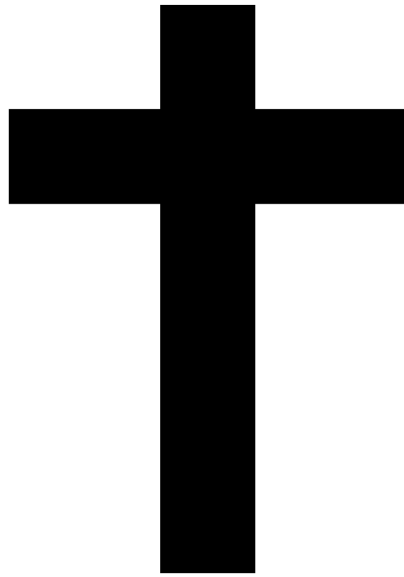


# Tyndale New Testament



The Tyndale New Testament (1534)

**Tyndale New Testament**  
**The Tyndale New Testament (1534)**

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## Contents

Matthew . . . . .	1
Mark . . . . .	37
Luke . . . . .	60
John . . . . .	99
Acts . . . . .	128
Romans . . . . .	166
1 Corinthians . . . . .	182
2 Corinthians . . . . .	197
Galatians . . . . .	207
Ephesians . . . . .	212
Philippians . . . . .	217
Colossians . . . . .	221
1 Thessalonians . . . . .	225
2 Thessalonians . . . . .	229
1 Timothy . . . . .	231
2 Timothy . . . . .	235
Titus . . . . .	238
Philemon . . . . .	240
Hebrews . . . . .	241
James . . . . .	253
1 Peter . . . . .	257
2 Peter . . . . .	262
1 John . . . . .	265
2 John . . . . .	269
3 John . . . . .	270
Jude . . . . .	271
Revelation . . . . .	273

## THE GOSPEL ACCORDING TO ST. MATTHEW

<sup>1</sup> This is the boke of the generacion of Iesus Christ the sonne of Daudid the sonne also of Abraham. <sup>2</sup> Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren: <sup>3</sup> Iudas begat Phares and zaram of Thamar: Phares begat Hesrom: Hesrom begat Aram: <sup>4</sup> Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: <sup>5</sup> Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Iesse: <sup>6</sup> Iesse begat Daudid the kynge: Daudid the kynge begat Salomon of her that was the wyfe of Ury: <sup>7</sup> Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: <sup>8</sup> Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Osias: <sup>9</sup> Osias begat Ioatham: Ioatham begat Achas: Achas begat Ezechias: <sup>10</sup> Ezechias begat Manasses: Manasses begat Amon: Amon begat Iosias: <sup>11</sup> Iosias begat Iechonias and his brethren aboute the tyme they were caryed awaye to Babylon. <sup>12</sup> And after they were brought to Babylon Iechonias begat Salathiel: Salathiel begat zorobabel: <sup>13</sup> zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: <sup>14</sup> Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: <sup>15</sup> Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Iacob: <sup>16</sup> Iacob begat Ioseph the husbände of Mary of which was boren that Iesus that is called Christ. <sup>17</sup> All the generacions from Abraham to David are fowretene generacions. And from David vnto the captivite of Babylon are fowretene generacions. And from the captivite of Babylon vnto Christ are also fowrtene generacions. <sup>18</sup> The byrthe of Iesus Christ was on thys wyse. When hys mother Mary was betrouthed to

Ioseph before they came to dwell to gedder she was foude with chylde by the holy goost. <sup>19</sup> The Ioseph her husbände beinge a perfect man and loth to make an ensample of her was mynded to put her awaye secretly. <sup>20</sup> Whill he thus thought behold the angell of the Lorde appered vnto him in a dreame saynge: Ioseph the sonne of David feare not to take vnto ye Mary thy wyfe. For that which is conceaved in her is of the holy goost. <sup>21</sup> She shall brynge forthe a sonne and thou shalt call his name Iesus. For he shall save his peple from their synnes. <sup>22</sup> All this was done to fulfill that which was spoken of the Lorde by the Prophet saynge: <sup>23</sup> Beholde a mayde shall be with chylde and shall brynge forthe a sonne and they shall call his name Emanuel which is by interpretacion God with vs. <sup>24</sup> And Ioseph assone as he awoke out of slepe did as the angell of the Lorde bade hym and toke hys wyfe vnto hym <sup>25</sup> and knewe her not tyll she had brought forth hir fyrst sonne and called hys name Iesus.

## 2

<sup>1</sup> When Iesus was borne at Bethleem in Iury in the tyme of Herode the kynge. Beholde there came wyse me from the eest to Ierusalem saynge: <sup>2</sup> Where is he that is borne kynge of the Iues? We have sene his starre in the eest and are come to worship him. <sup>3</sup> When Herode the kynge had herde thys he was troubled and all Ierusalem with hym <sup>4</sup> and he gathered all the chefe Prestes and Scribes of the people and axed of them where Christ shulde be borne. <sup>5</sup> And they sayde vnto hym: at Bethlee in Iury. For thus it is written by the Prophet. <sup>6</sup> And thou Bethleem in the londe of Iury art not the leest concernynge the princes of Iuda. For out of the shall come the captayne that shall govern my people Israhel. <sup>7</sup> Then Herod prevely called the wyse men

and dyligety enqyred of them the tyme of the starre that appered <sup>8</sup> and sent the to Bethleem saynge: Goo and searche dyligety for the chylde. And when ye have founde hym bringe me worde that I maye come and worshippe hym also. <sup>9</sup> When they had heard the kynge they departed: and lo the starre which they sawe in the eeste went before them tyll it came and stode over the place where the chylde was. <sup>10</sup> When they sawe the starre they were marvelously glad: <sup>11</sup> and went into the house and found the chylde with Mary hys mother and kneled doune and worshipped hym and opened their treasures and offred vnto hym gyftes gold frackynsence and myrre. <sup>12</sup> And after they were warned of God in a dreame that they shuld not go ageyne to Herod they retourned into their awne countre another waye. <sup>13</sup> When they were departed: beholde the angell of the Lorde appered to Ioseph in dreame saynge: aryse and take the chylde and his mother and flye into Egypte and abyde there tyll I brynge the worde. For Herod will seke the chylde to destroye hym. <sup>14</sup> The he arose and toke the chylde and his mother by night and departed into Egypte <sup>15</sup> and was there vnto the deeth of Herod to fulfill that which was spoken of the Lorde by the Prophet which sayeth out of Egypte haue I called my sonne. <sup>16</sup> Then Herod perceavyng that he was moocked of the wyse men was excedyng wroth and sent forth and slue all the chyldren that were in Bethleem and in all the costes there of as many as were two yere olde and vnder accordyng to the tyme which he had diligetly searched oute of the wyse men. <sup>17</sup> Then was fulfilled that which was spoken by the Prophet Ieremy saynge: <sup>18</sup> On the hilles was a voyce herde mornynge wepyng and greate lamentacion: Rachel wepyng for her chyldren

and wolde not be confortd because they were not. <sup>19</sup> When Herode was deed: beholde an angell of the Lorde appered in a dreame to Ioseph in Egypte <sup>20</sup> saynge: arise and take the chylde and his mother and go into the londe of Israel. For they are deed which sought the chyldes life. <sup>21</sup> Then he arose vp and toke the chylde and his mother and cam into the londe of Israhel. <sup>22</sup> But when he hearde that Archelaus did raygne in Iury in the roume of his father Herode he was afrayde to goo thither. Not withstondyng after he was warned of god in a dreame he turned a syde into the parties of Galile <sup>23</sup> and wet and dwelt in a cite called Nazareth to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite

### 3

<sup>1</sup> In those dayes Ihon the Baptyst came and preached in the wildernes of Iury <sup>2</sup> saynge; Repet the kyngdome of heue is at honde. <sup>3</sup> This is he of whom it is spoken by the Prophet Esay which sayeth: The voyce of a cryer in wyldernes prepare the Lordes waye and make hys pathes strayght. <sup>4</sup> This Ihon had hys garmet of camels heer and a gerdell of a skynne aboute his loynes. Hys meate was locustes and wylde hony. <sup>5</sup> Then went oute to hym Ierusalem and all Iury and all the region roud aboute Iorda <sup>6</sup> and were baptised of him in Iorda confessyng their synnes <sup>7</sup> When he sawe many of the Pharises and of the Saduces come to hys baptism he sayde vnto the: O generacion of vipers who hath taught you to fle from the vengeauce to come? <sup>8</sup> Brynge forth therefore the frutes belongyng to repentaunce. <sup>9</sup> And se that the ons thynke not to saye in your selues we haue Abraham to oure father. For I saye vnto you that God is able of these stones to rayse vp chyldern vnto Abraham. <sup>10</sup> Euen nowe is the axe put vnto the rote of the trees: soo that every tree

which bringeth not forthe goode frute is hewe doune and cast into the fyre. <sup>11</sup> I baptise you in water in toke of repentaunce: but he that cometh after me is myghtier then I whose shues I am not worthy to beare. He shall baptise you with the holy gost and with fyre: <sup>12</sup> which hath also his fan in his hond and will pource his floure and gadre the wheet into his garner and will burne the chaffe with vnquecheable fyre. <sup>13</sup> Then cam Iesus from Galile to Iordan vnto Ihon to be baptised of hym. <sup>14</sup> But Ihon forbade hym saynge: I ought to be baptyesed of the: and comest thou to me? <sup>15</sup> Iesus answered and sayd to hym: Let it be so now. For thus it becommeth vs to fulfill all rightwesnes. Then he suffred hym. <sup>16</sup> And Iesus assone as he was baptised came strayght out of the water. And lo heue was open over hym: and Ihon sawe the spirite of God descende lyke a doue and lyght vpon hym. <sup>17</sup> And lo there came a voyce from heven sayng: Thys ys that my beloved sonne in whom is my delyte.

#### 4

<sup>1</sup> Then was Iesus ledd awaye of the spirite into wildernes to be tempted of the devyll. <sup>2</sup> And when he had fasted fourtye dayes and fourtye nightes he was afterward an hungred. <sup>3</sup> Then came to hym the tempter and sayde: yf thou be the sonne of God commaunde that these stones be made breed. <sup>4</sup> He answered and sayde: that is wrytten man shall not lyve by brede onely but by every worde that procedeth out of the mouth of God. <sup>5</sup> Then the devyll tooke hym vp into the holy cite and set hym on a pynacle of the temple <sup>6</sup> and sayd vnto hym: yf thou be the sonne of God cast thy sylfe doune. For it is wrytte he shall geve his angels charge over the and with their handes they shall holde that vp that thou dashe not

thy fote agaynst a stone. <sup>7</sup> And Iesus sayde to hym it ys wrytten also: Thou shalt not tempte thy Lorde God. <sup>8</sup> The devyll toke hym vp agayne and ledde hym in to an excedynge hye mountayne and shewed hym all the kyngdomes of the worlde and all the glorie of them <sup>9</sup> And sayde to hym: all these will I geue the if thou wilt faull doune and worship me. <sup>10</sup> Then sayde Iesus vnto hym. Avoyd Satan. For it is writte thou shalt worshyp the Lorde thy God and hym only shalt thou serve. <sup>11</sup> Then the dyvell left hym and beholde the angels came and ministred vnto hym. <sup>12</sup> When Iesus had hearde that Ihon was taken he departed into Galile <sup>13</sup> and left Nazareth and went and dwelte in Capernaum which is a cite upon the see in the coostes of zabulon and Neptalim <sup>14</sup> to fulfill that whiche was spoken by Esay the Prophet sayinge: <sup>15</sup> The londe of zabulon and Neptalim the waye of the see beyonde Jordan Galile of the Gentylys <sup>16</sup> the people which sat in darknes sawe greate lyght and to them which sate in the region and shadowe of deeth lyght is begone to shyne. <sup>17</sup> From that tyme Iesus begane to preache and to saye: repet for ye kigdome of heven is at honed. <sup>18</sup> As Iesus walked by the see of Galile he sawe two brethren: Simon which was called Peter and Andrew his brother castynge a neet into the see for they were fisshers <sup>19</sup> and he sayde vnto them folowe me and I will make you fisshers of men. <sup>20</sup> And they strayght waye lefte their nettes and folowed hym. <sup>21</sup> And he went forthe from thence and sawe other two brethren Iames the sonne of zebede and Ihon his brother in the shippe with zebede their father mendynge their nettes and called them. <sup>22</sup> And they with out tarynge lefte the shyp and their father and folowed hym. <sup>23</sup> And Iesus went aboute all Galile teachyng in their synagoges and preachynge the gospell of the

kyngdome and healed all maner of sicknes and all maner dyseases amonge the people. <sup>24</sup> And his fame sprede abroode through oute all Siria. And they brought vnto hym all sicke people that were taken with divers diseases and gripinges and them that were possessed with devils and those which were lunatyke and those that had the palsie: and he healed them. <sup>25</sup> And ther folowed hym a greate nombre of people from Galile and from the ten cyties and from Ierusalem and from Iury and from the regions that lye beyonde Iordan.

## 5

<sup>1</sup> When he sawe the people he went vp into a mountayne and when he was set his disciples came to hym <sup>2</sup> and he opened hys mouthe and taught them sayinge: <sup>3</sup> Blessed are the povre in sprete: for theirs is the kyngdome of heven. <sup>4</sup> Blessed are they that morne: for they shalbe confortd. <sup>5</sup> Blessed are the meke: for they shall inheret the erth. <sup>6</sup> Blessed are they which hunger and thirst for rightewesnes: for they shalbe filled. <sup>7</sup> Blessed are the mercifull: for they shall obteyne mercy. <sup>8</sup> Blessed are the pure in herte: for they shall se God. <sup>9</sup> Blessed are the peacemakers: for they shalbe called the chyldren of God. <sup>10</sup> Blessed are they which suffre persecucion for rightwesnes sake: for theirs ys the kyngdome of heuen. <sup>11</sup> Blessed are ye when men reuyle you and persecute you and shall falsly say all manner of yvell saynges agaynst you for my sake. <sup>12</sup> Reioyce and be glad for greate is youre rewarde in heven. For so persecuted they the Prophetes which were before youre dayes. <sup>13</sup> ye are the salt of the erthe: but and yf the salt have lost hir saltnes what can be salted ther with? It is thence forthe good for nothyng but to be cast oute and to be troade vnder fote of men.

<sup>14</sup> ye are the light of the worlde. A cite that is set on an hill cannot be hid <sup>15</sup> nether do men lyght a cadell and put it vnder a busshell but on a candelstick and it lighteth all that are in the house. <sup>16</sup> Let youre light so shyne before men that they maye se youre good workes and glorify youre father which is in heven. <sup>17</sup> Thinke not that I am come to destroye the lawe or the Prophets: no I am nott come to destroye them but to fulfyll them. <sup>18</sup> For truly I saye vnto you till heven and erth perisse one iott or one tyle of the lawe shall not scape tyll all be fulfilled. <sup>19</sup> Whosoever breaketh one of these lest commaundmentes and teacheth men so he shalbe called the leest in the kyngdome of heven. But whosoever obserueth and teacheth the same shal be called greate in the kyngdome of heven. <sup>20</sup> For I saye vnto you except youre rightewesnes excede the righetwesnes of the Scribes and Pharises ye cannot entre into the kyngdome of heven. <sup>21</sup> ye have herde howe it was sayd vnto the of the olde tyme: Thou shalt not kylle. For whoso ever kylleth shall be in daunger of iudgement. <sup>22</sup> But I say vnto you, whosoever is angre with hys brother, shalbe in daunger of iudgement. Whosoever sayeth vnto his brother Racha shalbe in dauger of a consell. But whosoever sayeth thou fole shalbe in dauger of hell fyre. <sup>23</sup> Therefore when thou offrest thy gifte at the altare and their remembrest that thy brother hath ought agaynst the: <sup>24</sup> leue there thyne offrynge before the altre and go thy waye first and be reconcyled to thy brother and then come and offre thy gyfte. <sup>25</sup> Agre with thyne adversary quicklye, whyles thou arte in the waye with hym lest that adversary deliver ye to the iudge and the iudge, delivre ye to the minister, and the thou be cast into preson. <sup>26</sup> I say vnto ye verely: thou shalt not come out thece till thou have payed the utmost farthige.

<sup>27</sup> ye haue hearde howe it was sayde to the of olde tyme: Thou shalt not committ advoutrie. <sup>28</sup> But I say vnto you that whosoever looketh on a wyfe lustynge after her hathe committed advoutrie with hir alre dy in his hert. <sup>29</sup> Wherfore yf thy right eye offende ye plucke hym out, and caste him from the. Better it is for the that one of thy membres perisse then that thy hole bodye shuld be cast into hell. <sup>30</sup> Also if thy right honde offend the cut hym of and caste hym from the. Better that ys that one of thy membres perisse then that all thy body shulde be caste in to hell. <sup>31</sup> It ys sayd, whosoever put away his wyfe let hym geve her a testimonyall also of the devorcement. <sup>32</sup> But I say vnto you: whosoever put away his wyfe, (except it be for fornicacion), causeth her to breake matrimony. And whosoever maryeth her that is devorsed breaketh wedlocke. <sup>33</sup> Agayne ye haue hearde how it was sayd to the of olde tyme thou shalt not forsuere thy selfe but shalt performe thyne othe to God. <sup>34</sup> But I saye vnto you swere not at all nether by heue for it ys Goddes seate: <sup>35</sup> nor yet by the erth for it is his fote stole: nether by Ierusalem for it ys the cyte of that greate kyng: <sup>36</sup> nether shalt thou swere by thy heed because thou canst not make one white heer or blacke: <sup>37</sup> But your comunicacion shalbe ye ye: nay nay. For whatsoever is more then that cometh of yvell. <sup>38</sup> ye haue hearde how it ys sayd an eye for an eye: a tothe for a tothe. <sup>39</sup> But I saye to you that ye resist not wronge. But whosoever geve the a blowe on thy right cheke tourne to him the other. <sup>40</sup> And yf eny man will sue the at the lawe and take awaye thy coote let hym have thy cloocke also. <sup>41</sup> And whosoever wyll compell the to goo a myle goo wyth him twayne. <sup>42</sup> Geve to him that axeth and from him that wolde borowe tourne not

awaye. <sup>43</sup> ye haue hearde how it is sayde: thou shalt love thyne neighbour and hate thine enemy. <sup>44</sup> But I saye vnto you love youre enemies. Blesse the that course you. Do good to them that hate you. Praye for them which doo you wronge and persecute you <sup>45</sup> that ye maye be the chyldern of youre father that is in heauen: for he maketh his sunne to aryse on the yvell and on the good and sendeth his reyn on the iuste and vniuste. <sup>46</sup> For yf ye love them which love you: what rewarde shall ye have? Doo not the Publicans euen so? <sup>47</sup> And yf ye be frendly to youre brethren onlye: what singuler thyng doo ye? <sup>48</sup> Do not the Publicans lyke wyse? ye shall therfore be perfecte even as youre father which is in heauen is perfecte.

## 6

<sup>1</sup> Take hede to youre almes. That ye geve it not in the syght of men to the intent that the wolde be sene of them. Or els ye get no rewarde of youre father which is in heven. <sup>2</sup> When soever therfore thou gevest thine almes thou shalt not make a tropet to be blowe before the as the ypocrites do in the synagogis and in the stretis for to be preysed of men. Verely I say vnto you they have their rewarde. <sup>3</sup> But when thou doest thine almes let not thy lyfte had knowe what thy righte had doth <sup>4</sup> that thine almes maye be secret: and thy father which seith in secret shall rewarde ye openly. <sup>5</sup> And when thou prayest thou shalt not be as the ypocrites are. For they love to stonde and praye in the synagoges and in the corners of the stretes because they wolde be sene of men. Verely I saye vnto you they haue their rewarde. <sup>6</sup> But when thou prayest entre into thy chamber and shut thy dore to the and praye to thy father which ys in secrete: and thy father which seith in secret shall



rewarde the openly. <sup>7</sup> And when ye praye bable not moche as the hethe do: for they thincke that they shalbe herde for their moche bablynges sake. <sup>8</sup> Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade before ye axe of him. <sup>9</sup> After thys maner therfore praye ye. O oure father which arte in heven halowed be thy name. <sup>10</sup> Let thy kyngdome come. Thy wyll be fulfilled as well in erth as it ys in heven. <sup>11</sup> Geve vs this daye oure dayly breede. <sup>12</sup> And forgeve vs oure treaspases even as we forgeve oure trespacers. <sup>13</sup> And leade vs not into temptacion: but delyver vs from evell. For thyne is the kyngedome and the power and the glorye for ever. Amen. <sup>14</sup> For and yf ye shall forgeve other men their treaspases youre hevenly father shall also forgeve you. <sup>15</sup> But and ye wyll not forgeve men their trespases nomore shall youre father forgeve youre treaspases. <sup>16</sup> Moreoure when ye faste be not sad as the ypocrytes are. For they disfigure their faces that they myght be sene of me how they faste. Verely I say vnto you they have their rewarde. <sup>17</sup> But thou when thou fastest annoynte thyne heed and washe thy face <sup>18</sup> that it appere not vnto men howe that thou fastest: but vnto thy father which is in secrete: and thy father which seeth in secret shall rewarde the openly. <sup>19</sup> Se that ye gaddre you not treasure vpon the erth where rust and mothes corrupte and where theves breake through and steale. <sup>20</sup> But gaddre the treasure togeder in heven where nether rust nor mothes corrupte and where theves nether breake vp nor yet steale. <sup>21</sup> For where soever youre treasure ys there will youre hertes be also. <sup>22</sup> The light of the body is thyne eye. Wher fore if thyne eye besyngle all thy body shalbe full of light. <sup>23</sup> But and if thyne eye be wycked then all

thy body shalbe full of derckenes. Wherfore yf the light that is in the be darckenes: how greate is that darckenes. <sup>24</sup> No man an serve two masters. For ether he shall hate the one and love the other: or els he shall lene to the one and despise the other: ye can not serve God and mammon. <sup>25</sup> Therefore I saye vnto you be not carefull for your lyfe what ye shall eate or what ye shall drincke nor yet for youre body what ye shall put on. ys not the lyfe more worth then meate and the body more of value then rayment? <sup>26</sup> Beholde the foules of the ayer: for they sowe not nether reepe nor yet cary into the barnes: and yet youre hevely father fedeth the. Are ye not moche better the they? <sup>27</sup> Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? <sup>28</sup> And why care ye then for raymet? Considre the lylies of the felde how they growe. They labour not nether spynne. <sup>29</sup> And yet for all that I saye vnto you that euen Salomon in all his royalte was not arayed lyke vnto one of these. <sup>30</sup> Wherfore yf God so clothe the grasse which ys to daye in the felde and to morowe shalbe caste in to the fourname: shall he not moche more do the same vnto you o ye of lytle fayth? <sup>31</sup> Therefore take no thought sayinge: what shall we eate or what shall we drincke or wherwith shall we be clothed? <sup>32</sup> After all these thynges seke the getyls. For youre hevely father knoweth that ye have neade of all these thynges. <sup>33</sup> But rather seke ye fyrst the kyngdome of heuen and the rightwisnes therof and all these thynges shalbe ministred vnto you. <sup>34</sup> Care not then for the morow but let the morow care for it selfe: for the daye present hath ever ynough of his awne trouble.

## 7

<sup>1</sup> Ivdge not that ye be not iudged. <sup>2</sup> For as ye iudge so shall ye be iudged. And with what mesure

ye mete with the same shall it be measured to you agayne. <sup>3</sup> Why seist thou a moote in thy brothers eye and perceavest not the beame that ys yn thyne awne eye. <sup>4</sup> Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye and behold a beame is in thyne awne eye. <sup>5</sup> ypocryte fyrst cast oute the beame oute of thyne awne eye and then shalte thou se clearly to plucke oute the moote out of thy brothers eye. <sup>6</sup> Geve not that which is holy to dogges nether cast ye youre pearles before swyne lest they treade them vnder their fete and the other tourne agayne and all to rent you. <sup>7</sup> Axe and it shalbe geven you. Seke and ye shall fynd. knocke and it shalbe opened vnto you. <sup>8</sup> For whosoever axeth receaveth and he that seketh fyndeth and to hym that knocketh it shalbe opened. <sup>9</sup> Ys there eny man amonge you which if his sonne axed hym bread wolde offer him a stone? <sup>10</sup> Or if he axed fysshe wolde he proffer hym a serpet? <sup>11</sup> yf ye then which are evyll cane geve to youre chylde good gyftes: how moche moore shall youre father which is in heven geve good thynges to them that axe hym? <sup>12</sup> Therefore whatsoever the wolde that men shulde do to you even so do ye to them. This ys the lawe and the Prophettes. <sup>13</sup> Enter in at the straye gate: for wyde is the gate and broade is the waye that leadeth to destruccion: and many ther be which goo yn therat. <sup>14</sup> But straye is the gate and narowe ys the waye which leadeth vnto lyfe: and feawe there be that fynde it. <sup>15</sup> Beware of false Prophetes which come to you in shepes clothyng but inwardly they are ravenynge wolves. <sup>16</sup> Ye shall knowe them by their frutes. Do men gaddre grapes of thornes? or figges of bryres? <sup>17</sup> Euen soo every good tree bryngeth forthe good frute. But a corrupte tree bryngeth forthe evyll frute. <sup>18</sup> A good tree

cannot brynge forthe bad frute: nor yet a bad tree can bringe forthe good frute. <sup>19</sup> Every tree that bryngeth not forthe good frute shalbe hewe doune and cast into the fyre. <sup>20</sup> Wherefore by their frutes ye shall knowe them. <sup>21</sup> Not all they that saye vnto me Master Master shall enter in to the kyngdome of heven: but he that dothe my fathers will which ys in heven. <sup>22</sup> Many will saye to me in that daye Master master have we not in thy name prophesied? And in thy name have caste oute devyls? And in thy name have done many miracles? <sup>23</sup> And then will I knowlege vnto them that I never knewe them. Departe from me ye workers of iniquite. <sup>24</sup> Whosoever heareth of me these saynges and dothe the same I wyll lyken hym vnto a wyse man which bylt hys housse on a rocke: <sup>25</sup> and aboundance of rayne descended and the fluddes came and the wyndes blewe and bet vpon that same housse and it fell not because it was grounded on the rocke. <sup>26</sup> And whosoever heareth of me these saynges and doth the not shalbe lykened vnto a folysh man which bilt hys housse upon the sonde: <sup>27</sup> and abundaunce of rayne descended and the fluddes came and the wyndes blewe and beet vpon that housse and it fell and great was the fall of it. <sup>28</sup> And it came to passe that when Iesus had ended these saynges the people were astonnyed at hys doctryne. <sup>29</sup> For he taught them as one havynge power and not as the Scribes.

## 8

<sup>1</sup> When he was come downe from the moutayne moch people folowed him. <sup>2</sup> And lo ther came a lepre and worsheped him sayinge: Master if thou wylt thou canst make me clene. <sup>3</sup> And Iesus put forthe hys hond and touched hym sayinge: I wyll be thou clene and immediatly hys leprosie was clensed. <sup>4</sup> And Iesus sayde vnto him. Se thou tell

no man but go and shewe thy selfe to the preste and offer the gyfte that Moses commaunded in witnes to them. <sup>5</sup> When Iesus was entred into Capernau ther came vnto him a certayne Centurion and besought hym sayinge: <sup>6</sup> Master my seruaunt lyeth sicke at home of the palsye and ys greuously payned. <sup>7</sup> And Iesus sayd vnto hym: I will come and heale him. <sup>8</sup> The Centurion answered and sayde: Syr I am not worthy that thou shuldest come vnder my rofe but speake the worde only and my servaut shalbe healed. <sup>9</sup> For I also my selfe am a man vndre power and have sowdiers vndre me and I saye to one go and he goeth and to anothere come and he cometh: and to my seruaunt do this and he doeth it. <sup>10</sup> When Iesus hearde that he marveled and sayd to them that folowed hym. Derely I say vnto you I have not foude so great fayth: no not in Israel. <sup>11</sup> I say therefore vnto you that many shall come from the eest and weest and shall rest with Abraham Isaac and Iacob in the kingdome of heven: <sup>12</sup> and the chyldren of the kyngdome shalbe cast out in to vtter darcknes: there shalbe wepinge and gnasshing of tethe. <sup>13</sup> The Iesus sayd vnto the Centurion go thy waye and as thou belevest so be it vnto the. And his seruaunt was healed the selfe houre. <sup>14</sup> And then Iesus went to Peters housse and sawe hys wyves mother lyinge sicke of a fevre <sup>15</sup> and touched her hande and the fevre left hir: and she arose and ministred vnto them. <sup>16</sup> When the euen was come they brought vn to him many that were possessed with devyllis. And he cast out the spirites with a worde and healed all that were sicke <sup>17</sup> to fulfill that which was spoke by Esayas the Prophet sayinge. He toke on him oure infirmities and bare oure sickneses <sup>18</sup> When Iesus sawe moche people about him he commaunded to go over the water. <sup>19</sup> And ther came a scribe and sayd vnto hym: master I wyll folowe the

whyther so ever thou goest. <sup>20</sup> And Iesus sayd vnto him: the foxes have holes and the bryddes of the ayer have nestes but the sonne of the man hath not wheron to rest his heede. <sup>21</sup> A nothre that was one of hys disciples sayd vnto hym: master suffre me fyrst to go and burye my father. <sup>22</sup> But Iesus sayd vnto him: folowe me and let the deed burie their deed. <sup>23</sup> And he entred in to a shyppe and his disciples folowed him. <sup>24</sup> And beholde there arose a a greate tempest in the see in so moche that the shippe was covered with waves and he was a slepe. <sup>25</sup> And his disciples came vn to him and awoke hym sayinge: master save vs we perishe. <sup>26</sup> And he sayd vnto them: why are ye fearfull o ye of lytell faithe? Then he arose and rebuked the wyndes and the see and ther folowed a greate calme. <sup>27</sup> And the men marveyled and sayd: what man is this that bothe wyndes and see obey hym? <sup>28</sup> And when he was come to the other syde in to the countre of the Gergesites ther met him two possessed of devylles which came out of the graves and were out of measure fearce so that no man myght go by that waye. <sup>29</sup> And behold they cryed out sayinge: O Iesu the sonne of God what have we to do with the? Art thou come hyther to torment vs before the tyme be come? <sup>30</sup> And ther was a good waye of from them a greate heerd of swyne fedinge. <sup>31</sup> Then the devyles besought him sayinge: if thou cast vs out suffre vs to go oure waye in to the heerd of swyne. <sup>32</sup> And he sayd vnto the: go youre wayes. Then wet they out and departed into the heerd of swyne And beholde the whoale heerd of swyne was caryed with violence hedlinge in to the see and perisshed in the water. <sup>33</sup> Then the heerdmen fled and wet their ways in to the cyte and tolde every thinge and what had fortunod vnto the possessed of the devyls. <sup>34</sup> And beholde all the cyte came out and

met Iesus. And when they sawe hym they besought hym to departe oute of their costes.

