be commended to me-  
morie, vvich make most against Heretikes: vvwhose deceites cease not to cir-  
cumuent and beguile al the vveaker sort and the more negligent persons.

PRINTED AT RHEMES,  
by Iohn Fogny.

1 5 8 2.

CVM PRIVILEGIO.





## THE SUMME OF THE NEW TESTAMENT.

**T**HAT which was the summe of the Old Testament, to wit, Christ and his Church, as *S. Augustine saith catechizing the ignorant: the very same is the summe of the New Testament also.* Aug. de cat. rud. 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 Old doth the New lye hidden, and in the New doth the Old lye open. Super Exod. q. 73. And thereupon our Saviour said: I am not come to breake the Law or the Prophets, but to fulfill them. For assuredly I say 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 plainly, that the new Testament is nothing els but the fulfilling of the old. Mat. 5.

Therefore to come to the partes: The Gospels doe tell of Christ himselfe (of whom the Old Testament did foretell) and that euen from his coming into the world, vnto his going out thereof againe. The Actes of the Apostles doe tell of his Church beginning at Hierusalem the headcitie of the Iewes, and of the propagation thereof to the Gentiles and their headcitie Rome. And the Apocalypic doth prophesie of it, euen to the consummation thereof, which shall be in the end of the world. The Epistles of the Apostles do treat partly of such questions as at that time were moued, partly of good life and good order.

### The Summe of the 4 Gospels.

**T**he Gospels doe tell historically the life of our Lord Iesus, shewing plainly, 10. 20. 31. that he is Christ or the King of the Iewes, whom vntil then, at the time of the Old Testament, they had expected: and withal, that they of their owne mere malice and blindness (the iniquitie beginning of the Seniors, but at the length the multitude also consenting) would not receaue him, but euer sought his death: which for the Redemption of the world, he at length permitted them to compassse, they deseruing thereby most iustly to be refused of him, and so his Kingdom or Church to be taken away from them, and giuen to the Gentils. For the gathering of which Church after him, he chooseth Twelue, and appointeth one of them to be the cheefe of al, with instructions both to them and him accordingly.

The storie hereof is written by foure: vpon in *Ezechiel* and in the *Apocalypse* Eze. 1. Apoc. 4. are likened to foure liuing creatures, euery one according as his booke beginneth. *S. Matthew* to a Man, because he beginneth with the pedigree of Christ as he is man. *S. Marke* to a Lion, because he beginneth with the preaching of *S. Iohn Baptist*, as it were the roaring of a lion in the wilderness. *S. Luke* to a Calf, because he beginneth with a priest of the Old Testament (to wit, *Zacharie* the father of *S. Iohn Baptist*) which Priesthood was to sacrifice calves to God. *S. Iohn* to an Eagle, because he beginneth with the Diuinitie of Christ, flying so high as more is not possible.

A The





# THE HOLY GOSPEL OF IESVS CHRIST ACCOR-

DING TO MATTHEW.

## CHAP. I.

*The pedigree of Iesuu, to shew that he is Christ, promised to \* Abraham and \* Dauid. 12. That he was conceived and borne of a Virgin, as Esay prophesied of him.*

THE FIRST part of this Gospel, of the Infancie of our Saviour Christ.

Gen. 12.  
22.  
2. Reg. 7.  
Psalm. 111.

Luce. 3.  
31.

Gen. 21.  
25. 29.  
39.

1 Par. 2.  
5.  
Ruth. 4.  
18.

2 Reg. 12.  
24.  
1 Par. 3.  
10.

4 Reg.  
24.  
2. Par.  
36.

1 Par. 3.  
1 Esdr. 3.

1 **T**HE booke of the \* generation of IESVS Christ, the sonne of Dauid, the sonne of Abraham.

2 † \* Abraham begat Isaac, And Isaac  
3 begat Iacob. And Iacob begat Iudas and  
4 his brethren: † And Iudas begat Phares  
5 and Zaram of<sup>n</sup> Thamar. \* And Phares be-  
6 gat Elron. And Elron begat Aram. † And Aram begat Ami-  
nadab. And Aminadab begat Naasson. And Naasson begat  
Salmon. † And Salmon begat Booz of Raab. And Booz be-  
gat Obed of Ruth. And Obed begat Iesse. † And Iesse begat  
Dauid the King.

And \* Dauid the King begat Salomon of her that was the  
vvife of Vrias. † And \* Salomon begat Roboam. And Ro-  
boam begat Abia. And Abia begat Asa. † And Asa begat Io-  
saphat. And Iosaphat begat Ioram. And Ioram begat Ozias.  
† And Ozias begat Ioatham. And Ioatham begat Achaz. And  
Achaz begat Ezechias. † And Ezechias begat Manasses. And  
Manasses begat Amon. And Amon begat Iosias. † And Iosias  
begat Iechonias & his brethren \* in the Transmigration of  
Babylon.

12 † And after the Transmigration of Babylon, \* Iechonias  
13 begat Salathiel. \* And Salathiel begat Zorobabel. † And Zo-  
robabel begat Abiud. And Abiud begat Eliacim. And Eliacim  
14 begat Azor. † And Azor begat Sadoc. And Sadoc begat Achim.  
15 And Achim begat Eliud. † And Eliud begat Eleazar. And  
16 Eleazar begat Mathan. And Mathan begat Iacob. † And Iacob

A ij begat

This Gospel is most solemnly sung in holy Church at Martins vpo Christmas day.

As also it is the Gospel of the Conception and Natinitis of our B. Lady: because here is declared the pedigree of her also.



begat Ioseph the husband of MARIE: of vvhom vvas borne I E S V S, vvhich is called C H R I S T. 1

† 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 C H R I S T, fourtene generations.

The Gospel vpon  
Christmas eue,  
and vpon S. Iosephs  
day the  
19 of Marche.

† And the generation of C H R I S T vvas in this vvise. 18 When his mother M A R I E vvas spoused to Ioseph, before they came together, she vvas found to be vvith childe by the Holy Ghost. † Wherevpon Ioseph, for that he vvas a iust man, 19 & vvould not \* put her to open shame: vvas minded secretly to dimisse her. † But as he vvas thus thinking, behold the 20 Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take M A R I E thy vvife. for that vvich is " borne in her, is of the Holy Ghost. † And she shal 21 bring forth a sonne: and thou shalt call his name " I E S V S. For he shal saue his people from their sinnes. 1 † And 22 al this vvas done that it might be fulfilled vvich our Lord spake by the Prophet saying. † Behold " a Virgin shal be vvith childe, 23 and " bring forth a sonne, and they shal call his name Emmanuel, vvich being interpreted is, God vvith vs. † And Ioseph rising vp from sleepe, 24 did as the Angel of our Lord cōmaunded him, and tooke his vvife. † And he knew her not " til she brought forth her " first 25 borne sonne: and called his name I E S V S.

" de qua

Gen. 24,  
1.

Esa. 7,  
14.

" I E S V S an  
Hebrue word,  
in English S A-  
VIOY R.

## AN NOT A T I O N S

### CHAP. I.

1. *Tamar.* ] Christ abhorred not to take flesh of some that were ill, as he chose Iudas among his Apostles: Let not vs disdain to receaue our spiritual birth and sustenance of such as be not alwayes good.

18. *Ioseph.* ] Ioseph marrying our Lady as neere of kinne (for so was the \* law) by his pedigree sheweth hers, and consequently Christs pedigree from Dauid. Gen. 10.

19. *Husband.* ] True and perfect mariage, and continual living in the same, without carnal copulation. *Aug. lib. 2. Confes. Evang. c. 1.*

20. *Borne in her.* ] The triple good or perfection of mariage accomplished in the parents of Christ, to wit, Issue, Fidelitie, Sacrament. *Aug. denup. & conc. li. 1. c. 11.*

Virginie pre-  
ferred.

21. *A Virgin.* ] Our Saviour borne in mariage, but yet of a Virgin, would honour both states: and withal, teacheth vs agaynst Iouinian 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. Iouin. and S. Greg. Nazianz. Ser. 20. de studio in pauperes, in initio.*

22. *A Virgin.* ] As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. *Aug. li. de Virg. ca. 2.*

Our B. Ladies  
perpetual virgi-  
nity,

23. *And bring forth.* ] The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Christ. *Aug. har. 28. Li. 1. cont. Iulian. c. 2.*

21. Til,





# THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO MARKE.

## CHAP. I.

THE FIRST  
part of this  
Gospel: of  
the prepara-  
tio to christs  
manifesta-  
tion.

*John (the Erenite of whom the Prophet) preaching penance, and living him self accordingly, baptizeth the people to prepare them to Christ, & telling them, that it is not he, but Christs Baptisme, in which they shal receive the Holy Ghost. 9 IESVS there manifested from heauen: 12 and by and by he also goeth into the wilderness. 14 Beginning in Galilee, 16 after that he hath called saue Disciples, 21 he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of al: 15 then also (but first retiring into the wilderness) in al the rest of Galilee, with like miracles.*

Mal. 3, 1.  
Esa. 40,  
3.  
the pro-  
phets  
Mt. 3, 1.  
Lu. 3, 4.  
Io. 1, 15.

- 1 **T**HE beginning of the Gospel of IESVS  
2 CHRIST the sonne of God. † As it is  
3 vwritten in 'Esay the Prophet, (Behold I send  
4 mine Angel before thy face, who shal prepare thy way  
5 before thee,) † A voice of one crying in the desert, Prepare  
6 ye the way of our Lord, make straight his pathes.  
7 † \* Iohn vvas in the desert baptizing, and  
8 preaching the baptisme of penance :: vnto remission of sin-  
9 nes. † And there vvent forth to him al the countrie of Ievrie,  
10 and al they of Hierusalem: and vvere baptized of him in the  
11 riuer of Iordan, confessing their sinnes. † And Iohn vvas  
12 " clothed vvith camels heare, and a girdle of a skinne about  
his loines: and he did eate locustes and vvild honie. † And he  
preached, saying, There commeth a stronger then I after me:  
vvhose latchet of his shoes I am not vvorthie stouping  
dovvne to vnloose. † I haue baptized you" vvith vvater: but  
he shal baptize you vvith the holy Ghost.  
† And it came to passe: in those daies came IESVS from  
Nazareth of Galilee: and vvas" baptized of Iohn in Iordan.  
† And forthvvith comming vp out of the vvater, he savv the  
heauens opened, and" the Spirit as a doue descending, and re-  
maining on him. † And a voice vvas made from heauen,  
Thou art my beloued sonne, in thee I am vvell pleased.  
† And forthvvith \* the Spirit droue him out into" the de-  
sert

:: Iohns baptis-  
me put them in  
hope only of  
remissio of sin-  
nes as a prepara-  
tio to Chri-  
stes Sacrament  
by which sin-  
nes were in-  
deede to be re-  
mitted. Aug. li.  
de bapt. c. 10.

Mt. 4, 1.  
Lu. 4, 1.



THESE  
COND part  
of this Gos-  
pel : of  
Christs ma-  
nifestation.  
:: He doth not  
preach beleefe  
or faith only,  
but penance  
also.

sert. † And he vvas in the deserr fourtie daies, and fourtie 13  
nights : and vvas tempted of Satan. and he vvas vvith  
beastes, and the Angels ministred to him.

† And \* after that Iohn vvas deliuered vp, I E S V S 14  
came into Galilee, preaching the Gospel of the kingdom of  
God, † and saying, That the time is fulfilled, and the kingdom 15  
of God is at hand: :: be penitent, and belecue the Gospel.

† \* And passing by the sea of Galilee, he savv Simon and 16  
Andrevv his brother, casting nettes into the sea (for they vve-  
re fishers) † and I E S V S said to them, Come after me, and 17  
I vvill make you to become fishers of men. † And imme- 18  
diatly leauing their nettes, they folovved him. † And being 19  
gone thence a litle further, he savv Iames of Zebedee, and  
Iohn his brother, and them repairing their nettes in the  
shippe : † and forthvvith he called them. And leauing their 20  
father Zebedee in the shippe vvith his hired men, they fo-  
lovved him.

† And \* they enter into Capharnaum, and he forthvvith 21  
vpon the Sabborhs going into the Synagogue, taught them.  
† And they vvere astonied at his doctrine. for he vvas tea- 22  
ching them as hauing povver, and not as the Scribes. † And 23  
\* there vvas in their Synagogue a man in an vncleane spirit :  
and he cried out, † saying, What to vs and to thee I E S V S of 24  
Nazareth? art thou come to destroy vs? I knowv vvho thou  
art, the Sainct of God. † And I E S V S threatened him, saying, 25  
Hold thy peace, and goe out of the man. † And the vncleane 26  
spirit tearing him, and crying out vvith a great voice, vvvent  
out of him. † And they marueled al, in so much that they que- 27  
stioned among them selues, saying, What thing is this? vvhat  
is this nev v doctrine? for vvith povver he commaundeth the  
vncleane spirits also, and they obey him. † And the brute 28  
of him vvvent forth incontinent into al the countrie of Ga-  
lilee.

† And immediatly \* going forth out of the Synagogue, 29  
they came into the house of Simon and Andrevv, vvith Ia-  
mes and Iohn. † And Simons vvives mother lay in a fit of 30  
a feuer: and forthvvith they tel him of her. † And comming 31  
neere he lifted her vp taking her by the hand: and incōtinent  
the ague left her, and she ministred vnto them. † And vvhen 32  
it vvas euening after sunne set, they brought to him al that  
vvvere il at ease and that had deuils. † And al the citie vvas 33  
gathered

Mat. 4,  
12.

Luc. 4,  
14.

Mat. 4,  
18.

Luc. 5, 2.

Mat. 4,  
13.

Luc. 4, 31

Luc. 4,  
32.

Mat. 8,  
14.

Luc. 4,  
42.





# THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO LVKE.

## CHAP. I.

THE FIRST  
part: of the  
Infancie both  
of the Pre-  
cursor, and  
of CHRIST  
him self.

*The Annunciation and Conception, first of the Precursor: 26 and sixen moneths after, of  
Christ also him self. 39 The Visitation of our Ladie, where both the mothers  
do Prophesie. 47 The Natiuitie and Circumcision of the Precursor, where his  
father doth prophesie. 59 The Precursor is from a childe an Eremitte.*



BECAUSE many haue gone about  
to compile a narration of the things  
that haue been accomplished among  
vs: † according as they haue deliuered  
vnto vs, vvhich from the beginning  
them selues saw and were ministers  
of the vvord: † it seemed good also  
vnto me<sup>1</sup> hauing diligently attained  
to al things from the beginning, to  
vvrite to thee in order, good \* Theophilus, † that thou maist  
know the veritie of those vvordes vvhereof thou hast been  
instructed.

*The Gospel vpp  
the cut of S.  
Iohn Baptist.*

† There vvvas in the daies of Herod the king of Ievvrie, a  
certaine Priest named Zacharie, of the \* course of Abia: and his  
vvife of the daughters of Aaron, and her name Elizabeth.  
† And they vvvere both " iust before God, vvalking " in al the  
commaundements " and iustifications of our Lord vvithout  
blame, † and they had no sonne: for that Elizabeth vvvas bar-  
ren, and both vvvere vvell stricken in their daies. † And it came  
to passe: vvhen he executed the priestly function in the or-  
der of his course before God, † according to the custome of  
the Priestly function, he vvvent forth by lot \* to offer in-  
cense, entring into the temple of our Lord: † and \* al the  
multitude of the people vvvas † praying vvithout at the houre  
of the incense. † And there appeared to him an Angel of our  
Lord,

*∴ We see here  
that the Priest  
did his dutie  
vvithin, the  
people in the  
meane time*

*Act. 1, 1.*

*1 Par.  
24, 10.*

*Exo. 3,  
17.  
Leu. 16,  
16.*



- Lord, standing on the right hand of the altar of incense.
- 12 † And Zacharie vvas troubled, seeing him; and feare fel vpon
- 13 him. † But the Angel said to him, Feare not Zacharie, for thy
- 14 praier is heard: and thy vvife Elizabeth shal beare thee a
- 15 sonne, and thou shalt cal his name Iohn: † and thou shalt
- 16 haue ioy and exultation, and many shal reioyce in his nati-
- 17 uitie. † for he shal be great before our Lord: :: and vvine
- 18 and sicer he shal not drinke; and he shal be replenished vvith
- 19 the Holy Ghost euen from his mothers vvombe. † and he
- 20 shal \* conuert many of the children of Israel to the Lord their
- 21 God. † and he shal goe before him\* in the spirit and vertue
- 22 of Elias: that he may conuert the hartes of the fathers vnto
- 23 the children, and the incredulous to the vvifedom of the iust,
- 24 to prepare vnto the Lord a perfect people. † And Zacharie
- 25 said to the Angel, Vwhereby shal I know this: for I am old:
- 26 and my vvife is vvell stricken in her daies. † And the Angel
- 27 ansvvering said to him, I am Gabriel that assist before God:
- 28 and am sent to speake to thee, and to euangelize these things
- 29 to thee. † And behold, :: thou shalt be dumme, and shalt
- 30 not be able to speake vntil the day vvherein these things
- 31 shal be done: for-because thou hast not beleened my vvor-
- des, vvwhich shal be fulfilled in their time. † And the people
- vvas expecting Zacharie: and they marueled that he made
- tariance in the temple. † And comming forth he could not
- speake to them, and they knevv that he had seen a vision in
- the temple. And he made signes to them, and remained
- dumme. † And it came to passe, after the daies of his office
- vvere expired, he departed into his house. † And after these
- daies Elizabeth his vvife conceived: and hid her selfe sixe mo-
- neths, saying, † For thus hath our Lord done to me in the
- daies vvherein he had respect to take avvay my reproche
- among men.
- † And in the sixt moneth, the Angel Gabriel vvas sent of
- God into a citie of Galilee, called Nazareth, † \* to a virgin
- despoused to a man vvwhose name vvas Ioseph, of the house of
- Dauid: and the virgins name vvas M A R I E. † And the An-
- gel being entred in, said vnto her, "H A I L E" *ful of grace, our Lord*
- is vvith thee: blessed art thou among vvomen.* † Vvho hauing heard, vvas
- troubled at his saying, and thought vvhat maner of saluta-
- tion this should be. † And the Angel said to her, Feare not
- M A R I E, for thou hast found grace vvith God. † \* Behold
- thou

praying vvith-  
out: and that  
the Priests fun-  
ctions did pro-  
fite the, though  
they neither  
heard nor saw  
his doings.

:: This absti-  
nence foretold  
and prescribed  
by the Angel,  
sheweth that it  
is a worthy  
thing, and an  
acte of religion  
in S. Iohn, as it  
was in the Na-  
zarites.

:: Zacharie pun-  
ished for  
doubting of  
the Angels  
word.

b The Gospel  
vvpon the Annun-  
ciation of our  
Lady, March 25.  
And on the We-  
nesday of Im-  
bec weeke in  
Aduent. And for  
a Votive Masse  
of our Lady in  
Aduent.

The beginning  
of the A V E  
M A R I E. See  
the rest v. 42.





# THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO IOHN.

## CHAP. I.

The 1. parte:  
THE ACTES  
of Christ be-  
fore his ma-  
nifestation,  
whiles Iohn  
Baptist was  
yet bapti-  
zing.

The Gospel at  
the third Masse  
vpō Christmas  
day. And euery  
day at the end  
of Masse.

*The pface of the Euangelist, commending Christ (as being God the Sonne incarnate)  
to the Gentils, and setting out the blindness of the Iewes in not receiuing him.  
19 Then, the testimonies of Iohn Baptist, first to the solemne legacie of the Iewes:  
29 secondly, vpon he sauu I E S V S come to him: 35 thirdly, to his ouer Disci-  
ples also, putting them ouer from him self to I E S V S. Vho made it plainer to  
them that he is Christ, 40 and so began he also to haue Disciples.*



**I**N THE beginning <sup>n</sup> vvas the WORD, 1  
and the WORD vvas <sup>n</sup> vvith God, and  
" God vvas the WORD. † This vvas in 2  
the beginning vvith God. † Al things 3  
vvere made <sup>n</sup> by him: and vvithout him  
vvas made <sup>n</sup> nothing. That vvich 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 vvas a man 6  
sent from God, vvwhose name vvas Iohn. † This man came 7  
for testimonie: to giue testimonie of the light, that al might  
beleue through him. † He vvas not the light, but to giue 8  
testimonie of the light. † It vvas the true light, vvwhich ligh- 9  
teneth euery man that commeth into this vvorld. † He vvas 10  
in the vvorld, and the vvorld vvas made by him, and the  
vvorld knevv him not. † He came into his ovvne, and his 11  
ovvne receiued him not. † But as many as receiued him, <sup>n</sup> he 12  
gaue them povver to be made the sonnes of God, to those  
that beleue in his name. † Vvho, not of bloud, nor of the 13  
vvil of flesh, nor of the vvil of man, but of God are boine.  
† AND <sup>n</sup> THE VWORD VVAS MADE FLESH, 14  
and dvvelt in vs (and vve savv the glorie of him, glorie as it  
vvere of the only begotten of the Father) ful of grace and  
veritie.

*nothing  
thas was  
made.*

ET VERBYM  
CARO FAC-  
TYM EST.



- 15 veritie. † Iohn giueth testimonie of him, and crieth saying,  
 This vvas he of vvhom I spake, He that shal come after me,  
 16 :: is made before me: because he vvas before me. † And of  
 17 his fulnes al vve haue receiued, and grace for grace. † For  
 the lavy vvas giuen by Moyses, grace and veritie vvas made  
 18 by I E S V S Christ. † God no man hath seen at any time: the  
 only-begotten Sonne vvhich is in the bosome of the father,  
 he hath declared.
- 19 † And this is Iohns testimonie, vvhhen the Ievves sent from  
 Hierusalem Priests and Leuites to him, that they should aske  
 20 him, Vvho art thou? † And he confessed, and did not denie:  
 21 and he confessed, That I am not C H R I S T. † And they  
 asked him, Vvhat then? Art thou \* Elias? And he said, I am  
 22 not. Art thou :: \* the Prophet? And he answered, No. † They  
 said therefore vnto him, Vvho art thou, that vve may giue an  
 answer to them that sent vs? vvhath saiest thou of thy self?
- 23 † He said, I am the voyce of one crying in the desert, make straight the way of  
 24 our Lord, as Esaie the Prophet said. † And they that vvere sent,  
 25 vvere of the Pharisees. † And they asked him, and said to  
 him, Vvhy then doest thou baptize, if thou be not Christ, nor  
 26 Elias, nor the Prophet? † Iohn answered them, saying, \* :: I  
 baptize in vvater: but there hath stood in the middes of you  
 27 vvhom you knowv not. † The same is he that shal come after  
 me, that is made before me: vvwhose latcher of his shoe I am  
 28 not worthie to vnloose. † These things were done in Bethania  
 beyond Iordan, vvhere Iohn vvas baptizing. -†
- 29 † The next day Iohn savv I E S V S coming to him, and he  
 saith, Behold the Lambe of God, behold him that taketh away the sinne  
 30 of the vvorld. † This is he of vvhom I said, After me there  
 cometh a man, vvwhich is made before me: because he vvas  
 31 before me. † And I knewv him not, but that he may be ma-  
 32 nifested in Israel, therefore came I baptizing in vvater. † And  
 Iohn gaue testimonie, saying, That I savv the Spirit descend-  
 ing as a doue from heauen, and he remained vpon him.  
 33 † And I knewv him not: but he that sent me to baptize in vvater,  
 he said to me, He vvpo vvhom thou shalt see the Spirit de-  
 scending and remaining vpon him, he it is that baptizeth in  
 34 the holy Ghost. † And I savv: and I gaue testimonie that  
 this is the sonne of God. -†
- 35 † The next day againe Iohn stode, and vvvo of his dis-  
 36 ciples. † And beholding I E S V S vvalking, he saith, Behold  
 Ec the

He is preferred & made of more dignitie and excellencie then I, because he was before me & al things, eternal God.

The Gospel vvpo the 3 Sunday in Aduent.

By like the Iewes ignorantly vnderstood not the place in Deuteronomie, of Christ, and therefore they aske also whether he be the Prophet there spoken of. See also c. 7, 40.

He doth oft here signifie the great difference of his baptism & of Christs, as of his person & Christs. See Annot. Mat. 3. The Gospel on the octave of the Epiphanie.

The Gospel vvpo S. Andrews eue.

Mal. 4, 5  
 Den. 18, 15.

Esa. 40, 3.

Mat. 3, 11.  
 Mr. 1, 8.  
 Lu. 3, 16

sinnes  
 AGNVS  
 DEI at  
 Masse.



# THE ACTES OF THE APOSTLES.

## CHAP. I.

*Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. 9 After his Ascension they are warned by euo Angels to set their mindes vpon his second coming. 14 In the daies of their expectation, 15 Peter beginneth to execute his vicarship, giving instru-  
ction and order, by which Decimus is elected Apostle in the place of Iudas.*

The 1. part.  
The expe-  
ctatio of the  
Holy Ghost  
betwene the  
Ascensio of  
Christ, and  
the begin-  
ning of the  
Church.

The Epistle ut  
Malle vpon As-  
cension day.

Not al parti-  
cularly, (for  
the other Euan-  
gelists write di-  
uers thinges  
not touched by  
him) but al the  
principal and  
most necessarie  
thinges.

Johns Baptis-  
me gaue not the  
Holy Ghost.

The aboun-  
dant powring of  
the Holy Ghost  
vpon them on  
Whitsunday, he  
callesh baptis-  
me.

Lk. 1, 3.

1



HE \* first treatise I made of al things,  
O Theophilus, vvhich I E s v s began  
to doe and to teache, † vntil the day  
vvherein giuing commaundement by  
the holy Ghost to the Apostles vvhom  
he chose, he vvas assumed: † to vvhō  
he shevved also him self aliue after his  
passion in many arguments, for fountie  
daies appearing to them, & speaking of the kingdom of God.

Lk. 24,  
49.

4

† And eating vvith them, \* he commaunded them, that they  
should not depart from Hierusalem, but should expect the  
promisse of the Father, vvhich you \* haue heard (saith he) by  
my mouth: † for Iohn in deede baptized vvith vvater, but

Jo. 14,  
26.

5

\* you shal be baptizd vvith the holy Ghost after these

Lk. 3, 16.