## 9

<sup>1</sup> Then he entred in to a shippe and passed over and came in to his awne cite. <sup>2</sup> And lo they brought to him a man sicke of the palsie lyinge in his bed. And when Iesus sawe the faith of the he sayd to the sicke of the palsie: sonne be of good chere thy sinnes be forgeve the. <sup>3</sup> And beholde certeyne of the scribes sayd in the selves this man blasphemeth. <sup>4</sup> And when Iesus sawe their thoughtes he sayd: wherfore thinke ye evill in youre hertes? <sup>5</sup> Whether ys esyer to saye thy synnes be forgiven ye or to saye: arise and walke? <sup>6</sup> That ye maye knowe that the sonne of man hath power to forgeve sinnes in erth then sayd he vnto the sicke of the palsye: arise take vp thy beed and go home to thine housse. <sup>7</sup> And he arose and departed to his awne housse. <sup>8</sup> And when the people sawe it they marveyled and glorified god which had geve suche power to men. <sup>9</sup> And as Iesus passed forth from thence he sawe a man syt a receyuinge of custome named Mathew and sayd to him: folowe me. And he arose and folowed him. <sup>10</sup> And it came to passe as he sat at meate in the housse: beholde many publicans and synners came and sate downe also with Iesus and hys disciples. <sup>11</sup> When the Pharises sawe that they sayd to hys disciples: why eateth youre master with publicans and synners? <sup>12</sup> When Iesus herde that he sayde vnto them: The whole neade not the phisicion but they that are sicke. <sup>13</sup> Goo and learne what that meaneth: I have pleasure in mercy and not in offerynge. For I am not come to call the rightewes but the synners to repentaunce. <sup>14</sup> Then came the disciples of Ihon to hym sayinge: why do we and the Pharises fast ofte: but thy disciples

fast not? <sup>15</sup> And Iesus sayde vnto them: Can the weddyng chylde morne as longe as the bridegrome is with them? The tyme will come when the bridegrome shalbe take from them and then shall they faste. <sup>16</sup> Noo man peceth and olde garment with a pece of newe cloothe. For then taketh he awaye the pece agayne from the garmet and the rent ys made greater. <sup>17</sup> Nether do men put newe wyne into olde vessels for then the vessels breake and the wyne runneth oute and the vessels perysshe. But they powre newe wyne into newe vessels and so are both saved togeder. <sup>18</sup> Whyls he thus spake vnto the beholde ther came a certayne ruler and worshipped him sayinge: my doghter is euen now deceased but come and lay thy honde on her and she shall live. <sup>19</sup> And Iesus arose and folowed hym with hys disciples. <sup>20</sup> And beholde a woman which was diseased with an yssue of bloude .xii. yeres came behynde hym and toched the hem of hys vesture. <sup>21</sup> For she sayd in her silfe: yf I maye toche but even his vesture only I shalbe safe. <sup>22</sup> Then Iesus tourned him about and behelde her sayinge: Doughter be of good conforte thy faith hath made the safe. And she was made whole even that same houre. <sup>23</sup> And when Iesus came into the rulers housse and sawe the minstrels and the people raginge <sup>24</sup> he sayde vnto them: Get you hence for the mayde is not deed but slepeth. And they laughed hym to scorne. <sup>25</sup> Assone as the people were put forthe he went in and toke her by the hond and the mayde arose. <sup>26</sup> And this was noysed through out all that lande. <sup>27</sup> And as Iesus departed thence two blynde men folowed hym crying and saying: O thou sonne of David have mercy on vs. <sup>28</sup> And when he was come to housse the blynd came to hym And Iesus sayde vnto them: Beleve ye that I am able to do thys? And they sayde vnto hym: ye Lorde.

29 Then touched he their eyes saying: acordynge to youre faythe be it vnto you. 30 And their eyes were opened. And Iesus charged the saying: Se that no man knowe of it. 31 But they assone as they were departed spread abroad his name through oute all the londe. 32 As they went out beholde they brought to hym a dome man possessed af a devyll. 33 And as sone as the devyll was cast oute the domme spake: And the people merved sayinge: it was never so sene in Israel. 34 But the Pharises sayde: he casteth oute devylls by the power of the chefe devyll. 35 And Iesus went about all cities and tounes teachynge in their synagoges and preachynge the glad tidinges of the kyngdome and healinge all maner sicknes and desease amonge the people. 36 But when he sawe the people he had compassion on the because they were pyned awaye and scattered abroad even as shepe havinge no shepherd. 37 Then sayde he to hys disciples: the heruest is greate but the laborers are feawe. 38 Wherefore praye the Lorde of the harvest to sende forthe laborers into hys harvest.

## 10

1 And he called his .xii. disciples vnto hym and gave them power over vnclene sprites to cast them oute and to heale all maner of sicknesses and all maner of deseases. 2 The names of the .xii. Apostles are these. The fyrst Simon called also Peter: and Andrew his brother. Iames the sonne of zebede and Ihon his brother. 3 Philip and Bartlemew. Thomas and Mathew the Publican. Iames the sonne of Alphe and Lebbeus otherwyse called Taddeus. 4 Simon of Cane and Iudas Iscarioth which also betrayed hym. 5 These .xii. sent Iesus and commaunded them sayinge: Go not in to the wayes that leade to the gentylys and in to the cities of the Samaritans enter ye not. 6 But go rather to the lost shepe

of the housse of Israel. 7 Go and preach sayinge: that the kyngdome of heven is at hande. 8 Heale the sicke clense the lepers rayse the deed caste oute the devils. Frely ye have receved frely geve agayne. 9 Posses not golde nor silver nor brassse yn youre gerdels 10 nor yet scrip towards your iorney: nether two cotes nether shues nor yet a staffe. For the workman is worthy to have his meate. 11 In to whatsoever cite or toun ye shall come enquire who ys worthy yn it and there abyde till ye goo thence. 12 And when ye come in to an housse salute the same. 13 And yf the housse be worthy youre peace shall come apon it. But yf it be not worthy youre peace shall retourne to you agayne. 14 And whosoever shall not receave you nor will heare youre preachynge: when ye departe oute of that housse or that cite shake of the duste of youre fete. 15 Truly I say vnto you: it shalbe easier for the londe of zodoma and Gomorra in the daye of iudgement then for that cite. 16 Beholde I sende you forthe as shepe amonge wolves. Be ye therfore wyse as serpetes and innocent as doves. 17 Beware of men for they shall deliver you vp to the consels and shall scourge you in their synagoges. 18 And ye shall be brought to the heed rulers and kynges for my sake in witnes to them and to the gentylys. 19 But when they delyver you vp take no thought how or what ye shall speake for that shalbe geve you even in that same houre what ye shall saye. 20 For it is not ye that speke but the sprite of your father which speaketh in you. 21 The brother shall betraye the brother to deeth and the father the sonne. And the chylde shall aryse agaynste their fathers and mothers and shall put them to deethe: 22 and ye shall be hated of all me for my name. But he that endureth to the ende shalbe saved. 23 When they persecute you in one cite flye in to

another. I tell you for a treuth ye shall not fynysse all that cities of Israel tyll the sonne of man be come. <sup>24</sup> The disciple ys not above hys master: nor yet the servaut above his lorde. <sup>25</sup> It is ynough for the disciple to be as hys master ys and that the servaut be as his lorde ys. yf they have called the lorde of the housse beelzebub: how moche more shall they call them of his housholde so? <sup>26</sup> Feare the not therfore. There is no thinge so close that shall not be opened and no thinge so hyd that shall not be knowen. <sup>27</sup> What I tell you in dercknes that speake ye in lyght. And what ye heare in the eare that preache the on the housse toppes. <sup>28</sup> And feare ye not them which kyll the body and be not able to kyll the soule. But rather feare hym which is able to destroye bothe soule and body into hell. <sup>29</sup> Are not two sparowes solde for a farthinge? And none of them dothe lyght on the grounde with out youre father. <sup>30</sup> And now are all the heeris of youre heedis numbred. <sup>31</sup> Feare ye not therfore: ye are of more value then many sparowes. <sup>32</sup> Who soever therfore shall knowledge me before men hym will I knowledge also before my father which is in heuen. <sup>33</sup> But whoso ever shall denye me before men hym will I also denye before my father which is in heven. <sup>34</sup> Thynke not that I am come to sende peace into the erth. I came not to send peace but a swearde. <sup>35</sup> For I am come to set a man at varyaunce ageynst hys father and the doughter ageynst hyr mother and the doughterlawe ageynst her motherlawe: <sup>36</sup> And a mannes foes shalbe they of hys owne housholde. <sup>37</sup> He that lovith hys father or mother more then me is not mete for me. And he that loveth his sonne or doughter more then me is not mete for me. <sup>38</sup> And he that taketh not his crosse and foloweth me ys not mete for me. <sup>39</sup> He that fyndeth hys lyfe shall lose

it: and he that losith hys lyfe for my sake shall fynde it. <sup>40</sup> He that receavith you receavith me: and he that receavith me receavith him that sent me. <sup>41</sup> He that receavith a prophet in the name of a prophet shall receive a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man shall receive the rewarde of a righteous man. <sup>42</sup> And whosoever shall geve vnto one of these lytle ones to drincke a cuppe of colde water only in the name of a disciple: I tel you of a trueth he shall not lose his rewarde.

## 11

<sup>1</sup> And it came to passe when Iesus had made an ende of commaunding his .xii. disciples that he departed thence to teache and to preache in their cities. <sup>2</sup> When Ihon beinge in preson hearde the workes of Christ he sent two of his disciples <sup>3</sup> and sayde vnto him. Arte thou he that shall come: or shall we loke for another. <sup>4</sup> Iesus answered and sayde vnto them. Go and shewe Ihon what ye have hearde and sene. <sup>5</sup> The blynd se the halt goo the lepers are censed: the deaf heare the ded ryse ageyne and the glad tidinges is preached to the povre. <sup>6</sup> And happy is he that is not offended by me. <sup>7</sup> And as they departed Iesus begane to speake vnto the people of Ihon. What for to se wet ye out in to the wyldernes? wet ye out to se a rede shake with the wynde? <sup>8</sup> other what wet ye out for to se? A man clothed in soofte raymet?: Beholde they that weare soofte clothing are in kynges howses. <sup>9</sup> But what wet ye oute for to se? A prophete? Ye I saye to you and more the a prophete. <sup>10</sup> For this is he of who it is wrytte. Beholde I sende my messenger before thy face which shall prepare thy waye before the <sup>11</sup> Verely I saye vnto you amonge the chyldren of wemen arose there not a gretter then Ihon the baptist. Notwithstandinge he that ys lesse in

the kyngdome of heven ys gretter then he. <sup>12</sup> From the tyme of Ihon Baptist hytherto the kyngdome of heven suffreth violence and they that go to it with violence pluck it vnto them. <sup>13</sup> For all the prophetes and the lawe prophesyed vnto to the tyme of Ihon. <sup>14</sup> Also yf ye wyll receive it this is Helyas which shuld come. <sup>15</sup> He that hath eares to heare let him heare. <sup>16</sup> But wher vnto shall I lyken this generacion? It ys lyke vnto chyldre which syt in the market and call vnto their felowes <sup>17</sup> and saye: we have pyped vnto you and ye have not daused? We have morned vnto you and ye have not sorowed. <sup>18</sup> For Ihon came nether eatinge nor drinkinge and they saye he hath the devyll. <sup>19</sup> The sonne of man came eatinge and drinkinge and they saye beholde a glutton and drynker of wyne and a frend vnto publicans and synners. Never the later wysdome ys iustified of hir children. <sup>20</sup> Then began he to vpbraid the cities in which most of his miracles were done because they meded not. <sup>21</sup> Wo be to the Chorasin. Wo be to the Betzaida: for if the miracles which were shewd in you had bene done in Tyre and Sidon they had repented longe agone in sackcloth and asshes. <sup>22</sup> Neverthesse I say to you: it shall be esier for Tyre and Sidon at the day of iudgement then for you. <sup>23</sup> And thou Capernaum which art lift vp vnto heven shalt be brought doune to hell. For if the miracles which have bene done in the had bene shewed in zodom: they had remayned to this daye. <sup>24</sup> Neverthesse I saye vnto you: it shalbe easiar for the londe of zodom in the daye of iudgement then for the. <sup>25</sup> At that tyme Iesus answered and sayd: I prayse the o father lorde of heven and erth because thou hast hid these thinges from the wyse and prudet and hast opened the vnto babes: <sup>26</sup> even so father for so it pleased the. <sup>27</sup> All thinges are geve vnto me of my father. And noma

knoweth the sonne but the father: nether knoweth eny man the father save the sonne and he to whome the sonne will open him. <sup>28</sup> Come vnto me all ye that laboure and are laden and I wyll ease you. <sup>29</sup> Take my yoke on you and lerne of me for I am meke and lowly in herte: and ye shall fynd rest vnto youre soules. <sup>30</sup> For my yoke is easy and my burden is light.

## 12

<sup>1</sup> In that tyme went Iesus on the Sabot dayes thorow the corne and his disciples were anhogred and begane to plucke the eares of coorne and to eate. <sup>2</sup> When the pharises sawe that they sayde vnto him: Beholde thy disciples do that which is not lawfull to do upon the saboth daye. <sup>3</sup> He sayde vnto the: Haue ye not reed what David did when he was anhougered and they also which were with him? <sup>4</sup> How he entred into the housse of God and ate the halowed loves which were not lawfull for him to eate nether for the which were with him but only for the prestes. <sup>5</sup> Or have ye not reed in the lawe how that the prestes in the temple breake the saboth daye and yet are blamlesse? <sup>6</sup> But I saye vnto you: that here is one greater then the temple. <sup>7</sup> Wherfore yf ye had wist what this sayinge meneth: I require mercy and not sacrifice: ye wold never have condemned innocetes. <sup>8</sup> For the sonne of man is lord even of the saboth daye. <sup>9</sup> And he departed thence and went into their synagoge: <sup>10</sup> and beholde ther was a man whiche had his hande dryed vp. And they axed him sayinge: ys it lawfull to heale upon the saboth dayes? because they myght acuse him. <sup>11</sup> And he sayde vnto the: whiche of you wolde it be yf he had a shepe fallen into a pitte on the saboth daye that wolde not take him and lyft him out? <sup>12</sup> And how moche is a man better the a shepe? Wherfore it is lefull

to do a good dede on the saboth dayes. <sup>13</sup> Then sayde he to the man: stretch forth thy had. And he stretched it forthe. And it was made whole agayne lyke vnto the other. <sup>14</sup> Then the Pharyses wet out and helde a consell agaynst hym how they myght destroye hym. <sup>15</sup> When Iesus knewe that he departed thece and moche people folowed him and he healed the all <sup>16</sup> and charged the that they shuld not make him knowe: <sup>17</sup> to fulfyll that which was spoden by Esay the Prophet which sayeth. <sup>18</sup> Beholde my chylde who I have chosen my beloved in who my soule deliteth. I wyll put my sprete on hym and he shall shewe iudgement to the gentylys. <sup>19</sup> He shall not stryve he shall not crye nether shall eny man heare his voyce in the streetes <sup>20</sup> a brosed rede shall he not breacke and flaxe that begynneth to burne he shall not queche tyll he sende forth iudgement vnto victory <sup>21</sup> and in hys name shall the gentylys truste. <sup>22</sup> Then was brought to hym one possessed with a devyll which was both blynde and domme: and he healed hym insomoch that he which was blynd and domme both spake and sawe. <sup>23</sup> And all the people were amased and sayde: Ys not this that sonne of David? <sup>24</sup> But when the Pharises hearde that they sayde: This felow dryveth the devyls no nother wyse oute but by the helpe of Belzebub the chefe of the devyls. <sup>25</sup> But Iesus knewe their thoughtes and sayde to the. Every kingdome devided with in it sylfe shalbe brought to naught. Nether shall eny cite or housholde devyded agest it sylfe contynue. <sup>26</sup> So if satan cast out satan the is he devyded agenst him sylfe. How shall then his kyngdome endure? <sup>27</sup> Also if I by the helpe of Belzebub cast oute devyls: by whose helpe do youre chylde cast them out? Therefore they shalbe youre iudges. <sup>28</sup> But if I cast out the devyls by the sprite of God: then is

the kyngdome of god come on you? <sup>29</sup> Ether how can a man enter into a stroge mannes housse and violently take awaye his goodes: excepte he fyrst binde the stroge man and the spoyle his housse? <sup>30</sup> He that is not with me is agaynst me. And he that gaddereth not with me scattereth abroad. <sup>31</sup> Wherfore I say vnto you all maner of synne and blasphemy shalbe forgiven vnto men: but the blasphemy of the sprite shall not be forgiven vnto men. <sup>32</sup> And whosoever speaketh a worde agaynst the sonne of man it shalbe forgiven him. But whosoever speaketh agaynst the holy goost it shall not be forgiven hym: no nether in this worlde nether in the worlde to come. <sup>33</sup> Ether make the tree good and his frute good also: or els make the tree evyll and his frute evyll also. For the tree is knowe by his frute. <sup>34</sup> O generacion of viperes how can ye saye well when ye youre selves are evyll? For of the aboundance of the hert the mouthe speaketh. <sup>35</sup> A good man oute of the good treasure of his hert bringeth forth good thynges. And an evyll man out of his evyll treasure bringeth forth evyll thinges. <sup>36</sup> But I say vnto you that of every ydell worde that men shall have spoken: they shall geve acountes at the daye of iudgement. <sup>37</sup> For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condemned. <sup>38</sup> Then answered certeyne of the scribes and of the Pharises sayinge: Master we wolde fayne se a sygne of the. <sup>39</sup> He answered and sayde to the: The evyll and advoutrous generacion seketh a signe but ther shall no signe be geve to the saue the signe of the Prophete Ionas. <sup>40</sup> For as Ionas was thre dayes and thre nyghtes in the whales belly: soo shall the sonne of man be thre dayes and thre nyghtes in the hert of the erth. <sup>41</sup> The men of Ninivie shall rise at the daye of iudgement with



this nacion and condemne them: for they amended at the preachinge of Ionas. And beholde a greater then Ionas is here. <sup>42</sup> The quene of the south shall ryse at the daye of iudgement with this generacion and shall condemne the: for she came from the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here. <sup>43</sup> When the vnclene sprite is gone out of a man he walketh throughout dry places seking reest and fyndeth none. <sup>44</sup> Then he sayeth: I will retourne ageyne into my housse from whence I came oute. And when he is come he fyndeth the housse empty and swepte and garnished. <sup>45</sup> Then he goeth his waye and taketh vnto him seven other spretes worse then himsilfe and so entre they in and dwell there. And the ende of that man is worse then the beginning. Even so shall it be with this evell nacion. <sup>46</sup> Whill he yet talked to the people: beholde his mother and his brethren stode without desyringe to speake with him. <sup>47</sup> Then one sayde vnto hym: beholde thy mother and thy brethren stonde without desyringe to speake with the. <sup>48</sup> He answered and sayd to him that tolde hym: Who is my mother? or who are my brethren? <sup>49</sup> And he stretched forth his hond over his disciples and sayd: behold my mother and my brethren. <sup>50</sup> For whosoever dothe my fathers will which is in heven the same is my brother suster and mother.

### 13

<sup>1</sup> The same daye wet Iesus out of the house and sat by the see syde <sup>2</sup> and moch people resorted vnto him so gretly that he wet and sat in a shippe and all the people stode on the shoore. <sup>3</sup> And he spake many thynges to the in similitudes sayinge: Beholde the sower wet forth to sowe. <sup>4</sup> And as he sowed some fell by the wayessyde and the fowles came and devoured it vp.

<sup>5</sup> Some fell apon stony groude where it had not moche erth and a none it sproge vp because it had no depth of erth: <sup>6</sup> and when the sunne was vp it cauht heet and for lake of rotyng wyddred awaye. <sup>7</sup> Some fell amonge thornes and the thornes sproge vp and chooked it. <sup>8</sup> Parte fell in good ground and brought forth good frute: some an hundred fold some sixtie fold some thyrty folde. <sup>9</sup> Whosoever hath eares to heare let him heare. <sup>10</sup> And the disciples came and sayde to him: Why speakest thou to the in parables? <sup>11</sup> He answered and sayde vnto them: it is geve vnto you to knowe the secretes of the kyngdome of heven but to the it is not geve <sup>12</sup> For whosoever hath to him shall be geven: and he shall have aboundance. But whosoever hath not: from hym shalbe takyn awaye even that he hath. <sup>13</sup> Therefore speake I to them in similitudes: for though they se they se not: and hearinge they heare not: nether vnderstode. <sup>14</sup> And in them is fulfilled the Prophetie of Esayas which prophetie sayth: with the eares ye shall heare and shall not vnderstode and with the eyes ye shall se and shall not perceave. <sup>15</sup> For this peoples hertes are waxed grosse and their eares were dull of heryng and their eyes have they closed lest they shulde se with their eyes and heare with their eares and shuld vnderstode with their hertes and shuld tourne that I myght heale them. <sup>16</sup> But blessed are youre eyes for they se: and youre eares for they heare. <sup>17</sup> Verely I say vnto you that many Prophetes and perfaicte me have desired to se tho thynges which ye se and have not sene the: and to heare tho thynges which ye heare and have not herde the. <sup>18</sup> Heare ye therefore the similitude of the sower. <sup>19</sup> Whosoever heareth the worde of the kingdome and vnderstondeth it not ther cometh the evyll man and catcheth awaye that which was sowne in his hert. And this is he

which was sowne by the wayesyde. <sup>20</sup> But he that was sowne in the stony ground is he which heareth the worde of God and anone with ioye receaveth it <sup>21</sup> yet hath he no rottes in him selfe and therefore dureth but a season: for assone as tribulacion or persecucion aryseth because of the worde by and by he falleth. <sup>22</sup> He that was sowne amonge thornes is he that heareth the worde of God: but the care of this worlde and the dissaytfulnes of ryches choke the worde and so is he made vnfrutfull. <sup>23</sup> He which is sowne in the good ground is he that heareth the worde and vnderstodeth it which also bereth frute and bringeth forth some an hundred folde some sixtie folde and some thirty folde. <sup>24</sup> Another similitude put he forth vnto the sayinge: The kyngdome of heven is lyke vnto a man which sowed good seed in his felde. <sup>25</sup> But whyll men slepte ther came his foo and sowed tares amonge the wheate and wet his waye. <sup>26</sup> When the blade was spronge vp and had brought forth frute the appered the tares also. <sup>27</sup> The servaunts came to the housholder and sayde vnto him: Syr sowedest not thou good seed in thy close from whence the hath it tares? <sup>28</sup> He sayde to the the envious man hath done this. Then the servauntes sayde vnto him: wilt thou then that we go and gader them? <sup>29</sup> But he sayde nay lest whill ye go aboute to wede out the tares ye plucke vppe also with them the wheate by the rottes: <sup>30</sup> let bothe growe to gether tyll harvest come and in tyme of harvest I wyll saye to the repers gather ye fyrst the tares and bind the in sheves to be bret: but gather the wheete into my barne. <sup>31</sup> Another parable he put forthe vnto the sayinge. The kyngdome of heven is lyke vnto a grayne of mustard seed which a man taketh and soweth in his felde <sup>32</sup> which is the leest of all seedes. But when it is groune it

is the greatest amonge yerbes and it is a tree: so that the bryddes of the ayer come and bylde in the brauches of it. <sup>33</sup> Another similitude sayde he to them. The kyngdome of heven is lyke vnto leve which a woman taketh and hydeth in .iii. peckes of meeles tyll all be leveded. <sup>34</sup> All these thynge spake Iesus vnto the people by similitudes and with oute similitudes spake he nothinge to them <sup>35</sup> to fulfill that which was spoke by the Prophet sayinge: I wyll open my mouth in similitudes and wyll speake forth thinges which have bene kepte secrete from the begynninge of the worlde. <sup>36</sup> Then sent Iesus the people awaye and came to housse. And his disciples came vnto him sayinge: declare vnto vs the similitude of the tares of the felde. <sup>37</sup> Then answered he and sayde to them. He that soweth the good seed is the sonne of man. <sup>38</sup> And the felde is the worlde. And the chyldre of the kyngdome they are the good seed. And the tares are the chyldren of the wicked. <sup>39</sup> And the enemye that soweth the is the devell. The harvest is the end of the worlde. And the repers be the angels. <sup>40</sup> For even as the tares are gaddred and bret in the fyre: so shall it be in the ende of this worlde. <sup>41</sup> The sonne of man shall send forth his angels and they shall gather out of his kyngdome all thinges that offende and them which do iniquite <sup>42</sup> and shall cast them into a furnes of fyre. There shalbe waylynge and gnasshing of teth. <sup>43</sup> Then shall the iuste men shyne as bryght as the sunne in the kyngdome of their father. Whosoever hath eares to heare let him heare. <sup>44</sup> Agayne the kyngdome of heven is lyke vnto treasure hidde in the felde the which a man fyndeth and hideth: and for ioy therof goeth and sellet all that he hath and byeth that felde. <sup>45</sup> Agayne the kyngdome of heven is lyke vnto a marchaunt that seketh good pearles <sup>46</sup> which when he had

founde one precious pearle wet and solde all that he had and bought it. <sup>47</sup> Agayne the kyngdome of heven is lyke vnto a neet cast into the see that gadereth of all kyndes of fysshes: <sup>48</sup> which when it is full men drawe to londe and sitte and gadre the good into vessels and cast the bad awaye. <sup>49</sup> So shall it be at the ende of the worlde. The angels shall come oute and sever the bad from the good <sup>50</sup> and shall cast them into a furnes of fyre: there shalbe waylinge and gnasshyng of teth. <sup>51</sup> Iesus sayde vnto them: vnderstonde ye all these thynges? They sayde ye Lorde. <sup>52</sup> Then sayde he vnto them: Therefore every scribe which is taught vnto the kyngdome of heven is lyke an housholder which bryngeth forth out of hys treasure thynges bothe new and olde. <sup>53</sup> And it came to passe when Iesus had finisshed these similitudes that he departed thece <sup>54</sup> and came in to his awne cowntre and taught them in their synagoges in so moche that they were astonyed and sayde: whence cometh all this wysdome and power vnto him? <sup>55</sup> Is not this the carpeters sonne? Is not his mother called Mary? and his brethren be called Iames and Ioses and Simon and Iudas? <sup>56</sup> And are not his susters all here with vs? Whence hath he all these thynges. <sup>57</sup> And they were offended by him. The Iesus sayd to the a Prophet is not with out honoure save in hys awne cowntre and amonge his awne kynne. <sup>58</sup> And he dyd not many miracles there for there vnbeleves sake.

## 14

<sup>1</sup> At that tyme Herod the tetrarcha hearde of the fame of Iesu <sup>2</sup> and sayde vnto his servautes: This is Ihon the baptist. He is risen agayne from deeth and therefore are soche myracles wrought by him. <sup>3</sup> For Herod had taken Ihon and bounde him and put him in preson for Herodias sake his brother Philips wyfe. <sup>4</sup> For Ihon sayde vnto him:

That is not lawfull for the to have her. <sup>5</sup> And when he wold have put him to deeth he feared the people because they counted him as a prophet. <sup>6</sup> But when Herodes birth daye was come the doughter of Herodias daunsed before them and pleased Herod. <sup>7</sup> Wherfore he promised with an oth that he wolde geve hir whatsoever she wolde axe. <sup>8</sup> And she beinge informed of her mother before sayde: geve me here Ihon baptistes heed in a platter. <sup>9</sup> And the kynge sorowed. Nevertheless for his othes sake and for their sakis which sate also at the table he commaunded that to be geven hir: <sup>10</sup> and sent and beheeded Ihon in the preson <sup>11</sup> and his heed was brought in a platter and geven to the damsell and she brought it to her mother. <sup>12</sup> And his disciples came and toke vp his body and buried it: and went and tolde Iesus. <sup>13</sup> When Iesus hearde that he departed thence by shippe in to a desert place out of the waye. And when the people had hearde therof they folowed him afote out of their cities. <sup>14</sup> And Iesus went forth and sawe moche people and his herte did melte vpon them and he healed of them those that were sicke. <sup>15</sup> When even was come his disciples came to him sayinge. This is a deserte place and the daye is spent: let the people departe that they maye go into the tounes and bye them vytayllis. <sup>16</sup> But Iesus sayde vnto them. They have no neade to go awaye. Geve ye them to eate. <sup>17</sup> Then sayde they vnto him: we have here but .v. loves and two fysshes. <sup>18</sup> And he sayde: bringe the hyther to me. <sup>19</sup> And he commaunded the people to syt downe on the grasse: and toke the .v. loves and the .ii. fysshes and loked vp to heven and blessed and brake and gave the loves to his disciples and the disciples gave them to the people. <sup>20</sup> And they dyd all eate and were suffised. And they gadered vp of the gobbetes that remayned

vii. basketes full. <sup>21</sup> And they that ate werein nobre about .v.M. men besyde wemen and chyldren. <sup>22</sup> And strayght waye Iesus made his disciples enter into a shippe and to goo over before him whill he sent the people awaye. <sup>23</sup> And assone as he had sent the people awaye he went vp into a moutayne alone to praye. And when nyght was come he was there him silf alone. <sup>24</sup> And the shippe was now in the middes of the see and was toost with waves for it was a cotrary wynde. <sup>25</sup> In the fourthe watche of the night Iesus came vnto them walkynge on the see. <sup>26</sup> And when his disciples sawe him walkynge on the see they were troubled sayinge: it is some spirite and cryed out for feare. <sup>27</sup> And streyght waye Iesus spake vnto them sayinge: be of god cheare it is I be not afrayed. <sup>28</sup> Peter answered him and sayde: master if thou be he bid me come vnto the on the water. <sup>29</sup> And he sayde come. And when Peter was come doune out of the shippe he walked on the water to go to Iesus. <sup>30</sup> But when he sawe a myghty wynde he was afrayed. And as he beganne to synke he cryed sayinge: master save me. <sup>31</sup> And immediatly Iesus stretched forth his hode and caught him and sayde to him: O thou of lytell faith wherfore diddest thou dout? <sup>32</sup> And assone as they were come in to the shippe the wynde ceased. <sup>33</sup> Then they that were in the shippe came and worshipped him sayinge: of a truth thou arte the sonne of God. <sup>34</sup> And when they were come over they went in to the londe of Genazareth. <sup>35</sup> And when the men of that place had knowledge of him they sent out in to all that countre rounde about and brought vnto him all that were sicke <sup>36</sup> and besought him that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

## 15

<sup>1</sup> Then came to Iesus scribes and pharises from Ierusalem sayinge: <sup>2</sup> why do thy disciples transgresse the tradicions of the elders? for they wesse not their hondes when they eate breed. <sup>3</sup> He answered and sayde vnto them: why do ye also transgresse the commaundment of God thorowe youre tradicions? <sup>4</sup> For God commaunded sayinge: honoure thy father and mother and he that cursseth father or mother shall suffer deeth. <sup>5</sup> But ye saye every man shall saye to his father or mother: That which thou desyrest of me to helpe the with: is geven God: <sup>6</sup> and so shall he not honoure his father or his mother. And thus haue ye made that the commaundment of God is with out effecte through youre tradicions. <sup>7</sup> Ypocrites well prophesyed of you Esay sayinge: <sup>8</sup> This people draweth nye vnto me with their mouthes and honoureth me with their lippes howbe it their hertes are farre from me: <sup>9</sup> but in vayne they worshippe me teachinge doctrines whiche are nothing but mens precepts. <sup>10</sup> And he called the people vnto him and sayde to them: heare and vnderstande. <sup>11</sup> That which goeth into the mouth defyleth not the man: but that which cometh out of the mouth defyleth the man. <sup>12</sup> Then came his disciples and sayde vnto him. Perceavest thou not how that the pharises are offended in hearinge thys sayinge? <sup>13</sup> He answered and sayde: all plantes which my hevely father hath not planted shalbe plucked vp by the rotes. <sup>14</sup> Let them alone they be the blynde leaders of the blynde. If the blynde leede the blynde boothe shall fall into the dyche. <sup>15</sup> Then answered Peter and sayd to him: declare vnto vs this parable. <sup>16</sup> Then sayde Iesus: are ye yet with oute vnderstandinge? <sup>17</sup> perceave ye not that what soever goeth in at the mouth descendeth doune in to the bely and is cast out into the

draught? <sup>18</sup> But those thingis which procede out of the mouth come from the herte and they defyle the man. <sup>19</sup> For out of the herte come evyll thoughtis murder breakyng of wedlocke whordo theefte falce witnes berynge blasphemye. <sup>20</sup> These are the thingis which defyle a man. But to eate with vnwesshen hondes defyleth not a man. <sup>21</sup> And Iesus went thence and departed in to the costis of Tyre and Sidon. <sup>22</sup> And beholde a woman which was a Cananite came out of the same coostis and cryed vnto him sayinge: have mercy on me Lorde the sonne of David my doughter is pytiously vexed with a devyll. <sup>23</sup> And he gave her never a worde to answer. Then came to him his disciples and besought him sayinge: sende her awaye for she foloweth vs cryinge. <sup>24</sup> He answered and sayde: I am not sent but vnto the loost shepe of the housse of Israel. <sup>25</sup> Then she came and worshipped him sayinge: master helpe me. <sup>26</sup> He answered and sayde: it is not good to take the chyldrens breed and to cast it to whelpes. <sup>27</sup> She answered and sayde: truthe Lorde: neverthesse the whelpes eate of the cromes which fall from their masters table. <sup>28</sup> Then Iesus answered and sayde vnto her. O woman greate is thy faith be it to the even as thou desyrest. And her doughter was made whole even at that same houre. <sup>29</sup> Then Iesus went awaye from thence and came nye vnto the see of Galile and went vp in to a mountayne and sat doune there. <sup>30</sup> And moche people came vnto him haveinge with the halt blynde domme maymed and other many: and cast them doune at Iesus fete. And he healed them <sup>31</sup> in so moche that the people wondred to se the dome speake the maymed whole the halt to go and the blynde to se. And they glorified the God of Israel. <sup>32</sup> Then Iesus called his disciples to him and sayde: I have compassion on the people because they have

cotynued with me now .iii. dayes and have nought to eate: and I wyll not let them departe fastinge leste they perisshe in the waye. <sup>33</sup> And his disciples sayd vnto him: whence shuld we get so moche breed in the wildernes as shuld suffice so greate a multitude? <sup>34</sup> And Iesus sayde vnto them: how many loves have ye? And they sayde: seven and a feawe litle fysshes. <sup>35</sup> And he commaunded the people to syt doune on the grounde: <sup>36</sup> and toke the seven loves and the fysshes and gave thankes and brake them and gave to his disciples and the disciples gave them to the people. <sup>37</sup> And they dyd all eate and were suffised. And they toke vp of the broke meate that was lefte .vii. basketes full. <sup>38</sup> And yet they that ate were .iiii.M. men besyde wemen and chyl dren. <sup>39</sup> And he sent awaye the people and toke shippe and came into the parties of Magdala.

## 16

<sup>1</sup> Then came the pharises and saduces and did tempte him desyringe him to shewe them some signe from heaven. <sup>2</sup> He answered and sayde vnto the. At even ye saye we shall have fayre wedder and that because the skye is reed: <sup>3</sup> and in the morninge ye saye to daye shalbe foule wedder and that because the skye is cloudy and reed. O ye ypocrites ye can discern the fassion of the skye: and can ye not discern the signes of the tymes? <sup>4</sup> The frowarde nacion and advoutrous seketh a signe and there shall non other signe be geven vnto them but the signe of the prophet Ionas. So lefte he them and departed. <sup>5</sup> And when his disciples were come to the other side of the water they had forgotten to take breed with them. <sup>6</sup> Then Iesus sayd vnto them: Take hede and beware of the leve of the Pharises and of the Saduces. <sup>7</sup> And they thought in them selves

sayinge: because we have brought no breed with vs. <sup>8</sup> When Iesus vnderstode that he sayd vnto the. O ye of lytell faith why are youre mindes cumbred because ye have brought no breed? <sup>9</sup> Do ye not yet perceave nether remember those .v. loves when there were .v.M. men and how many baskettes toke ye vp? <sup>10</sup> Nether the .vii. loves when there were .iiii.M. and how many baskettes toke ye vp? <sup>11</sup> Why perceave ye not then that I spake not vnto you of breed when I sayde beware of the leuen of the Pharises and of the Saduces? <sup>12</sup> Then vnderstode they how that he bad not them beware of the leuen of breed: but of the doctrine of the Pharises and of the Saduces. <sup>13</sup> When Iesus cam in to the costes of the cite which is called Cesarea Philippi he axed his disciples sayinge: whom do men saye that I the sonne of man am? <sup>14</sup> They saide some saye that thou arte Ihon Baptist some Helias some Ieremias or one of the prophetes. <sup>15</sup> He sayde vnto the: but who saye ye that I am? <sup>16</sup> Simon Peter answered and sayde: Thou arte Christ the sonne of the lyvinge God. <sup>17</sup> And Iesus answered and sayde to him: happy arte thou Simon the sonne of Ionas for fleshe and bloud hath not opened vnto the that but my father which is in heven. <sup>18</sup> And I saye also vnto the that thou arte Peter: and upon this rocke I wyll bylde my congregacion. And the gates of hell shall not prevayle ageynst it. <sup>19</sup> And I wyll geve vnto the the keyes of the kyngdom of heven: and whatsoever thou byndest vpon erth shall be bounde in heven: and whatsoever thou lowsted on erthe shalbe lowsted in heven. <sup>20</sup> Then he charged his disciples that they shulde tell no man that he was Iesus Christ. <sup>21</sup> From that tyme forth Iesus began to shewe vnto his disciples how that he must go vnto Ierusalem and suffer many thinges of the Elders and of the hie prestes and of the scribes and must be killed and

ryse agayne the thirde daye. <sup>22</sup> But Peter toke him asyde and began to rebuke him sayinge: master faver thy sylfe this shall not come vnto the. <sup>23</sup> Then tourned he aboute and sayde vnto Peter: come after me Satan thou offendest me because thou sauourest not godly thinges but wordly thinges. <sup>24</sup> Iesus then sayde to his disciples. If eny man wyll folowe me leet him forsake him sylfe and take vp his crosse and folowe me. <sup>25</sup> For who soever wyll save his lyfe shall loose it. And whosoever shall loose his lyfe for my sake shall fynde it. <sup>26</sup> What shall it proffet a man though he shulde wyne all the whoole worlde: yf he loose his owne soule? Or els what shall a man geve to redeme his soule agayne with all? <sup>27</sup> For the sonne of man shall come in the glory of his father with his angels: and then shall he rewarde every man accordinge to his dedes. <sup>28</sup> Verely I saye vnto you some ther be amonge them that here stonde which shall not taste of deeth tyll they shall have sene the sonne of man come in his kyngdomen.

## 17

<sup>1</sup> And after. vi. dayes Iesus toke Peter and Iames and Ihon his brother and brought them vp into an hie mountayne out of the waye <sup>2</sup> and was transfigured before them: and his face did shyne as the sunne and his clothes were as whyte as the light. <sup>3</sup> And beholde ther appered vnto the Moses and Helyas talkinge with him. <sup>4</sup> Then answered Peter and sayde to Iesus: master here is good beinge for vs. If thou wyll leet vs make here .iii. tabernacles one for the and one for Moses and one for Helyas. <sup>5</sup> Whyll he yet spake beholde a bright cloude shadowed them. And beholde there came a voyce out of the cloude sayinge: this is my deare sonne in whom I delite heare him. <sup>6</sup> And when the disciples hearde that they fell on their faces and were soore afrayed. <sup>7</sup> And Iesus

came and touched them and sayde: aryse and be not afrayed. <sup>8</sup> And when they looked vp they saw no man saue Iesus onely. <sup>9</sup> And as they came doune from the mountayne Iesus charged them sayinge: se that ye shewe the vision to no man vntyll the sonne of man be rysen ageyne from deeth. <sup>10</sup> And his disciples axed of him sayinge: Why then saye the scribes that Helyas muste fyrst come? <sup>11</sup> Iesus answered and sayd vnto them: Helyas shall fyrst come and restore all thinges. <sup>12</sup> And I saye vnto you that Helyas is come alreedy and they knewe him not: but have done vnto him whatsoever they lusted. In lyke wyse shall also the sonne of man suffre of the. <sup>13</sup> Then the disciples perceaved that he spake vnto them of Ihon baptist. <sup>14</sup> And when they were come to the people ther cam to him a certayne man and kneled doune to him and sayde: <sup>15</sup> Master have mercy on my sonne for he is franticke: and is sore vexed. And oft tymes he falleth into the fyre and oft into the water. <sup>16</sup> And I brought him to thy disciples and they coule not heale him. <sup>17</sup> Iesus answered and sayde: O generacion faythles and croked: how longe shall I be with you? how longe shall I suffre you? bring him hidder to me. <sup>18</sup> And Iesus rebuked the devyll and he came out of him. And the child was healed even that same houre <sup>19</sup> Then came the disciples to Iesus secretly and sayde: Why could not we cast him out? <sup>20</sup> Iesus sayd vnto the: Because of youre vnbelefe For I saye verely vnto you: yf ye had faythe as a grayne of musterd seed ye shuld saye vnto this moutayne remove hence to yonder place and he shuld remove: nether shuld eny thinge be vnpossible for you to do. <sup>21</sup> How be it this kynde goeth not oute but by prayer and fastinge. <sup>22</sup> As they passed the tyme in Galile Iesus sayde vnto them: the sonne

of man shalbe betrayed into the hondes of men <sup>23</sup> and they shall kill him and the thyrd daye he shall ryse agayne. And they sorowed greatly. <sup>24</sup> And when they were come to Capernaum they that were wont to gadre poll money came to Peter and sayde: Doth youre master paye tribute? <sup>25</sup> He sayd: ye. And when he was come into the house Iesus spake fyrst to him saying What thinkest thou Simon? of whome do the kynges of the erth take tribute or poll money? of their chyldren or of straungers? <sup>26</sup> Peter sayde vnto him: of straungers. Then sayd Iesus vnto him agayne: Then are the chyldren fre. <sup>27</sup> Neverthelesse lest we shuld offende the: goo to the see and cast in thyne angle and take the fyssh that fyrst cometh vp: and when thou hast opened his mouthe thou shalt fynde a pece of twentie pence: that take and paye for me and the.

## 18

<sup>1</sup> The same tyme the disciples came vnto Iesus saying: who is the greatest in the kyngdome of heven? <sup>2</sup> Iesus called a chylde vnto him and set him in the middes of them: <sup>3</sup> and sayd. Verely I say vnto you: except ye tourne and become as chyldren ye cannot enter into the kyngdom of heven. <sup>4</sup> Whosoever therfore humble him sylfe as this chylde the same is the greatest in the kyngdome of heven. <sup>5</sup> And whosoever receaveth suche a chylde in my name receaveth me. <sup>6</sup> But whosoever offende one of these lytelons which beleve in me: it were better for him that a milstone were hanged aboute his necke and that he were drowned in the depth of the see. <sup>7</sup> Wo be vnto the world because of offences. How be it it cannot be avoided but that offences shalbe geven. Neverthelesse woo be to the man by who the offence cometh. <sup>8</sup> Wherefore yf thy honde or thy fote offende the cut him of and cast him from the. It ys better for

the to enter into lyfe halt or maymed rather than thou shuldest havinge two hondes or two fete be cast into everlasting fyre. <sup>9</sup> And yf also thyne eye offende the plucke him oute and caste him from the. It is better for the to enter into lyfe with one eye then havng two eyes to be cast into hell fyre. <sup>10</sup> Se that ye despise not one of these litelons. For I saye vnto you that in heven their angels alwayes behold the face of my father which is in heven. <sup>11</sup> Ye and the sonne of man is come to saue that which is lost. <sup>12</sup> How thinke ye? Yf a man have an hondred shepe and one of them be gone astray dothe he not leve nynty and nyne in the moutains and go and seke that one which is gone astray? <sup>13</sup> If it happen that he fynd him veryly I say vnto you: he reioyseth more of that shepe then of the nynty and nyne which went not astray. <sup>14</sup> Even so it is not the wyll of youre father in heven that one of these lytelons shulde perishe. <sup>15</sup> Moreover yf thy brother treaspase agenst the. Go and tell him his faute betwene him and the alone. Yf he heare the thou hast wone thy brother: <sup>16</sup> But yf he heare the not then take yet with the one or two that in the mouth of two or thre witnesses all thinges maye be stablissed. <sup>17</sup> If he heare not them tell it vnto the congregacion. If he heare not the congregacion take him as an hethen man and as a publican. <sup>18</sup> Verely I say vnto you what soever ye bynde on erth shalbe bounde in heven. And what soever ye lowse on erth shalbe lowsed in heven. <sup>19</sup> Agayn I say vnto you that yf two of you shall agre in erth apon eny maner thyng what soever they shall desyre: it shalbe geven them of my father which is in heven. <sup>20</sup> For where two or thre are gathered togedder in my name there am I in the myddes of them. <sup>21</sup> Then came Peter to him and sayde: master howe ofte shall I forgeve my brother yf

he synne agaynst me seven tymes? <sup>22</sup> Iesus sayd vnto him: I saye not vnto the seven tymes: but seventy tymes seventymes. <sup>23</sup> Therefore is the kingdome of heven lykened vnto a certayne kynge which wolde take a countis of his servauntis. <sup>24</sup> And when he had begone to reckon one was broughte vnto him whiche ought him ten thousande talentis: <sup>25</sup> whome be cause he had nought to paye his master commaunded him to be solde and his wyfe and his chyl dren and all that he had and payment to be made. <sup>26</sup> The servaunt fell doune and besought him sayinge: Sir geve me respyte and I wyll paye it every whit. <sup>27</sup> Then had the Lorde pytie on that servaunt and lowsed him and forgave him the det. <sup>28</sup> And the sayde servaut wet oute and founde one of his felowes which ought him an hundred pence and leyd hondes on him and toke him by the throote sayinge: paye me that thou owest. <sup>29</sup> And his felowe fell doune and besought him sayinge: have pacience with me and I wyll paye the all. <sup>30</sup> And he wolde not but went and cast him into preson tyll he shulde paye the det. <sup>31</sup> When his other felowes sawe what was done they were very sory and came and tolde vnto their lorde all that had happened. <sup>32</sup> Then his lorde called him and sayde vnto him. O evyll servaut I forgave the all that det because thou prayedst me: <sup>33</sup> was it not mete also that thou shuldest have had compassion on thy felow even as I had pitie on the? <sup>34</sup> And his lorde was wrooth and delyuered him to the iaylers tyll he should paye all that was due to him. <sup>35</sup> So lyke wyse shall my heavenly father do vnto you except ye forgeve with youre hertes eache one to his brother their treaspases.

## 19

<sup>1</sup> And it came to passe when Iesus had fynissed those sayinges he gat him from Galile and came



into the coostes of Iewry beyonde Jordan <sup>2</sup> and moche people folowed him and he healed them theare. <sup>3</sup> Then came vnto him the pharises temptinge him and sayinge to him: Ys it lawfull for a man to put away his wyfe for all maner of causes? <sup>4</sup> He answered and sayd vnto them: Have ye not redde how that he which made man at the beginninge made them man and woman <sup>5</sup> and sayde: for this thinge shall a man leve father and mother and cleve vnto his wyfe and they twayne shalbe one flesshe. <sup>6</sup> Wherefore now are they not twayne but one flesshe. Let not man therefore put a sunder that which God hath cuppled to gedder. <sup>7</sup> The sayde they to him: why did Moses commaunde to geve a testimoniall of divorsement and to put hyr away? <sup>8</sup> He sayde vnto them: Moses because of the hardnes of youre hertes suffred you to put away youre wyfes: But from the beginnyng it was not so. <sup>9</sup> I saye therefore vnto you whosoever putteth away his wyfe (except it be for fornicacion) and maryeth another breaketh wedlocke. And whosoever maryeth her which is divorced doeth commyt advoutry. <sup>10</sup> Then sayde his disciples to him: yf the mater be so betwene man and wyfe then is it not good to mary? <sup>11</sup> He sayde vnto them: all me can not away with that sayinge save they to whom it is geven. <sup>12</sup> Ther are chaste which were so borne out of their mothers belly. And ther are chaste which be made of men. And ther be chaste which have made themselves chaste for the kyngdome of heves sake. He that can take it let him take it. <sup>13</sup> Then were brought to him yonge chylde that he shuld put his hondes on them and praye And the disciples rebuked them. <sup>14</sup> But Iesus sayde: suffre the chylde and forbid them not to come to me: for of suche is the kyngdome of heven. <sup>15</sup> And when he had put his hondes on them he departed thence.

<sup>16</sup> And beholde one came and sayde vnto him: good master what good thinge shall I do that I maye have eternall lyfe? <sup>17</sup> He sayde vnto him: why callest thou me good? there is none good but one and that is God. But yf thou wylt entre in to lyfe kepe the commaundementes. <sup>18</sup> The other sayde to him Which? And Iesus sayde: breake no wed-loke kill not steale not: beare not falce witnes: <sup>19</sup> honoure father and mother: and love thyne neighbour as thy sylfe. <sup>20</sup> And the younge man sayde vnto him: I have observed all these thingis from my youth what lacke I yet? <sup>21</sup> And Iesus sayde vnto him yf thou wylt be perfecte goo and sell that thou hast and geve it to the povre and thou shalt have treasure in heven and come and folowe me. <sup>22</sup> When the younge man hearde that sayinge he wet away mourninge. For he had greate possessions. <sup>23</sup> Then Iesus sayde vnto his disciples: Verely I saye vnto you: that is harde for a ryche man to enter into the kyngdome of heaven. <sup>24</sup> And moreover I saye vnto you: it is easier for a camell to go through the eye of a nedle then for a ryche man to enter into the kyngdome of God. <sup>25</sup> When his disciples hearde that they were excedingly amased sayinge: who then can be saved? <sup>26</sup> Iesus behelde the and sayde vnto them: with men this is vnpossible but with God all thinges are possible. <sup>27</sup> Then answered Peter and sayde to him: Beholde we have forsaken all and folowed the what shall we have? <sup>28</sup> Iesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in the seate of his maieste ye which folowe me in the seconde generacion shall syt also vpon .xii. seates and iudge the .xii. tribes of Israel. <sup>29</sup> And whosoever forsaketh housses or brethren or systers other father or mother or wyfe or chyl-dren or landes for my names sake the same shall receive an hundred

folde and shall inheret everlastynge lyfe. <sup>30</sup> Many that are fyrste shalbe laste and the laste shalbe fyrste.

## 20

<sup>1</sup> For the kyngdome of heven ys lyke vnto an houssholder which went out erly in the morninge to hyre labourers into hys vyneyarde. <sup>2</sup> And he agreed with the labourers for a peny a daye and sent them into his vyneyarde. <sup>3</sup> And he went out about the thyrde houre and sawe other standing ydell in the market place <sup>4</sup> and sayd vnto them go ye also into my vyneyarde: and whatsoever is right I will geve you. And they went there waye. <sup>5</sup> Agayne he wet out about the sixte and nynthe houre and dyd lyke wyse. <sup>6</sup> And he went out aboute the eleventhe houre and founde other stondynge ydell and sayde vnto them: Why stonde ye here all the daye ydell? <sup>7</sup> They sayde vnto hym: because no man hath hyred vs. He sayde to them: goo ye also into my vyneyarde and whatsoever is right that shall ye receave. <sup>8</sup> When even was come the lorde of the vyneyarde sayde vnto hys steward: call the labourers and geve them their hyre beginnyng at the laste tyll thou come to the fyrste. <sup>9</sup> And they whiche were hyred aboute the eleventhe houre came and receaved every man a peny. <sup>10</sup> Then came the fyrst supposyng that they shuld receave moare: and they likewise receaved every man a peny. <sup>11</sup> And when they had receaved it they murmured agaynst the good man of the housse <sup>12</sup> saying: These laste have wrought but one houre and thou hast made them equall vnto vs which have born the burthe and heet of the daye. <sup>13</sup> He answered to one of the sayinge: frende I do the no wronge: dyddest thou not agre with me for a peny? <sup>14</sup> Take that which is thy duty and go thy waye. I will geve vnto this last as moche as to the. <sup>15</sup> Ys

it not lawfull for me to do as me listeth with myne awne? Ys thyne eye evyll because I am good? <sup>16</sup> Soo the laste shalbe fyrste and the fyrste shalbe laste. For many are called and feawe be chosen. <sup>17</sup> And Iesus ascended to Ierusalem and toke the .xii. disciples a parte in the waye and sayde to the. <sup>18</sup> Beholde we goo vp to Ierusalem and the sonne of man shalbe betrayed vnto the chefe prestes and vnto the scribes and they shall condemne him to deeth <sup>19</sup> and shall delyvre him to the getils to be mocked to be scourged and to be crucified: and the thyrde daye he shall ryse agayne. <sup>20</sup> Then came to hym the mother of zebedes chyldren with her sonnes worshippyng him and desyringe a certayne thinge of him. <sup>21</sup> And he sayd vnto her: what wilt thou have? She sayde vnto him: Gravnte that these my two sonnes may sit the one on thy right hond and the other on the lifte hond in thy kyngdome. <sup>22</sup> Iesus answered and sayd: Ye wot not what ye axe. Are ye able to drynke of the cuppe that I shall drynke of and to be baptised with the baptye that I shalbe baptised with? They answered to him that we are. <sup>23</sup> And he sayd vnto the: Ye shall drinke of my cvp and shalbe baptised with the baptye that I shalbe baptised with. But to syt on my ryght hond and on my lyst hond is not myne to geve: but to them for whom it is prepared of my father. <sup>24</sup> And when the ten hearde this they disdayned at the two brethren: <sup>25</sup> But Iesus called them vnto him and sayde: Ye knowe that the lordes of the gentylys have dominacion over them. And they that are great exercise power over them. <sup>26</sup> It shall not be so amonge you. But whosoever wyll be greate amonge you let him be youre minister: <sup>27</sup> and whosoever wilbe chefe let him be youre servaut <sup>28</sup> even as the sonne of man came not to be ministred vnto but to minister and to geve his lyfe for the redempcion

of many. <sup>29</sup> And as they departed from Hierico moche people folowed him. <sup>30</sup> And beholde two blinde men sittinge by the waysyde when they hearde Iesus passe by cryed sayinge: Thou Lorde the sonne of David have mercy on vs. <sup>31</sup> And the people rebuked them be cause they shulde holde their peace. But they cryed the moare sayinge: have mercy on vs thou Lorde which arte the sonne of David. <sup>32</sup> Then Iesus stode styll and called the and sayde: what will ye that I shulde do to you: <sup>33</sup> They sayd to him: Lorde that oure eyes maye be opened. <sup>34</sup> Iesus had compassion on the and touched their eyes. And immediatly their eyes receaved syght. And they folowed him.

## 21

<sup>1</sup> When they drewe neye vnto Ierusalem and were come to Bethphage vnto mounete olivete: then sent Iesus two of his disciples <sup>2</sup> saiynge to the. Go in to the tounne that lyeth over agaynste you and anone ye shall fynde an asse bounde and her colte with her: lose them and bringe them vnto me. <sup>3</sup> And if eny man saye ought vnto you saye ye that the lorde hath neade of them: and streyght waye he will let them go. <sup>4</sup> All this was done to fulfyll that which was spoken by the Prophet sayinge: <sup>5</sup> Tell ye the daughter of Sion: beholde thy kynge cometh vnto the meke and sittinge vpon an asse and a colte the fole of an asse vsed to the yooke. <sup>6</sup> The disciples went and dyd as Iesus commaunded them <sup>7</sup> and brought the asse and the colte and put on them their clothes and set him theron. <sup>8</sup> And many of the people spreed their garmentes in the waye. Other cut doune braunches from the trees and strawed them in the waye. <sup>9</sup> Moreover the people that went before and they also that came after cryed sayinge: Hosanna to the sonne of David. Blessed be

he that cometh in the name of the Lorde Hosanna in the hiest. <sup>10</sup> And when he was come in to Ierusalem all the cyte was moved sayinge: who is this? <sup>11</sup> And the people sayde: this is Iesus the Prophet of Nazareth a cyte of Galile. <sup>12</sup> And Iesus went in to the temple of God and cast out all them that soulede and bought in the temple and overthrew the tables of the mony chaugers and the seates of them that solde doves <sup>13</sup> and sayde to them: It is wrytten my housse shalbe called the housse of prayer. But ye have made it a denne of theves. <sup>14</sup> And the blinde and the halt came to him in the temple and he healed them. <sup>15</sup> When the chefe prestes and scribes sawe the marveylls that he dyd and the chyldeyn cryinge in the temple and sayinge Hosanna to the sonne of David they disdayned <sup>16</sup> and sayde vnto him: hearest thou what these saye? Iesus sayde vnto them yee: have ye never redde of the mouth of babes and suckelinges thou haste ordeyned prayse? <sup>17</sup> And he lefte the and wet out of the cite vnto Bethanie and had his abydyge there. <sup>18</sup> In the mornynge as he returned in to the cyte ageyne he hungred <sup>19</sup> and spyed a fygge tree in the waye and came to it and founde nothings theron but leues only and sayd to it never frute growe on the hence forwardes. And anon the fygge tree wyddered awaye. <sup>20</sup> And when his disciples sawe that they marveled sayinge: Howe sone is the fygge tree wyddered awaye? <sup>21</sup> Iesus answered and sayde vnto the: Verely I saye vnto you yf ye shall have faith and shall not dout ye shall not only do that which I have done to the fygge tree: but also yf ye shall saye vnto this moutayne take thy silfe awaye and cast thy silfe into the see it shalbe done. <sup>22</sup> And whatsoever ye shall axe in prayer (if ye beleve) ye shall receave it. <sup>23</sup> And when he was come into the temple the chefe prestes and the elders of the people came

vnto him as he was teachinge and sayde: by what auctorite doest thou these thinges? and who gave the this power? <sup>24</sup> Iesus answered and sayde vnto them: I also will axe of you a certayne question which if ye assoyle me I in lyke wyse wyll tell you by what auctorite I do these thinges. <sup>25</sup> The baptisme of Iohn: whence was it? from heven or of men? Then they reasoned amonge them selves sayinge: yf we shall saye from heven he will saye vnto vs: why dyd ye not then beleve hym? <sup>26</sup> But and if we shall saye of men then feare we the people. For all men helde Iohn as a Prophet. <sup>27</sup> And they answered Iesus and sayde: we cannot tell. And he lyke wyse sayd vnto them: nether tell I you by what auctorite I do these thinges. <sup>28</sup> What saye ye to this? A certayne man had two sonnes and came to the elder and sayde: sonne go and worke to daye in my vineyarde. <sup>29</sup> He answered and sayde I will not: but afterwarde repented and went. <sup>30</sup> Then came he to the second and sayde lyke wyse. And he answered and sayde: I will syr: yet wet not. <sup>31</sup> Whether of the twayne dyd the will of the father? And they sayde vnto hym: the fyrst. Iesus sayde vnto the: verely I saye vnto you that the publicans and the harlotes shall come into the kyngdome of God before you. <sup>32</sup> For Iohn came vnto you in the waye of rightewesnes and ye beleved hym not. But the publicans and the harlotes beleved him. And yet ye (though ye sawe it) were not yet moved with repentaunce that ye myght afterwarde have beleved hym. <sup>33</sup> Herken another similitude. Ther was a certayne housholder which planted a vineyarde and hedged it roude about and made a wynpresse in it and bilt a tower and let it out to husbandmen and wet in to a straunge countre. <sup>34</sup> And when the tyme of the frute drewe neare he sent his servauntes

to the husbandmen to receive the frutes of it. <sup>35</sup> And the husbandme caught his servauntes and bet one kylled another and stoned another. <sup>36</sup> Agayne he sent other servantes moo then the fyrst: and they served them lyke wyse. <sup>37</sup> But last of all he sent vnto the his awne sonne sayinge: they will feare my sonne. <sup>38</sup> But when the husbandmen sawe the sonne they sayde amonge the selves: This is the heyre: come let vs kyll him and let vs take his inheritaunce to oure selves. <sup>39</sup> And they caught him and thrust him out of the vineyarde and slewe him. <sup>40</sup> When the lorde of the vyneyarde commeth what will he do with those husbandmen? <sup>41</sup> They sayde vnto him: he will cruellye destroye those evyll persons and wyll let out his vyneyarde vnto other husbandmen which shall delyver him the frute at tymes convenient. <sup>42</sup> Iesus sayde vnto the: dyd ye never redde in the scriptures? The stone which the bylders refused the same is set in the principall parte of the corner: this was the lordes doinge and that is marvelous in oure eyes. <sup>43</sup> Therefore saye I vnto you the kyngdome of God shalbe take from you and shalbe geve to the getyls which shall brynge forth the frutes of it. <sup>44</sup> And whosoever shall fall on this stone he shalbe broken but on whosoever it shall fall vpon it will grynde him to powder. <sup>45</sup> And when the chefe prestes and Pharises hearde these similitudes they perceaved that he spake of the. <sup>46</sup> And they wet about to laye hondes on him but they feared the people because they tooke him as a Prophet.

## 22

<sup>1</sup> And Iesus answered and spake vnto them agayne in similitudes sayinge. <sup>2</sup> The kingdome of heven is lyke vnto a certayne kyng which maryed his sonne <sup>3</sup> and sent forth his servantes to call them that were byd to the weddinge and they wolde not come. <sup>4</sup> Ageyne he sent forth

other seruauntes sayinge: Tell them which are bydden: beholde I have prepared my dynner myne oxen and my fatlinges are kylled and all thinges are redy come vnto the mariage. <sup>5</sup> But they made light of it and went their wayes: one to his ferme place another about his marchaundise <sup>6</sup> the remnaunt toke his seruantes and intreated them vngodly and slewe them. <sup>7</sup> When the kinge hearde that he was wroth and send forth his warryers and destroyed those murtherers and brent vp their cyte. <sup>8</sup> Then sayde he to his seruauntes: the weddinge was prepared. But they which were bydden were not worthy. <sup>9</sup> Go ye therefore out into the hyewayes and as many as ye finde byd them to the mariage. <sup>10</sup> The seruauntes wet out into the hiewayes and gaddered to gedder as many as they coude fynde both good and bad and the weddinge was furnysshed with gestic. <sup>11</sup> Then the kyng came in to viset the gestic and spyed there a man which had not on a weddinge garment <sup>12</sup> and sayde vnto him: frende how fortunede it that thou camest in hither and hast not on a weddinge garment? And he was even spechlesse. <sup>13</sup> Then sayde the kyng to his ministers: take and bynde hym hand and fote and caste hym into vtter darcknes there shalbe wepinge and gnasshing of teth. <sup>14</sup> For many are called and feawe be chosen. <sup>15</sup> Then went the Pharises and toke counsell how they might tagle him in his wordes. <sup>16</sup> And they sent vnto him their disciples with Herodes seruauntes sayinge: Master we knowe that thou art true and teachest the waye of god trulie nether carest for eny man for thou consydrest not menes estate. <sup>17</sup> Tell vs therefore: how thynkest thou? Is it lawfull to geve tribute vnto Cesar or not? <sup>18</sup> Iesus perceaved their wikednes and sayde: Why tempte ye me ye ypocrites? <sup>19</sup> Let me se the tribute

money. And they toke hym a peny. <sup>20</sup> And he sayde vnto them: whose is this ymage and superscripcion? <sup>21</sup> They sayde vnto him: Cesars. Then sayde he vnto them. Geve therefore to Cesar that which is Cesars: and geve vnto god that which is goddes. <sup>22</sup> When they hearde that they marveled and lefte hym and went there waye. <sup>23</sup> The same daye the Saduces came to him (which saye that there is no resurreccion) and axed him <sup>24</sup> sayinge: Master Moses bade yf a man dye havinge no chylde that the brother mary his wyfe and reyse vp seed vnto his brother. <sup>25</sup> Ther were with vs seven brethren and the fyrste married and deceased with oute yssue and lefte his wyfe vnto his brother. <sup>26</sup> Lyke wise the seconde and the thryd vnto the seveth. <sup>27</sup> Laste of all the woman dyed also. <sup>28</sup> Now in the resurreccion whose wyfe shall she be of the seven? For all had her. <sup>29</sup> Iesus answered and sayde vnto the: ye are deceaved and vnderstonde not the scriptures nor yet the power of God. <sup>30</sup> For in the resurreccion they nether mary nor are maryed: but are as the angels of God in heven. <sup>31</sup> As touchynge the resurreccion of the deed: have ye not redde what is sayde vnto you of God which sayeth: <sup>32</sup> I am Abrahams God and Ysaacks God and the God of Iacob? God is not the God of the deed: but of the lyvinge. <sup>33</sup> And when the people hearde that they were astonyed at his doctrine. <sup>34</sup> When the Pharises had hearde how that he had put the Saduces to silence they drewe to gedder <sup>35</sup> and one of them which was a doctoure of lawe axed a question temptinge him and sayinge: <sup>36</sup> Master which is the chefe commaundment in the lawe? <sup>37</sup> Iesus sayde vnto him: love the Lorde thy God with all thine herte with all thy soule and with all thy mynde. <sup>38</sup> This is the fyrst and the chefe comaundment. <sup>39</sup> And ther is another lyke vnto this. Love thyne

neighbour as thy selfe. <sup>40</sup> In these two commaundemetes hange all the lawe and the Prophetes. <sup>41</sup> Whyll the Pharises were gaddered togeder Iesus axed the sayinge: <sup>42</sup> what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the sonne of David. <sup>43</sup> He sayde vnto them: how then doeth David in spirite call him Lorde sayinge? <sup>44</sup> The Lorde sayde to my Lorde syt on my right honde: tyll I make thyne enemyes thy fote stole. <sup>45</sup> Yf David call him Lorde: how is he then his sonne? <sup>46</sup> And none coulde answeere him ageyne one worde: nether dueste eny from that daye forth axe him eny moo questions.