6

few daies. They therfore that vvere assembled, asked him,  
saying, Lord, whether at this time vvilt thou restore the king-  
dom to Israel? † but he said to them, "It is not for you to

Lk. 24,  
49. Act.

8

know times or moments, vvhich the Father hath put in his  
ovvne povver: † but you shal receiue the \* vertue of the  
holy Ghost comming vpon you, and you shal be vvitnesses  
vnto me in Hierusalem, and in al Ievvrie, and Samaria, and

Mar. 16,  
19. Lk.

9

euen to the vtmost of the earth. † And \* vvhen he had said  
these thinges, in their sight he vvas eleuated: and a cloud recei-  
ued him out of their sight. † And vvhen they beheld him

24, 51.

10

going into heauen, behold tvvo men stode beside them in  
vvhite garments, † vvho also said, Ye men of Galilee, vvhy

11

O o stand



companion was the true Church of Christ, which he left, & commended to keepe together till the coming of the Holy Ghost, by his to be further informed & furnished to gaine all nations to the same Societe.

11 The Heretikes, some in the text, other in the margin, translate, *Wit*, to wit, of the Apostles, most impudently, knowing in their consciences that he meaneth the Maries & other holy women that folowed Christ, as *Lu. 8. 1. 2. 34. 10.* See Beza & the Engl. Bible 1579.

a The Epistle vpo S. Mathias day Febr. 24.

12 No smal mysterie, that the number of the twelve Apostles must needs be made vp againe.

stand you looking into heauen? This Iesus which is assumed from you into heauen, shall so come as you haue seen him going into heauen. ¶

† Then they returned to Hierusalem from the mount that is called Oliuet, vvhich is by Hierusalem, distant a Sabbath's journey. † And vvhhen they vvere entred in, they vvent vp into an vpper chamber, vvhvhere abode :: Peter & Iohn, Iames and Andrevv, Philippe and Thomas, Bartholomevv and Mathevv, Iames of Alphæus and Simon Zelotes, and Iude of Iames. † Al these vvere perseuering vvith one minde in praier vvith the :: vvomen and MARI E the mother of Iesus, and his brethren.

† In those daies Peter rising vp in the middes of the brethren, said: (and the multitude of persons together, vvas almost an hundred and twentie) † You men, brethren, the \* scripture must be fulfilled vvhich the holy Ghost spake before by the mouth of Dauid concerning Iudas, vvho vvas the \* captaine of them that apprehended Iesus: † vvho vvas numbred among vs and obtained the lot of this ministerie. † And he in deede hath possessed a \* field of the reppard of iniquitie, and being hanged he burst in the middes, and all his bowvells gushed out. † And it vvas made notorious to all the inhabitants of Hierusalem: so that the same field vvas called in their tonge, *Hael-dema*, that is to say, the field of bloud. † For it is vvritten in the booke of Psalmes. *Be their habitation made desert, and be there none to dwell in it. And his Bishoprike let another take.* † Therefore, of these men that haue assembled vvith vs, at the time that our Lord Iesus vvent in and vvent out among vs, † beginning from the baptisme of Iohn vntil the day vvherein he vvas assumed from vs, :: there must one of these be made a vvitness vvith vs of his resurrection.

† And they appointed two, Ioseph, vvho vvas called Barsabas, vvho vvas surnamed Iustus: and Mathias. † And praying they said, Thou Lord that knowest the harts of all men, shevv of these two, one, vvhom thou hast chosen, † to take the place of this ministerie and Apostleship, from the vvvhich Iudas hath preuaricated that he might goe to his ovvne place. † And they gaue them lottes, and the lot fell vpon Mathias, and he vvas numbered vvith the cleuen Apostles. ¶

*Pf. 40, 9  
Io. 13, 18*

*Luc. 22,  
47. Io.  
18, 3.*

*Mr. 27,  
5. 7.*

*Psa. 68,  
26.  
Pf. 108,  
8.*

ANNO.





The church readeth S. Pauls epistles at Martins fe6 Sunday in Christmas vnto Septuagesime.

# THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

## CHAP. I.

*The foundation of his Apostleship being laid, & he highly commendeth the Romanes, and protesteth his affection towards them. and so coming to the matter, faith, our Christian Catholike doctrine (that teacheth al to beleue) to be the vray to saluation: & because the Gentiles (first of al) could not be saued by their Philosophie, vvhich they knew God, for so much as they did not serue him, but Idols: he therefore iustly permitting them to fall into al kind of most damnable sinne.*

The Epistle vpo Christmas eue.

¶ Faith must not be subiect to sense, reason, arguing or vnderstanding, but must commaund & be obeyed in humilitie and simplicitie.

¶ S. Augustine vseth this place and the like against Heretikes, vvhich vould draw the common Catholike faith of al nations, to some certaine countries or corners of the world. Aug. pp. 181.

¶ He praileth without intermission that omitteth no day certaine times of praier. Aug. hies. 37.



PAVL the seruant of IESVS CHRIST, I called to be an Apostle, \* separated into the Gospel of God, † vvhich 2 before he had promised by his Prophets in the holy Scriptures, † of 3 his sonne, (vvhich was made to him of the seede of Dauid according to the flesh, † vvhich was predestinate 4 the sonne of God in power, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, † by vvhom vve haue receiued grace and 5 Apostleship for obedience to the faith: in al Nations for the name of him, † among vvhom are you also the called of 6 IESVS CHRIST:) ¶ † to al that are at Rome the be- 7 loued of God, called to be saints. Grace to you and peace from God our father, and our Lord IESVS CHRIST. † First I giue thanks to my God through IESVS CHRIST 8 for al you, because your faith is renowned in the vvhole vvhich. † For God is my witnes, c vvhom I serue in my 9 spirit in the Gospel of his Sonne, that vvhich without intermission I make a memorie of you † alwaies in my praier, besee- 10 ching, if by any meanes I may sometime at the length haue a prosperous iourney by the will of God, to come vnto you. † For

Act. 13.  
2.

c is vñ.  
αὐτοῦ  
πίστεως.

c ὁ λαός  
τῆς ῥώμης.



11 † For I desire to see you, that I may imparte vnto you some  
 12 spiritual grace, to :: confirme you: † that is to say, to be com-  
 13 forced together in you by that vvhich is cōmon to vs both,  
 14 your faith and mine. † And I vvill not haue you ignorant  
 15 (brethren) that I haue often purposed to come vnto you (and  
 16 haue been staied hitherto) that I may haue some fruite in you,  
 17 as also in the other Gentiles. † To the Greekes and the Bar-  
 18 barous, to the vvise and the vvnvvise I am detter. † so (as much  
 19 as is in me) I am ready<sup>n</sup> to euangelize to you also that are  
 20 at Rome.

† The Roma-  
 nes vvere con-  
 uerted and  
 taught by S.  
 Peter before.  
 therefore he  
 vseth that spe-  
 ach, to confir-  
 me them in  
 their faith. Au-  
 thor Com. apud  
 Hierony. Theo-  
 doret. in 16. Rom.  
 & Chrys.

16 † For I am not ashamed of the Gospel. For it is the povver  
 of God, vnto saluation to euery one that beleeueth, to the  
 17 Iewve first and to the Greeke. † For :: the iustice of God is re-  
 18 vealed therein by faith into faith: as it is vvritten: *And the iust*  
*is iust by faith.*

† He meaneth  
 not Gods owne  
 iustice in him-  
 self, but that  
 iustice vvher-  
 vvith God endu-  
 eth man vvhen  
 he iustifieth  
 him. Aug. de Sp.  
 & lit. c. 9.  
 Whereby you  
 may gather the  
 vauitie of the  
 heretical impu-  
 tation iustice.

18 † For the vvrrath of God from heauen<sup>n</sup> is reuealed, vpon  
 al impietic and iniustice of those men that deteine the veritie  
 19 of God in iniustice: † because, that of God vvwhich is knowvē,  
 is manifest in them. For God hath manifested it vnto them.  
 20 † For his inuisible things, from the creation of the vvorld are  
 seen, being vnderstoode by those things that are made: his  
 eternal povver also & Diuinitie: so that they are inexcusable.

Lo these and  
 the like are the  
 Images or Idols  
 so often conden-  
 ned in the scrip-  
 tures, and not  
 the holy Images  
 of Christ and  
 his Saints.

21 † Because, vvhereas they knevve God, they haue not glorifi-  
 ed him as God, or giue thanks: but are become vaine in their  
 22 cogitations, and their folish hart hath been darkened. † for,  
 23 saying them selues to be vvise, they became fooles. † And  
 they changed the glorie of the incorruptible God, into a  
 c similitude of the image of a corruptible man, and of foules

1. ph. 4. 19. he  
 saith, *I haue*  
*deliuered or giuen*  
*vp them selues to*  
*al vncleanness.*  
 By vvwhich cōse-  
 quence of scripture  
 vve leatne that  
 them selues are  
 the cause of  
 their ovvne sin-  
 ne and damna-  
 tion, God of his  
 iustice permit-  
 ting & leauing  
 them to their  
 ovvne vvill, and  
 so giuing them  
 vp into passions  
 &c.

24 and foure-footed beastes and of them that creepe. † (For the  
 vvwhich cause God :: hath deliuered them vp vnto the desires  
 of their hart, into vncleanness, for to abuse their owne bodies  
 25 among them selues ignominiously. ) † vvho haue chan-  
 ged the veritie of God into lying: and haue vvorshipped &  
 c serued the creature rather then the creator, vvho is blessed  
 26 for euer. Amen. † Therefore<sup>n</sup> God hath deliuered them into  
 passions of ignominie. For their vvomen haue changed the  
 27 natural vse, into that vse that is contrarie to nature. † And in  
 like maner the men also, leauing the natural vse of the vvom-  
 an, haue burned in their desires one to vvard an other, men  
 vpon men vvorking turpitude, & the revvard of their errour  
 28 (vvwhich they should) receauing in them selues. † And as  
 they

Abac. 2.  
 4.

significat  
 τὴν ὁμοίαν





# THE EPISTLE OF PAVL THE APOSTLE TO THE HEBREVES.

Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that vpon a false private persuasion of their owne, that S. Paul vvas not the author of this Epistle, \* leaue out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there vvas some doubt vvhoe should be the vvriter of it, but then, vvhoe it vvas no lesse doubted vvhether it vvore Canonical Scripture at al. Aftervvard the vvhole Church (by vvvhich onely vve knowv the true Scriptures from other vvritings) held it and delivered it, as novv she doth, to the faithful, for Canonical, and for S. Pauls Epistle. Notvvithstanding the Aduersaries vvould haue refused the Epistle, as vvell as they do the Author, but that they fallcely imagine certaine places thereof to make against the Sacrifice of the Masse.

\* In the  
English  
Bible of  
the yere  
1579.

Heretical cor-  
ruption.  
The Epistle to  
the Hebrues,  
is S. Pauls.

## CHAP. I.

*God spake to their fathers by the Prophets: but to them selues by his owne Sonne, 14. vvho incomparably passeth al the Angels.*



1 **D**IVERSELY and many vvaies in times past God speaking to the fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. † \* Vvho being the <sup>c</sup> brightnesse of his glorie, and <sup>b</sup> the <sup>b</sup> figure of his substance, & carying al things by the

The Epistle at  
the third masse  
on Christmas  
day.

Sap. 7,  
26.  
c ἀπὸ  
γαστρός

b καὶ ἀπὸ  
ὁμοιωμάτων

2 **D**IVERSELY and many vvaies in times past God speaking to the fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. † \* Vvho being the <sup>c</sup> brightnesse of his glorie, and <sup>b</sup> the <sup>b</sup> figure of his substance, & carying al things by the vvord of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: † being made so much better then Angels, as he hath inherited a more excellent name aboute them.

The excellen-  
cie of Christ  
aboute Angels.

Pf 2, 7.  
2. reg. 7,  
14.

3 **D**IVERSELY and many vvaies in times past God speaking to the fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. † \* Vvho being the <sup>c</sup> brightnesse of his glorie, and <sup>b</sup> the <sup>b</sup> figure of his substance, & carying al things by the vvord of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: † being made so much better then Angels, as he hath inherited a more excellent name aboute them.

4 **D**IVERSELY and many vvaies in times past God speaking to the fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. † \* Vvho being the <sup>c</sup> brightnesse of his glorie, and <sup>b</sup> the <sup>b</sup> figure of his substance, & carying al things by the vvord of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: † being made so much better then Angels, as he hath inherited a more excellent name aboute them.

† For to vvvhich of the Angels hath he said at any time, Thou art my sonne, to day haue I begotten thee? and againe, I vvill be to him a father, and he shal be to me a sonne. † And vvhen againe he bringeth



in the first begotten into the world, he saith, And <sup>1</sup> let all the Angels of God adore him. † And to the Angels truly he saith, He that maketh his Angels, spirites: and his ministers, a flame of fire. † But to the Sonne: Thy throne is God for ever & ever: a rod of equitie, the rod of thy kingdom. † Thou hast loved iustice, and hated iniquitie: therefore thee, God, thy God hath anointed with the oile of exultation above thy fellowes. † And, Thou in the beginning Lord didst found the earth: and the workes of thy handes are the heauens. † They shall perishe, but thou shalt continue: and they shall all waxe old as a garment. † And as a vesture shalt thou change them, & they shall be changed: but thou art the self same, and thy yeres shall not faile. † But to which of the Angels said he at any time: Sit on my right hand, until I make thine enemies the foote stooles of thy feet? † Are they not al, ministering spirits: sent to minister for them which shall receiue the inheritance of saluation?

Ps. 96, 8.

Ps. 103,

4.

Ps. 44, 7

Ps. 101,

26.

Ps. 109, 1

1. Cor. 15,

25.

The holy Angels (saith S. Augustine) to the Societie of vvhom we aspire in this our peregrination, as they haue eternitie to continue, so also facilitie to know, and felicitie to rest: for they do helpe vs without al difficultie, because with their spiritual motions pure and free, they labour or trauele not. De Ciuil. li. 11. c. 31.

## A N N O T A T I O N S

## CHAP. I.

3. The figure.] To be the figure of his substance, signifieth nothing els but that vvhich S. Paul speaketh in other wordes to the Philippians c. 2. v. 6. that he is the same and most expresse resemblance of his fathers substance. So S. Ambrose and others expound it, and the Greeke word *καρακτηρ* is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christes visible body and sacrifice vpon the Crosse, yet may be and is the self same in substance.

6. Let all the Angels adore.] The Heretikes maruel that we adore Christ in the B. Sacrament, when they might learne by this place, that vvhere soeuer his person is, there it ought to be adored both of men and Angels. And vvhere they say it was not made present in the Sacrament nor instituted to be adored, we answer that no more was he incarnate purposely to be adored: but yet straight vpon his descending from heauen, it was the duty both of Angels and al other creatures to adore him.

## CHAP. II.

He inferreth of the foresaid, that it shall be incomparably more damnable for them to neglect the new Testament then the old, 3. considering the irrefragable authority of the Apostles also. 5. Then he prosecuteth the excellencie of Christ above the Angels, 9. vvhen neuertheless, vvhat made lesse then Angels, 10. suffer and die for men, to destroy the dominion of the Diuel, 15. to deliuer men from feare of death, 17. and so be a fitter Priest for men.

As that vvhich runneth out of a broken vessel, or that runneth by, is lost.



HERFORE more abundantly ought we to obserue those things vvhich we haue heard: lest perhaps we runne out. † For if the word that was spoken by 2 Angels, became sure, and al preuarication and disobedience hath receiued a iust retribution of reuward: † how shall we 3 escape

c μδ πδδ

ααρε-

δνδμδ





The Church  
readeth this  
booke at  
Mattins fro  
the 3 Sunday  
after Easter  
vnto the 4.

# THE APOCALYPSE OF IOHN THE APOSTLE.

## CHAP. I.

The 1 part.  
Seuen epistles  
to the Chur-  
ches.

9. S. Iohn being banished in the Isle Patmos is commaunded to write to the seuen Churches of Asia (signified by the seuen candlestickes) that vvhich he saw vpon a Sunday, round about the Sonne of man: 13. vvhose manner of apparition is described.

The Epistle  
vpon Michel-  
mas day Sep-  
temb. 29, & on  
the Appari-  
tion of S. Mi-  
chael Mai. 8.



**I**H E<sup>n</sup> Apocalypse of I E S V S Christ, vvhich God gaue him, to make manifest to his seruants the thinges vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn, † vvhich hath giuen testimonie to the vvord of God, and the testimonie of I E S V S Christ, vvhich things socuer he hath seen. † Blessed is he that readeth and heareth the wordes of this prophecies: and † keepeth those thinges Which be vvritten in it. for the tyme is nigh.

† There be many (specially now a daies) that be great readers, hearers and talkers of Scriptures. but that is not ynough to make them good or blessed before God, except they keepe the thinges prescribed and taught therein, according to our Sauours saying (Luc. 11.) Blessed are they that heare the vvord of God, and keepe it.

† Iohn<sup>n</sup> to the seuen churches vvhich are in Asia. Grace to you and peace from \* him that is, and that vvas, and that shal come, and \* from the seuen spirites vvhich are in the sight of his throne, † and from I E S V S Christ vvhich is the faithful vvirtues, the \* first-borne of the dead, & the prince of the kings of the earth, vvhich hath loued vs, and \* vvashed vs from our sinnes in his blood, -I † and hath made vs \* a kingdom and priestes to God and his father, to him be glorie and empire for euer and euer. Amen. † Behold he cometh vvvith the cloudes, and euery eie shal see him, and \* they that pricked him. And al the tribes of the earth shal be vvaille them selues vpon him. yea, Amen. † \* I am Alpha and Omega, the beginning and end, saith our Lord God, vvhich is, and vvhich vvas, and vvhich shal come, the omnipotent.

† I Iohn

Exo. 3,  
14.

Col. 1.  
Heb. 9.  
1 Pet. 1.  
1 Pet. 2.

Zach. 12

Esa. 44.  
Apo. 21.  
22, 13,



- 9 † I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ I E S V S, vvas in :: the Iland, vvhich is called Patmos, for the vvord of God and the testimonie of I E S V S. † I vvas <sup>c</sup> in spirit <sup>a</sup> on the Domini- cal day, and heard behind me a great voice as it vvore of a trompet † saying, That vvhich thou seest, vvrite in a booke: and send to the seuē churches vvhich are in Asia, to Ephe- sus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia. † <sup>b</sup> And I turned, to see the voice that spake vvith me. And being turned I savv seuē candle- sticks of gold: † & in the middes of the seuē candlesticks of gold, one :: like to the Sonne of man, <sup>c</sup> vested in a priestly garment to the foote, and girded about ncere to the pappes vvith a girdle of gold. † and his head and heares vvore vvwhite, as vvwhite vvool, & as snovv, and his eies as the flame of fire. † and his feete like to latten, as in a burning fornace. and his voice as the voice of many vvaters: † and he had in his right hand seuē starres. and from his mouth proceed- ed a sharpe rvo edged svvord: and his face, as the sunne shineth in his vertue. † And vvhen I had scene him, I fel at his feete as dead. And he put his right hand vpon me, saying, Feare not, \* I am the first and the last, † and aliue, and vvas dead, and behold I am liuing for euer and euer, and haue the keies of death and of hel. † Vvrite therefore the thinges vvhich thou hast scene, and that are, and that must be done after these. † The sacrament of the seuē starres, vvhich thou hast scene in my right hand, and the seuē candlesticks of Gold, <sup>a</sup> the seuē starres, are <sup>a</sup> the angels of the seuē churches. and :: the seuē candlesticks, are the seuē churches.

*c* podere  
sap. 18,  
24.

*Esa.* 41,  
4.44,6.

*a* Banished  
thither for re-  
ligion by Ne-  
ro, or rather  
by Domitian,  
almost 60 ye-  
res after Chri-  
stes Ascensio.  
*c* I had a visio,  
and not vvith  
my corporal  
eies, but in spi-  
rit I beheld  
the similitudes  
of the thinges  
follovvng.

*b* The 1 GENE-  
RAL VISION  
of the 7 accor-  
ding to S. Am-  
brose.

*c* It seemeth  
not to be Christ  
him self, but  
an Angel bea-  
ring Christs  
person, & vsing  
diuers spea-  
ches proper to  
Christ.

*a* S. Irenaeus  
alluding to  
this saith,  
The Church eue-  
ry vvhere prea-  
cheth the truth,  
and this is the se-  
uenfold candle-  
sticke, bearing  
the light of Christ  
&c. l. i. 5. ad-  
uers. lxx.

ANNO TATIONS  
CHAP. I.

1. APOCALYPSE.] Of the Apocalypse thus vvriteth the auncient father Denys, Bisshop of Anadmonition Corinth, as Eusebius alleageth him li. 7 c. 20 hist. Eccl. *Of this booke (saith he) this is my opinion, to the reader that the matter thereof is far more profound then my vvrit can reach vnto, and I doubt not but almost in every sentence of it, there lieth hidden a certain sense exceeding mystical and marvelous, vvhich though I vnderstand not, yet I conceiue that vnder the vvordes there is a deepe meaning, and I measure not the matter by this booke. reason, but attribute al to faith, taking it to be more high and diuine, then I can by cogitation comprise: not repprouing that vvhich I vnderstand not, but therefore I admire vvith reuerence, because my vvrit can not attaine to it. Againe S. Augustine saith, that in the Apocalypse many thinges are obscurely spoken, to exercise the minde of the reader: and yet some few thinges left euident, that through them a man may vvith labour searche out the rest. specially for that the author so repeateh the same thinges in diuers sortes, that seeming to speake of sundry matters, in deede is found but to vnter the same thinges diuers vvayes. li. 20 de Ciuit. Del c. 17.*

Text ij Vvlich.



The  
King James  
Bible  
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.

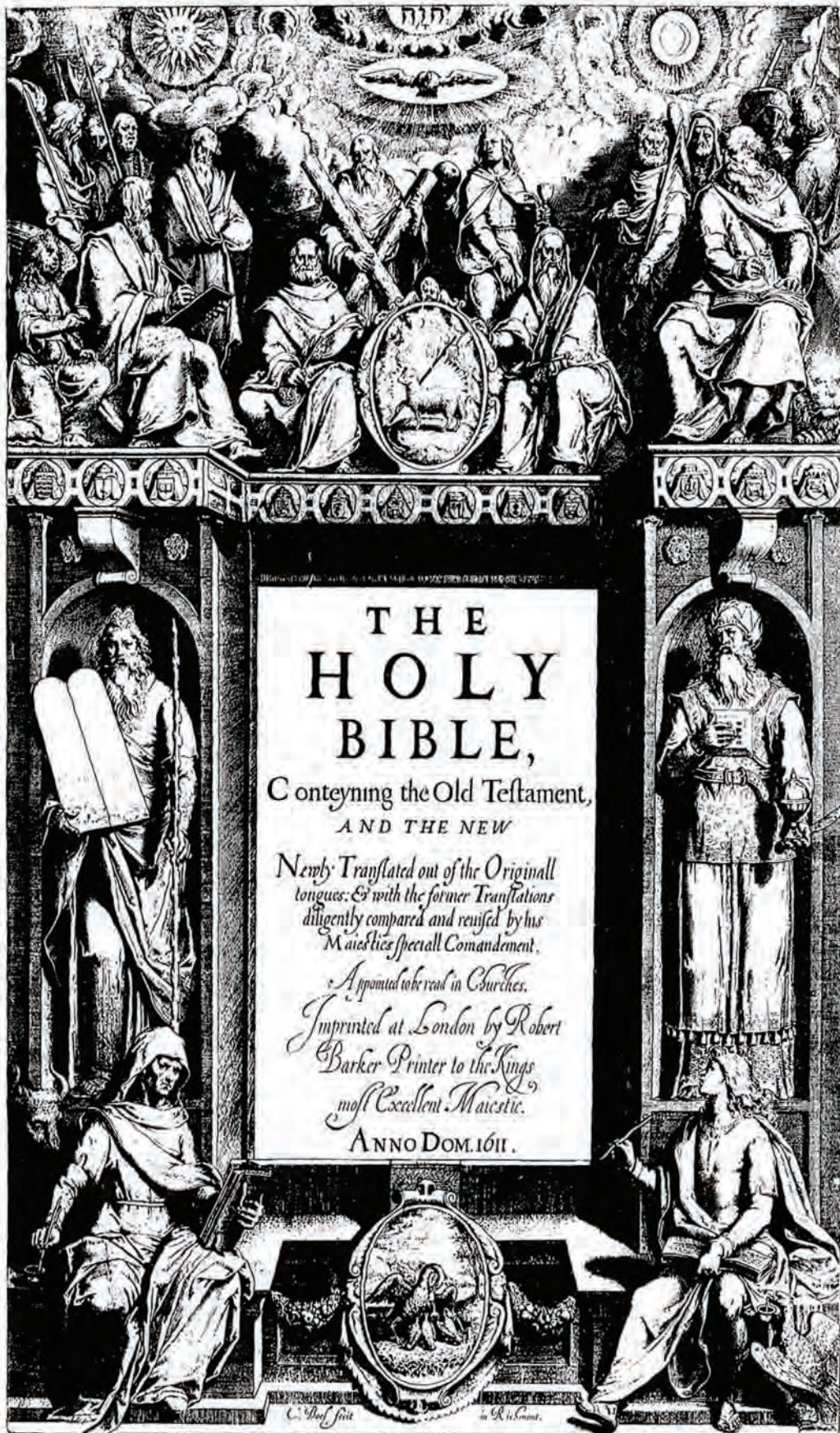
The first edition was a large folio (16 inches tall) with Gothic/blackletter text, entitled, "*THE HOLY BIBLE, Conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues: & with the former Translations diligently compared and revised, by his Majesties Special Commandment. 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.