## 23

<sup>1</sup> Then spake Iesus to the people and to his disciples <sup>2</sup> sayinge. The Scribes and the Pharises sit in Moses seate. <sup>3</sup> All therfore whatsoever they byd you observe that observe and do: but after their workes do not: For they saye and do not. <sup>4</sup> Ye and they bynde hevy burthes and grevous to be borne and ley the on menes shulders: but they themsylfes will not heave at them with one of their fyngers. <sup>5</sup> All their workes they do for to be sene of me. They set abroad their philateries and make large borders on there garmetes <sup>6</sup> and love to sit vppermooste at feastes and to have the chefe seates in the synagoges <sup>7</sup> and gretinges in the marketes and to be called of men Rabi. <sup>8</sup> But ye shall not suffre youre selves to be called Rabi. For one is youre master that is to wyt Christ and all ye are brethren. <sup>9</sup> And call no man youre father vpon the erth for there is but one youre father and he is in heven. <sup>10</sup> Be not called masters for there is but one youre master and he is Christ. <sup>11</sup> He that is greatest amonge you shalbe youre seruaunte. <sup>12</sup> But whosoever exalteth himsilfe shalbe brought lowe. And he that hubleth himsilfe shalbe exalted. <sup>13</sup> Wo be

vnto you Scribes and Pharises ypocrites for ye shutte vp the kyngdome of heven before men: ye youre selves goo not in nether suffre ye them that come to enter in. <sup>14</sup> Wo be vnto you Scribes and Pharises ypocrites: ye devoure widdowes houses and that vnder a coloure of praying longe prayers: wherfore ye shall receive greater damnacion. <sup>15</sup> Wo be vnto you Scribes and Pharises ypocrites which compasse see and londe to bringe one in to youre belefe: and when he ys brought ye make him two folde more the chylde of hell then ye youre selves are. <sup>16</sup> Wo be vnto you blynd gides which saye whosoever sweare by the temple it is no thinge: but whosoever sweare by the golde of the temple he offendeth. <sup>17</sup> Ye foles and blinde? whether is greater the golde or the temple that sanctifieth the golde. <sup>18</sup> And whosoever sweareth by the aulter it is nothinge: but whosoever sweareth by the offeringe that lyeth on the aultre offendeth. <sup>19</sup> Ye foles and blinde: whether is greater the offeringe or the aultre which sanctifieth the offeringe? <sup>20</sup> Whosoever therfore sweareth by the aultre sweareth by it and by all that there on is. <sup>21</sup> And whosoever sweareth by the temple sweareth by it and by hym that dwelleth therin. <sup>22</sup> And he that sweareth by heven swereth by the seate of God and by hym that sytteth theron. <sup>23</sup> Wo be to you Scribes and Pharises ypocrites which tythe mynt annyse and comen and leave the waygthtyer mattres of the lawe vndone: iudgement mercy and fayth. These ought ye to have done and not to have left the othre vndone. <sup>24</sup> Ye blinde gydes which strayne out a gnat and swalowe a cammyll. <sup>25</sup> Wo be to you scribes and pharises ypocrites which make clene the vtter syde of the cuppe and of the platter: but within they are full of brybery and excesse. <sup>26</sup> Thou blinde Pharise

clense fyrst the outsyde of the cup and platter that the ynnside of them maye be clene also. <sup>27</sup> Wo be to you Scribe and Pharises ypocrite for ye are lyke vnto paynted tombes which appere beautyfull outwarde: but are with in full of deed bones and of all fylthyne. <sup>28</sup> So are ye for outwarde ye appere righteous vnto me when within ye are full of ypocrisie and iniquite. <sup>29</sup> Wo be vnto you Scribes and Pharises ypocrites: ye bylde the tombes of the Prophetes and garnisse the sepulchres of the righteous <sup>30</sup> and saye: Yf we had bene in the dayes of oure fathers we wolde not have bene parteners with them in the bloud of the Prophetes. <sup>31</sup> So then ye be witnesses vnto youre selves that ye are the chyldren of them which killed the prophetes. <sup>32</sup> Fulfill ye lyke wyse the measure of youre fathers. <sup>33</sup> Yee serpentis and generacion of vipers how shuld ye scape the dampnacion of hell? <sup>34</sup> Wherefore beholde I sende vnto you prophetes wyse men and scribes and of the ye shall kylle and crucifie: and of the ye shall scourge in youre synagoges and persecute from cyte to cyte <sup>35</sup> that vpon you maye come all the righteous bloude that was sheed vpon the erth from the bloud of righteous Abell vnto the bloud of zacharias the sonne of Barachias who ye slewe betwene the temple and the altre. <sup>36</sup> Verely I say vnto you all these thinges shall light vpon this generacion. <sup>37</sup> Hierusalem hierusalem which kyllest prophetes and stonest the which are sent to the: how often wolde I have gadered thy chyldren to gether as the henne gadreth her chickes vnder her winges but ye wolde not: <sup>38</sup> Beholde youre habitacion shalbe lefte vnto you desolate. <sup>39</sup> For I saye to you ye shall not se me henceforth tyll that ye saye: blessed is he that cometh in the name of the Lorde.

## 24

<sup>1</sup> And Iesus went out and departed from the temple: and his disciples came to hym for to shewe him the byldinge of the temple. <sup>2</sup> Iesus sayde vnto the: se ye not all these thinges? Verely I saye vnto you: ther shall not be here lefte one stone vpon another that shall not be cast doune. <sup>3</sup> And as he sat vpon the mout Olivete his disciples came vnto hym secretly sayinge. Tell vs when these thinges shalbe? and what signe shalbe of thy comynge and of the ende of the worlde? <sup>4</sup> And Iesus answered and sayde vnto them: take hede that no man deceave you. <sup>5</sup> For many shall come in my name sayinge: I am Christ and shall deceave many. <sup>6</sup> Ye shall heare of warres and of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe but the ende is not yet. <sup>7</sup> For nacion shall ryse ageynste nacion and realme ageynste realme: and ther shalbe pestilence honger and erthquakes in all quarters. <sup>8</sup> All these are the beginninge of sorowes. <sup>9</sup> Then shall they put you to trouble and shall kylle you: and ye shalbe hated of all nacions for my names sake. <sup>10</sup> And then shall many be offended and shall betraye one another and shall hate one the other. <sup>11</sup> And many falce Prophetes shall aryse and shall deceave many. <sup>12</sup> And because iniquite shall have the vpper hande the love of many shall abate. <sup>13</sup> But he that endureth to the ende the same shalbe safe. <sup>14</sup> And this glattidingees of the kyngdome shalbe preached in all the worlde for a witnes vnto all nacions: and then shall the ende come. <sup>15</sup> When ye therefore shall se the abhominacion that betokeneth desolacion spoken of by Daniell the Prophet stonde in the holy place: let him that redeth it vnderstonde it. <sup>16</sup> Then let them which be in Iury flye into the moutaynes. <sup>17</sup> And let him which is on the housse toppe not come downe to fet eny thinge

out of his housse. <sup>18</sup> Nether let him which is in the felde returne backe to fetch his clothes. <sup>19</sup> Wo be in those dayes to the that are with chylde and to the that geve sucke. <sup>20</sup> But praye that youre flight be not in the winter nether on the saboth daye. <sup>21</sup> For then shalbe greate tribulacion suche as was not from the beginninge of the worlde to this tyme ner shalbe. <sup>22</sup> Ye and except those dayes shuld be shortened there shuld no fleshe be saved: but for the chosens sake those dayes shalbe shortened. <sup>23</sup> Then yf eny man shall saye vnto you: lo here is Christ or there is Christ: beleve it not. <sup>24</sup> For there shall arise false christes and false prophete and shall do great myracles and wondres. In so moche that if it were possible the verie electe shuld be deceaved. <sup>25</sup> Take hede I have tolde you before. <sup>26</sup> Wherefore if they shall saye vnto you: beholde he is in the desert go not forth: beholde he is in the secret places beleve not. <sup>27</sup> For as the lightinge cometh out of the eest and shyneth vnto the weest: so shall the comynge of the sonne of man be. <sup>28</sup> For wheresoever a deed karkas is even thyther will the egles resorte. <sup>29</sup> Immediatly after the tribulacios of those dayes shall the sunne be derkened: and the mone shall not geve hir light and the starre shall fall from heven and the powers of heven shall move. <sup>30</sup> And then shall appere the sygne of the sonne of man in heven. And then shall all the kynreddes of the erth morne and they shall se the sonne of man come in the cloudes of heven with power and greate glorie. <sup>31</sup> And he shall sende his angeles with the greate voyce of a trope and they shall gader to gether his chosen from the fower wyndes and from the one ende of the worlde to the other. <sup>32</sup> Learne, a similitude of the fygge tree: when his braunches are yet tender and his leves sproge ye knowe that sommer is nye. <sup>33</sup> So lyke wyse ye when

ye see all these thynges be ye sure that it is neare even at the dores. <sup>34</sup> Verely I saye vnto you that this generacion shall not passe tyll all these be fulfilled. <sup>35</sup> Heven and erth shall perisshe: but my wordes shall abyde. <sup>36</sup> But of that daye and houre knowith no man no not the angels of heven but my father only. <sup>37</sup> As the tyme of Noe was so lyke wyse shall the cominge of the sonne of man be. <sup>38</sup> For as in the dayes before the flood: they dyd eate and drynke mary and were married even vnto the daye that Noe entred into the shyppe <sup>39</sup> and knewe of nothyng tyll the floude came and toke them all awaye. So shall also the commynge of the sonne of man be. <sup>40</sup> Then two shalbe in the feldes the one shalbe receaved and the other shalbe refused <sup>41</sup> two shalbe gryndinge at the myll: the one shalbe receaved and the other shalbe refused. <sup>42</sup> Wake therefore because ye knowe not what houre youre master wyll come. <sup>43</sup> Of this be sure that yf the good man of the housse knewe what houre the thefe wolde come: he wolde suerly watche and not suffre his housse to be broke vppe. <sup>44</sup> Therefore be ye also redy for in the houre ye thinke he wolde not: wyll the sonne of man come. <sup>45</sup> If there be any faithfull servaut and wyse whome his master hath made ruler over his housholde to geve the meate in season convenient: <sup>46</sup> happy is that servaut whom his master (when he cometh) shall finde so doinge. <sup>47</sup> Verely I saye vnto you he shall make him ruler over all his goodes. <sup>48</sup> But and yf that evill servaut shall saye in his herte my master wyll defer his comynge <sup>49</sup> and beginne to smyte his felowes ye and to eate and to drinke with the dronken: <sup>50</sup> that servauntes master wyll come in adaye when he loketh not for him and in an houre that he is not ware of <sup>51</sup> and wyll devyde him and geve him his rewarde with ypocrites. There shalbe wepinge and gnasshinge of tethe.



## 25

<sup>1</sup> Then the kyngdome of heven shalbe lykened vnto .x. virgins which toke their lampes and wet to mete the brydgrome: <sup>2</sup> fyve of them were folysshe and fyve were wyse. <sup>3</sup> The folysshe toke their lampes but toke none oyle with the. <sup>4</sup> But the wyse tooke oyle with the in their vesselles with their lampes also. <sup>5</sup> Whill the brydgrome taryed all slombred and slepte. <sup>6</sup> And even at mydnyght there was a crye made: beholde the brydgrome cometh goo out against him. <sup>7</sup> Then all those virgins arose and prepared their lampes. <sup>8</sup> And the folysshe sayde to the wyse: geve vs of youre oyle for our lampes goo out? <sup>9</sup> but the wyse answered sayinge. Not so lest ther be not ynough for vs and you: but goo rather to them that sell and by for youre selves. <sup>10</sup> And whill they went to bye the brydgrome came: and they that were redy went in with him to the weddinge and the gate was shett vp: <sup>11</sup> Afterwardes came also the other virgins sayinge: master master open to vs. <sup>12</sup> But he answered and sayde: verely I saye vnto you: I knowe not you. <sup>13</sup> Watche therefore: for ye knowe nether the daye nor yet the houre when the sonne of man shall come. <sup>14</sup> Lykwyse as a certeyne man redy to take his iorney to a straunge countre called his servautes and delivered to them his gooddes. <sup>15</sup> And vnto one he gave .v. talentes to another .ii. and to another one: to every man after his abilite and streyght waye departed. <sup>16</sup> Then he that had received the fyve talentes went and bestowed them and wanne other fyve talentes. <sup>17</sup> Lykwyse he that received .ii. gayned other .ii. <sup>18</sup> But he that received the one went and digged a pit in the erth and hyd his masters money. <sup>19</sup> After a longe season the lorde of those servautes came and rekened with them. <sup>20</sup> Then came he

that had received fyve talentes and brought other fyve talentes sayinge: master thou deliveredst vnto one fyve talentes: beholde I have gayned with the fyve talentes moo. <sup>21</sup> The his master sayde vnto him: well good servaut and faithfull. Thou hast bene faithfull in lytell I will make the ruler over moche: entre in into thy masters ioye. <sup>22</sup> Also he that received .ii. talentes came and sayde: master thou deliveredest vnto me .ii. talentes: beholde I have wone .ii. other talentes with them. <sup>23</sup> And his master sayde vnto him well good servaut and faithfull. Thou hast bene faithfull in lytell I wyll make the ruler over moche: go in into thy masters ioye. <sup>24</sup> Then he which had received the one talent came and sayd: master I considered that thou wast an harde man which repest where thou sowedst not and gadderest where thou strawedst not <sup>25</sup> and was therfore afrayde and went and hyd thy talent in the erth: Beholde thou hast thyn awne. <sup>26</sup> His master answered and sayde vnto him: thou evyll servaut and slewthfull thou knewest that I repe where I sowed not and gaddre where I strawed not: <sup>27</sup> thou oughtest therfore to have had my money to the chaugers and then at my comynge shulde I have received myne awne with vauntage. <sup>28</sup> Take therfore the talent from him and geve it vnto him which hath .x. talentes <sup>29</sup> For vnto every man that hath shalbe geven and he shall have aboundance: and from him that hath not shalbe taken awaye even that he hath. <sup>30</sup> And cast that vnprofitable servaut into vtter dercknes: there shalbe wepyng and gnasshinge of teeth. <sup>31</sup> When the sonne of man cometh in his glorie and all the holy angels with him then shall he syt vpon the seate of his glorie <sup>32</sup> and before him shalbe Gaddred all nacions. And he shall seperate the one from a nother as a shepherde deuideth the shepe from the gootes. <sup>33</sup> And

he shall set the shepe on his right honde and the goates on the lyfte. <sup>34</sup> Then shall the kynge saye to them on his right honde: Come ye blessed chyldren of my father inheret the the kyngdo prepared for you from the beginninge of the worlde. <sup>35</sup> For I was anhongred and ye gave me meate. I thursted and ye gave me drinke. I was herbourlesse and ye lodged me. <sup>36</sup> I was naked and ye clothed me. I was sicke and ye visited me. I was in preson and ye came vnto me. <sup>37</sup> Then shall the righteous answere him sayinge master when sawe we the anhongred and feed the? or a thirst and gave the drinke? <sup>38</sup> when sawe we the herbourlesse and lodged the? or naked and clothed the? <sup>39</sup> or when sawe we the sicke or in preson and came vnto the? <sup>40</sup> And the kynge shall answere and saye vnto them: verely I saye vnto you: in as moche as ye have done it vnto one of the leest of these my brethren ye have done it to me. <sup>41</sup> Then shall the kynge saye vnto them that shalbe on the lyfte hande: departe from me ye coursed into everlastinge fire which is prepared for the devyll and his angels. <sup>42</sup> For I was an hungred and ye gave me no meate. I thursted and ye gave me no drinke. <sup>43</sup> I was herbourlesse and ye lodged me not. I was naked and ye clothed me not. I was sicke and in preson and ye visited me not. <sup>44</sup> Then shall they also answere him sayinge: master when sawe we the an hungred or a thirst or herbourlesse or naked or sicke or in preson and did not ministre vnto the? <sup>45</sup> Then shall he answere the and saye: Verely I saye vnto you in as moche as ye did it not to one of the leest of these ye did it not to me. <sup>46</sup> And these shall go into everlastinge payne: And the righteous into lyfe eternall.

## 26

<sup>1</sup> And it came to passe when Iesus had fynished all these sayinges he

sayd vnto his disciples: <sup>2</sup> Ye knowe that after ii. dayes shalbe ester and the sonne of man shalbe delyvered to be crucified. <sup>3</sup> Then assembled togedder the chefe prestes and the scribes and the elders of the people to the palice of the hie preste called Cayphas <sup>4</sup> and heelde a counsell how they mygt take Iesus by suttelte and kyll him. <sup>5</sup> But they sayd not on the holy daye lest eny vproure aryse amonge the people. <sup>6</sup> When Iesus was in Bethany in the house of Symon the leper <sup>7</sup> ther came vnto him a woman which had an ablaster boxe of precious oyntment and powred it on his heed as he sate at the bourde. <sup>8</sup> When his disciples sawe that they had indignacion sayinge: what neded this wast? <sup>9</sup> This oyntmet myght have bene well solde and geven to the povre. When Iesus vnderstod that he sayde vnto the: <sup>10</sup> why trouble ye the woman? She hath wrought a good worke apon me. <sup>11</sup> For ye shall have povre folcke alwayes with you: but me shall ye not have all wayes. <sup>12</sup> And in that she casted this oyntment on my bodye she dyd it to burye me with all. <sup>13</sup> Verely I saye vnto you wheresoever this gossell shalbe preached throughoute all the worlde there shall also this that she hath done be tolde for a memoriall of her. <sup>14</sup> Then one of the twelve called Iudas Iscarioth went vnto the chefe prestes <sup>15</sup> and sayd: what will ye geve me and I will deliver him vnto you? And they apoynted vnto him thirty peces of sylver. <sup>16</sup> And from that tyme he sought oportunitie to betraye him. <sup>17</sup> The fyrst daye of swete breed the disciples cam to Iesus sayinge vnto him: where wylt thou that we prepare for the to eate the paschall lambe? <sup>18</sup> And he sayd: Go into the cite vnto soche a man and saye to him: the master sayeth my tyme is at hande I will kepe myne ester at thy housse with my disciples. <sup>19</sup> And the disciples

did as Iesus had apoynted them and made redy the esterlambe. <sup>20</sup> When the even was come he sate doune with the .xii. <sup>21</sup> And as they dyd eate he sayde: Verely I saye vnto you that one of you shall betraye me. <sup>22</sup> And they were excedinge sorowfull and beganne every one of the to saye vnto him: is it I master? <sup>23</sup> He answered and sayde: he that deppeth his honde with me in the disshe the same shall betraye me. <sup>24</sup> The sonne of man goeth as it is written of him: but wo be to that man by whom the sonne of man shalbe betrayed. It had bene good for that man yf he had never bene borne. <sup>25</sup> Then Iudas wich betrayed him answered and sayde: is it I master? He sayde vnto him: thou hast sayde. <sup>26</sup> As they dyd eate Iesus toke breed and gave thankes brake it and gave it to the disciples and sayde: Take eate this is my body. <sup>27</sup> And he toke the cup and thanked and gave it them sayinge: drinke of it every one. <sup>28</sup> For this is my bloude of the new testament that shalbe shedde for many for the remission of synnes. <sup>29</sup> I saye vnto you: I will not drinke hence forth of this frute of the vyne tree vntyll that daye when I shall drinke it new with you in my fathers kyngdome. <sup>30</sup> And when they had sayde grace they went out into mounte olyvete. <sup>31</sup> Then sayd Iesus vnto them: all ye shall be offended by me this night. For it is wrytten. I will smyte the shepe herde and the shepe of the flocke shalbe scattered abroode. <sup>32</sup> But after I am rysen ageyne I will goo before you into Galile. <sup>33</sup> Peter answered and sayde vnto him: though all men shulde be offended by the yet wolde I never be offended. <sup>34</sup> Iesus sayde vnto him. Verely I saye vnto the that this same night before the cocke crowe thou shalt denye me thryse. <sup>35</sup> Peter sayde vnto him: Yf I shulde dye with the yet wolde I not denye the Lyke

wyse also sayde all the disciples. <sup>36</sup> Then went Iesus with them into a place which is called Gethsemane and sayde vnto the disciples syt ye here whyll I go and praye yonder. <sup>37</sup> And he toke with him Peter and the two sonnes of zebede and began to wexe sorowfull and to be in an agonye. <sup>38</sup> Then sayd Iesus vnto them: my soule is hevy even vnto the deeth. Tary ye here and watche with me. <sup>39</sup> And he went a lytell aparte and fell flat on his face and prayed sayinge: O my father yf it be possible let this cuppe passe from me: neverthelesse not as I wyll but as thou wyll. <sup>40</sup> And he came vnto the disciples and founde them a slepe and sayde to Peter: what coulde ye not watche with me one houre: <sup>41</sup> watche and praye that ye fall not into temptacion. The spirite is willynge but the flesshe is weake. <sup>42</sup> He went awaye once moare and prayed sayinge: O my father yf this cuppe can not passe away from me but that I drinke of it thy wyll be fulfilled. <sup>43</sup> And he came and founde the a slepe agayne. For their eyes were hevy. <sup>44</sup> And he lefte them and went agayne and prayed the thrid tyme sayinge the same wordes. <sup>45</sup> Then came he to his disciples and sayd vnto them: Slepe hence forth and take youre reest. Take hede the houre is at honde and the sonne of man shalbe betrayed into the hondes of synners. <sup>46</sup> Ryse let vs be goinge: beholde he is at honde that shall betraye me. <sup>47</sup> Whyll he yet spake: lo Iudas one of the xii. came and with him a greate multitude with swerdes and staves sent from the chefe prestes and elders of the people. <sup>48</sup> And he that betrayed him had geven the a token sayinge: whosoever I kysse that same is he ley hondes on him. <sup>49</sup> And forth with all he came to Iesus and sayde: hayle master and kyssed him. <sup>50</sup> And Iesus sayde vnto him: frende wherfore arte thou come? Then came they and layed hondes

on Iesus and toke him. <sup>51</sup> And beholde one of them which were with Iesus stretched oute his honde and drue his swearde and stroke a seruaunt of the hye preste and smote of his eare. <sup>52</sup> Then sayde Iesus vnto him: put vp thy swearde into his sheathe. For all that ley hond on the swearde shall perisse with the swearde. <sup>53</sup> Ether thinkest thou that I cannot now praye to my father and he shall geve me moo then .xii. legions of angelles? <sup>54</sup> But how then shuld the scriptures be fulfilled: for so must it be. <sup>55</sup> The same tyme sayd Iesus to the multitude: ye be come out as it were vnto a thefe with swearde and staves for to take me. I sate daylie teachinge in the temple amonge you and ye toke me not. <sup>56</sup> All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him and fled. <sup>57</sup> And they toke Iesus and leed him to Cayphas the hye preste where the Scribes and the Elders where assembled. <sup>58</sup> And Peter folowed him a farre of vnto the hye prestes place: and went in and sate with the seruauntes to se the ende. <sup>59</sup> The chefe prestes and the elders and all the counsell sought false witnes agenste Iesus for to put him to deeth <sup>60</sup> but founde none: in somoche that when many false witnesses cam yet founde they none. At the last came two false witnesses and sayd: <sup>61</sup> This felowe sayde: I can distroye the temple of God and bylde it agayne in .iii. dayes. <sup>62</sup> And the chefe preste arose and sayde to him: answerest thou nothings? How is it that these beare witnes ageynst the? <sup>63</sup> But Iesus helde his peace: And the chefe Preste answered and sayd to him: I charge the in the name of the lyvinge God that thou tell vs whether thou be Christ the sonne of God. <sup>64</sup> Iesus sayd to him: thou haste sayd. Neverthelesse I saye vnto you hereafter shall ye se the sonne of man syttinge on the right honde of power and come in the clowddes of the skye. <sup>65</sup> Then the

hye preste rent his clothes sayinge: He hath blasphemed: what nede we of eny moo witnesses? Behold now ye have hearde his blasphemy: <sup>66</sup> what thinke ye? They answered and sayd: he his worthy to dye. <sup>67</sup> Then spat they in his face and boffeted him with fistes. And other smote him with the palme af their hondes on the face <sup>68</sup> sayinge: tell vs thou Christ who is he that smote the? <sup>69</sup> Peter sate with out in the palice. And a damsell came to him sayinge: Thou also waste with Iesus of Galilee: <sup>70</sup> but he denied before the all sayinge: I woot not what thou sayst. <sup>71</sup> When he was goone out into the poorche another wenche sawe him and sayde vnto them that were there: This felowe was also with Iesus of Nazareth. <sup>72</sup> And agayne he denied with an oothe that he knew the man. <sup>73</sup> And after a whyle came vnto him they that stode bye and sayde vnto Peter: suerly thou arte even one of the for thy speache bewreyeth the. <sup>74</sup> Then beganne he to course and to swear that he knewe not the man. And immedyatly the cocke krew. <sup>75</sup> And Peter remembered the wordes of Iesu which sayde vnto him: before the cocke crowe thou shalt deny me thryse: and went out at the dores and wepte bitterly.

## 27

<sup>1</sup> When the mornynge was come all the chefe prestes and the elders of the people helde a counsaile agenst Iesu to put him to deeth <sup>2</sup> and brought him bounde and delivered him vnto Poncius Pilate the debite. <sup>3</sup> Then when Iudas which betrayed him sawe that he was condemned he repented him sylfe and brought ageyne the .xxx. plattes of sylver to the chefe prestes and elders <sup>4</sup> sayinge: I have synned betrayinge the innocent blood. And they sayde: what is that to vs? Se thou to that. <sup>5</sup> And he cast doune the sylver plattes in the temple and

departed and went and hounge him sylfe. <sup>6</sup> And the chefe prestes toke the sylver plattes and sayd: it is not lawfull for to put them in to the treasury because it is the pryce of bloud. <sup>7</sup> And they toke counsell and bought with them a potters felde to bury strangers in. <sup>8</sup> Wherfore that felde is called the felde of bloud vntyll this daye. <sup>9</sup> Then was fulfilled that which was spoken by Ieremy the Prophet sayinge: and they toke .xxx. sylver plattes the prise of him that was valued whom they bought of the chyldren of Israel <sup>10</sup> and they gave them for the potters felde as the Lorde appoynted me. <sup>11</sup> Iesus stode before the debite: and the debite axed him sayinge: Arte thou the kynge of the Iues? Iesus sayd vnto him: Thou sayest <sup>12</sup> and when he was accused of the chefe prestes and elders he answered nothinge. <sup>13</sup> Then sayd Pilate vnto him: hearest thou not how many thinges they laye ageynste the? <sup>14</sup> And he answered him to never a worde: in so moche that the debite marveyllled greatlie. <sup>15</sup> At that feest the debite was wonte to deliver vnto the people a presoner whom they wolde desyer. <sup>16</sup> He had then a notable presoner called Barrabas. <sup>17</sup> And when they were gadered together Pilate sayde vnto the: whether wyll ye that I geve losse vnto you Barrabas or Iesus which is called Christ? <sup>18</sup> For he knewe well that for envie they had delivred him. <sup>19</sup> When he was set doune to geve iudgement his wyfe sent to him sayinge: have thou nothinge to do with that iuste man. For I have suffered many thinges this daye in a dreame about him. <sup>20</sup> But the chefe preestes and the elders had parswaded the people that they shulde axe Barrabas and shulde destroye Iesus. <sup>21</sup> Then the debite answered and sayde vnto them: whether of the twayne wyll ye that I let losse vnto you? And they sayde Barrabas. <sup>22</sup> Pilate sayde

vnto them: what shall I do then with Iesus which is called Christ? They all sayde to him: let him be crucified. <sup>23</sup> Then sayde the debite: what evyll hath he done? And they cryed the more sayinge: let him be crucified. <sup>24</sup> When Pilate sawe that he prevayled nothinge but that moare busines was made he toke water and wasshed his hondes before the people sayinge: I am innocent of the bloud of this iuste person and that ye shall se. <sup>25</sup> Then answered all the people and sayde: his bloud be on vs and on oure chyldren. <sup>26</sup> Then let he Barrabas loose vnto them and scourged Iesus and delivered him to be crucified. <sup>27</sup> Then the soudeours of the debite toke Iesus vnto the comen hall and gaddered vnto him all the company. <sup>28</sup> And they stripped him and put on him a purpyll roobe <sup>29</sup> and platted a croune of thornes and put vpon his heed and a rede in his ryght honde: and bowed their knees before him and mocked him saying: hayle kinge of the Iewes: <sup>30</sup> and spitted vpon him and toke the rede and smoote him on the heed. <sup>31</sup> And when they had mocked him they toke the robe of him ageyne and put his awne reymet on him and leed him awaye to crucify him. <sup>32</sup> And as they came out they fonnde a man of Cyren named Simon: him they compelled to beare his crosse. <sup>33</sup> And when they cam vnto the place called Golgotha (that is to saye a place of deed mens sculles) <sup>34</sup> they gave him veneger to drinke mengled with gall. And when he had tasted therof he wolde not drinke. <sup>35</sup> When they had crucified him they parted his garmetes and did cast lottes: to fulfill that was spoken by the prophet. They deuyded my garmetes amonge them: and apon my vesture did cast loottes. <sup>36</sup> And they sate and watched him there. <sup>37</sup> And they set vp over his heed the cause of his deeth written. This is Iesus the kynge of the Iewes. <sup>38</sup> And ther were two theves crucified with him one

on the right honde and another on the lyfte. <sup>39</sup> They that passed by revyled him waggyng ther heeddes <sup>40</sup> and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes save thy sylfe. If thou be the sonne of God come doune from the crosse. <sup>41</sup> Lykwyse also the hie prestes mockinge him with the scribes and elders sayde: <sup>42</sup> He saved other him sylfe he can not save. If he be the kynge of Israel: let him now come doune from the crosse and we will beleve him. <sup>43</sup> He trusted in God let him deliver him now yf he will have him: for he sayde I am the sonne of God. <sup>44</sup> That same also the theves which were crucified with him cast in his tethe. <sup>45</sup> From the sixte houre was there dercknes over all the londe vnto the nynth houre. <sup>46</sup> And about the nynth houre Iesus cryed with a loude voyce sayinge: Eli Eli lama asbathani. That is to saye my God my God why hast thou forsaken me? <sup>47</sup> Some of them that stode there when they herde that sayde: This man calleth for Helyas. <sup>48</sup> And streyght waye one of them ranne and toke a sponge and filled it full of veneger and put it on a rede and gave him to drinke. <sup>49</sup> Other sayde let be: let vs se whyther Helyas will come and deliver him. <sup>50</sup> Iesus cryed agayne with a lowde voyce and yelded vp the goost. <sup>51</sup> And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottome and the erth dyd quake and the stones dyd rent <sup>52</sup> and graves dyd open: and the bodies of many saintes which slept arose <sup>53</sup> and came out of the graves after his resurreccion and came into the holy cite and appered vnto many. <sup>54</sup> When the Centurion and they that were with him watchinge Iesus sawe the erth quake and those thinges which hapened they feared greatly sayinge. Of a surete this was the sonne of God. <sup>55</sup> And many wemen were there beholdinge him a farre

of which folowed Iesus from Galile ministringe vnto him. <sup>56</sup> Amonge which was Mary Magdalen and Mary the mother of Iames and Ioses and the mother of zebedes chyl dren. <sup>57</sup> When the even was come there came a ryche man of Aramathia named Ioseph which same also was Iesus disciple. <sup>58</sup> He went to Pilate and begged the body of Iesus. Then Pilate commaunded the body to be delivered. <sup>59</sup> And Ioseph toke the body and wrapped it in a clene lynnyn clooth <sup>60</sup> and put it in his newe tombe which he had hewen out even in the roke and rolled a greate stone to the dore of the sepulcre and departed. <sup>61</sup> And there was Mary Magdalene and the other Mary sittynge over ageynste the sepulcre. <sup>62</sup> The nexte daye that foloweth good frydaye the hie prestes and pharises got them selves to Pilate <sup>63</sup> and sayde: Syr we remember that this deceaver sayde whyll he was yet alyve After thre dayes I will aryse agayne. <sup>64</sup> Commaunde therefore that the sepulcre be made sure vntyll the thyrd daye lest paraventure his disciples come and steale him awaye and saye vnto the people he is rysen from deeth and the laste erreure be worsse then the fyrst. <sup>65</sup> Pilate sayde vnto them. Take watche men: Go and make it as sure as ye can. <sup>66</sup> And they went and made the sepulcre sure with watche men and sealed the stone.

## 28

<sup>1</sup> The Sabboth daye at even which dauneth the morowe after the Sabboth Mary Magdalene and the other Mary came to se the sepulcre. <sup>2</sup> And beholde ther was a greate erth quake. For the angell of the lorde descended from heven: and came and rowlled backe the stone from the dore and sate apon it. <sup>3</sup> His countenance was lyke lyghtnyng and his raymet whyte as snowe. <sup>4</sup> And for feare of him the kepers were astunnied and became as deed

men. <sup>5</sup> The angell answered and sayde to the wemen feare ye not. I knowe that ye seke Iesus which was crucified: <sup>6</sup> he is not here: he is rysen as he sayde. Come and se the place where the lorde was put: <sup>7</sup> and goo quickly and tell his disciples that he is rysen from deeth. And beholde he will go before you into Galile there ye shall se him. Lo I have tolde you. <sup>8</sup> And they departed quickly from the sepulcre with feare and greate Ioye: and did runne to bringe his disciples worde. <sup>9</sup> And as they went to tell his disciples: beholde Iesus met them sayinge: All hayle. And they came and held him by the fete and worshipped him. <sup>10</sup> Then sayde Iesus vnto them: be not afrayde. Go and tell my brethren that they goo in to Galile and there shall they se me. <sup>11</sup> When they were gone: beholde some of the kepers came into the cyte and shewed vnto the hie prestes all the thinges that were hapened. <sup>12</sup> And they gaddered them to gedder with the elders and toke counsell and gave large money vnto the soudiers <sup>13</sup> sayinge: Saye that his disciples came by nyght and stole him away whill ye slept. <sup>14</sup> And if this come to the rulers cares we wyll pease him and save you harmeles. <sup>15</sup> And they toke the money and dyd as they were taught. And this sayinge is noysed amonge the Iewes vnto this daye. <sup>16</sup> Then the .xi. disciples went away into Galile in to a mountayne where Iesus had appoynted them. <sup>17</sup> And when they sawe hym they worshipped him. But some of them doubted. <sup>18</sup> And Iesus came and spake vnto them sayinge: All power ys geve vnto me in heven and in erth. <sup>19</sup> Go therfore and teache all nacions baptyssinge them in the name of the father and the sonne and the holy goost: <sup>20</sup> Teachinge them to observe all thynges what soever I comcommaunded you. And lo I am with you all waye even vntyll the ende of the worlde.

## THE GOSPEL ACCORDING TO ST. MARK

<sup>1</sup> The beginnyng of the Gospell of Iesu Christ the sonne of God <sup>2</sup> as that is wrytten in the Prophetes: beholde I sende my messenger before thy face which shall prepared thy waye before the. <sup>3</sup> The voyce of a cryer in the wildernes: prepare ye the waye of the Lorde make his paches streyght. <sup>4</sup> Iohn dyd baptise in the wyldernes and preche the baptyme of repentaunce for the remission of synnes. <sup>5</sup> And all the londe of Iurie and they of Ierusalem went out vnto him and were all baptised of him in the ryver Iordan confessyng their synnes. <sup>6</sup> Iohn was clothed with cammylles heer and with a gerdyll of a skyn a bout hys loynes. And he dyd eate locustes and wylde hony <sup>7</sup> and preached sayinge: a stronger then I commeth after me whose shue latchet I am not worthy to stoupe doune and vnlose. <sup>8</sup> I have baptised you with water: but he shall baptise you with the holy goost. <sup>9</sup> And that came to passe in those dayes that Iesus cam from Nazareth a cyte of Galile: and was baptised of Iohn in Iordan. <sup>10</sup> And assone as he was come out of the water Iohn sawe heaven open and the holy goost descendinge vpon him lyke a dove. <sup>11</sup> And ther came a voyce from heaven: Thou arte my dere sonne in whom I delyte. <sup>12</sup> And immediatly the sprete drave him into wildernes: <sup>13</sup> and he was there in the wildernes xl dayes and was tempted of Satan and was with wilde beestes. And the aungels ministred vnto him. <sup>14</sup> After Iohn was taken Iesus came in to Galile preachinge the gospell of the kyngdome of God <sup>15</sup> and sayinge: the tyme is come and the kyngdome of God is at honde repent and beleve the gospell. <sup>16</sup> As he walked by the see of Galile he sawe Simon

and Andrew his brother castinge nettes into the see for they were fysshers. <sup>17</sup> And Iesus sayde vnto them: folowe me and I will make you fysshers of men. <sup>18</sup> And strayght waye they forsoke their nettes and folowed him. <sup>19</sup> And when he had gone a lytell further thence he sawe Iames the sonne of zebede and Ihon his brother even as they were in the shyppe mendinge their nettes. <sup>20</sup> And anonne he called them. And they leeft their father zebede in the shippe with his hyred servauntes and went their waye after him. <sup>21</sup> And they entred into Capernaum: and streight waye on the Saboth dayes he entred in to the synagoge and taught. <sup>22</sup> And they merved at his learninge. For he taught them as one that had power with him and not as the Scribes. <sup>23</sup> And there was in their synagoge a man vexed with an vnclene spirite that cried <sup>24</sup> sayinge: let be: what have we to do with the thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte euen that holy of god. <sup>25</sup> And Iesus rebuked him sayinge: hoolde thy peace and come out of him. <sup>26</sup> And the vnclene spirite tare him and cryed with a loude voyce and came out of him. <sup>27</sup> And they were all amased in so moche that they demaunded one of another amonge them selves saying: what thinge is this? what newe doctryne is this? For he commaundeth the foule spirites with power and they obeye him. <sup>28</sup> And immediatly his fame spreed abroad throughout all the region borderinge on Galile. <sup>29</sup> And forth with assone as they were come out of the synagoge they entred into the housse of Symon and Andrew with Iames and Ihon. <sup>30</sup> And Symons mother in lawe lay sicke of a fever. And anone they tolde him of her. <sup>31</sup> And he came and toke her by the honde and lifte her vp: and the fever forsoke hir by and by: and she ministred vnto them.



32 And at even when the sunne was downe they brought to him all that were diseased and them that were possessed with devyls. 33 And all the cite gaddred to gedder at the dore 34 and he healed many that were sicke of divers deseases. And he cast out many devyls and suffred not the devyls to speake because they knewe him. 35 And in the morninge very erly Iesus arose and went out into a solitary place and there prayed. 36 And Simon and they that were with him folowed after him. 37 And when they had founde him they sayde vnto him: all men seke for the. 38 And he sayd vnto them: let vs go into the next tounes that I maye preache there also: for truly I cam out for that purpose. 39 And he preached in their synagoges throughout all Galile and cast the devyls out. 40 And there came a leper to him besechinge him and kneled doune vnto him and sayde to him: yf thou wilt thou canest make me clene. 41 And Iesus had compassion on him and put forth his honde touched him and sayde to him: I will be thou clene. 42 And assone as he had spoke immediatly the leprosy departed from him and was clensed. 43 And he charged him and sent him away forthwith 44 and sayd vnto him: Se thou saye no thinge to any man: but get the hence and shewe thy silfe to the preste and offer for thy clensinge those thinges which Moses commaunded for a testimoniall vnto them. 45 But he (assone as he was departed) beganne to tell many thinges and to publyshe the dede: in so moche that Iesus coulde no more opely entre in to the cite but was with out in desert places. And they came to him from every quarter.

## 2

1 After a feawe dayes he entred into Capernaum agayne and it was noysed that he was in a housse. 2 And anone many gadered to geder

in so moche that now there was no roume to receive them: no not so moche as about the dore. And he preached the worde vnto them. 3 And there came vnto him that brought one sicke of the palsie borne of fower men. 4 And because they coulde not come nye vnto him for preace they vncovered the rofe of the housse where he was. And when they had broken it open they let doune the beed where in the sicke of the palsie laye. 5 When Iesus sawe their fayth he sayde to the sicke of the palsie sonne thy synnes are forgeven the. 6 And ther were certayne of the scribes sittinge there and reasoninge in their hertes: 7 how doeth this felowe so blasphememe? Who can forgeve synnes but God only? 8 And immediatly when Iesus perceaved in his sprete that they so reasoned in the selves he sayde vnto them: why thynke ye soche thinges in youre hertes? 9 Whether is it easier to saye to the sicke of the palsie thy synnes are forgeven the or to saye aryse take vp thy beed and walke? 10 That ye maye knowe that the sonne of man hath power in erth to forgeve synnes he spake vnto ye sicke of the palsie: 11 I saye vnto the aryse and take vp thy beed and get the hence into thyne awne housse. 12 And by and by he arose toke vp the beed and went forth before them all: in so moche that they were all amased and glorified God sayinge: we never sawe it on this fassion. 13 And he went agayne vnto the see and all the people resorted vnto him and he taught them. 14 And as Iesus passed by he sawe Levy the sonne of Alphrey syt at the receyte of custome and sayde vnto him: folowe me. And he arose and folowed him. 15 And it came to passe as Iesus sate at meate in his housse many publicans and synners sate at meate also with Iesus and his disciples. For there were many that folowed him. 16 And when the Scribes

and Pharises sawe him eate with publicans and synnere they sayde vnto his disciples: how is it that he eateth and drynketh with publicans and synners? <sup>17</sup> When Iesus hearde that he sayde vnto them. The whole have no nede of the phisicion but the sicke. I came not to call the rightwise but the synners to repentaunce. <sup>18</sup> And the disciples of Iohn and the Pharises dyd faste: and therefore came and sayde vnto him. Why do the disciples of Iohn and of the Pharises faste and thy disciples fast not. <sup>19</sup> And Iesus sayde vnto them: can the chylde of a weddinge faste while the brydgrome is with them. As longe as they have the brydgrome with them they cannot faste. <sup>20</sup> But the dayes will come when the brydgrome shalbe taken from them and then shall they faste in those dayes. <sup>21</sup> Also no man soweth a pece of newe cloth vnto an olde garmet for then taketh he awaye the newe pece from the olde and so is the rent worsse. <sup>22</sup> In lyke wyse no man poureth newe wyne into olde vessels: for yf he do the newe wyne breaketh the vessels and the wyne runneth out and the vessels are marred. But new wyne must be poured into new vessels. <sup>23</sup> And it chaused that he wet thorow the corne felde on the Saboth daye: and his disciples as they went on their waye beganne to plucke the eares of corne. <sup>24</sup> And the Pharises sayde vnto him: beholde why do they on the Saboth dayes that which is not lafull? <sup>25</sup> And he sayde to them: have ye never rede what David dyd when he had nede and was anhogred bothe he and they that were with him? <sup>26</sup> How he went into the housse of God in the dayes of Abiathar the hye preste and dyd eate the halowed loaves which is not lafull to eate but for the prestes only: and gave also to the which were with him? <sup>27</sup> And he sayde to them: the Saboth daye was made for man and not man for the Saboth

daye. <sup>28</sup> Wherefore the sonne of man is Lorde even of the Saboth daye.

### 3

<sup>1</sup> And he entred agayne into the synagoge and there was a man there which had a widdred honde. <sup>2</sup> And they watched him to se whether he wolde heale him on the Saboth daye that they might accuse him. <sup>3</sup> And he sayde vnto the man which had the wyddred honde: arise and stonde in the middes. <sup>4</sup> And he sayd to them: whether is it lafull to do a good dede on the Saboth dayes or an evyll? to save life or kyll? But they helde their peace. <sup>5</sup> And he loked round aboute on them angerly mournyge on the blindnes of their hertes and sayde to the man: stretch forth thyne honde. And he stretched it oute. And his honde was restored even as whole as the other. <sup>6</sup> And the Pharises departed and streyght waye gaddred a counsell with the that belonged to Herode agaynst him that they might destroye him. <sup>7</sup> And Iesus auoyded with his disciples to the sea. And a greate multitude folowed him from Galile and from Iurie <sup>8</sup> and from Hierusalem and from Idumea and from beyonde Iordane: and they that dwelled about Tyre and Sidon a greate multitude: which when they had herde what thinges he dyd came vnto him. <sup>9</sup> And he commaunded his disciples that a shippe shuld wayte on him because of the people leste they shuld througe him. <sup>10</sup> For he had healed many in somoche that they preased upon him for to touche him as many as had plages. <sup>11</sup> And when the vnclene sprites sawe him they fell doune before him and cryed sayinge: thou arte the sonne of God. <sup>12</sup> And he straygtly charged them that they shuld not vtter him. <sup>13</sup> And he wet vp into a mountayne and called vnto him whom he wolde and they came vnto him. <sup>14</sup> And he ordeyned the .xii. that they shuld be with him and

that he myght sende the to preache: <sup>15</sup> and that they might have power to heale syknesses and to cast out devyls. <sup>16</sup> And he gave vnto Simon to name Peter. <sup>17</sup> And he called Iames the sonne of zebede and Iohn Iames brother and gave them Bonarges to name which is to saye the sonnes of thounder. <sup>18</sup> And Andrew and Philip and Bartlemew and Mathew and Thomas and Iames the sonne of Alphey and Taddeus and Symon of Cane, <sup>19</sup> and Iudas Iscarioth which same also betrayed him. And they came vnto housse <sup>20</sup> and the people assembled togedder agayne so greatly that they had not leesar so moche as to eate breed. <sup>21</sup> And when they that longed vnto him hearde of it they went out to holde him. For they thought he had bene beside him selfe. <sup>22</sup> And the Scribes which came from Ierusalem sayde: he hath Belzebub and by the power of the chefe devyll casteth out devyls. <sup>23</sup> And he called them vnto him and sayde vnto them in similitudes. How can Satan drive out Satan? <sup>24</sup> For yf a realme be devided ageynste it silfe that realme cannot endure. <sup>25</sup> Or yf a housse be devided agaynste it silfe that housse cannot continue: <sup>26</sup> So yf Satan make insurreccion agaynste himsilfe and be devided he cannot continue but is at an ende. <sup>27</sup> No man can entre into a stronge mans housse and take awaye hys gooddes excepte he fyrst bynde that stronge man and then spoyle hys housse. <sup>28</sup> Verely I saye vnto you all synnes shalbe forgeven vnto mens chyldren and blasphemy wherwith they blaspheme. <sup>29</sup> But he that blasphemeth the holy goost shall never have forgevenes: but is in dauger of eternall dampnacion: <sup>30</sup> because they sayde he had an vnclene sprete. <sup>31</sup> Then came his mother and his brethren and stode with out and sent vnto him and called him. <sup>32</sup> And the people sate aboute hym and sayde vnto him: beholde thy mother and thy brethren

seke for the with out. <sup>33</sup> And he answered them sayinge: who is my mother and my brethren? <sup>34</sup> And he loked rounde about on his disciples which sate in compasse about hym and sayde: beholde my mother and my brethren. <sup>35</sup> For who soever doeth the will of God he is my brother my syster and mother.

#### 4

<sup>1</sup> And he began agayne to teache by the seesyde. And there gadered to gedder vnto him moche people so greatly that he entred into a ship and sate in the see and all the people was by the seeside on the shoore. <sup>2</sup> And he taught them many thynges in similitudes and sayde vnto them in his doctrine: <sup>3</sup> Herken to. Beholde There wet out a sower to sowe. <sup>4</sup> And it fortunod as he sowed that some fell by the waye syde and the fowles of the ayre came and devoured it vp. <sup>5</sup> Some fell on stony grounde where it had not moche erth: and by and by sprange vp because it had not depth of erth: <sup>6</sup> but as sone as the sunne was vp it caught heet and because it had not rotynge wyddred awaye. <sup>7</sup> And some fell amonge the thornes and the thornes grewe vp and choked it so that it gave no frute. <sup>8</sup> And some fell vpon good grounde and dyd yelde frute that sproge and grewe and brought forth: some thirty folde some sixtie folde and some an hundred folde. <sup>9</sup> And he sayde vnto them: he that hath eares to heare let him heare. <sup>10</sup> And when he was alone they that were aboute him with the .xii. axed him of the similitude. <sup>11</sup> And he sayde vnto them. To you it is geve to knowe the mistery of the kyngdome of God. But vnto them that are with out shall all thinges be done in similitudes: <sup>12</sup> That when they se they shall se and not discern: and when they heare they shall heare and not vnderstonde: lest at any tyme they shulde tourne and their synnes shuld be forgeve them. <sup>13</sup> And he

sayde vnto the: Perceave ye not this similitude? how then shulde ye vnderstonde all other similitudes? <sup>14</sup> The sower soweth the worde. <sup>15</sup> And they that are by the wayes syde where the worde is sowed are they to whom assone as they have herde it Satha cometh immediatly and takith awaye the worde that was sowe in their hertes. <sup>16</sup> And likewise they that are sowed on the stonye groude are they: which when they have harde the worde at once receive it with gladnes <sup>17</sup> yet have no rotes in them selves and so endure but a tyme: and anone as trouble and persecucion aryseth for the wordes sake they fall immediatly. <sup>18</sup> And they that are sowe amonge the thornes are soche as heare the worde: <sup>19</sup> and the care of this worlde and the disseytfulnes of ryches and the lustes of other thinges entre in and choocke the worde and it is made vnfrutfull. <sup>20</sup> And those that weare sowe in good grounde are they that heare the worde and receive it and bringe forth frute some thirty folde some sixty folde some an hundred folde. <sup>21</sup> And he sayde vnto them: is the candle lighted to be put vnder a busshell or vnder the table and not rather to be put on a candelstick? <sup>22</sup> For there is nothings so prevy that shall not be opened: nether so secreet but that it shall come abroade. <sup>23</sup> Yf eny man have eares to heare let him heare. <sup>24</sup> And he sayde vnto them: take hede what ye heare. With what measure ye mete with the same shall it be measured vnto you agayne. And vnto you that heare shall more be geve. <sup>25</sup> For vnto him that hath shall it be geven: and from him that hath not shalbe taken awaye even that he hath. <sup>26</sup> And he sayde: so is the kyngdome of God even as yf a man shuld sowe seed in the groude <sup>27</sup> and shulde slepe and ryse vp night and daye: and the seede shuld springe and growe vp he not ware. <sup>28</sup> For the erth

bringeth forthe frute of her silfe: fyrst the blade then the eares after that full corne in the eares. <sup>29</sup> And as sone as the frute is brought forth anone he throusteth in the sykell because the hervest is come. <sup>30</sup> And he sayde: where vnto shall we lyke the kyngdome of God? or with what compareson shall we compare it? <sup>31</sup> It is lyke a grayne of mustard seed which when it is sowe in the erth is the leest of all seedes that be in the erth: <sup>32</sup> but after that it is sowed it groweth vp and is greatest of all yerbes: and bereth greate brauches so that the fowles of the ayre maye dwell vnder the shadowe of it. <sup>33</sup> And with many soche similitudes he preached the worde vnto the after as they myght heare it. <sup>34</sup> And with out similitude spake he no thinge vnto them. But when they were aparte he expounded all thinges to his disciples. <sup>35</sup> And the same daye when even was come he sayde vnto them: let vs passe over vnto the other syde. <sup>36</sup> And they lefte the people and toke him even as he was in the shyp. And ther were also with him other shippes. <sup>37</sup> And ther arose a great storme of wynde and dashed the waves into the ship so that it was full. <sup>38</sup> And he was in the sterne a slepe on a pelowe. And they awoke him and sayde to him: Master carest thou not that we perisshe? <sup>39</sup> And he rose vp and rebuked the wynde and sayde vnto the see: peace and be still. And the winde alayed and ther folowed a greate calme. <sup>40</sup> And he sayde vnto them: why are ye so fearfull? How is it that ye have no fayth? <sup>41</sup> And they feared excedingly and sayde one to another: what felowe is this? For booth winde and see obey him.

## 5

<sup>1</sup> And they cam over to the other syde of the see in to the countre of the Gaderenites. <sup>2</sup> And when he was come out of the shippe there met him out of the graves a man

possessyd of an vncleane sprete  
<sup>3</sup> which had his abydinge amonge  
the graves. And no man coulede  
bynde him: no not with cheynes  
<sup>4</sup> because that when he was often  
bounde with fetters and cheynes he  
plucked the chaynes asundre and  
brake the fetters in peaces. Nether  
coulede eny man tame him. <sup>5</sup> And  
alwayes bothe nyght and daye he  
cryed in the moutaynes and in the  
graves and bet him silfe with stones.  
<sup>6</sup> When he had spied Iesus afarre of  
he rane and worshipped him <sup>7</sup> and  
cryed with a lowde voyce and sayde:  
what have I to do with the Iesus  
the sonne of the moost hiest God?  
I requyre the in the name of God  
that thou torment me not. <sup>8</sup> For he  
had sayd vnto hym: come out of the  
man thou fowle sprete. <sup>9</sup> And he  
axed him: what is thy name? And  
he answered sayinge: my name is  
Legion for we are many. <sup>10</sup> And he  
prayd him instantly that he wolde  
not sende the awaye out of the  
countrie. <sup>11</sup> And ther was there nye  
vnto the moutayns a greate heerd of  
swyne fedinge <sup>12</sup> and all the devylls  
besought him sayinge: sende vs into  
the heerde of swyne that we maye  
enter in to them. <sup>13</sup> And anone Iesus  
gave them leave. And the vnclene  
spretes wet out and entred into the  
swyne. And the heerd starteled and  
ran hedding into the see. They were  
about .ii.M. swyne and they were  
drowned in the see. <sup>14</sup> And the  
swyne heerdes fled and tolde it in  
the cyte and in the countrie. And  
they came out for to se what had  
hapened: <sup>15</sup> and came to Iesus and  
sawe hym that was vexed with the  
fende and had the legion syt both  
clothed and in his right mynde and  
were afrayed. <sup>16</sup> And they that sawe  
it tolde them how it had happened  
vnto him that was possessed with  
the devyll: and also of the swyne.  
<sup>17</sup> And they begane to praye him that  
he wolde departe from their coostes.  
<sup>18</sup> And when he was come in to the

shyppe he that had the devyll prayed  
him that he myght be with him.  
<sup>19</sup> Howbeit Iesus wolde not suffre  
him but sayde vnto him: goo home  
in to thyne awne housse and to thy  
frendes and shewe the what great  
thinges the Lorde hath done vnto  
the and how he had compassion  
on the. <sup>20</sup> And he departed and  
begane to publisse in the ten cyties  
what greate thinges Iesus had done  
vnto him and all me dyd merveyle.  
<sup>21</sup> And when Iesus was come over  
agayne by shyp vnto the other syde  
moche people gadered vnto him and  
he was nye vnto the see. <sup>22</sup> And  
beholde ther came one of the rulers  
of the Synagoge whose name was  
Iairus: and when he sawe him  
he fell doune at his fete <sup>23</sup> and  
besought hym greatly sayinge: my  
doughter lyith at poynt of deeth I  
wolde thou woldest come and laye  
thy honde on her that she myght be  
safe and live. <sup>24</sup> And he wet with  
him and moche people folowed him  
and thronged him. <sup>25</sup> And ther was  
a certen woman which was diseased  
of an yssue of bloude .xii. yeres  
<sup>26</sup> and had suffred many thinges of  
many phisicions and had spet all  
that she had and felte none amend-  
ment at all but wexed worsse and  
worsse. <sup>27</sup> When she had herde of  
Iesus: she came into the preace be-  
hynde him and touched his garmet.  
<sup>28</sup> For she thought: yf I maye but  
touche his clothes I shall be whole.  
<sup>29</sup> And streyght waye her foutayne  
of bloude was dryed vp and she felt  
in her body that she was healed of  
the plage. <sup>30</sup> And Iesus immediatly  
felt in him silfe the vertue that wet  
out of him and tourned him roud  
aboute in the preace and sayde:  
who touched my clothes? <sup>31</sup> And  
his disciples sayde vnto him: seist  
thou the people thrust the and yet  
axest who dyd touche me? <sup>32</sup> And  
he loked roud about for to se her  
that had done that thinge. <sup>33</sup> The  
woman feared and trembled (for  
she knew what was done with in  
her) and she came and fell doune

before him and tolde him the truth of everythinge. <sup>34</sup> And he sayde to her: Doughter thy fayth hath made the whoale: goo in peace and be whole of thy plage. <sup>35</sup> Whyll he yet spake ther came from the ruler of the synagoges housse certayne which sayde: thy doughter is deed: why diseasest thou the master eny further? <sup>36</sup> Assone as Iesus herde that worde spoke he sayde vnto the ruler of the synagoge: be not afrayed only beleve. <sup>37</sup> And he suffred no man to folowe him moo then Peter and Iames and Ihon the brother of Iames. <sup>38</sup> And he came vnto the housse of the ruler of the synagoge and sawe the wondrynge and them that wepte and wayled greatly <sup>39</sup> and went in and sayde vnto them: why make ye this adoo and wepe? The mayde is not deed but slepith. <sup>40</sup> And they lawght him to scorne. Then he put them all out and toke the father and the mother of the mayden and them that were with him and entred in where the mayden laye <sup>41</sup> and toke the mayden by the honde and sayde vnto hyr: Tabitha cumi: which is by interpretacion: mayde I saye vnto the aryse. <sup>42</sup> And streyght the mayden arose and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. <sup>43</sup> And he charged the straytely that no man shuld knowe of it and commaunded to geve her meate.

## 6

<sup>1</sup> And he departed thence and cam into his awne countre and his disciples folowed him. <sup>2</sup> And when the saboth daye was come he beganne to teache in the synagoge. And many that hearde him were astonyed and sayde: From whens hath he these thinges? and what wysdo is this that is geve vnto him? and suche vertues that are wrought by his hondes? <sup>3</sup> Is not this that carpeter Maryes sonne the brother of Iames and Ioses and of Iuda and Simon? and are not

his systers here with vs? And they were offended by him. <sup>4</sup> And Iesus sayde vnto the: a prophet is not despysed but in his awne countre and amonge his awne kynne and amonge the that are of the same housholde. <sup>5</sup> And he coulde there shewe no miracles but leyd his hondes apou a feawe sicke foolke and healed them. <sup>6</sup> And he merveyled at their vnbelefe. And he went aboute by the tounes that laye on every syde teachynge. <sup>7</sup> And he called the twelve and beganne to sende them two and two and gave them power over vnclene spretes. <sup>8</sup> And commaunded the that they shuld take nothings vnto their Iorney save a rodde only: Nether scrippe nether breed nether mony in their purses: <sup>9</sup> but shuld be shood with sandals. And that they shuld not put on two coottes. <sup>10</sup> And he sayd vnto them: whersoever ye entre in to an house there abyde tyll ye departe thence <sup>11</sup> And whosoever shall not receave you nor heare you when ye departe thence shake of the duste that is vnder youre fete for a witness vnto them. I saye verely vnto you it shalbe easyer for zodom and Gomor at the daye of iudgement then for that cite. <sup>12</sup> And they went out and preached that they shuld repent: <sup>13</sup> and they caste out many devylles. And they annoynted many that were sicke with oyle and healed them. <sup>14</sup> And kynge Herode herde of him (for his name was spread abroade) and sayd: Iohn Baptiste is rysen agayne from deeth and therfore miracles are wrought by him. <sup>15</sup> Wother sayd it is Helyas: and some sayde: it is a Prophet or as one of the Prophetes. <sup>16</sup> But when Herode hearde of him he sayd: it is Iohn whom I beheded he is rysen from deeth agayne. <sup>17</sup> For Herode him sylfe, had sent forth and had taken Iohn, and bounde him and cast him into preson for Herodias sake which was his brother Philippes wyfe. For

he had married her. <sup>18</sup> John sayd vnto Herode: It is not lafull for the to have thy brothers wyfe. <sup>19</sup> Herodias layd wayte for him and wolde have killed him but she coude not. <sup>20</sup> For Herode feared Iohn knowynge that he was a iuste man and an holy: and gave him reverence: and when he hearde him he dyd many thinges and hearde him gladly. <sup>21</sup> But when a conuenient daye was come: Herode on his birth daye made a supper to the lordes captayns and chefe estates of Galile. <sup>22</sup> And the doughter of the sayde Herodias came in and daused and pleased Herode and them that sate at bourde also. Then the kynge sayd vnto the mayden: axe of me what thou wilt and I will geve it the. <sup>23</sup> And he sware vnto hyr whatsoever thou shalt axe of me I will geve it the even vnto the one halfe of my kyngdome. <sup>24</sup> And she wet forth and sayde to her mother: what shall I axe? And she sayde: Iohn Baptistes heed. <sup>25</sup> And she cam in streyght waye with haste vnto the kynge and axed sayinge: I will that thou geve me by and by in a charger the heed of Iohn Baptist. <sup>26</sup> And the kynge was sory: howbe it for his othes sake and for their sakes which sate at supper also he wolde not put her besyde her purpose. <sup>27</sup> And immediatly the kynge sent the hangma and commaunded his heed to be brought in. And he went and beheeded him in the preson, <sup>28</sup> and brought his heed in a charger and gave it to the mayden and the mayden gave it to her mother. <sup>29</sup> And when his disciples hearde of it they came and toke vp his body and put it in a tounge. <sup>30</sup> And the apostels gaddered them selves to ggedre to Iesus and tolde him all thinges booth what they had done and what they had taught. <sup>31</sup> And he sayd vnto them: come ye aparte into the wyldernes and rest awchyle. For there were many comers and goers that they had no leasure so moche as

to eate. <sup>32</sup> And he went by ship out of the waye into a deserte place. <sup>33</sup> But the people spyed them when they departed: and many knewe him and ranne afote thyther out of all cities and cam thyther before them and came togedder vnto him. <sup>34</sup> And Iesus went out and sawe moche people and had compassion on them because they were lyke shepe which had no shepeherde. And he beganne to teache them many thinges. <sup>35</sup> And when the daye was nowe farre spet his disciples came vnto him sayinge: this is a desert place and now the daye is farre passed <sup>36</sup> let the departe that they maye goo into the cuntrye rounde about and into the tounes and bye the breed: for they have nothinge to eate. <sup>37</sup> He answered and sayde vnto them: geve ye them to eate. And they sayde vnto him: shall we goo and bye ii.C. penyworth of breed and geve them to eate? <sup>38</sup> He sayde vnto them: how many loves have ye? Goo and loke. And when they had serched they sayde: v. and .ii. fysshes. <sup>39</sup> And he commaunded them to make them all syt doune by companyes upon the grene grasse. <sup>40</sup> And they sate doune here a rowe and there arowe by houndredes and by fyfties. <sup>41</sup> And he toke the .v. loves and the ii. fysshes and loked vp to heven and blessed and brake the loves and gave them to his disciples to put before the: and the .ii. fysshes he devyded amonge them all. <sup>42</sup> And they all dyd eate and were satisfied. <sup>43</sup> And they toke vp twelve baskettes full of the gobbettes and of the fysshes. <sup>44</sup> And they that ate were about fyve thousand men. <sup>45</sup> And streyght waye he caused his disciples to goo into the shipe and to goo over the water before vnto Bethsaida whyll he sent awaye the people. <sup>46</sup> And assone as he had sent them away he departed into a moutayne to praye. <sup>47</sup> And when even was come the ship was in the middes of the see and he alone

on the londe, <sup>48</sup> and he sawe the troubled in rowynge for the wynde was cotrary vnto them. And aboute the fourth quartre of the nyght he came vnto the walkinge apou the see and wolde have passed by them. <sup>49</sup> When they sawe him walkinge apou the see they supposed it had bene a sprete and cryed oute: <sup>50</sup> For they all sawe him and were afrayed. And anon he talked with them and sayde vnto them: be of good chere it is I be not a frayed. <sup>51</sup> And he went vp vnto them into the shippe and the wynde ceased and they were sore amased in them selues beyonde measure and marveyled. <sup>52</sup> For they remembred not of the loves because their hertes were blynded. <sup>53</sup> And they came over and went into the londe of Genezareth and drue vp into the haven. <sup>54</sup> And assone as they were come out of the shippe streyght they knewe him <sup>55</sup> and ran forth throughout all the region rounde about and began to cary aboute in beeddes all that were sicke to the place where they heard tell that he was. <sup>56</sup> And whyther soever he entred into tounes cities or villages they layde their sicke in the stretes and prayed him that they myght touche and it were but the edge of his vesture. And as many as touched him were safe.