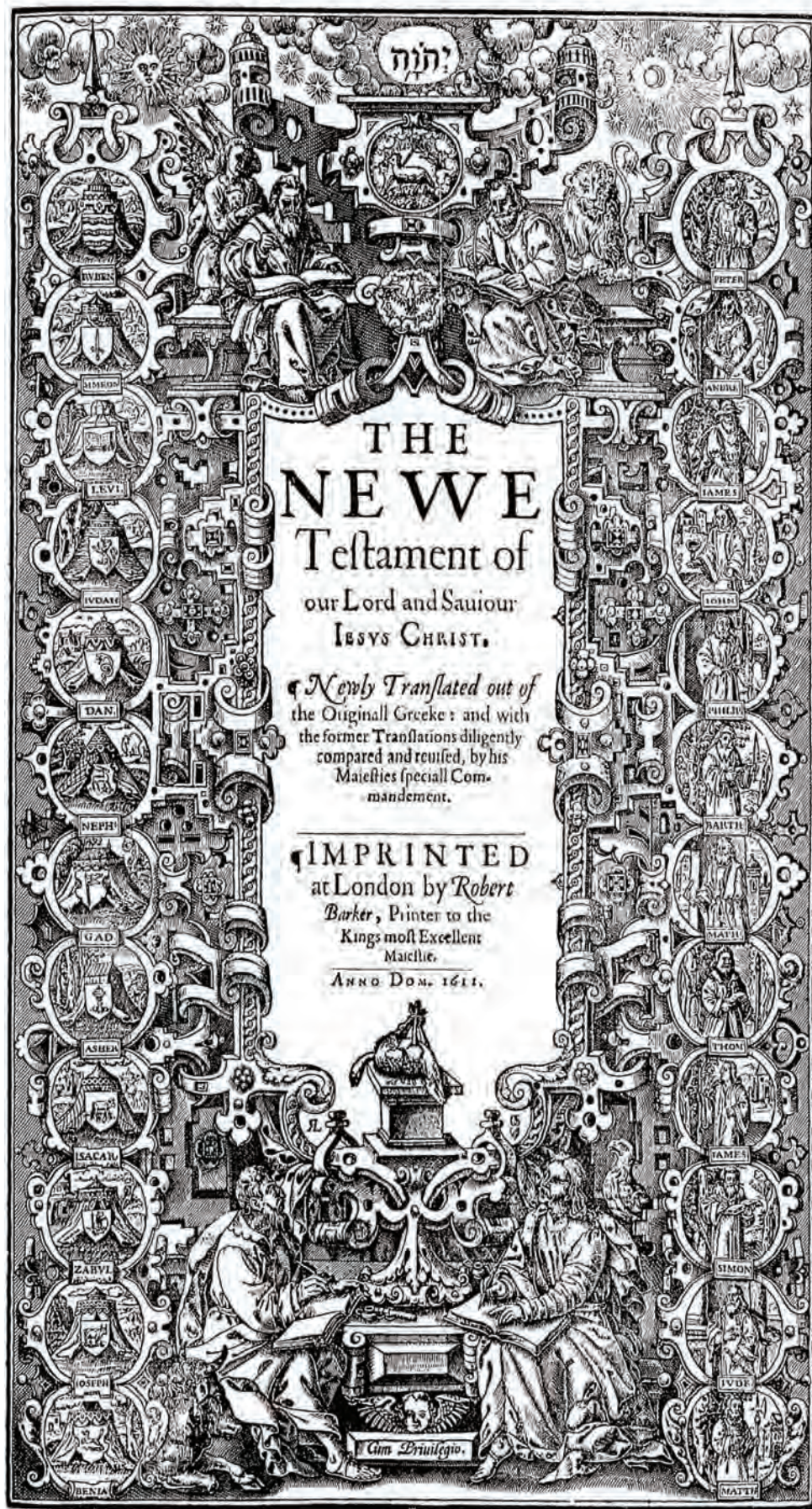
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The original King James Bible of 1611 was a large folio edition approximately 16 inches tall. The following sample pages have been reduced to fit on the 8.5x11 inch pages of this volume.













# THE GOSPEL ACCORDING to S. Matthew.

## CHAP. I.

1 The genealogie of Christ from Abraham to Ioseph. 18 Hee was conceived by the holy Ghost, and borne of the Virgin Mary when she was espoused to Ioseph. 19 The Angel saitheth the misdeeming thoughts of Ioseph, and interpreteth the names of Christ.



**T**he booke of the \* generation of Jesus Christ, the sonne of David, the sonne of Abraham.

2 \* Abraham begate Isaac, and Isaac begate Jacob, and Jacob begate Judas and his brethren.

3 And \* Judas begate Phares and Zara of Thamar, and Phares begate Elsom, and Elsom begate Aram.

4 And Aram begate Aminadab, and Aminadab begate Naasson, and Naasson begate Salmon.

5 And Salmon begate Boos of Rachab, and Boos begate Obed of Ruth, and Obed begate Jesse.

6 And \* Jesse begate David the King, and David the King begate Solomon of her that had bin the wife of Urias.

7 And \* Solomon begate Roboam, and Roboam begate Abia, and Abia begate Asa.

8 And Asa begate Josaphat, and Josaphat begate Joram, and Joram begate Ozias.

9 And Ozias begate Joatham, and Joatham begate Achas, and Achas begate Ezekias.

10 And \* Ezekias begate Manasses,

and Manasses begate Amon, and Amon begate Josias.

11 And || Josias begate Jechonias and his brethren, about the time they were caried away to Babylon.

12 And after they were brought to Babylon, \* Jechonias begate Salathiel, and Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud, and Abiud begate Eliakim, and Eliakim begate Azor.

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

15 And Eliud begate Eleazar, and Eleazar begate Matthan, and Matthan begate Jacob.

16 And Jacob begate Joseph the husband of Mary, of whom was borne Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteene generations: and from David untill the carrying away into Babylon, are fourteene generations: and from the carrying away into Babylon unto Christ, are fourteene generations.

18 **N**ow the \* birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph (before they came together) shee was found with childe of the holy Ghost.

19 Then Joseph her husband, being a iust man, and not willing to make her a publique example, was minded to put her away privily.

20 But while hee thought on these things, behold, the Angel of the Lord appeared unto him in a dreame, saying, Joseph thou sonne of David, feare not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost.

A 2

21 And

\* Luke 3.  
23.

\* Gen. 21. 3.  
\* Gen. 25.  
26.  
\* Gen. 29.  
35.  
\* Gen. 38.  
27.  
\* 1. Chro. 2.  
5. ruth. 4.  
18.

\* 1. Sam. 16.  
1. and 17.  
13.  
\* 2. Sam. 12.  
24.  
\* 1. Chro. 3.  
10.

\* 2. King.  
20. 21. 1.  
chro. 3. 13.

|| Some read,  
Josias begate  
Iakim, and  
Iakim begate  
Jechonias.

\* 1. Chro. 3.  
16, 17.

\* Luke 1.  
27.



# The Wisemen. S. Matthew. Herods crueltie.

<sup>\* Luke 1. 31.</sup> 21 And she shall bring forth a sonne, \* and thou shalt call his Name Jesus: for hee shall saue his people from their sinnes.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying,

<sup>\* Esai. 7. 14.</sup> 23 \* Behold, a Virgin shall be with childe, and shall bring forth a sonne, and || they shall call his name Emmanuel, which being interpreted, is, God with vs.)

24 Then Joseph, being raised from sleepe, did as the Angel of the Lord had bidden him, & tooke vnto him his wife:

25 And knewe her not, till shee had brought forth her first borne sonne, and he called his name Jesus.

## CHAP. II.

1 The Wise men out of the East, are directed to Christ by a Starre. 11 They worship him, and offer their presents. 14 Ioseph fleeth into Egypt, with Iesus and his mother. 16 Herod slayeth the children: 20 Himselfe dyeth. 23 Christ is brought backe againe into Galilee to Nazareth.

<sup>\* Luke 2. 6.</sup>

**N**OW when \* Jesus was borne in Bethlehem of Judea, in the dayes of Herod the king, behold, there came wise men from the East to Iherusalem,

2 Saying, where is he that is borne King of the Iewes: for we haue seene his Starre in the East, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Iherusalem with him.

4 And when he had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne.

5 And they said vnto him, In Bethlehem of Judea: For thus it is written by the Prophet:

<sup>\* Mic. 5. 2. Iohn 7. 41.</sup>

6 \* And thou Bethlehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come a Governour, that shall rule my people Israel.

<sup>|| 7. seeds.</sup>

7 Then Herod, when he had priuily called the wise men, enquired of them diligently what time the Starre appeared:

8 And he sent them to Bethlehem, and said, Goe, and search diligently for the yong child, and when ye haue found

him, bring me word againe, that I may come and worship him also.

9 When they had heard the King, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer where the yong childe was.

10 When they saw the Starre, they reioyced with exceeding great ioy.

11 And when they were come into the house, they saw the yong child with Mary his mother, and fell downe, and worshipped him: and when they had opened their treasures, they || presented vnto him gifts, gold, and frankincense, and myrrhe.

<sup>|| Or, offered.</sup>

12 And being warned of God in a dreame, that they should not returne to Herode, they departed into their owne countrey another way.

13 And when they were departed, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise and take the yong childe, and his mother, and flee into Egypt, and bee thou there untill I bring thee word: for Herode will seeke the yong childe, to destroy him.

14 When he arose, he tooke the yong childe and his mother by night, and departed into Egypt:

15 And was there untill the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, \* Out of Egypt haue I called my sonne.

<sup>\* Ose. 11. 1.</sup>

16 Then Herode, when hee saw that hee was mocked of the wise men, was exceeding wroth, and sent forth, and slewe all the children that were in Bethlehem, and in all the coastes thereof, from two yeeres olde and vnder, according to the time, which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by \* Ieremie the Prophet, saying,

<sup>\* Ier. 31. 15.</sup>

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the yong childe and his mother, and goe into the land of Israel: for they are dead which sought the yong chldes life.

21 And



by the feet, and worshipped him.

10 Then said Iesus vnto them, Be not afraid: Goe tell my brethren that they goe into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the citie, and shewed vnto the chiefe Priests all the things that were done.

12 And when they were assembled with the Elders, and had taken counsell, they gaue large money vnto the souldiers,

13 Saying, Say ye, his disciples came by night, and stole him away while we slept.

14 And if this come to the gouernours eares, wee will perfwade him, and secure you.

15 So they tooke the money, and did

as they were taught. And this saying is commonly reported among the Iewes vntill this day.

16 ¶ Then the eleuen disciples went away into Galilee, into a mountaine where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, All power is giuen vnto me in heauen and in earth.

19 ¶ Goe ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost:

20 Teaching them to obserue all things, whatsoeuer I haue commanded you: and loe, I am with you alway, euen vnto the end of the world. Amen.

\* Mark. 16.  
15.



## ¶ The Gospel according to S. Marke.

### CHAP. I.

1 The office of Iohn the Baptist. 9 Iesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, Iames and Iohn: 23 healeth one that had a deuill, 29 Peters mother in law, 32 many diseased persons, 41 and cleanseth the Leper.



The beginning of the Gospel of Iesus Christ, the Sonne of God,

2 As it is written in the Prophets, \* Behold, I send my messenger before thy

face, which shall prepare thy way before thee.

3 \* The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 \* Iohn did baptize in the wilderness, and preach the baptism of repentance, || for the remission of sinnes.

5 \* And there went out vnto him all the land of Iudea, and they of Ierusalem, and were all baptized of him in the river of Iordane, confessing their sinnes.

6 And Iohn was \* clothed with camels haire, and with a girdle of a skin about his loines: and he did eat locusts and wilde home,

7 And preached, saying, There cometh one mightier then I after me, the latchet of whose shooes I am not worthy to stoupe downe, and vntoosle.

8 I indeed haue baptized you with water: but hee shall baptize you with the holy Ghost.

9 \* And it came to passe in those daies, that Iesus came from Nazareth of Galilee, and was baptized of Iohn in Iordane.

10 And straightway coming vp out of the water, hee saw the heauens || opened, and the Spirit like a doue descending vpon him.

11 And there came a voice from heauen, saying, Thou art my beloued Sonne, in whom I am well pleased.

12 \* And immediately the Spirit driueth him into the wilderness.

13 And he was there in the wilderness fouentie daies tempted of Satan, and was with the wilde beasts, and the Angels ministred vnto him.

14 Now after that Iohn was put in

\* Matt. 3.4.

\* Math. 3.  
13.

|| Or, cloven,  
or rent.

\* Matt. 4.1.

\* Mala. 3.1.

\* Esa. 40.3.  
luke 3.4.  
Iohn 1.23.

\* Matt. 3.1.

|| Or, vnto.

\* Matt. 3.5.



\* Matth. 4.  
12.

in prifon, \* Iefus came into Galilee, preaching the Gofpell of the kingdome of God,

15 And faying, The time is fulfilled, and the kingdome of God is at hand: repent ye, and beleue the Gofpell.

\* Matth. 4.  
18.

16 \* Now as he walked by the Sea of Galilee, he faw Simon, and Andrew his brother, calling a net into the Sea (for they were fifhers.)

17 And Iefus faid vnto them, Come ye after me: and I will make you to become fifhers of men.

18 And ftraightway they forfooke their nets, and followed him.

19 And when hee had gone a little further thence, hee faw James the fonne of Zebedee, and John his brother, who alfo were in the fhip mending their nets.

20 And ftraightway he called them: and they left their father Zebedee in the fhip with the hired feruants, and went after him.

\* Matth. 4.  
13.

21 \* And they went into Capernaum, and ftraightway on the Sabbath day he entred into the Synagogue, and taught.

\* Matth. 7.  
28.

22 \* And they were aftonifhed at his doctrine: for hee taught them as one that had authoritie, and not as the Scribes.

\* Luke 4.  
33.