## 7

<sup>1</sup> And the pharises came togedder vnto him and dyvers of the scribes which came from Ierusalem. <sup>2</sup> And when they sawe certayne of his disciples eate breed with comen hondes (that is to saye with vnwessen hondes) they complayned. <sup>3</sup> For the pharises and all the Iewes excepte they washe their hondes ofte eate not observeinge the tradicions of the elders. <sup>4</sup> And when they come from the market except they washe they eate not. And many other thinges ther be which they have taken apou them to observe as the wasshinge

of cuppes and cruses and of brasen vessels and of tables. <sup>5</sup> Then axed him the pharises and scribes why walke not thy disciples accordinge to the tradicions of the elders but eate breede with vnwessen hondes? <sup>6</sup> He answered and sayde vnto them: well prophesied Esaias of you ypocrites as it is writte: This people honoreth me with their lypes but their hert is farre from me: <sup>7</sup> In vayne they worshippe me teachinge doctryns which are nothings but the commaundementes of men. <sup>8</sup> For ye laye the commaundement of God aparte and observe the tradicions of men as the wesshinge of cruses and of cuppes and many other suche lyke thinges ye do. <sup>9</sup> And he sayde vnto them: well ye cast asyde the commaundement of God to mayntayne youre owne tradicions. <sup>10</sup> For Moses sayde: Honoure thy father and thy mother: and whosoever cursseth father or mother let him dye for it. <sup>11</sup> But ye saye: a man shall saye to father or mother Corban: which is: that thou desyrest of me to helpe the with is geven God. <sup>12</sup> And so ye soffre him no more to do ought for his father or his mother <sup>13</sup> makinge the worde of God of none effecte through youre awne tradicions which ye have ordeyned. And many soche thinges ye do. <sup>14</sup> And he called all the people vnto him and sayde vnto them: Herken vnto me every one of you and vnderstonde. <sup>15</sup> There is no thinge with out a man that can defyle him when it entreth into him: but thoo thinges which procede out of him are those which defyle the man. <sup>16</sup> If eny man have eares to heare let him heare <sup>17</sup> And when he came to house awaye from the people his disciples axed him of the similitude. <sup>18</sup> And he sayd vnto them: Are ye so without vnderstandinge? Do ye not yet perceave that whatsoever thinge from with out entreth into a man it can not defyle him <sup>19</sup> because it entrith not



in to his hert but into the belly: and goeth out into the draught that porgeth oute all meates. <sup>20</sup> And he sayde: that defileth a man which cometh oute of a man. <sup>21</sup> For from with in even oute of the herte of men proceade evill thoughtes: advantry fornicacion murder <sup>22</sup> theft coveteousnes wickednes diceyte vnclennes and a wicked eye blasphemy pryde folysshnes: <sup>23</sup> all these evyll thinges come from with in and defile a man. <sup>24</sup> And from thence he rose and went into the borders of Tyre and Sidon and entred into an housse and wolde that no man should have knowen: But he coude not be hyd. <sup>25</sup> For a certayne woman whose doughter had a foule sprete hearde of him and came and fell at his fete. <sup>26</sup> The woman was a Greke oute of Syrophenicia and she besought him that he wolde caste out the devyll oute of her doughter. <sup>27</sup> And Iesus sayde vnto her: let the chyldren fyrst be feed. For it is not mete to take the chyldres breed and to caste it vnto whelppes. <sup>28</sup> She answered and sayde vnto him: even soo master neverthesse the whelppes also eate vnder the table of the chyldrens cromes. <sup>29</sup> And he sayde vnto her: for this sayinge goo thy waye the devyll is gone out of thy doughter. <sup>30</sup> And when she was come home to her housse she founde the devyll departed and her doughter lyeinge on the beed. <sup>31</sup> And he departed agayne from the coostes of Tyre and Sidon and came vnto the see of Galile thorowe the middes of the coostes of the .x. cities. <sup>32</sup> And they brought vnto him one that was deffe and stambred in his speche and prayde him to laye his honde upon him. <sup>33</sup> And he toke him asyde from the people and put his fyngers in his eares and dyd spyt and touched his tounge <sup>34</sup> and loked vp to heven and sygthed and sayde vnto him: ephatha that is to saye be opened. <sup>35</sup> And streyght waye his eares were opened and the stringe

of his tounge was loosed and he spake playne. <sup>36</sup> And he commaunded them that they shuld tell no man. But the more he forbad them soo moche the more a greate deale they publessed it: <sup>37</sup> and were beyonde measure astonyed sayinge: He hath done all thinges well and hath made booth the deffe to heare and the dome to speake.

## 8

<sup>1</sup> In those dayes when ther was a very greate companye and had nothings to eate Iesus called his disciples to him and sayd vnto them: <sup>2</sup> I have compassion on this people because they have nowe bene with me .iii. dayes and have nothings to eate: <sup>3</sup> And yf I shuld sende the awaye fastinge to their awne houses they shulde faynt by the waye. For dyvers of the came from farre. <sup>4</sup> And his disciples answered him: where shuld a man have breade here in the wildernes to satisfie these? <sup>5</sup> And he axed them: how many loves have ye? They sayde: seven. <sup>6</sup> And he commaunded the people to syt doune on the grounde. And he toke the .vii. loves gave thankes brake and gave to his disciples to set before them. And they dyd set the before the people. <sup>7</sup> And they had a feawe smale fysshes. And he blessed them and commaunded them also to be set before them. <sup>8</sup> And they ate and were suffysed: And they toke vp yf the broken meate that was lefte .vii. baskettes full. <sup>9</sup> And they that ate were in nomber aboute fowre thousand. And he sent them awaye. <sup>10</sup> And a none he entred into a ship with his disciples and came into the parties of Dalmanutha. <sup>11</sup> And the pharises cam forth and begane to dispute with him sekinge of him a signe from heven and temptinge him. <sup>12</sup> And he sygthed in his sprete and sayde: why doth this generacion seke a signe? Verely I saye vnto you ther shall no signe be geven

vnto this generacion. <sup>13</sup> And he lefte the and went into the ship agayne and departed over the water. <sup>14</sup> And they had forgotten to take breed with the nether had they in the ship with them more then one loofe. <sup>15</sup> And he charged the sayinge. Take hede and beware of the leuen of the pharises and of the leue of Herode. <sup>16</sup> And they reasoned amonge the selves sayinge: we have no breed <sup>17</sup> And when Iesus knewe that he sayde vnto the: why take ye thought because ye have no bread perceave ye not yet nether vnderstonde? Have ye youre hertes yet blynded? <sup>18</sup> Have ye eyes and se not? and have ye eares and heare not? Do ye not remember? <sup>19</sup> When I brake v. loaves amonge .v.M. How many baskettes full of broke meate toke ye vp? They sayde vnto him twelve. <sup>20</sup> When I brake .vii. amonge .iiii. M. How many basketes of the levings of broken meate toke ye vp? they sayde .vii. <sup>21</sup> And he sayde vnto the: how is it that ye vnderstonde not? <sup>22</sup> And he came to Bethsaida and they brought a blynde man vnto him and desyred him to touche him. <sup>23</sup> And he caught the blynde by the honde and leade him out of the toune and spat in his eyes and put his hondes upon him and axed him whether he saw ought. <sup>24</sup> And he loked vp and sayde: I se the men: For I se the walke as they were trees. <sup>25</sup> After that he put his hondes agayne upon his eyes and made him see. And he was restored to his sight and sawe every man clerly. <sup>26</sup> And he sent him home to his housse sayinge: nether goo into the toune nor tell it to eny in the toune. <sup>27</sup> And Iesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples sayinge: whom do men saye that I am? <sup>28</sup> And they answered: some saye that thou arte Iohn Baptiste: some saye Helyas: and some one

of the Prophetes. <sup>29</sup> And he sayde vnto them: But whom saye ye that I am? Peter answered and sayd vnto him: Thou arte very Christe. <sup>30</sup> And he charged them that they shuld tell no man of it. <sup>31</sup> And he beganne to teache them how that the sonne of man must suffre many thinges and shuld be reproved of the elders and of the hye prestes and scribes and be kylled and after thre dayes aryse agayne. <sup>32</sup> And he spake that sayinge openly. And Peter toke him asyde and began to chyde him. <sup>33</sup> Then he tourned aboute and looked on his disciples and rebuked Peter sayinge: Goo after me Satan. For thou saverest not the thinges of God but the thinges of men. <sup>34</sup> And he called the people vnto him with his disciples also and sayd vnto them: Whosoever will folowe me let him forsake him sylfe and take vp his crosse and folowe me. <sup>35</sup> For whosoever will save his lyfe shall lose it But whosoever shall lose his lyfe for my sake and the gospels the same shall save it. <sup>36</sup> What shall it profet a man yf he shuld wyne all the worlde and loose his awne soule? <sup>37</sup> or els what shall a man geve to redeme his soule agayne? <sup>38</sup> Whosoever therefore shall be asshamed of me and of my wordes amonge this advoutrous and sinfull generacion: of him shall the sonne of man be ashamed when he cometh in the glory of his father with the holy angels.

## 9

<sup>1</sup> And he sayde vnto them: Verely I saye vnto you: There be some of the that stonde here which shall not taste of deeth tyll they have sene the kyngdome of God come with power. <sup>2</sup> And after .vi. dayes Iesus toke Peter Iames and Iohn and leede them vp into an hye mountayne out of the waye alone and he was transfigured before them. <sup>3</sup> And his rayment dyd shyne and was made very whyte even as snowe: so whyte as noo fuller can make upon the

4 And ther apered vnto them Helyas with Moses: and they talked with Iesu. 5 And Peter answered and sayde to Iesu: Master here is good beinge for vs let vs make .iii. tabernacles one for the one for Moses and one for Helyas. 6 And yet he wist not what he sayde: for they were afrayde. 7 And ther was a cloude that shaddowed the. And a voyce came out of the cloude sayinge: This is my dere sonne here him. 8 And sodenly they loked rounde aboute them and sawe no man more then Iesus only with them. 9 And as they came doune from the hyll he charged the that they shuld tell no man what they had sene tyll the sonne of man were rysen from deeth agayne. 10 And they kepte that sayinge with them and demaunded one of a nother what that rysinge from deeth agayne shuld meane? 11 And they axed him sayinge: why then saye the scribe that Helyas muste fyrste come? 12 He answered and sayde vnto them: Helyas verelye shall fyrst come and restore all thinges. And also the sonne of man as it is wrytte shall suffre many thinges and shall be set at nought. 13 Moreouer I saye vnto you that Helyas is come and they have done vnto him whatsoever pleased them as it is wrytten of him. 14 And he came to his disciples and sawe moche people aboute them and the scribes disputing with them. 15 And streyght waye all the people when they behelde him were amased and ran to him and saluted him. 16 And he sayde vnto the Scribes: what dispute ye with them? 17 And one of the companye answered and sayde: Master I have brought my sonne vnto the which hath a dome spirite. 18 And whensoever he taketh him he teareth him and he fometh and gnassheth with his tethe and pyneth awaye. And I spake to thy disciples that they shuld caste him out and they coulede not. 19 He answered

him and sayd: O generacion with out faith how longe shall I be with you? How longe shall I suffre you? Bringe him vnto me. 20 And they brought him vnto him. And assone as the sprete sawe him he tare him. And he fell doune on the grounde walowinge and fomyng. 21 And he axed his father: how longe is it a goo sens this hath happened him? And he sayde of a chylde: 22 and ofte tymes casteth him into the fyre and also into the water to destroye him. But yf thou canste do eny thinge have mercy on vs and helpe vs. 23 And Iesus sayde vnto him: ye yf thou couldest beleve all thinges are possible to him that belevith. 24 And streyght waye the father of the chylde cryed with teares sayinge: Lorde I beleve helpe myne vnbelefe. 25 When Iesus sawe that the people came runnyng together vnto him he rebuked the foule sprete sayinge vnto him: Thou domme and deffe sprete I charge the come out of him and entre no more into him. 26 And the sprete cryed and rent him sore and came out: And he was as one that had bene deed in so moche that many sayde he is deed. 27 But Iesus caught his honde and lyfte him vp: and he roose. 28 And when he was come into the housse his disciples axed him secretly: why coulede not we caste him out? 29 And he sayde vnto them: this kynde can by no nother meanes come forth but by prayer and fastyng. 30 And they departed thens and toke their iorney thorow Galile and he wolde not that eny man shuld have knowen it. 31 For he taught his disciples and sayde vnto them: The sonne of man shalbe dellyvered into the hondes of men and they shall kyll him and after that he is kyled he shall aryse agayne the thryd daye. 32 But they wiste not what that sayinge meat and were affrayed to axe him. 33 And he came to Capernaum. And when he was

come to housse he axed the: what was it that ye disputed bytwene you by the waye? <sup>34</sup> And they helde their peace: for by the waye they reasoned amonge the selves who shuld be the chefest. <sup>35</sup> And he sate doune and called the twelve vnto him and sayd to them: yf eny man desyre to be fyrst the same shalbe last of all and servaunt vnto all. <sup>36</sup> And he toke a chylde and set him in the middes of them and toke him in his armes and sayde vnto them. <sup>37</sup> Whosoever receave eny soche a chylde in my name receaveth me. And whosoever receaveth me receaveth not me but him that sent me. <sup>38</sup> Iohn answered him sayinge: Master we sawe one castynge out devyls in thy name which foloweth not vs and we forbade him because he foloweth vs not. <sup>39</sup> But Iesus sayde forbid him not. For ther is no man that shall do a miracle in my name that can lightlyge speake evyll of me. <sup>40</sup> Whosoever is not agaynste you is on youre parte. <sup>41</sup> And whosoever shall geve you a cuppe of water to drinke for my names sake because ye belonge to Christe verely I saye vnto you he shall not loose his rewarde. <sup>42</sup> And whosoever shall offende one of these lytelons that beleve in me it were better for him that a mylstone were hanged aboute his necke and that he were cast into the see: <sup>43</sup> wherfore yf thy hande offende the cut him of. It is better for the to entre into lyffe maymed then havynge two hondes goo into hell into fire that never shalbe quenched <sup>44</sup> where there worme dyeth not and the fyre never goeth oute. <sup>45</sup> Lykewyse yf thy fote offende the cut him of. For it is better for the to goo halt into lyffe then havynge two fete to be cast into hell into fyre that never shalbe quenched: <sup>46</sup> where there worme dyeth not and the fyre never goeth oute. <sup>47</sup> Even so yf thyne eye offende the plucke him oute. It is better for the to goo into the kyngdom of god with one eye then havynge two eyes

to be caste into hell fyre: <sup>48</sup> where there worme dyeth not and the fyre never goeth oute. <sup>49</sup> Every man therefore shalbe salted with fyre: And every sacrificise shalbe seasoned with salt. <sup>50</sup> Salt is good. But yf the salt be vnsavery: what shall the salte therwith? Se that ye have salt in youre selves: and have peace amonge youre selves one with another.

## 10

<sup>1</sup> And he rose from thence and went into the coostes of Iurie through the region that is beyonde Jordan. And the people resorted vnto him afresshe: and as he was wont he taught them agayne. <sup>2</sup> And the pharises came and axed him a question: whether it were lafull for a man to put awaye his wyfe: to prove him. <sup>3</sup> And he answered and sayd vnto the: what dyd Moses byd you do? <sup>4</sup> And they sayde: Moses suffred to wryte a testimoniall of devorsement and to put hyr awaye. <sup>5</sup> And Iesus answered and sayd vnto the: For the hardnes of youre hertes he wrote this precept vnto you. <sup>6</sup> But at the fyrste creacion God made the man and woman. <sup>7</sup> And for this thinges sake shall man leve his father and mother and bide by his wyfe <sup>8</sup> and they twayne shalbe one flesshe. So then are they now not twayne but one flesshe. <sup>9</sup> Therefore what God hath cuppled let not man separat. <sup>10</sup> And in the housse his disciples axed him agayne of that matter. <sup>11</sup> And he sayde vnto them: Whosoever putteth awaye his wyfe and maryeth another breaketh wedlocke to her warde. <sup>12</sup> And yf a woman forsake her husband and be maryed to another she comitteth advoutrie. <sup>13</sup> And they brought chyl- dren to him that he should touche the. And his disciples rebuked those that brought the. <sup>14</sup> When Iesus sawe that he was displeased and sayd to the: Suffre the chylde to come vnto me and forbid the

not. For of suche is the kyngdome of God. <sup>15</sup> Verely I saye vnto you whosoever shall not receave the kyngdome of God as a chylde he shall not entre therin. <sup>16</sup> And he toke the vp in his armes and put his hondes vpon them and blessed the. <sup>17</sup> And when he was come in to the waye ther came one runninge and kneled to him and axed him: good master what shall I do that I maye enheret eternall lyfe? <sup>18</sup> Iesus sayde to him: why callest thou me good? There is no man good but one which is God. <sup>19</sup> Thou knowest the commaundementes: breake not matrimony: kyll not: steale not: bere not falce wytnes: defraude no man: honoure thy father and mother. <sup>20</sup> He answered and sayde to him: master all these I have observed from my youth. <sup>21</sup> Iesus behelde him and had a favour to him and sayde vnto him: one thyng is lackinge vnto the. Goo and sell all that thou hast and geve to the povre and thou shalt have treasure in heven and come and folowe me and take vp thy crosse. <sup>22</sup> But he was discuforted with that sayinge and wet awaye morninge for he had greate possessions. <sup>23</sup> And Iesus loked rounde aboute and sayde vnto his disciples: what an harde thinge is it for them that have riches to entre into the kyngdome of God. <sup>24</sup> And his disciples were astonneyd at his wordes. But Iesus answered agayne and sayde vnto them: chylde how harde is it for them that trust in riches to entre in to the kyngdome of God. <sup>25</sup> It is easier for a camell to go thorowe the eye of an nedle then for a riche man to entre into the kyngdome of God. <sup>26</sup> And they were astonnyed out of measure sayinge betwene them selves: who then can be saved? <sup>27</sup> Iesus loked vpon them and sayde: with men it is vnpossible but not with God: for with God all thynges are possible. <sup>28</sup> And Peter begane to saye vnto him: Lo we have forsaken all and have folowed the. <sup>29</sup> Iesus answered and sayde:

Verely I saye vnto you ther is no man that forsaketh housse or brethren or sisters or father or mother or wyfe other chyl dren or londes for my sake and the gospels <sup>30</sup> which shall not receave an houndred foolde nowe in this lyfe: houses and brethren and sisters and mothers and chyl dren and londes with persecucions: and in the worlde to come eternall lyfe. <sup>31</sup> Many that are fyrst shalbe last: and the last fyrst. <sup>32</sup> And they were in the waye goinge vp to Ierusalem. And Iesus wet before them: and they were amased and as they folowed were affrayde. And Iesus toke the .xii. agayne and begane to tell the what thinges shuld happen vnto him. <sup>33</sup> Beholde we goo vp to Ierusalem and the sonne of man shalbe delyvered vnto the hye preestes and vnto the Scribes: and they shall condempne him to deeth and shall delyvre him to the gentyls: <sup>34</sup> and they shall mocke hym and scourge him and spit vpo hym and kyll him. And the thirde daye he shall ryse agayne. <sup>35</sup> And then Iames and Iohn the sonnes of zebede came vnto him sayinge: master we wolde that thou shuldest do for vs what soever we desyre. <sup>36</sup> He sayde vnto them: what wolde ye I shuld do vnto you? <sup>37</sup> They sayd to him: graut vnto vs that we maye sitte one on thy right honde and the other on thy lyfte honde in thy glory. <sup>38</sup> But Iesus sayd vnto the: Ye wot not what ye axe. Can ye dryncke of the cup that I shall dryncke of and be baptised in the baptisme that I shalbe baptised in? <sup>39</sup> And they sayde vnto him: that we can. Iesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of and be baptised with the baptye that I shalbe baptised in: <sup>40</sup> but to sit on my right honde and on my lyfte honde ys not myne to geve but to them for whom it is prepared. <sup>41</sup> And when the .x. hearde that they began to disdayne at Iames and Iohn. <sup>42</sup> But Iesus

called the vnto him and sayde to them: ye knowe that they which seme to beare rule amonge the gentyls raygne as lordes over them. And they that be greate amonge them exercyse auctorite over them. <sup>43</sup> So shall it not be amonge you but whosoever of you wilbe greate amonge you shalbe youre minister. <sup>44</sup> And whosoever wilbe chefe shalbe servaunt vnto all. <sup>45</sup> For even the sonne of man came not to be ministred vnto: but to minister and to geve his lyfe for the redemption of many. <sup>46</sup> And they came to Hierico. And as he went oute of Hierico with his disciples and a greate nobre of people: Barthimeus the sonne of Thimeus which was blinde sate by the hye wayes syde begginge. <sup>47</sup> And when he hearde that it was Iesus of Nazareth he began to crye and to saye: Iesus the sonne of David have mercy on me. <sup>48</sup> And many rebuked him that he shuld holde is peace. But he cryed the moore a greate deale thou sonne of David have mercy on me. <sup>49</sup> And Iesus stode still and commaunded hym to be called. And they called the blinde sayinge vnto him: Be of good conforte: ryse he calleth the. <sup>50</sup> And he threwe awaye his clooke and roose and came to Iesus. <sup>51</sup> And Iesus answered and sayde vnto hym: what wilt thou that I do vnto the? The blynde sayde vnto hym: master that I myght see. <sup>52</sup> Iesus sayde vnto him: goo thy waye thy faith hath saved the. And by and by he received his sight and folowed Iesus in the waye.

## 11

<sup>1</sup> And when they came nye to Hierusalem vnto Bethphage and Bethanie besydes mout olivete he sent forth two of his disciples <sup>2</sup> and sayde vnto the: Goo youre wayes into the tounne that is over agaynst you. And assone as ye be entred into it ye shall fynde a coolte bounde wheron never man sate: loose him

and bringe him. <sup>3</sup> And if eny man saye vnto you: why do ye soo? Saye that the Lorde hath neade of him: and streight waye he will sende him hidder. <sup>4</sup> And they wet their waye and foud a coolte tyed by the dore with out in a place where two wayes met and they losed him. <sup>5</sup> And divers of the that stode there sayde vnto the: what do ye loosinge the coolte? <sup>6</sup> And they sayd vnto them even as Iesus had commaunded the. And they let them goo. <sup>7</sup> And they brought the coolte to Iesus and caste their garmetes on him: and he sate vpo him. <sup>8</sup> And many sprede there garmetes in the waye. Other cut doune brauches of the trees and strawed them in the waye. <sup>9</sup> And they that went before and they that folowed cryed sayinge: Hos anna: blessed be he that cometh in the name of the Lorde. <sup>10</sup> Blessed be the kingdome that cometh in the name of him that is Lorde of oure father David. Hos anna in the hiest. <sup>11</sup> And the Lorde entred in to Ierusalem and into the temple. And when he had looked roudabout vpon all thinges and now the even tyde was come he went out vnto Bethany with the twelve. <sup>12</sup> And on the morowe when they were come out from Bethany he hungred <sup>13</sup> and spyed a fygge tree a farre of havinge leves and wet to se whether he myght finde eny thinge ther on. But when he came therto he foud no thinge but leves: for the tyme of fygges was not yet. <sup>14</sup> And Iesus answered and sayde to it: never man eate frute of the here after whill the worlde stondith. And his disciples hearde it. <sup>15</sup> And they came to Ierusalem. And Iesus wet into the temple and begane to cast out the sellers and byers in the temple and overthrewe the tables of the money chaungers and the stoles of them that solde doves: <sup>16</sup> and wolde not suffre that eny man caried a vessell thorow the temple. <sup>17</sup> And he taught sayinge vnto them is it not written: my

housse shalbe called the housse of prayer vnto all nacions? But ye have made it a deen of theves. <sup>18</sup> And the Scribes and hye prestes hearde that and sought howe to distroye him. For they feared him because all the people marveled at his doctrine. <sup>19</sup> And when even was come he went out of the cite. <sup>20</sup> And in the mornynge as they passed by they sawe the fygge tree dried vp by the rotes. <sup>21</sup> And Peter remembered and sayde vnto him: master beholde the fygge tree which thou cursedest is widdred awaye. <sup>22</sup> And Iesus answered and sayde vnto them: Have confides in God. <sup>23</sup> Verely I saye vnto you that whosoever shall saye vnto this mountayne: take awaye thy silfe and cast thy silfe in to the see and shall not waver in his herte but shall beleve that those thynges which he sayeth shall come to passe what soever he sayeth shalbe done to him. <sup>24</sup> Therefore I saye vnto you what soever ye desyre when ye praye beleve that ye shall have it and it shalbe done vnto you. <sup>25</sup> And when ye stod and praye forgeve yf ye have eny thyng agaynste eny man that youre father also which is in heven maye forgeve you youre trespasses. <sup>26</sup> <sup>27</sup> And they came agayne to Hierusalem. And as he walked in the temple ther came to him the hye prestes and the Scribes and the elders <sup>28</sup> and sayd vnto him: by what auctorite doest thou these thynges? and who gave the this auctorite to do these thynges? <sup>29</sup> Iesus answered and sayde vnto them: I will also axe of you a certayne thyng: and answere ye me and I wyll tell you by what auctorite I do these thynges. <sup>30</sup> The baptyme of Iohn was it from heven or of men? Answer me. <sup>31</sup> And they thought in them selves sayinge: yf we shall saye from heven: he will saye why then dyd ye not beleve him? <sup>32</sup> but if we shall saye of me: then feare we the people. For all men counted Iohn that he was a verie Prophete. <sup>33</sup> And

they answered and sayd vnto Iesu: we cannot tell. And Iesus answered and sayd vnto them: nether wyll I tell you by what auctorite I do these thynges.

## 12

<sup>1</sup> And he beganne to speake vnto them in similitudes. A certayne man planted a vineyarde and compased it with an hedge and ordeyned a wyne presse and bylt a toure in that. And let that out to hyre vnto husbandme and went into a straunge countre. <sup>2</sup> And when the tyme was come he sent to the tenauntes a servaunt that he myght receave of the tenauntes of the frute of the vyneyarde. <sup>3</sup> And they caught him and bet him and sent him agayne emptye. <sup>4</sup> And moreoever he sent vnto them another servaunt and at him they cast stones and brake his heed and sent him agayne all to revyled. <sup>5</sup> And agayne he sent another and him they kylled: and many other beetynges some and kyllinge some. <sup>6</sup> Yet had he one sonne whom he loved tenderly him also he sent at the last vnto them sayinge: they wyll feare my sonne. <sup>7</sup> But the tenauntes sayde amongst them selves: this is the heyre: come let vs kyll hym and the inheritaunce shalbe oures. <sup>8</sup> And they toke him and kylid him and cast him out of the vyneyarde. <sup>9</sup> What shall then the lorde of the vyneyarde do? He will come and destroye the tenauntes and let out the vyneyarde to other. <sup>10</sup> Have ye not redde this scripture? The stoon which the bylders dyd refuse is made the chefe stoon in the corner: <sup>11</sup> this was done of the Lorde and is marvelous in oure eyes. <sup>12</sup> And they went about to take him but they feared the people. For they perceaved that he spake that similitude agaynst them. And they left him and went their waye. <sup>13</sup> And they sent vnto him certayne of the Pharises with Herodes servantes to take him in his wordes. <sup>14</sup> And

assone as they were come they sayd vnto him: master we knowe that thou arte true and carest for no man: for thou consyderest not the degre of men but teachest the waye of God truly: Ys it lafull to paye tribute to Cesar or not? <sup>15</sup> Ought we to geve or ought we not to geve? He vnderstode their simulacion and sayde vnto them: Why tepte ye me? Brynge me a peny that I maye se that. <sup>16</sup> And they brought. And he sayde vnto them: Whose ys thys ymage and superscripcion? And they sayde vnto him Cesars. <sup>17</sup> And Iesus answered and saide vnto the: Then geve to Cesar that which belongeth to Cesar: and to God that which perteyneth to God. And they mervelled at him. <sup>18</sup> Then came the Saduces vnto him which saye ther is no resurreccion. And they axed hym sayinge: <sup>19</sup> Master Moses wroote vnto vs yf eny mans brother dye and leve his wyfe behinde him and leve no chyltren: that then hys brother shuld take his wyfe and reyse vp seed vnto his brother. <sup>20</sup> Ther were seven brethren: and the fyrst toke a wyfe and when he dyed lefft no seed behynde him. <sup>21</sup> And the seconde toke hir and dyed: nether lefft eny seed. And the thyrde lyke wyse. <sup>22</sup> And seven had her and lefft no seed behynde them. Last of all the wyfe dyed also. <sup>23</sup> In the resurreccion then when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. <sup>24</sup> Iesus answered and sayde vnto them: Are ye not therefore deceived and vnderstode not the scryptures nether the power of God? <sup>25</sup> For when they shall ryse agayne from deeth they nether mary nor are maryed: but are as the angels which are in heven. <sup>26</sup> As touchyng the deed that they shall ryse agayne: have ye not redde in the boke of Moses howe in the busshe God spake vnto him sayinge: I am the God of Abraham and God of Ysaac and the God of Iacob? <sup>27</sup> He is not the

God of the deed but the God of the livyng. Ye are therefore greatly deceived. <sup>28</sup> And ther came one of the scribes that had hearde them disputyng to gedder and perceaved that he had answered them well and axed him: Which is the fyrste of all the commaundemetes? <sup>29</sup> Iesus answered him: the fyrste of all the comaundementes is. Heare Israel: The Lorde God is one Lorde. <sup>30</sup> And thou shalt love the Lorde thy God with all thy hert and with all thy soule and with all thy mynde and with all thy strength. This is the fyrste commaundement. <sup>31</sup> And the seconde is lyke vnto this: Thou shalt love thy neghbour as thy silfe. Ther is none other commaundement greater then these. <sup>32</sup> And the Scribe sayde vnto him: well master thou hast sayd the truthe that ther ys one God and that ther is none but he. <sup>33</sup> And to love him with all the herte and with all the mynde and with all the soule and with all the stregth: and to love a mans neghbour as him silfe ys a greater thinge then all burntofferings and sacrifices. <sup>34</sup> And when Iesus sawe that he answered discretly he sayde vnto him: Thou arte not farre from the kyngdome of God. And no man after that durst axe him eny question. <sup>35</sup> And Iesus answered and sayde teachyng in the temple: how saye the Scribes that Christ is the sonne of David? <sup>36</sup> for David him selfe inspyred with the holy goost sayde: The Lorde sayde to my Lorde syt on my right honde tyll I make thyne enemyes thy fote stole. <sup>37</sup> Then David hym silfe calleth him Lorde: and by what meanes is he then his sonne? And moche people hearde him gladly. <sup>38</sup> And he sayde vnto them in his doctrine: beware of the Scribes which love to goo in longe clothinge: and love salutacions in the market places <sup>39</sup> and the chefe seates in the synagoges and to syt in the vppermost rouses at feastes <sup>40</sup> and devoure widowes houses and that vnder coloure of



longe prayenge. These shall receave greater dampnacion. <sup>41</sup> And Iesus sat over agaynst the treasury and behelde how the people put money in to the treasury. And many that were ryche cast in moch. <sup>42</sup> And ther cam a certayne povre widowe and she threwe in two mytes which make a farthyng. <sup>43</sup> And he called vnto him his disciples and sayde vnto them: Verely I saye vnto you that this pover widowe hath cast moare in then all they which have caste into the treasury. <sup>44</sup> For they all dyd cast in of their superfluyte: but she of her povertē dyd cast in all that she had even all her livynge.

### 13

<sup>1</sup> And as he went out of the temple one of his disciples sayde vnto him: Master se what stones and what byldynges are here. <sup>2</sup> And Iesus answered and sayde vnto him: Seist thou these greate byldynges? There shall not be leefte one stone vpon a another that shall not be thrown doune. <sup>3</sup> And as he sate on moute olivete over agest the temple Peter and Iames and Iohn and Andrew axed him secretly: <sup>4</sup> tell vs when shall these thinges be? And what is the signe when all these thinges shalbe fulfilled? <sup>5</sup> And Iesus answered them and began to saye: take hede lest eny man deceave you. <sup>6</sup> For many shall come in my name sayenge: I am Christ and shall deceave many. <sup>7</sup> When ye shall heare of warre and tydynges of warre be ye not troubled. For soche thinges muste nedes be. But the ende is not yet. <sup>8</sup> For ther shall nacion aryse agaynste nacion and kyngdome agaynst kyngdome. And ther shalbe erth quakes in all quarters and famyshment and troubles. These are the begynnyng of sorowes. <sup>9</sup> But take ye hede to youre selves. For they shall bringe you vp to the counsels and into the synagoges and ye shalbe beaten: ye

and shalbe brought before rulers and kynges for my sake for a testimoniall vnto them. <sup>10</sup> And the gossell must fyrste be publysshed amonge all nacions. <sup>11</sup> But when they leade you and present you toke noo thought afore honde what ye shall saye nether ymagion: but whatsoever is geve you at the same tyme that speake. For it shall not be ye that shall speake but the holy goost. <sup>12</sup> Ye and the brother shall delyvre the brother to deeth and the father the sonne and the chylde shall ryse agaynste their fathers and mothers and shall put them to deeth. <sup>13</sup> And ye shalbe hated of all men for my names sake. But whosoever shall endure vnto the ende the same shalbe safe. <sup>14</sup> Moreover when ye se the abominacion that betokeneth desolacion wherof is spoken by Daniel the Prophet stonde where it ought not let him that redeth vnderstonde. Then let them that be in Iurie fle to the mountaynes. <sup>15</sup> And let him that is on the housse toppe not descende doune into the housse nether entre therin to fetche eny thinge oute of his housse. <sup>16</sup> And let hym that is in the felde not tourne backe agayne vnto the thinges which he lefth behynde him for to take his cloothes with him. <sup>17</sup> Woo is then to them that are with chylde and to them that geve soucke in those dayes. <sup>18</sup> But praye that youre flyght be not in the wynter. <sup>19</sup> For ther shalbe in those dayes suche tribulacion as was not from the begynnyng of creatures which God created vnto this tyme nether shalbe. <sup>20</sup> And excepte that the Lorde shuld shorten those dayes no man shuld be saved. But for the electes sake which he hath chosen he hath shortened those dayes. <sup>21</sup> And then yf eny man saye to you: loo here is Christ: loo he is there beleve not. <sup>22</sup> For falce Christes shall aryse and falce Prophetes and shall shewe myracles and wondres to deceave yf it were possible evyn the electe. <sup>23</sup> But take

ye hede: beholde I have shewed you all thinges before. <sup>24</sup> Moreover in those dayes after that tribulacion the sunne shall wexe darke and the mone shall not geve her light <sup>25</sup> and the starres of heven shall fall: and the powers wich are in heven shall move. <sup>26</sup> And then shall they se the sonne of man comynge in the cloudes with greate power and glory. <sup>27</sup> And then shall he sende his angels and shall gaddre to gedder his electe from the fower wyndes and from the one ende of the worlde to the other. <sup>28</sup> Learne a similitude of the fygge tree. When his braunches are yet tender and hath brought forthe leves ye knowe that sommer is neare. <sup>29</sup> So in lyke maner when ye se these thinges come to passe: vnderstond that it ys nye even at the dores. <sup>30</sup> Verely I saye vnto you that this generacion shall not passe tyll all these thinges be done. <sup>31</sup> Heven and erth shall passe but my wordes shall not passe. <sup>32</sup> But of the daye and the houre knoweth no man: no not the angels which are in heven: nether the sonne him silfe save the father only. <sup>33</sup> Take hede watche and praye for ye knowe not when the tyme ys. <sup>34</sup> As a man which is gone in to a straunge cuntry and hath lefte hys housse and geven auctorite to his servautes and to every man hys worke and commaunded the porter to watche. <sup>35</sup> Watche therefore for ye knowe not when the master of the housse will come whether at even or at mydnyght whether at the cocke crowynge or in the daunynge: <sup>36</sup> lest yf he come sodenly he shuld fynde you slepyng. <sup>37</sup> And that I saye vnto you I saye vnto all men watche.

## 14

<sup>1</sup> After two dayes folowed ester and the dayes of swete breed. And the hye prestes and the Scrybes sought meanes how they myght take hym by crafte and put him to deeth. <sup>2</sup> But they sayde: not in the

feast daye leest eny busynes aryse amonge the people. <sup>3</sup> When he was in Bethania in the housse of Simon the leper even as he sate at meate ther came a woman hauynge an alablaster boxe of oyntment called narde that was pure and costly: and she brake the boxe and powred it on is heed. <sup>4</sup> And ther were some that were not content in them selves and sayde: what neded this waste of oyntment? <sup>5</sup> For it myght have bene soolde for more then thre hundred pens and bene geve vnto the poore. And they grudged agaynste hir. <sup>6</sup> And Iesus sayde: let hir be in reest why trouble ye hir? She hath done a good worke on me. <sup>7</sup> For ye shall have poore with you all wayes: and when soever ye will ye maye do them good: but me ye shall not have alwayes. <sup>8</sup> She hath done that she coulde: she came a fore honde to anoynt my boddy to his buryinge warde. <sup>9</sup> Verely I saye vnto you: wheresoever this gospell shalbe preached thorowout the whole worlde: thys also that she hath done shalbe rehearsed in remembraunce of her. <sup>10</sup> And Iudas Iscarioth one of the twelve went awaye vnto the hye prestes to betraye hym vnto them. <sup>11</sup> When they herde that they were gladde and promised that they wolde geve him money. And he sought howe he myght conveniently betraye him. <sup>12</sup> And the fyrste daye of swete breed when men offer the pascall lambe his disciples sayd vnto him: where wilt thou that we goo and prepare that thou mayst eate the ester lambe? <sup>13</sup> And he sent forth two of his disciples and sayde vnto them: Goo ye into the cyte and ther shall a man mete you beringe a pitcher of water folowe him. <sup>14</sup> And whither soever he goeth in saye ye to the good man of the housse: the master axeth where is the geest chambre where I shall eate the ester lambe with my disciples. <sup>15</sup> And he will shewe you a greate parlour paved

and prepared: there make ready for vs. <sup>16</sup> And his disciples went forth and came to the cyte and founde as he had sayd vnto them: and made ready the ester lambe. <sup>17</sup> And at even he came with the .xii. <sup>18</sup> And as they sate at borde and ate Iesus sayde: Verely I saye vnto you: that one of you shall betraye me which eateth with me. <sup>19</sup> And they begane to morne and to saye to him one by one: ys it I? And a nother sayde: ys it I? <sup>20</sup> He answered and sayde vnto them: It ys one of the .xii. and the same deppeth with me in the platter. <sup>21</sup> The sonne of man goeth as it ys written of him: but woo be to that man by whome the sonne of man is betrayed. Good were it for him if that man had never bene borne. <sup>22</sup> And as they ate Iesus toke breede blessed and brake and gave to them and sayde: Take eate this ys my body. <sup>23</sup> And he toke the cup gave thankes and gave it to them and they all dranke of it. <sup>24</sup> And he sayde vnto them: This is my bloude of the new testament which is sheed for many. <sup>25</sup> Verely I saye vnto you: I will drinke no moore of this frute of the vyne vntyll that daye that I drinke it new in the kyngdome of God. <sup>26</sup> And when they had sayd grace they went out to mount Olyvete. <sup>27</sup> And Iesus sayde vnto them: All ye shalbe offended thorow me this nyght. For it is wrytte: I will smyte the shepeherd and the shepe shalbe scattered. <sup>28</sup> But after that I am rysen agayne I will goo into Galile before you. <sup>29</sup> Peter sayde vnto him: And though all men shuld be offended yet wolde not I. <sup>30</sup> And Iesus sayd vnto him: Verely I saye vnto the this daye even in this nyght before the cocke crowe twyse thou shalt denye me thryse. <sup>31</sup> And he spake boldlyer: no yf I shulde dye with the I will not deny the. Lyke wyse also sayd they all. <sup>32</sup> And they came into a place named Gethsemani. And he sayde to his disciples:

Syt ye here whyll I goo aparte and praye. <sup>33</sup> And he toke with him Peter Iames and Iohn and he began to waxe abasshed and to be in an agonye <sup>34</sup> and sayde vnto the: My soule is very hevy even vnto the deeth tary here and watche. <sup>35</sup> And he went forth a lytle and fell doune on the grounde and prayed: that yf it were possible the houre myght passe from him. <sup>36</sup> And he sayd: Abba father all thinges are possible vnto the take awaye this cup from me. Neverthelesse not that I will but that thou wilt be done. <sup>37</sup> And he cam and founde the slepinge and sayd to Peter: Simon slepest thou? Coudest not thou watche with me one houre? <sup>38</sup> watche ye and praye leest ye entre into temptacion: the sprete is redy but the flessch is weeke. <sup>39</sup> And agayne he went awaye and prayde and spake the same wordes. <sup>40</sup> And he returned and founde them a slepe agayne for their eyes were hevy: nether wist they what to answer him. <sup>41</sup> And he cam the thyrde tyme and sayd vnto the: slepe hens forth and take youre ease it is ynough. The houre is come beholde the sonne of man shalbe delyvered into the hondes of synners. <sup>42</sup> Ryse vp let vs goo. Loo he that betrayeth me is at hande. <sup>43</sup> And immediatly whyll he yet spake came Iudas one of the twelve and with him a greate number of people with swerdes and staves from the hye prestes and scribes and elders. <sup>44</sup> And he that betrayed him had geven them a generall toke sayinge: whosoever I do kisse he it is: take him and leade him awaye warely. <sup>45</sup> And assone as he was come he went streyght waye to him and sayd vnto him: master master and kissed him. <sup>46</sup> And they layde their hondes on him and toke him. <sup>47</sup> And one of them that stode by drue out a swerde and smote a servaunt of the hye preste and cut of his eare. <sup>48</sup> And Iesus answered and sayd vnto the: ye be come out as vnto a thefe with swerdes and

with staves for to take me. <sup>49</sup> I was dayly with you in the temple teaching and ye toke me not: but that the scriptures shuld be fulfilled. <sup>50</sup> And they all forsoke him and ranne away. <sup>51</sup> And ther folowed him a certeyne yonge man cloothed in lynnyn upon the bare and the yongemen caught him <sup>52</sup> and he lefte his lynnyn and fled from them naked. <sup>53</sup> And they leed Iesus away to the hiest preste of all and to him came all the hie prestes and the elders and the scribes. <sup>54</sup> And Peter folowed him a greate waye of even into the pallys of the hie preste and sat with the servauntes and warmed him sylfe at the fyre. <sup>55</sup> And the hie prestes and all the counsell sought for witnes agaynste Iesu to put him to death and founde noone. <sup>56</sup> Yet many bare falce witnes agaynste him but their witnes agreed not to geder. <sup>57</sup> And ther aroose certayne and brought falce witnes agaynste him sayinge. <sup>58</sup> We herde him saye: I will destroye this temple made with hondes and with in thre dayes I will bylde another made with out hondes. <sup>59</sup> But their witnes agreed not to geder. <sup>60</sup> And the hieste preste stode up amongst them and axed Iesus sayinge: answerest thou nothinge? How is it that these beare witnes agaynst the? <sup>61</sup> And he helde his peace and answered nothinge. Agayne the hieste Preste axed him and sayde vnto him: Arte thou Christ the sonne of the blessed? <sup>62</sup> And Iesus sayde: I am. And the shall se the sonne of man syt on the ryght honde of power and come in the cloudes of heven. <sup>63</sup> Then the hiest preste rent his cloothes and sayd: what nede we eny further of witnes? <sup>64</sup> Ye have herde the blasphemie what thinke ye? And they all gave sentence that he was worthy of death. <sup>65</sup> And some begane to spit at him and to cover his face and to bete him with fistes and to saye vnto him arede vnto vs. And the servauntes boffeted him on the face. <sup>66</sup> And as

Peter was beneeth in the pallys ther came one of the weches of the hiest preste: <sup>67</sup> and when she saw Petre warmynge him sylfe she loked on him and sayd: wast not thou also with Iesus of Nazareth? <sup>68</sup> And he denyed it sayinge: I knowe him not nether wot I what thou sayest. And he went out into the poorche and the cocke crewe. <sup>69</sup> And a damsell sawe him and agayne beganne to saye to the that stode by this is one of them. <sup>70</sup> And he denyed it agayne. And anone after they that stode by sayde agayne to Peter: suerly thou arte one of the for thou arte of Galile and thy speache agreth therto. <sup>71</sup> And he beganne to cursse and to sweare sayinge: I knowe not this man of whom ye speake. <sup>72</sup> And agayne the cocke krew and Peter remembered the worde that Iesus sayd vnto him: before the cocke crowe twyse thou shalt deny me thryse and beganne to wepe.

## 15

<sup>1</sup> And anone in the dawninge the hie prestes helde counsell with the elders and the scribes and the whoole congregacion and bounde Iesus and ledde him awaye and delivered him to Pilate. <sup>2</sup> And Pilate axed him: arte thou the kynge of the Iewes? And he answered and sayde vnto him: thou sayest it. <sup>3</sup> And the hie prestes accused him of many thinges. <sup>4</sup> Wherefore Pilate axed him agayne sayinge: Answerest thou nothinge? Beholde how many thinges they lay vnto thy charge. <sup>5</sup> Iesus yet answered never aworde so that Pilate merved. <sup>6</sup> At that feast Pilate was wont to delivre at their pleasure a presoner: whomsoever they wolde desyre. <sup>7</sup> And ther was one named Barrabas which laye bounde with the that made insurreccion and in the insurreccion committed murther. <sup>8</sup> And the people called vnto him and began to desyre accordinge as he had ever done vnto them. <sup>9</sup> Pylate answered

them and sayd: Will ye that I lowse vnto you the kynge of the Iewes? <sup>10</sup> For he knewe that the hie Prestes had delyvered him of envy. <sup>11</sup> But the hie prestes had moved the people that he shuld rather delyvre Barrabas vnto them. <sup>12</sup> And Pylate answered agayne and sayd vnto the: What will ye then that I do with him whom ye call the kynge of the Iewes? <sup>13</sup> And they cryed agayne: crucifie him. <sup>14</sup> Pylate sayde vnto them: What evell hath he done? And they cryed the moore fervently: crucifie him. <sup>15</sup> And so Pylate willinge to content the people lowsed them Barrabas and delyvered Iesus when he had scourged him for to be crucified. <sup>16</sup> And the souddeers ledde him away into the commen hall and called togedder the whoole multitude <sup>17</sup> and they clothed him with purple and they platted a croune of thornes and crowned him with all <sup>18</sup> and beganne to salute him. Hayle kynge of the Iewes. <sup>19</sup> And they smoot him on the heed with a rede and spat upon him and kneled doune and worsheped him. <sup>20</sup> And when they had mooched him they toke the purple of him and put his awne cloothes on him and ledde him oute to crucifie him. <sup>21</sup> And they compelled one that passed by called Symon of Cyrene (which cam oute of the felde and was father of Alexander and Rufus) to beare his crosse. <sup>22</sup> And they brought him to a place named Golgotha (which is by interpretacion the place of deed mens scoules) <sup>23</sup> and they gave him to drinke wyne myngled with myrte but he receaved it not. <sup>24</sup> And when they had crucified him they parted his garmentes castinge loottes for them what every man shulde have. <sup>25</sup> And it was aboute the thyrde houre and they crucified him. <sup>26</sup> And the tyle of his cause was wrytten: The kynge of the Iewes. <sup>27</sup> And they crucified with him two theves: the one on the ryght honde

and the other on his lyfte. <sup>28</sup> And the scripture was fulfilled which sayeth: he was counted amonge the wicked. <sup>29</sup> And they that went by rayled on him: waggyng their heedes and sayinge: A wretche that destroyest the temple and byldest it in thre dayes: <sup>30</sup> save thy sylfe and come doune from the crosse. <sup>31</sup> Lyke wyse also mocked him the hie preestes amonge them selves with the scribes and sayde: He saved other men him sylfe he cannot save. <sup>32</sup> Let Christ the kynge of Israel now descende from the crosse that we maye se and beleve. And they that were crucified with him checked him also. <sup>33</sup> And when the sixte houre was come darknes aroose over all the erth vntyll the nynthe houre. <sup>34</sup> And at the nynthe houre Iesus cryed with a loude voyce sayinge: Eloi Eloi lamaasbathani which is yf it be interpreted: my God my God why hast thou forsaken me? <sup>35</sup> And some of them that stode by when they hearde that sayde: beholde he calleth for Helyas <sup>36</sup> And one ran and filled a sponge full of veneger and put it on a rede and gave him to drinke sayinge: let him alone let vs se whether Helyas will come and take him doune. <sup>37</sup> But Iesus cryed with aloud voyce and gave vp the gooste. <sup>38</sup> And the vayle of the temple dyd rent in two peces, from the toppe to the boottome. <sup>39</sup> And when the Centurion which stode before him sawe that he so cryed and gave vp the gooste he sayd: truly this man was the sonne of God. <sup>40</sup> Ther were also wemen a good waye of beholdinge him: amonge whom was Mary Magdalen and Mary the mother of Iames the lytle and of Ioses and Mary Salome <sup>41</sup> which also when he was in Galile folowed him and ministred vnto him and many other wemen which came vp with him to Hierusalem. <sup>42</sup> And now when nyght was come (because it was the even that goeth before the saboth) <sup>43</sup> Ioseph of Ari-

mathia a noble councelour which also loked for the kyngdome of God came and went in booldly vnto Pylate and begged the boddy of Iesu. <sup>44</sup> And Pylate merved that he was alrede deed and called vnto him the Centurion and axed of him whether he had bene eny whyle deed. <sup>45</sup> And when he knewe the trueth of the Centurion he gave the body to Ioseph. <sup>46</sup> And he bought a lynnen cloothe and toke him doune and wrapped him in the lynnen cloothe and layde him in a tombe that was hewen oute of the rocke and rolled a stone vnto the doze of the sepulcre. <sup>47</sup> And Mary Magdalen and Mary Ioses beheld where he was layde.

## 16

<sup>1</sup> And when the saboth daye was past Mary Magdalen and Mary Iacobi and Salome bought odures that they myght come and anoynt him. <sup>2</sup> And erly in the morninge the nexte daye after the saboth day they came vnto the sepulcre when the sunne was rysen. <sup>3</sup> And they sayd one to another: who shall rolle vs awaye the stone from the dore of the sepulcre: <sup>4</sup> And when they looked they sawe how the stone was rolled awaye: for it was a very greate one. <sup>5</sup> And they went into the sepulcre and sawe a yonge man syttinge on the ryght syde clothed in a longe whyte garmet and they were abashed. <sup>6</sup> And he sayd vnto the be not afrayed: ye seke Iesus of Nazareth which was crucified. He is rysen he is not here. Beholde the place where they put him. <sup>7</sup> But go youre waye and tell his disciples and namely Peter: he will goo before you into Galile: there shall ye se him as he sayde vnto you. <sup>8</sup> And they went oute quickly and fled from the sepulcre. For they trembled and were amased. Nether sayd they eny thinge to eny man for they were afrayed. <sup>9</sup> When Iesus was rysen the morow after the saboth daye

he appered fyrst to Mary Magdalen oute of whom he cast seven devyls. <sup>10</sup> And she went and toolde them that were with him as they morned and weapte. <sup>11</sup> And when they herde that he was alyve and he had appered to hyr they beleved it not. <sup>12</sup> After that he appered vnto two of them in a straunge figure as they walked and went into the country. <sup>13</sup> And they went and toolde it to the remnaunt. And they beleved them nether. <sup>14</sup> After that he appered vnto the eleve as they sate at meate: and cast in their tethe their vnbelefe and hardnes of herte: be cause they beleued not them which had sene him after his resurreccion. <sup>15</sup> And he sayd vnto them: Goo ye in to all the worlde and preache the glad tyges to all creatures <sup>16</sup> he that beleueth and is baptised shall be saved. But he that beleveth not shalbe dampned. <sup>17</sup> And these signes shall folowe them that beleve: In my name they shall cast oute devyls and shall speake with newe tonges <sup>18</sup> and shall kyll serpentes. And yf they drinke eny dedly thinge that shall not hurte the. They shall laye their hondes on the sicke and they shall recover. <sup>19</sup> So then when the lorde had spoken vnto them he was receaued into heauen and is set doune on the ryght honde of God. <sup>20</sup> And they went forth and preached every where. And the Lorde wrought with them and confirmed the worde with miracles that folowed.

## THE GOSPEL ACCORDING TO ST. LUKE

<sup>1</sup> For as moche as many have take in hand to compyle a treates of thoo thinges which are surely knowen amonge vs <sup>2</sup> even as they declared them vnto vs which from the beginnyng sawe them their selves and were ministers at the doying: <sup>3</sup> I determind also assone as I had searched out diligently all thinges from the beginnyng that then I wolde wryte vnto the good Theophilus: <sup>4</sup> that thou myghtest knowe the certente of thoo thinges wher of thou arte informed. <sup>5</sup> There was in the dayes of Herode kynge of Iurie a certayne prest named zacharias of the course of Abia. And his wyfe was of the daughters of Aaron: And her name was Elizabeth. <sup>6</sup> Booth were perfect before God and walked in all the lawes and ordinaunces of the Lorde that no man coule fynde fawte with them. <sup>7</sup> And they had no chylde because that Elizabeth was barre and booth were well stricken in age. <sup>8</sup> And it cam to passe as he executed the prestes office before god as his course came <sup>9</sup> (accordinge to the custome of the prestes office) his lot was to bourne incense. And went into the temple of the Lorde <sup>10</sup> and the whoale multitude of the people were with out in prayer whill the incense was aburnyng. <sup>11</sup> And ther appered vnto him an angell of the lorde stondinge on the ryght syde of the altare of incense. <sup>12</sup> And when Zacharias sawe him he was abasshed and feare came on him. <sup>13</sup> And the angell 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 Iohn <sup>14</sup> and thou shalt have ioye and gladnes and many shall reioyce at his birth. <sup>15</sup> For he shalbe greate in the sight

of the lorde and shall nether drinke wyne ner stronge drinke. And he shalbe filled with the holy goost even in his mothers wombe: <sup>16</sup> and many of the chyldren of Israel shall he tourne to their Lorde God. <sup>17</sup> And he shall goo before him in the sprete and power of Helyas to tourne the hertes of the fathers to the chyldren and the vnbelevers to the wysdom of the iuste men: to make the people redy for the Lorde. <sup>18</sup> And Zacharias sayde vnto the angell: Wher by shall I knowe this? seinge that I am olde and my wyfe well stricken in yeares. <sup>19</sup> And the angell answered and sayde vnto him: I am Gabriell that stonde in the presens of God and am sent to speake vnto the: and to shewe the these glad tydinges. <sup>20</sup> And beholde thou shalt be domme and not able to speake vntyll the tyme that these thinges be performed because thou belevedst not my wordes which shalbe fulfilled in their season. <sup>21</sup> And the people wayted for zacharias and mervelled that he taryed in the temple. <sup>22</sup> And when he cam oute he could not speake vnto them. Wherby they perceaved that he had sene some vision in the temple. And he beckened vnto them and remayned speachlesse. <sup>23</sup> And it fortunod assone as the tyme of his office was oute he departed home into his awne housse. <sup>24</sup> And after those dayes his wyfe Elizabeth conceived and hyd her sylfe .v. monethes sayinge: <sup>25</sup> This wyse hath God dealte with me in the dayes when he loked on me to take from me the rebuke that I suffred amonge men. <sup>26</sup> And in the .vi. moneth the angell Gabriel was sent from god vnto a cite of Galile named Nazareth <sup>27</sup> to a virgin spoused to a man whose name was Ioseph of the housse of David and the virgins name was Mary. <sup>28</sup> And the angell went in vnto her and sayde: Hayle full of grace the Lorde is with the: blessed arte thou amonge wemen. <sup>29</sup> When she sawe

him she was abashed at his sayinge: and cast in her mynde what maner of salutacion that shuld be. <sup>30</sup> And the angell sayde vnto her: feare not Mary: for thou hast founde grace with god. <sup>31</sup> Loo: thou shalt conceave in thy wombe and shalt beare a sonne and shalt call his name Iesus. <sup>32</sup> He shalbe greate and shalbe called the sonne of the hiest. And the lorde God shall geve vnto him the seate of his father David <sup>33</sup> and he shall raygne over the housse of Iacob forever and of his kyngdome shalbe none ende. <sup>34</sup> Then sayd Mary vnto the angell: How shall this be seinge I knowe not a man? <sup>35</sup> And the angell answered and sayd vnto her: The holy goost shall come apon the and the power of the hiest shall over shadowe the. Therefore also the holy thinge which shalbe borne shalbe called the sonne of god. <sup>36</sup> And beholde thy cosen Elizabeth she hath also conceived a sonne in her age. And this is hyr sixte moneth though she be called barren: <sup>37</sup> for with god can nothinge be vnpossible. <sup>38</sup> And Mary sayd: beholde the honde mayden of the lorde be it vnto me even as thou hast sayde. And the angell departed from her. <sup>39</sup> And Mary arose in those dayes and went into the mountayns with hast into a cite of Iurie <sup>40</sup> and entred into the housse of zachary and saluted Elizabeth. <sup>41</sup> And it fortun-ed as Elizabeth hearde the salutacion of Mary the babe spronge in her belly. And Elizabeth was filled with the holy goost <sup>42</sup> and cryed with a loude voyce and sayde: Blessed arte thou amonge wemen and blessed is the frute of thy wombe. <sup>43</sup> And whence hapeneth this to me that the mother of my Lorde shuld come to me? <sup>44</sup> For loo assone as the voyce of thy salutacion sownded in myne eares the babe sprange in my belly for ioye. <sup>45</sup> And blessed arte thou that belevedst: for those thinges shalbe performed wich were tolde

the from the lorde. <sup>46</sup> And Mary sayde. My soule magnifieth the Lorde. <sup>47</sup> And my sprete reioyseth in god my savioure <sup>48</sup> For he hath loked on the povre degre of his honde mayde. Beholde now from hence forth shall all generacions call me blessed. <sup>49</sup> For he that is myghty hath done to me greate thinges and holye is his name. <sup>50</sup> And his mercy is on them that feare him thorow oute all generacions. <sup>51</sup> He sheweth strength with his arme he scattereth them that are proude in the ymaginacion of their hertes. <sup>52</sup> He putteth doune the myghty from their seates and exalteth them of lowe degre. <sup>53</sup> He filleth the hongry with good thinges: and sendeth awaye the ryche emptye. <sup>54</sup> He remembreth mercy: and helpeth his servaunt Israel. <sup>55</sup> Even as he promised to oure fathers Abraham and to his seede for ever. <sup>56</sup> And mary aboode with hyr aboute a .iii. monethes and retourned agayne to hyr awne housse. <sup>57</sup> Elizabethes tyme was come that she shuld be delyvered and she brought forth a sonne. <sup>58</sup> And her neighbours and her cosins hearde tell how the lorde had shewed great mercy vpon her and they reioysed with her. <sup>59</sup> And it fortun-ed the eyght daye: they cam to circumcise the chylde: and called his name zacharias after the name of his father. <sup>60</sup> How be it his mother answered and sayd: not so but he shalbe called Iohn. <sup>61</sup> And they sayd vnto hyr: Ther is none of thy kynne that is named with this name. <sup>62</sup> And they made signes to his father how he wolde have him called. <sup>63</sup> And he axed for wrytynge tables and wroote saying: his name is Iohn. And they marvelled all. <sup>64</sup> And his mouthe was opened immediatly and his tonge also and he spake lawdyng God. <sup>65</sup> And feare came on all the that dwelt nye vnto them. And all these sayinges were noysed abroad throughout all the hyll countre of Iurie <sup>66</sup> and all they



that herde the layde them vp in their hertes saying: What maner chylde shall this be? And the honde of the lorde was with him. <sup>67</sup> And his father zacharias was filled with the holy goost and prophisyed sayinge: <sup>68</sup> Blessed be the Lorde God of Israel for he hath visited and redemed his people. <sup>69</sup> And hath reysed vp an horne of salvacion vnto vs in the housse of his seruaunt David. <sup>70</sup> Even as he promised by the mouth of his holy prophetes which were sens the worlde began <sup>71</sup> That we shuld be saved from oure enemies and from the hondis of all that hate vs: <sup>72</sup> To fulfill the mercy promised to oure fathers and to remember his holy covaunt. <sup>73</sup> And to performe the oothe which he sware to oure father Abraham, for to geve vs. <sup>74</sup> That we delyvered oute of the hondes of oure enemyes myght serve him with oute feare <sup>75</sup> all the dayes of oure lyfe in suche holynes and ryghtewesnes that are accept before him. <sup>76</sup> And thou chylde shalt be called the Prophet of the hiest: for thou shalt goo before the face of the lorde to prepare his wayes: <sup>77</sup> And to geve knowlege of salvacion vnto his people for the remission of synnes: <sup>78</sup> Through the tender mercy of oure God wherby the daye springe from an hie hath visited vs. <sup>79</sup> To geve light to the that sate in darcknes and in shadowe of deth and to gyde oure fete into the waye of peace. <sup>80</sup> And the chylde grew and wexed stronge in sprete and was in wyldernes tyll the daye cam when he shuld shewe him sylfe vnto the Israhelites.