23 \* And there was in their Synagogue a man with an vncleane fpirit, and he cried out,

24 Saying, Let vs alone, what haue we to doe with thee, thou Iefus of Nazareth: Art thou come to deftroy vs: I know thee who thou art, the holy One of God.

25 And Iefus rebuked him, faying, Hold thy peace, and come out of him.

26 And when the vncleane fpirit had torne him, and cried with a lowd voice, he came out of him.

27 And they were all amazed, infomuch that they questioned among themfelues, faying, What thing is this: what new doctrine is this: For with authoritie commandeth he euen the vncleane fpirits, and they doe obey him.

28 And immediatly his fame fpread abroad throughout all the region round about Galilee.

\* Matth. 8.  
14.

29 \* And forthwith, when they were come out of the Synagogue, they entered into the houfe of Simon, and Andrew, with James and John.

30 But Simons wifes mother lay

licke of a feuer: and anone they tell him of her.

31 And he came and tooke her by the hand, and lift her vp, and immediately the feuer left her, and he miniftred vnto them.

32 And at euen, when the Sunne did fet, they brought vnto him all that were difeafed, and them that were poffeffed with diuels:

33 And all the citie was gathered together at the doore.

34 And he healed many that were ficke of diuers difeafes, and caft out many deuils, and fuffered not the deuils to fpeake, becaufe they knew him.

|| Or, to fay  
that they  
knew him.

35 And in the morning, rifing vp a great while before day, hee went out, and departed 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 vnto him, All men feek for thee.

38 And he faid vnto them, Let vs goe into the next towne, that I may preach there alfo: for therefore came I forth.

39 And he preached in their Synagogues throughout all Galilee, and caft out deuils.

\* Matth. 8. 2

40 \* And there came a leper to him, befeeching him, and kneeling downe to him, and faying vnto him, If thou wilt, thou canft make me cleane.

41 And Iefus mooued with compaffion, put forth his hand, and touched him, and faith vnto him, I will, be thou cleane.

42 And as foon as he had foken, immediatly the leprosie departed from him, and he was clenfed.

43 And he ftraightly charged him, and forthwith fent him away,

44 And faith vnto him, See thou fay nothing to any man: but goe thy way, fhew thy felfe to the prieft, and offer for thy clenfing thofe things which Moles commanded, for a testimony vnto them.

45 \* But he went out, and beganne to publifh it much, and to blafe abroad the matter: infomuch that Iefus could no more openly enter into the citie, but was without in defert places: and they came to him from euery quarter.

\* Luke 5.  
15.

## CHAP. II.

1 Chrift healeth one ficke of the palfie, 14 calleth Matthew from the receipt of Cufstome,

15 eateth



# Vnbeliefe reprobued. S.Luke. Christs ascension.

\* Luk. 24.  
5. 6. 10. 11. 10  
19.  
|| O, 1, 10, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

14. ¶ Afterward he appeared vnto the eleuen, as they sate at meat, and vpbayded them with their vnbeliefe, and hardnesse of heart, because they beleeued not them, which had seene him after he was risen.

15. ¶ And he said vnto them, Goe yee into all the world, and preach the Gospel to euery creature.

16. He that beleeueth and is baptized, shall be saued, but he that beleeueth not, shall be damned.

17. And these signes shall follow them that beleue, In my Name shall they

cast out devils, they shall speake with new tongues,

18. They shall take vp serpents, and if they drinke any deadly thing, it shall not hurt them, they shall lay hands on the sicke, and they shall recouer.

19. ¶ So then after the Lord had spoken vnto them, he was receiued vp into heauen, and sate on the right hand of God.

20. And they went forth, and preached euery where, the Lord working with them, and confirming the worde with signes following. Amen.

\* Acts 2.4.

\* Act. 28.5.

\* Act. 28.8.

\* Luk. 24.51.

\* Heb. 2.4.



## The Gospel according to S. Luke.

### CHAP. I.

1. The Preface of Luke to his whole Gospel. 5 The conception of Iohn the Baptist, 26 and of Christ. 39 The prophetic of Elizabeth, and of Mary, concerning Christ. 57 The natiuitie & circumcision of Iohn. 67 The prophetic of Zachary both of Christ, 76 and of Iohn.



Inasmuch as many haue taken in hande to set forth in order a declaration of those things which are most surely beleued among vs,

2. Euen as they deliuered them vnto vs, which from the beginning were eye-witnesses, & ministers of the word:

3. It seemed good to me also, hauing had perfect vnderstanding of things from the very first, to write vnto thee in order, most excellent Theophilus,

4. That thou mightest know the certaintie of those things wherein thou hast bene instructed.

5. ¶ There was in the dayes of Herode the king of Iudea, a certaine Priest, named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.

6. And they were both righteous before God, walking in all the Commandments and ordinances of the Lord, blamelesse.

7. And they had no childe, because that Elizabeth was barren, and they both were now well stricken in yeeres.

8. And it came to passe, that while he executed the Priestes office before God in the order of his course,

9. According to the custome of the Priestes office, his lot was to burne incense when he went into the Temple of the Lord.

10. ¶ And the whole multitude of the people were praying without, at the time of incense.

11. And there appeared vnto him an Angel of the Lord, standing on the right side of the Altar of incense.

12. And when Zacharias saue him, hee was troubled, and feare fell vpon him.

13. But the Angel said vnto him, Feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn.

14. And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth:

15. For he shall be great in the sight of the Lord, and shall drinke neither wine, nor strong drinke, and he shall bee filled with the holy Ghost, euen from his mothers wombe.

16. ¶ And many of the children of Israel shall hee turne to the Lord their God.

\* Exo. 30.7.  
Leuit. 16.17.

\* Malac. 4.6.

17. And



# An Angel is sent to Chap. j. the virgin Mary.

17 And hee shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust, to make ready a people prepared for the Lord.

|| Or, by.

18 And Zacharias said vnto the Angel, whereby shall I know this: for I am an old man, and my wife well stricken in yeeres.

19 And the Angel answering, said vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumbe, and not able to speake, vntill the day that these things shall bee performed, because thou beleeuest not my words, which shall bee fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that hee taried so long in the temple.

22 And when he came out, he could not speake vnto them: and they perceiued that he had seene a vision in the temple: for he beckened vnto them, and remained speechlesse.

23 And it came to passe, that as soone as the dayes of his ministracion were accomplished, he departed to his owne house.

24 And after those dayes his wife Elizabeth conceived, and hid her selfe fise moneths, saying,

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 sixt moneth, the Angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth,

27 To a virgine espoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

|| Or, graciously accepted, or much graced, see verse 30.

28 And the Angel came in vnto her, and said, Haile thou that art highly fauoured, the Lord is with thee: Blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her minde what manner of salutation this should be.

30 And the Angel said vnto her, Feare not, Marie, for thou hast found fauour with God.

\* Esai. 7. 14. Mich. 5. 2.

31 And behold, thou shalt conceive

in thy wombe, and bring forth a sonne, and shalt call his name Iesus.

32 He shall be great, and shall be called the sonne of the highest, and the Lord God shall giue vnto him the throne of his father Dauid.

\* Dan. 7. 14. Mich. 4. 7.

33 And hee shall reigne ouer the house of Jacob for euer, and of his kingdom there shall be no end.

34 Then said Marie vnto the Angel, how shall this be, seeing I know not a man?

35 And the Angel answered and said vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouer shadow thee. Therefore also that holy thing which shall bee borne of thee, shall bee called the sonne of God.

36 And behold, thy cousin Elizabeth, she hath also conceived a sonne in her old age, and this is the sixt moneth with her, who was called barren.

37 For with God no thing shall be impossible.

38 And Marie said, Behold the handmaide of the Lord, be it vnto me according to thy word: and the Angel departed from her.

39 And Marie arose in those dayes, and went into the hill countrey with haste, into a citie of Iuda.

40 And entred into the house of Zacharias, and saluted Elizabeth.

41 And it came to passe that when Elizabeth heard the salutation of Marie, the babe leaped in her wombe, and Elizabeth was filled with the holy Ghost.

42 And she spake out with a loud voyce, and saide, Blessed art thou among women, and blessed is the fruite of thy wombe.

43 And whence is this to me, that the mother of my Lord should come to mee?

44 For loe, as soone as the voice of thy salutation sounded in mine eares, the babe leaped in my wombe for ioy.

45 And blessed is she that beleeued, for there shall be a performance of those things, which were told her from the Lord.

|| Or, which beleeued, that there.

46 And Marie said, My soule doth magnifie the Lord.

47 And my spirit hath reioyced in God my saviour.

48 For hee hath regarded the low estate of his handmaiden: for behold,



43 And he tooke it, and did eate before them.

44 And hee said vnto them, These are the words which I spake vnto you, while I was yet with you, & all things must be fulfilled, which were written in the Law of Moses, & in the Prophets, and in the Psalmes concerning me.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus it is written, & thus it behoued Christ to suffer, & to rise from the dead the third day:

47 And that repentance and remission of sinnes should be preached in his Name, among all nations, beginning

at Hierusalem.

48 And yett are witnesses of these things.

49 ¶ And behold, I send the promise of my Father vpon you: but tarrye in the citie of Hierusalem, vntill ye be indued with power from on high.

50 ¶ And he led them out as farre as to Bethanie, and hee lift vp his hands, and blessed them.

51 ¶ And it came to passe, while hee blessed them, hee was parted from them, and caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem, with great ioy:

53 And were continually in the Temple, praising and blessing God. Amen.

\*John 15.  
26. actes  
1.4.

\*Mar. 16.  
19. actes  
1.9.



## ¶ The Gospel according to S. Iohn.

### CHAP. I.

1 The Diuinitie, Humanitie, and Office of Iesus Christ. 15 The testimonie of Iohn. 39 The calling of Andrew, Peter, &c.



In the beginning was the word, & the word was with God, and the word was God.

2 ¶ The same was in the beginning with God.

3 ¶ All things were made by him, and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darknesse, and the darknesse comprehended it not.

6 ¶ There was a man sent from God, whose name was Iohn.

7 The same came for a witnesse, to beare witnesse of the light, that all men through him might beleue.

8 Hee was not that light, but was sent to beare witnesse of that light.

9 That was the true light, which lighteth every man that cometh into the world.

10 Hee was in the world, and ¶ the world was made by him, and the world knew him not.

11 Hee came vnto his owne, and his owne receiued him not.

12 But as many as receiued him, to them gaue hee ¶ power to become the sonnes of God, euen to them that beleue on his Name:

13 which were borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ And the word was made flesh, and dwelt among vs (¶ we beheld his glory, the glory as of the onely begotten of the Father) full of grace and truethe.

15 ¶ Iohn bare witnesse of him, and cried, saying, This was he of whom I spake, he that cometh after me, is preferred before me, for he was before me.

16 And of his ¶ fulnesse haue all wee receiued, and grace for grace.

17 For the Law was giuen by Moses, but grace and truethe came by Iesus Christ.

18 ¶ No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.

19 ¶ And this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, who art thou?

20 And he confessed, and denied not: but confessed, I am not the Christ.

I 3 21 And

¶ Or, the  
right or pri-  
uiledge,

\*Mar. 1.16.

\*Col. 1.19.

\*1.Iohn 4.  
12. 1. tim.  
6.16.

\*Gen. 1.1.

\*Col. 1.16.

\*Mat. 3.1.

\*Heb. 11.3.



21 And they asked him, what then :  
Art thou Elias : And he saith, I am  
not. Art thou that Prophet : And hee  
answered, No.  
22 Then said they vnto him, who  
art thou, that we may giue an answer  
to them that sent vs : what sayest thou  
of thy selfe :  
23 \*He said, I am the voice of one cry-  
ing in the wilderness : Make straight  
the way of the Lord, as said the Pro-  
phet Elias.  
24 And they which were sent, were  
of the Pharisees.  
25 And they asked him, and said vn-  
to him, why baptizest thou then, if thou  
be not that Christ, nor Elias, neither  
that Prophet :  
26 Iohn answered them, saying, I  
baptize with water, but there standeth  
one among you, whom ye know not,  
27 \*He it is, who comming after  
me, is preferred before me, whose shoes  
latchet I am not worthy to vnloose.  
28 These things were done in Be-  
thabara beyond Iordane, where  
Iohn was baptizing.  
29 ¶ The next day, Iohn seeth Je-  
sus comming vnto him, and saith, Be-  
hold the Lambe of God, which taketh  
away the sinne of the world.  
30 This is he of whom I said, After  
me cometh a man, which is preferred  
before me : for he was before me.  
31 And I knew him not: but that he  
should be made manifest to Israel, ther-  
fore am I come baptizing with water.  
32 \*And Iohn bare record saying,  
I saw the Spirit descending from hea-  
uen, like a Dove, and it abode vpon him.  
33 And I knew him not: but he that  
sent me to baptize with water, the same  
said vnto me, Vpon whom thou shalt  
see the Spirit descending, & remaining  
on him, the same is he which baptizeth  
with the holy Ghost.  
34 And I saw, and bare record, that  
this is the sonne of God.  
35 ¶ Again the next day after, Iohn  
stood, and two of his disciples.  
36 And looking vpon Iesus as he  
walked, he saith, Behold the Lambe of  
God.  
37 And the two disciples heard him  
speake, and they followed Iesus.  
38 Then Iesus turned, and saw  
them following, and saith vnto them,  
what seeke ye : They said vnto him,  
Rabbi, (which is to say being interpre-

ted, Master) where dwellest thou :  
39 He saith vnto them, Come and see.  
They came and saw where he dwelt,  
and abode with him that day : for it  
was about the tenth houre.  
40 One of the two which heard  
Iohn speake, and followed him, was  
Andrew, Simon Peters brother.  
41 He first findeth his owne brother  
Simon, and saith vnto him, We haue  
found the Messias, which is, being in-  
terpreted, the Christ.  
42 And he brought him to Iesus.  
And when Iesus beheld him, he said,  
Thou art Simon the sonne of Iona,  
thou shalt be called Cephas, which is  
by interpretation, a stone.  
43 ¶ The day following, Iesus  
would goe forth into Galilee, & findeth  
Philip, & saith vnto him, Follow me.  
44 Now Philip was of Bethsaida,  
the citie of Andrew and Peter.  
45 Philip findeth Nathaneel, and  
saith vnto him, we haue found him of  
whom \*Moses in the Law, and the  
\*Prophets did write, Iesus of Naza-  
reth the sonne of Ioseph.  
46 And Nathaneel said vnto him,  
Can there any good thing come out of  
Nazareth : Philip saith vnto him,  
Come and see.  
47 Iesus saw Nathaneel comming  
to him, and saith of him, Behold an Is-  
raelite indeed in whom is no guile.  
48 Nathaneel sayeth vnto him,  
whence knowest thou me : Iesus an-  
swered, and said vnto him, Before that  
Philip called thee, when thou wast vn-  
der the figge tree, I saw thee.  
49 Nathaneel answered, and saith  
vnto him, Rabbi, thou art the Sonne  
of God, thou art the king of Israel.  
50 Iesus answered, and said vnto  
him, Because I said vnto thee, I saw  
thee vnder the figge tree, beleuest thou :  
thou shalt see greater things then these.  
51 And hee saith vnto him, Verily,  
verily I say vnto you, heereafter yee  
shall see heauen open, and the Angels  
of God ascending, and descending vpon  
the sonne of man.

## CHAP. II.

1 Christ turneth water into wine, 12 Departeth  
into Capernaum, and to Ierusalem, 14 Where  
hee purgeth the temple of buyers and sellers.  
19 He foretelleth his death and resurrection.  
23 Many beleueed because of his miracles, but  
he would not trust himselfe with them.

And

|| Or, a Pro-  
phet.

\* Mat. 3, 3.

\* Mat. 3, 11.  
|| Or, heares.

\* Mat. 3, 16.

|| Or, abide.

|| That was  
two houres  
before night.

|| Or, the a-  
nointed.

|| Or, Peter.

\* Gen. 49.  
10. Iuit. 18.  
18.  
\* Esai. 4, 2.





## THE ACTES OF the Apostles.

### CHAP. I.

1 Christ preparing his Apostles to the beholding of his ascension, gathereth them together into the mount Oliuet, commandeth them to expect in Hierusalem the sending downe of the holy Ghost, promisetli after fewe dayes to send it: by vertue whereof they should be witneses vnto him euen to the vmost parts of the earth. 9 After his ascension they are warned by two Angels to depart, and to set their mindes vpon his second comming. 12 They accordingly returne, and giuing themselves to prayer, chuse Matthias Apostle in the place of Iudas.



**T**he former treatise haue I made, O Theophilus, of all that Iesus began both to doe and teach,

2 Untill the day in which hee was taken vp, after that he through the holy Ghost had giuen commaundements vnto the Apostles, whom he had chosen.

3 To whom also he shewed himselfe aliuie after his passion, by many infallible proofes, being seene of them forty dayes, and speaking of the things pertaining to the kingdome of God:

4 And being assembled together with them, commanded them that they should not depart from Hierusalem, but wait for the promise of the Father, which, saith he, ye haue heard of me.

5 For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome to Israel:

7 And he said vnto them, It is not for you to knowe the times or the sea-

sons, which the Father hath put in his owne power.

8 But ye shall receiue power after that the holy Ghost is come vpon you, and ye shall be witnesses vnto me, both in Hierusalem, and in all Iudea, and in Samaria, and vnto the vttermost part of the earth.

9 And when hee had spoken these things, while they beheld, hee was taken vp, and a cloud receiued him out of their sight.

10 And while they looked stedfastly toward heauen, as he went vp, behold, two men stood by them in white apparel,

11 which also said, Ye men of Galilee, why stand yee gazing vp into heauen: This same Iesus, which is taken vp from you into heauen, shall so come, in like maner as yee haue seene him goe into heauen.

12 Then returned they vnto Hierusalem, from the mount called Oliuet, which is from Hierusalem a Sabbath dayes iourney.

13 And when they were come in, they went vp into an upper roome, where abode both Peter & James, & John, and Andrew, Philip, and Thomas, Bartholomeu, and Mattheu, James the sonne of Alphaeus, and Simon Zelotes, and Iudas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood vp in the mids of the disciples, and said, (The number of names together were about an hundred and twentie)

16 Men and brethren, This Scripture must needs haue beene fulfilled, which the holy Ghost by the mouth of Dauid spake before concerning Iudas, which was guide to them & took Iesus.

17 For

\* Chap. 2. 1.  
|| Or, the power of the holy Ghost comming vpon you.

\* Luke 24. 51.

|| Or, eating together with them.

\* Luke 24.

49.  
\* Matth. 3.

11.

\* Psal. 41. 9.



17 For hee was numbred with vs, and had obtained part of this ministerie.

\* Mat. 27. 7.

18 Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the mids, and all his bowels gushed out.

19 And it was knowen vnto all the dwellers at Hierusalem, insonmuch as that field is called in their proper tongue, Aeldama, that is to say, The field of blood.

\* Psal. 69. 26.

20 For it is written in the booke of Psalmes, Let his habitation be desolate, and let no man dwell therein:

\* Psal. 109. 7.

† Or, office: or charge.

\* And his Bishopricke let another take.

21 Wherefore of these men which haue companied with vs all the time that the Lord Jesus went in and out among vs,

22 Beginning from the baptisme of John, vnto that same day that he was taken vp from vs, must one be ordained to be a witnesse with vs of his resurrection.

23 And they appointed two, Joseph called Barlabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That hee may take part of this ministerie and Apostleship, from which Judas by transgression fell, that hee might goe to his owne place.

26 And they gaue forth their lots, and the lot fell vpon Matthias, and hee was numbred with the eleuen Apostles.

## CHAP. II.

1 The Apostles filled with the holy Ghost, and speaking diuers 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 Iesus was risen from the dead, ascended into heauen, had powred downe the same holy Ghost, and was the Messias, a man knowen to them to be approued of God by his miracles, wonders, and signes, and not crucified without his determinate counsell, and foreknowledge: 37 He baptizeth a great number that were conuerted. 41 Who afterwards deuoutly, and charitably conuerse together: the Apostles working many miracles, and God daily increasing his Church.

And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heauen as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared vnto them cloven tongues, like as of fire, and it sat vpon each of them.

4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the spirit gaue them utterance.

5 And there were dwelling at Hierusalem Iewes, deuout men, out of euery nation vnder heauen.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that euery man heard them speake in his owne language.

† Greek when their voice was made. || Or, troubled in mind.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speake, Galileans?

8 And how heare we euery man in our owne tongue, wherein we were borne:

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iudea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Panphylia, in Egypt, and in the parts of Libya, about Cyrene, & strangers of Rome, Iewes and Proselytes,

11 Cretes, and Arabians, we doe heare them speake in our tongues the wonderfull workes of God.

12 And they were all amazed, and were in doubt, saying one to another, what meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter standing vp with the eleuen, lift vp his voyce, and said vnto them, Ye men of Iudea, & all ye that dwell at Hierusalem, be this knowen vnto you, and hearken to my wordes:

15 For these are not drunken, as ye suppose, seeing it is but the third houre of the day.

16 But this is that which was spoken by the Prophet Joel,

\* Joel. 2. 28. clal. 44. 3.

17 And it shall come to passe in the last dayes (saith God) I will powre out of my Spirit vpon all flesh: and your





# THE EPISTLE OF PAVL THE Apostle to the Romanes.

## CHAP. I.

<sup>1</sup> Paul commendeth his calling to the Romanes,  
9 and his desire to come to them. <sup>16</sup> What  
his Gospel is, and the righteousnesse which it  
sheweth. <sup>18</sup> God is angry with all manner of  
sin. <sup>21</sup> What were the sinnes of the Gentiles.



<sup>1</sup> Acts. 13.  
1.

**P**AVL a ser-  
uant of Je-  
sus Christ, cal-  
led to bee an  
Apostle, \* se-  
parated vnto  
the Gospel of  
God,

<sup>2</sup> (which  
he had promi-  
sed afore by his Prophets in the holy  
Scriptures.)

<sup>3</sup> Concerning his Sonne Jesus  
Christ our Lord, which was made of  
the seed of David according to the flesh,

<sup>1</sup> Or, deter-  
mined.

<sup>4</sup> And <sup>†</sup> declared to be the Sonne of  
God, with power, according to the Spi-  
rit of holinesse, by the resurrection from  
the dead.

<sup>1</sup> Or, to the  
obedience of  
faith.

<sup>5</sup> By whom we haue receiued grace  
and Apostleship || for obedience to the  
faith among all nations for his Name,  
<sup>6</sup> Among whom are ye also the cal-  
led of Jesus Christ.

<sup>7</sup> To all that be in Rome, beloued  
of God, called to be Saints: Grace to you  
and peace from God our Father, and  
the Lord Jesus Christ.

<sup>8</sup> First I thanke my God through  
Jesus Christ for you all, that your faith  
is spoken of throughout the whole  
world.

<sup>1</sup> Or, in my  
spirit.

<sup>9</sup> For God is my witnesse, whom  
I serue || with my spirit in the Gospel of  
his Sonne, that without ceasing I  
make mention of you, allwayes in my  
prayers,

<sup>10</sup> Making request, (if by any meanes

now at length I might haue a prospe-  
rous iourney by the Will of God) to  
come vnto you.

<sup>11</sup> For I long to see you, that I may  
impart vnto you some spirituall gift, to  
the end you may be established,

<sup>12</sup> That is, that I may be comforted  
together || with you, by the mutual faith  
both of you and me.

<sup>1</sup> Or, in you.

<sup>13</sup> Now I would not haue you igno-  
rant, brethren, that oftentimes I pur-  
posed to come vnto you, (but was let  
hitherto) that I might haue some fruit  
|| among you also, euen as among other  
Gentiles.

<sup>1</sup> Or, in you.

<sup>14</sup> I am debter both to the Greeks,  
and to the Barbarians, both to the  
wise, and to the vniwise.

<sup>15</sup> So, as much as in mee is, I am  
ready to preach the Gospel to you that  
are at Rome also.

<sup>16</sup> For I am not ashamed of the Go-  
spel of Christ: for it is the power of God  
vnto saluation, to euery one that belce-  
ueth, to the Jew first, and also to the  
Greeke.

<sup>17</sup> For therein is the righteousnesse  
of God reueiled from faith to faith: as it  
is written, \* The iust shall liue by faith.

\* Abac. 2.4.

<sup>18</sup> For the wrath of God is reueiled  
from heauen against all vngodlinesse,  
and vnrightheousnesse of men, who hold  
the trueth in vnrightheousnesse.

<sup>19</sup> Because that which may bee  
known of God, is manifest in || them,  
for God hath shewed it vnto them.

<sup>1</sup> Or, to  
them.

<sup>20</sup> For the inuisible things of him  
from the Creation of the world, are  
clearly seene, being vnderstood by the  
things that are made, euen his eternall  
power and Godhead, || so that they are  
without excuse:

<sup>1</sup> Or, that  
they may  
be.

<sup>21</sup> Because that when they knew  
God, they glorified him not as God, nei-  
ther were thankfull, but became vaine  
in



# Gods iudgement. Chap. ij. Who are iustified.

in their imaginations, and their foolish heart was darkened:

22 Professing themselves to be wise, they became fooles:

\* Psal. 106. 10.

23 And changed the glory of the incorruptible\* God, into an image made like to corruptible man, and to birdes, and foure footed beasts, and creeping things:

24 Wherefore God also gaue them vp to vncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betweene themselves:

25 Who changed the trueth of God into a lye, and worshipped and serued the creature more then the Creatour, who is blessed for ever. Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature:

27 And likewise also the men, leauing the naturall vse of the woman, burned in their lust one towards another, men with men working that which is vnseemly, and receiuing in themselves that recompense of their error which was meet.

|| Or, to acknowledge.  
|| Or, a minute voyde of iudgement.

28 And euen as they did not like to || retaine God in their knowledge, God gaue them ouer to || a reprobate minde, to doe those things which are not convenient:

29 Being filled with all vnrighteousnes, fornication, wickednesse, concupiscences, maliciousnes, full of enuie, murder, debate, deceit, malignitie, whisperers,

30 Backbiters, haters of God, despitefull, proude, boasters, inuentors of euill things, disobedient to parents;

|| Or, unsociable.

31 Without vnderstanding, covenant breakers, without || naturall affection, implacable, vnnmercifull;

|| Or, consent with them.

32 Who knowing the iudgement of God, (that they which commit such things, are worthy of death) not onely do the same, but || haue pleasure in them that doe them.

## CHAP. II.

1 They that sinne, though they condemne it in others, cannot excuse themselves, 6 and much lesse escape the iudgement of God, 9 whether they be Iewes or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Iewes, 25 whom their Circumcision shall not profit, if they keepe not the Law.

**T**herefore, thou art inexcusable, O man, whosoever thou art that iudgeth: for wherein thou iudgeth another, thou condemnest thy selfe, for thou that iudgeth doest the same things.

2 But wee are sure that the iudgement of God is according to trueth, against them which commit such things.

3 And thinkest thou this, O man, that iudgeth them which doe such things, and doest the same, that thou shalt escape the iudgement of God:

4 Or despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnes of God leadeth thee to repentance?

5 But after thy hardnesse, and impenitent heart, \* treasurest vp vnto thy selfe wrath, against the day of wrath, and reuelation of the righteous iudgement of God:

\* Iames 5. 3.

6 \* Who will render to every man according to his deedes:

\* Psal. 62. 12. matth. 16. 27. reuel. 22. 12.

7 To them, who by patient continuance in well doing, seeke for glorie, and honour, and immortallitie, eternall life:

8 But vnto them that are contentious, & doe not obey the trueth, but obey vnrighteousnes, indignation, & wrath,

9 Tribulation, and anguish vpon every soule of man that doeth euill, of the Jew first, and also of the Gentile.

† Gr. Greeke

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

† Gr. Greeke

11 For there is no respect of persons with God.

12 For as many as haue sinned without Law, shall also perishe without Law: and as many as haue sinned in the Law, shall be iudged by the Law.

13 (For not the hearers of the Law are iust before God, but the doers of the Law shall be iustified;

14 For when the Gentiles which haue not the Law, doe by nature the things contained in the Law: these hauing not the Law, are a Law vnto themselves,

15 which shew the worke of the Law written in their hearts, their conscience also bearing witness, and their thoughts || the meane while accusing, or else excusing one another:

|| Or, the conscience witnessing with them.  
|| Or, between themselves.

16 In the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.



me, euen thine owne selfe besides:

20 *Pea, brother, let mee haue toy of thee in the Lord: refresh my bowles in the Lord.*

21 *Having confidence in thy obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say.*

22 *But withall prepare mee also a lodging: for I trust that through your prayers I shall be giuen vnto you.*

23 *There salute thee Epaphras, my fellow prisoner in Christ Iesus:*

24 *Marcus, Aristarchus, Demas, Lucas, my fellow labourers.*

25 *The grace of our Lord Iesus Christ be with your spirit. Amen.*

*Written from Rome to Philemon, by Onesimus a servant.*



## THE EPISTLE OF PAUL the Apostle to the Hebrewes.

### CHAP. I.

1 *Christ in these last times comming to vs from the Father, 4 is preferred aboute the Angels, both in Person and Office.*



*Do who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets,*

2 *hath in these last dayes spoken vnto vs by his Sonne, whom he*

*hath appointed heire of all things, by whom also he made the Worlds,*

3 *\* who being the brightnesse of his glory, and the expresse image of his person, and vpholding all things by the word of his power, when hee had by him selfe purged our sinnes, sate down on y<sup>e</sup> right hand of the Maiestie on high,*

4 *Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then they.*

5 *For vnto which of the Angels said he at any time, Thou art my sonne, this day haue I begotten thee: And again, I will be to him a Father, and he shall be to me a Sonne.*

6 *And againe, when he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him.*

7 *And of the Angels he saith: who*

*maketh his Angels spirits, and his ministers a flame of fire.*

8 *But vnto the Sonne, he saith, Thy throne, O God, is for euer and euer: a scepter of righteousnesse is the scepter of thy kingdom.*

9 *Thou hast loued righteousnesse, and hated iniquitie, therefore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellows.*

10 *And, \* thou Lord in the beginning hast layed the foundation of the earth: and the heauens are the works of thine hands.*

11 *They shall perish, but thou remainest: and they all shall waxe old as doth a garment.*

12 *And as a vesture shalt thou fold them by, and they shall be changed, but thou art the same, and thy yeeres shall not faile:*

13 *But to which of the Angels said hee at any time, \* Sit on my right hand, vntill I make thine enemies thy footstool:*

14 *Are they not all ministering spirits, sent forth to minister for them, who shall be heires of saluation:*

### CHAP. II.

1 *Wee ought to bee obedient to Christ Iesus, 5 and that because he vouchsafed to take our nature vpon him, 14 as it was necessarie.*

*Therefore we ought to giue the more earnest heede to the things which we haue heard, lest at any time we should \* let them slip.*

2 *For*

*\* Gr. rightnesse, or straightnes.*

*\* Psa. 102. 1. csa. 34. 4.*

*\* Psa. 110. 8. matt. 22. 44.*

*\* Gr. run out as leaking vessels.*

*\* Wis. 7. 26.*



2 For if the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompense of rewarde :

3 How shall we escape, if we neglect so great saluation, which at the first began to be spoken by the Lord, and was confirmed vnto vs by them that heard him,

4 God also bearing them witnesse, both with signes & wonders, and with diuers miracles, || and gifts of the holy Ghost, according to his owne will:

5 For vnto the Angels hath he not put in subiection the world to come, whereof we speake.

6 But one in a certaine place testified, saying: what is man, that thou art mindfull of him: or the Sonne of man that thou visitest him:

7 Thou madest him a little lower then the Angels, thou crownedst him with glory and honour, and didst set him over the workes of thy hands.

8 Thou hast put all things in subiection vnder his feete. For in that he put all in subiection vnder him, hee left nothing that is not put vnder him. But now wee see not yet all things put vnder him.

9 But wee see Iesus, who was made a little lower then the Angels, || for the suffering of death, crowned with glory and honour, that hee by the grace of God should taste death for euery man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sonnes vnto glory, to make the Captaine of their saluation perfect through sufferings.

11 For both hee that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy Name vnto my brethren, in the midst of the Church will I sing praise vnto thee.

13 And againe, \*I will put my trust in him: and againe, \*Behold, I, and the children which God hath giuen me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise took part of the same, that through death hee might destroy him that had the power of death, that is, the deuil:

15 And deliuer them, who through

fear of death were all their life time subiect to bondage.

16 For verely he tooke not on him the nature of Angels: but he tooke on him the seed of Abraham.

17 Wherefore in all things it behooued him to bee made like vnto his brethren, that he might be a mercifull and faithfull high Priest, in things pertaining to God, to make reconciliation for the sinnes of the people.

18 For in that he himselfe hath suffered, being tempted, he is able to succour them that are tempted.

### CHAP. III.

1 Christ is more worthy then Moses, 7 therefore if we beleue not in him, we shalbe more worthy punishment then hard hearted Israel.

Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession Christ Iesus,

2 who was faithfull to him that appointed him, as also Moses was faithfull in all his house.

3 For this man was counted worthy of more glory then Moses, in as much as he who hath builded the house, hath more honour then the house.

4 For euery house is builded by some man, but hee that built all things is God.

5 And Moses verely was faithfull in all his house as a seruant, for a testimony of those things which were to be spoken after.

6 But Christ as a Sonne ouer his owne house, whose house are wee, if we hold fast the confidence, and the reioycing of the hope firme vnto the end.

7 Wherefore as the holy Ghost saith, \*To day if ye will heare his voyce,

8 Harden not your hearts, as in the prouocation, in the day of temptation in the wilderness:

9 when your fathers tempted me, proued me, and saw my works forty yeeres.

10 Wherefore I was grieved with that generation, and sayd, They doe alway erre in their hearts, and they haue not knowen my wayes.

11 So I sware in my wrath: they shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an euill heart of unbeliefe, in departing from the liuing God.

(Gr. hee taketh not hold of Angels, but of the seed of Abraham he taketh hold.)

(Gr. made, 1 Sam. 12. 6)

Psal. 95. 7.

† Gr. if they shall enter.

|| Or, distributions.

\* Psal. 8. 4.

|| Or, a little while inferior.

Or, by.

\* Psal. 118. 2.

\* Ezech. 8. 18.





## THE REVELATION of S. Iohn the Diuine.

### CHAP. I.

4 Iohn writeth his reuelation to the seuen Churches of Asia, signified by the seuen golden Candlestickes. 7 The comming of Christ. 14 His glorious power and maiestie.



**T**he Reuelation of Iesus Christ, which God gaue vnto him, to shewe vnto his seruants things which must shortly come to passe;

and he sent and signified it by his Angel vnto his seruant Iohn,

2 who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw.

3 Blessed is hee that readeth, and they that heare the words of this prophesie, and keepe those things which are written therein: for the time is at hand.

4 Iohn to the seuen Churches in Asia, Grace be vnto you, & peace, from him \* which is, and which was, and which is to come, and from the seuen spirits which are before his throne:

5 And from Iesus Christ, who is the faithful witnesse, and the \* first begotten of the dead, and the Prince of the kings of the earth: vnto him that loued vs, \* and washed vs from our sinnes in his owne blood,

6 And hath \* made vs Kings and Priests vnto God and his Father: to him be glozy and dominion for euer and euer, Amen.

7 Behold he cometh with clouds, and euery eye shal see him, and they also which pearced him: and all kinreds of the earth shal waile because of him: euen so. Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I Iohn, who also am your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile that is called Patmos, for the word of God, and for the testimonie of Iesus Christ.

10 I was in the spirit on the Lords day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 And I turned to see the voice that spake with mee. And being turned, I saw seuen golden Candlestickes,

13 And in the midst of the seuen candlestickes, one like vnto 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 haire were white like wooll, as white as snow, and his eyes were as a flame of fire,

15 And his feet like vnto fine brasse, as if they burned in a furnace: and his voice as the sound of many waters.

16 And hee had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword: and his countenance was as the Sonne shineth in his strength.

17 And when I sawe him, I fell at his feete as dead: and hee laid his right hand vpon me, saying vnto mee, Feare not. \* I am the first, and the last.

18 I am hee that liueth, and was dead: and behold, I am alieue for euermore,

\* Exo. 3. 14.

\* 1. Cor. 15. 21. coloss. 1. 18.

\* Heb. 9. 14

\* 1. Pet. 2. 5

\* Matt. 24. 30.

\* E. say. 41. 4. and 44. 6



# Seuen candlesticks. Reuelation. Balaams doctrine.

more, Amen, and haue the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall be hereafter.

20 The myserie of the seuen starres which thou sawest in my right hand, and the seuen golden Candlesticks. The seuen Starres are the Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

## CHAP. II.

What is commaunded to bee written to the Angels, that is, the Ministers of the Churches of 1 Ephesus, 8 Smyrna, 12 Pergamus, 18 Thyatira: and what is commended, or found wanting in them.



Unto the Angel of the church of Ephesus, write, These things saith he that holdeth the seuen starres in his right hand, who walketh in the midst of the seuen golden Candlesticks:

2 I know thy workes, and thy labour, and thy patience, and how thou canst not beare them which are euil and thou hast tried them which say they are Apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuerthelesse, I haue somewhat against thee, because thou hast left thy first loue.

5 Remember therfore from whence thou art fallen, and repent, and doe the first workes, or else I will come vnto thee quickly, and will remoue thy Candlestick out of his place, except thou repent.

6 But this thou hast, that thou hast the deeds of the Nicolaitans, which I also hate.

7 Hee that hath an eare, let him heare what the Spirit saith vnto the Churches: To him that ouercommeth will I giue to eate of the tree of life, which is in the midst of the Paradise of God.

8 And vnto the Angel of the Church in Smyrna, write, These things saith the first and the last, which was dead, and is alieue,

9 I know thy workes, and tribulation, and pouertie, but thou art rich,

and I know the blasphemie of them which say they are Iewes and are not, but are the Synagogue of Satan.

10 Feare none of those things which thou shalt suffer: behold, the deuill shall cast some of you into prison, that ye may be tried, and yet shall haue tribulation tenne dayes: bee thou faithfull vnto death, and I will giue thee a crowne of life.

11 He that hath an eare, let him heare what the spirit saith vnto the churches. He that ouercommeth, shall not be hurt of the second death.

12 And to the Angel of the Church in Pergamos, write, These things saith hee, which hath the sharpe sword with two edges:

13 I know thy workes, and where thou dwellest, euen where Satans seat is, and thou holdest fast my Name, and hast not denied my faith, euen in those daies, wherein Antipas was my faithfull Martyr, who was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that holde the doctrine of Balaam, who taught Balac to cast a stumbling blocke before the children of Israel, to eate things sacrificed vnto idoles, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent, or else I will come vnto thee quickly, and wil fight against them with the sword of my mouth.

17 Hee that hath an eare, let him heare what the Spirit saith vnto the Churches. To him that ouercommeth will I giue to eate of the hidden Manna, and will giue him a white stone, and in the stone a new name written, which no man knoweth, sauing hee that receueth it.

18 And vnto the Angel of the church in Thyatira, write, These things saith the Sonne of God, who hath his eyes like vnto a flame of fire, and his feete are like fine brasse:

19 I know thy workes, and charitie, and seruite, and faith, and thy patience, and thy workes, and the last to bee more then the first.

20 Notwithstanding, I haue a few things against thee, because thou sufferest that woman Jezebel, which calleth herselfe a prophetesse, to teach and to

\*Num. 25.

\*1. Kin. 16. 31.