## 2

<sup>1</sup> And it chaunced in those dayes: that ther went oute a commaundment from Auguste the Emperour that all the woorld shuld be taxed. <sup>2</sup> And this taxynge was the fyrst and executed when Syrenius was leftenaut in Syria. <sup>3</sup> And every man went vnto his awne cite to be taxed. <sup>4</sup> And Ioseph also ascended

from Galile oute of a cite called Nazareth into Iurie: vnto the cite of David which is called Bethleem because he was of the housse and linage of David <sup>5</sup> to be taxed with Mary his spoused wyfe which was with chylde. <sup>6</sup> And it fortunod whyll they were there her tyme was come that she shuld be delyvered. <sup>7</sup> And she brought forth her fyrst begotten sonne and wrapped him in swadlynge clothes and layed him in a manger because ther was no roume for them within in the ynne. <sup>8</sup> And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. <sup>9</sup> And loo: the angell of the lorde stode harde by the and the brightnes of the lorde shone rounde aboute them and they were soare afrayed. <sup>10</sup> But the angell sayd vnto them: Be not afrayed. For beholde I bringe you tydinges of greate ioye that shall come to all the people: <sup>11</sup> for vnto you is borne this daye in the cite of David a saveoure which is Christ the lorde. <sup>12</sup> And take this for a signe: ye hall fynde the chylde swaddled and layed in a manger. <sup>13</sup> And streight waye ther was with the angell a multitude of heavenly sowdiers laudyng God and sayinge: <sup>14</sup> Glory to God an hie and peace on the erth: and vnto men reioysynge. <sup>15</sup> And it fortunod assone as the angels were gone awaye from them in to heven the shepherdes sayd one to another: let vs goo even vnto Bethleem and se this thyng that is hapened which the Lorde hath shewed vnto vs. <sup>16</sup> And they cam with haste and founde Mary and Ioseph and the babe layde in a manger. <sup>17</sup> And when they had sene it they publisshed a brode the sayinge which was tolde them of that chylde. <sup>18</sup> And all that hearde it wondred at those thinges which were tolde the of the shepherdes. <sup>19</sup> But Mary kept all those sayinges and pondered them in hyr hert. <sup>20</sup> And the shepherdes retourned

praysinge and laudinge God for all that they had herde and sene evyn as it was told vnto them. <sup>21</sup> And when the eyght daye was come that the chylde shuld be circucised his name was called Iesus which was named of the angell before he was conceived in the wombe. <sup>22</sup> And when the tyme of their purificacion (after the lawe of Moyses) was come they brought him to Hierusalem to present hym to the Lorde <sup>23</sup> (as that is written in the lawe of the Lorde: every man that fyrst openeth the matrix shalbe called holy to the Lorde) <sup>24</sup> and to offer (as it ys sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pigions. <sup>25</sup> And beholde ther was a man in Hierusalem whose name was Simeon. And the same man was iuste and feared God and longed for the consolacion of Israel and the holy goost was in him. <sup>26</sup> And an answer was geven him of the holy goost that he shulde not se deethe before he had sene the lordes Christ. <sup>27</sup> And he came by inspira-cion into the temple. And when the father and mother brought in the chylde Iesus to do for him after the custome of the lawe <sup>28</sup> then toke he him vp in his armes and sayde. <sup>29</sup> Lorde Now lettest thou thy seruaut departe in peace accordinge to thy promes. <sup>30</sup> For myne eyes have sene the saveour sent from the <sup>31</sup> Wich thou hast prepared before the face of all people. <sup>32</sup> A light to lighten the gentyls and the glory of thy people Israel. <sup>33</sup> And his father and mother marvelled at those thinges which were spoke of him. <sup>34</sup> And Simeon blessed them and sayde vnto Mary his mother: beholde this chyld shalbe the fall and resurreccion of many in Israel and a signe which shalbe spoke agaynste. <sup>35</sup> And morover the swearde shall pearce thy soule that the thoughtes of many hertes maye be opened. <sup>36</sup> And ther was a Prophetesse one Anna the doughter of Phaniel of

the tribe of Aser: which was of a greate age and had lyved with an husbnde. vii. yeres from her virginite. <sup>37</sup> And she had bene a wedowe aboute .iiii. scoore and .iiii. yere which went never oute of the temple but served God with fastinge and prayer nyght and daye. <sup>38</sup> And the same came forth that same houre and prayed the Lorde and spake of him to all that loked for redempcion in Hierusalem. <sup>39</sup> And assone as they had performed all thinges accordinge to the lawe of the Lorde they returned into Galile to their awne cite Nazareth. <sup>40</sup> And the chylde grewe and wexed stronde in sprete and was filled with wysdome and the grace of God was with hym. <sup>41</sup> And his father and mother went to Hierusalem every yeare at the feeste of ester. <sup>42</sup> And when he was .xii. yere olde they went vp to Hierusalem after the custome of the feeste. <sup>43</sup> And when they had fulfilled the dayes as they returned home the chylde Iesus boode styll in Hierusalem vnknowynge to his father and mother. <sup>44</sup> For they supposed he had bene in the company and therfore came a days iorney and sought him amonge their kynsfolke and acquayntaunce. <sup>45</sup> And when they founde hym not they went backe agayne to Hierusalem and sought him. <sup>46</sup> And it fortun-ed after .iii. dayes that they founde him in the temple sittinge in the middes of the doctours both hearynge them and posinge them. <sup>47</sup> And all that hearde him marvelled at his wit and answers. <sup>48</sup> And when they sawe him they were astonyed. And his mother sayde vnto him: sonne why hast thou thus dealte with vs? Beholde thy father and I have sought the sorowenge. <sup>49</sup> And he sayde vnto the: how is it that ye sought me? Wist ye not that I must goo aboute my fathers busines? <sup>50</sup> And they vnderstode not the sayinge that he spake to them. <sup>51</sup> And he went with them and came to Nazareth and was

obedient to the. But his mother kept all these thinges in her hert. <sup>52</sup> And Iesus increased in wisdom and age and in favoure with god and man.

### 3

<sup>1</sup> In the fiftenthe yeare of the raygne of Tiberius the Emperoure Pontius Pylate beinge leftenaut of Iurie and Herode beinge Tetrach of Galile and his brother Philip Tetrach in Iturea and in the region of Tracnites and Lysanias the Tetrach of Abyline <sup>2</sup> when Anna and Cayphas were the hie prestes: the worde of God came vnto Iohn the sonne of zacharias in the wildernes. <sup>3</sup> And he came in to all the coostes aboute Iordan preachynge the baptyme of repentaunce for the remission of synnes <sup>4</sup> at it is written in the boke of the sayinges of Esaias the Prophet which sayeth: The voyce of a cryar in wyldernes prepare the waye of the Lorde make hys pathes straight. <sup>5</sup> Every valley shalbe fylled and every moutayne and hyll shalbe brought lowe. And crooked thinges shalbe made streight: and the rough wayes shalbe made smoth: <sup>6</sup> and all flesshe shall se the saveour sent of God. <sup>7</sup> Then sayde he to the people that were come to be baptysed of him: O generacion of vipers who hath taught you to flye from the wrath to come? <sup>8</sup> Bringe forth due frutes of repentaunce and begynne not to saye in youre selves we have Abraham to oure father. For I saye vnto you: God is able of these stones to reyse vp chyl dren vnto Abraham. <sup>9</sup> Now also ys the axe leyd vnto the rote of the trees: so that every tree which bringeth not forth good frute shalbe hewe doune and caste in to the fyre. <sup>10</sup> And the people axed him sayinge: What shall we do then? <sup>11</sup> He answered and sayde vnto them: He that hath two coottes let him parte with him that hath none: and he that hath meate let him do lykewyse. <sup>12</sup> Then came ther Publicans to be baptised and sayde

vnto him: Master what shall we do? <sup>13</sup> And he sayde vnto the: requyre no more then that which ys appoynted vnto you. <sup>14</sup> The soudyoures lyke wyse demaunded of hym sayinge: and what shall we do? And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: but be content with youre wages. <sup>15</sup> As the people were in a doute and all men disputed in their hertes of Iohn whether he were very Christ: <sup>16</sup> Iohn answered and sayde to them all: I baptyse you with water but a stronger then I cometh after me whose shue latchet I am not worthy to vn louse: he will baptyse you with the holy goost and with fyre: <sup>17</sup> which hath his fanne in his hond and will poure his floore and will gader the corne into his barne: but the chaffe wyll he bourne with fyre that never shalbe quenched. <sup>18</sup> And many other thinges in his exhortacion preached he vnto the people. <sup>19</sup> Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe and for all the evyls which Herod had done) <sup>20</sup> added this above all and leyd Iohn in preson. <sup>21</sup> And that fortun ed as all the people receaved baptyme (and when Iesus was baptised and dyd praye) that heaven was opened <sup>22</sup> and the holy goost came doune in a bodely shape lyke a dove vpo him and a voyce came from heven sayinge: Thou arte my dere sonne in the do I delyte. <sup>23</sup> And Iesus him silfe was about thirty yere of age when he begane beinge as men supposed the sonne of Ioseph. which Ioseph was the sonne of Heli: <sup>24</sup> which was the sonne of Mathat: which was the sonne of Levi: which was the sonne of Melchi: which was the sonne of Ianna: which was the sonne of Ioseph: <sup>25</sup> which was the sonne of Matatthias: which was the sonne of Amos: which was the sonne of Nahum: which was the sonne of Esli: which was the sonne of Nagge: <sup>26</sup> which was the sonne of Maath: which was the

sonne of Matathias: which was the sonne of Semei: which was the sonne of Ioseph: which was the sonne of Iuda: <sup>27</sup> which was the sonne of Iohanna: which was the sonne of Rhesya: which was the sonne of zorobabel: which was the sonne of Salathiel: which was the sonne of Neri: <sup>28</sup> which was the sonne of Melchi: which was the sonne of Addi: which was the sonne of Cosam: which was the sonne of Helmadam: which was the sonne of Her: <sup>29</sup> which was the sonne of Ieso: which was the sonne of Helieser: which was the sonne of Ioram: which was the sonne of Mattha: which was the sonne of Levi: <sup>30</sup> which was the sonne of Simeon: which was the sonne of Iuda: which was the sonne of Ioseph: which was the sonne of Ionam: which was the sonne of Heliachim: <sup>31</sup> which was the sonne of Melea: which was the sonne of Menam: which was the sonne of Mathathan: which was the sonne of Nathan: which was the sonne of David: <sup>32</sup> which was the sonne of Iesse: which was the sonne of Obed: which was the sonne of Boos: which was the sonne of Salmon: which was the sonne of Naason: <sup>33</sup> which was the sonne of Aminadab: which was the sonne of Aram: which was the sonne of Esrom: which was the sonne of Phares: which was the sonne of Iuda: <sup>34</sup> which was the sonne of Iacob: which was the sonne of Ysaac: which was the sonne of Abraham: which was the sonne of Tharra: which was the sonne of Nachor: <sup>35</sup> which was the sonne of Saruch: which was the sonne of Ragau: which was the sonne of Phalec: which was the sonne of Heber: which was the sonne of Sala: <sup>36</sup> which was the sonne of Cainan: which was the sonne of Arphaxat: which was the sonne of Sem: which was the sonne of Noe: which was the sonne of Lameth: <sup>37</sup> which was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Iareth: which was the sonne of Malalehel. which was the sonne of Cainan: which was the sonne of Enos: <sup>38</sup> which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

## 4

<sup>1</sup> Iesus then full of the holy goost returnyd from Iordan and was caryed of the sprete into wildernes <sup>2</sup> and was .xl. dayes tempted of the devyll. And in thoose dayes ate he no thinge. And when they were ended he afterward hongred. <sup>3</sup> And the devyll sayde vnto him: yf thou be the sonne of God commaunde this stone that it be breed. <sup>4</sup> And Iesus answered hym sayinge: It is written: man shall not live by breed only but by every worde of God. <sup>5</sup> And the devyll toke him vp into an hye moutayne and shewed him all the kyngdoms of the worlde even in the twincklinge of an eye. <sup>6</sup> And the devyll sayde vnto him: all this power will I geve the every whit and the glory of them: for that is delyvered to me and to whosoever I will I geve it. <sup>7</sup> Yf thou therfore wilt worshippe me they shalbe all thyne. <sup>8</sup> Iesus answered him and sayde: hence from me Sathan. For it is written: Thou shalt honour the Lorde thy God and him only serve. <sup>9</sup> And he caryed him to Ierusalem and set him on a pynacle of the temple and sayd vnto him: Yf thou be the sonne of God cast thy silfe doune from hens. <sup>10</sup> For it is written he shall geve his angels charge over the to kepe the, <sup>11</sup> and with there hondis they shall stey the vp that thou dasshe not thy fote agaynst a stone. <sup>12</sup> Iesus answered and sayde to him it is sayd: thou shalt not tempte the Lorde thy God. <sup>13</sup> Assone as the devyll had ended all his temptacions he departed from him for a season. <sup>14</sup> And Iesus retourned by the power of the sprete in to Galile and there went a fame of him thorowe oute all the region roude aboute. <sup>15</sup> And he taught in their synagoges and was commended of all men. <sup>16</sup> And he came to Nazareth where he was noursed and as hys custome was went in to the synagoge on the Saboth dayes and stode vp for to rede. <sup>17</sup> And ther

was delyvered vnto him the boke of the Prophete Esaias. And when he had opened the boke he founde the place where it was written. <sup>18</sup> The sprete of the lorde vpon me because he hath annoynted me: to preache the gospell to the poore he hath sent me: and to heale the broken harted: to preache delyverauce to the captive and sight to the blinde and frely to set at lyberte them that are brused <sup>19</sup> and to preache the acceptable yeare of the Lorde. <sup>20</sup> And he closed the booke and gave it agayne to the minister and sate doune. And the eyes of all that were in the synagoge were fastened on him. <sup>21</sup> And he began to saye vnto them. This daye is this scripture fulfilled in youre eares. <sup>22</sup> And all bare him witnes and wondred at the gracious wordes which proceded oute of his mouth and sayde: Is not this Iosephs sonne? <sup>23</sup> And he sayde vnto them: Ye maye very well saye vnto me this proverbe: Phisicion heale thy silfe. Whatsoever we have heard done in Capernaum do the same here lyke wyse in thyne awne countre. <sup>24</sup> And he sayde verely I saye vnto you: No Prophet is accepted in his awne countre. <sup>25</sup> But I tell you of a truth many wyddowes were in Israell in the dayes of Helias when hevyn was shet thre yeres and syxe monethes when greate fammisshemet was throughout all the londe <sup>26</sup> and vnto none of them was Helias sent save in to Sarephta besydes Sidon vnto a woman that was a widow. <sup>27</sup> And many lepers were in Israel in the tyme of Heliseus the Prophete: and yet none of them was healed savinge Naaman of Siria. <sup>28</sup> And as many as were in the sinagoge when they herde that were filled with wrath: <sup>29</sup> and roose vp and thrust him oute of the cite and ledde him even vnto the edge of the hill wher on their cite was bilte to cast him doune hedlynge. <sup>30</sup> But he went his waye even thorow

the myddes of them: <sup>31</sup> and came in to Capernaum a cyte of Galile and there taught the on the Saboth dayes. <sup>32</sup> And they were astonyed at his doctrine: for his preachinge was with power. <sup>33</sup> And in the synagoge ther was a man which had a sprete of an vncleane devell and cryed with aloude voyce <sup>34</sup> sayinge: let me alone what hast thou to do with vs thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte even the holy of God. <sup>35</sup> And Iesus rebuked him sayinge: holde thy peace and come oute of him. And the devyll threwe him in the myddes of them and came oute of him and hurt him not. <sup>36</sup> And feare came on them all and they spake amonge them selves sayinge: what maner a thinge is this? For with auctorite and power he commaundeth the foule spretes and they come out? <sup>37</sup> And the fame of him spreed abroode thorowoute all places of the countre round aboute. <sup>38</sup> And he roose vp and came oute of the sinagoge and entred in to Simons housse. And Simons motherelawe was take with a greate fever and they made intercession to him for her. <sup>39</sup> And he stode over her and rebuked the fever: and it leeft her. And immediatly she arose and ministred vnto them. <sup>40</sup> When the sonne was doune all they that had sicke take with divers deseases brought them vnto him: and he layde his hondes on every one of them and healed them. <sup>41</sup> And devils also cam out of many of them crying and saying: thou arte Christ the sonne of God. And he rebuked them and suffered them not to speake: for they knewe that he was Christ. <sup>42</sup> Assone as it was daye he departed and went awaye into a desert place and the people sought him and came to him and kept him that he shuld not departe from them. <sup>43</sup> And he sayde vnto them: I muste to other cities also preache the kyngdome of God: for therfore am I sent. <sup>44</sup> And

he preached in the synagoges of Galile.

## 5

<sup>1</sup> It came to passe as the people preased vpon him to heare the worde of God that he stode by the lake of Genezareth: <sup>2</sup> and sawe two shippes stonde by the lake syde but the fisshermen were gone out of the and were wasshyng their nettes. <sup>3</sup> And he entred in to one of the shippes which perteyned to Simon and prayed him that he wolde thrust out a litell from the londe. And he sate doune and taught the people out of the ship. <sup>4</sup> When he had leeft speakyng he sayde vnto Simon: Launche out in to the depe and let slippe youre nettes to make a draught <sup>5</sup> And Simon answered and sayde to him: Master we have labored all nyght and have taken nothyng. Neverthelater at thy worde I will loose forthe the net. <sup>6</sup> And when they had so done they inclosed a greate multitude of fisshes. And their net brake: <sup>7</sup> but they made signes to their felowes which were in the other ship that they shuld come and helpe the And they came: and filled bothe the shippes that they soncke agayne. <sup>8</sup> When Simon Peter sawe that he fell doune at Iesus knees sayinge: Lorde goo from me for I am a synfull man. <sup>9</sup> For he was vtterly astonyed and all that were with him at the draught of fische which they toke: <sup>10</sup> and so was also Iames and Iohn the sonnes of zebede which were parteners with Simon. And Iesus sayde vnto Simon: feare not from hence forthe thou shalt catche men. <sup>11</sup> And they brought the shippes to londe and forsoke all and folowed him. <sup>12</sup> And it fortunod as he was in a certayne cite: beholde ther was a man full of leprosy: and when he had spied Iesus he fell on his face and besought him sayinge: Lorde yf thou wilt thou canst make me cleane. <sup>13</sup> And he strethd forth the hond and touched him sayinge:

I will be thou cleane. And immediatly the leprosy departed from him. <sup>14</sup> And he warned him that he shuld tell no man: but that he shuld goo and shewe him selfe to the Preste and offer for his clensyng accordinge as Moses commaundement was for a witnes vnto them. <sup>15</sup> But so moche the moare went ther a fame abroade of him and moche people cam to geder to heare and to be healed of him of their infirmities. <sup>16</sup> And he kepte him silfe aparte in the wildernesses and gave him silfe to prayer. <sup>17</sup> And it happened on a certayne daye that he taught: and ther sate the pharises: and docturs of lawe which were come out of all the tounes of Galile Iurie and Hierusalem. And the power of the Lorde was to heale them. <sup>18</sup> And beholde me brought a man lyeing in his beed which was taken with a palsie: and sought meanes to bryng him in and to laye him before him. <sup>19</sup> And when they could not finde by what waye they might bringe him in be cause of the prease they wet vp on the toppe of the housse and let him doune thorowe the tylinge beed and all in the middes before Iesus. <sup>20</sup> When he sawe their fayth he sayde vnto him: man thy synnes are forgeven the. <sup>21</sup> And the Scribes and the Parises begane to thinke sayinge: What fellow is this which speaketh blasphemy? Who can forgeve synnes but God only? <sup>22</sup> When Iesus perceaved their thoughtes he answered and sayde vnto them: What thinke ye in youre hertes? <sup>23</sup> Whether is easyar to saye thy synnes are forgeve the or to saye: rise and walke? <sup>24</sup> But that ye maye knowe that the sonne of man hath power to forgeve synnes on erth he sayde vnto the sicke of the palsie: I saye to the aryse take vp thy beed and go home to thy housse. <sup>25</sup> And immediatly he rose vp before them and toke vp his beed where on he laye and departed to his awne housse praysinge God.

26 And they were all amased and they lauded God and were filled with feare sayinge: We have sene straunge thynges to daye. 27 And after that he went forthe and sawe a Publican named Levi sittinge at the receyte of custome and sayde vnto him: folow me. 28 And he leeft all roose vp and folowed him. 29 And that same Levi made him a greate feaste at home in his awne housse. And ther was a greate company of publicans and of other that sate at meate with him. 30 And the Scribes and Pharises murmured agaynst his disciples sayinge: Why eate ye and drinke ye with publicans and synners? 31 Iesus answered and sayde vnto the: They that are whole nede not of the phisicion: but they that are sicke. 32 I came not to call the rightewes but synners to repentaunce. 33 Then they sayde vnto him: Why do the disciples of Iohn fast often and praye and the disciples of the Pharises also: and thine eate and drinke? 34 And he sayde vnto them: Can ye make the chyl dren of the weddinge fast as longe as the brydgrome is present with them? 35 The dayes will come when the brydgrome shalbe take awaye from them: then shall they fast in those dayes 36 Then he spake vnto them in a similitude: No man putteth a pece of a newe garment in to an olde vesture: for yf he do: then breaketh he the newe and the pece that was taken out of the newe agreeth not with the olde. 37 Also no man poureth newe wyne into olde vessels. For yf he do the newe wyne breaketh the vessels and runneth out it silfe and the vessels perisse: 38 But newe wyne must be poured into newe vessels and bothe are preserved. 39 Also no man that drinketh olde wine strayght waye can awaye with newe for he sayeth the olde is plesauter.

## 6

1 It happened on an after saboth

that he went thorow the corne felde and that his disciples plucked the eares of corne and ate and rubbed them in their hondes. 2 And certayne of the Pharises sayde vnto them: Why do the that which is not lafull to do on the saboth dayes? 3 And Iesus answered them and sayde: Have ye not redde what David dyd when he him sylfe was anhungred and they which were with him: 4 how he went into the housse of God and toke and ate the loves of halowed breed and gave also to them which were with him: which was not lafull to eate but for the prestes only. 5 And he sayde vnto them: The sonne of man is Lorde of the saboth daye. 6 And it fortun-ed in a nother saboth also that he entred in to the sinagoge and taught. And ther was a man whose right honde was dryed vp. 7 And the Scribes and Pharises watched him to se whether he wolde heale on the Saboth daye that they myght fynde an accusacion agaynst him. 8 But he knewe their thoughtes and sayde to the man which had the wyddred honde: Ryse vp and stonde forthe in the myddes. And he arose and stepped forthe. 9 Then sayde Iesus vnto them: I will axe you a question: Whether is it lafull on the saboth dayes to do good or to do evill? to save lyfe or for to destroye it? 10 And he behelde them all in compasse and sayd vnto the man: Stretche forth thy honde. And he dyd so and his honde was restored and made as whoole as the other. 11 And they were filled full of madnes and communed one with another what they myght do to Iesu. 12 And it fortun-ed in those dayes that he went out into a mountayne for to praye and cotinued all nyght in prayer to god. 13 And assone as it was daye he called his disciples and of the he chose twelve which also he called apostles. 14 Simon who he named Peter: and Andrew his brother. Iames and Ihon Philip and Bartlemew 15 Mathew and Thomas Iames the sonne of Alpheus and

Simon called zelotes <sup>16</sup> and Iudas James sonne and Iudas Iscarioth which same was the traytour. <sup>17</sup> And he came doune with them and stode in the playne felde with the company of his disciples and agreate multitude of people out of all parties of Iurie and Ierusalem and from the see cooste of Tire and Sidon which came to heare hym and to be healed of their diseases: <sup>18</sup> and they also that were vexed with foule spretes and they were healed. <sup>19</sup> And all the people preased to touche him: for there went vertue out of him and healed them all. <sup>20</sup> And he lifted vp his eyes upon the disciples and sayde: Blessed be the poore: for yours is the kyngdome of God. <sup>21</sup> Blessed are ye that hunger now: for ye shalbe satisfied. <sup>22</sup> Blessed are ye that wepe now: for ye shall laugh. Blessed are ye when men hate you and thrust you oute of their companye and rayle and abhorre youre name as an evyll thinge for the sonne of manes sake. <sup>23</sup> Reioyse ye then and be gladde: for beholde youre rewarde is greate in heven. After this manner their fathers entreated the Prophetes. <sup>24</sup> But wo be to you that are ryche: for ye have therin youre consolacion. <sup>25</sup> Wo be to you that are full: for ye shall hunger. Wo be to you that now laugh: for ye shall wayle and wepe. <sup>26</sup> Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes. <sup>27</sup> But I saye vnto you which heare: Love youre enemyes. Do good to the which hate you. <sup>28</sup> Blesse the that curse you. And praye for the which wrongfully trouble you. <sup>29</sup> And vnto him that smyteth the on the one cheke offer also the other. And him that taketh away thy goune forbid not to take thy coote also. <sup>30</sup> Geve to every man that axeth of the. And of him that taketh away thy goodes axe them not agayne. <sup>31</sup> And as the wolde that men shuld doo to you: so do ye to them lyke wyse. <sup>32</sup> If ye love

the which love you: what thanke are ye worthy of? For the very synners love their lovers. <sup>33</sup> And yf ye do for them which do for you: what thanke are ye worthy of? For the very synners do even the same. <sup>34</sup> If ye lende to them of whome ye hoope to receave: what thanke shall ye have: for the very synners lende to synners to receave as moch agayne. <sup>35</sup> Wherefore love ye youre enemyes do good and lende lokynge for nothings agayne and youre rewarde shalbe greate and ye shalbe the chyldren of the hyst: for he is kynde vnto the vnkynde and to the evyll. <sup>36</sup> Be ye therfore mercifull as youre father is mercifull. <sup>37</sup> Iudge not and ye shall not be Iudged. Condemne not: and ye shall not be condemned. Forgeve and ye shalbe forgiven. <sup>38</sup> Geve and that shalbe geven vnto you: good measure pressed doune shaken to geder and runnyng over shall men geve into youre bosomes. For with what measure ye mete with ye same shall men mete to you agayne. <sup>39</sup> And he put forthe a similitude vnto the: Can the blynde leade the blynde? Do they not both then fall into the dyche? <sup>40</sup> The disciple is not above his master. Every man shalbe perfecte even as his master is. <sup>41</sup> Why seyst thou a moote in thy brothers eye and considerest not the beame that is in thyne awne eye? <sup>42</sup> Ether how cannest thou saye to thy brother: Brother let me pull out the moote that is in thyne eye: when thou perceavest not the beame that is in thyne awne eye? Ypocrite cast out the beame out of thyne awne eye fyrst and then shalt thou se perfectly to pull out the moote out of thy brothers eye. <sup>43</sup> It is not a good tree that bringeth forthe evyll frute: nether is that an evyll tree that bringeth forthe good frute. <sup>44</sup> For every tree is knowen by his frute. Nether of



thornes gader men fygges nor of bussches gader they grapes. <sup>45</sup> A good man out of the good treasure of his hert bringeth forthe that which is good. And an evyll man out of the evyll treasure of his hert bringeth forthe that which ys evyll. For of the aboundaunce of the her his mouthe speakethe. <sup>46</sup> Why call ye me Master; Master: and do not as I bid you? <sup>47</sup> whosoever cometh to me and heareth my sayinges and dothe the same I will shewe you to whome he ys lyke. <sup>48</sup> He is like a man which bilt an housse: and digged depe and layde the foundation on a rocke. When the waters arose the fludde bet upon that housse and coulde not move that. For it was grounded upon a rocke. <sup>49</sup> But he that heareth and doth not is lyke a man that with out foundation bylt an housse upon the erth agaynst which the fludde did bet: and it fell by and by. And the fall of that housse was greate.

## 7

<sup>1</sup> When he had ended all his sainges in the audience of the people he entred into Capernaum. <sup>2</sup> And a certayne Centurions seruaunte was sicke and redy to dye whom he made moche of. <sup>3</sup> And when he hearde of Iesu he sent vnto him the elders of the Iewes beseeching him that he wolde come and heale his servaunt. <sup>4</sup> And they came to Iesus and besought him instantly sayinge: He is worthi that thou shuldest do this for him. <sup>5</sup> For he loveth oure nacion and hath bilt vs a sinagoge <sup>6</sup> And Iesus went with them. And when he was not farre from the housse the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy silfe: for I am not worthy that thou shuldest enter vnder my roffe. <sup>7</sup> Wherefore I thought not my silfe worthy to come vnto the: but saye the worde and my servaunt shalbe whoole. <sup>8</sup> For I lyke wyse am a man vnder power and have vnder me soudiers and I saye

vnto won goo: and he goeth. And to another come: and he cometh. And to my servaunt do this: and he doeth it. <sup>9</sup> When Iesus herde this he merveyled at him and turned him about and sayd to the people that folowed him: I saye vnto you I have not founde so greate faith noo not in Israel. <sup>10</sup> And they that were sent turned backe home agayne and founde the servaunt that was sicke whoole. <sup>11</sup> And it fortunated after that that he went into a cite called Naim and many of his disciples went with him and moche people. <sup>12</sup> When he came nye to the gate of the cite: beholde ther was a deed man caried out which was the only sonne of his mother and she was a widowe and moche people of the cite was with her. <sup>13</sup> And when the lorde sawe her he had compassion on her and sayde vnto her: wepe not. <sup>14</sup> And he went and touched the coffyn and they that bare him stode still. And he sayde: Yonge man I saye vnto the aryse. <sup>15</sup> And the deed sate vp and beganne to speake. And he delyvered him to his mother. <sup>16</sup> And ther came a feare on the all. And they glorified god sayinge: a greate prophet is rysen amonge vs and god hath visited his people <sup>17</sup> And this rumor of him wet forthe throughout all Iurie and thorowout all the regions which lye rounde about. <sup>18</sup> And the disciples of Iohn shewed him of all these thinges. <sup>19</sup> And Iohn called vnto him .ii. of his disciples and sent the to Iesus sayinge: Arte thou he that shall come: or shall we loke for another? <sup>20</sup> When the men were come vnto him they sayde: Iohn baptiste sent vs vnto ye sayinge: Arte thou he that shall come: or shall we wayte for another? <sup>21</sup> And at the same tyme he cured many of their infirmities and plages and of evyll spretes and vnto many that were blynde he gave sight. <sup>22</sup> And Iesus answered and sayd vnto them: Goo youre wayes and shewe Iohn what thinges ye have sene and harde: how that the blynde se the halt

goo the lepers are clensed the deafe heare the deed aryse to the poore is the glad tydinges preached <sup>23</sup> and happy is he that is not offended by me. <sup>24</sup> When the messengers of Iohn were departed he began to speake vnto the people of Iohn What wet ye oute into the wildernes for to se? went ye to se arede shaken with the wynde? <sup>25</sup> But what went ye out for tose? A man clothed in soofte rayment? Beholde they which are gorgeously apparelled and lyve delicatly are in kynges courtes. <sup>26</sup> But what went ye forth to se? A prophete? Ye I saye to you and moare then a prophete. <sup>27</sup> This is he of who it is wrytten: Beholde I sende my messenger before thy face to prepare thy waye before the. <sup>28</sup> For I saye vnto you: a greater prophete then Iohn amonge wemes chylde is ther none. Neverthelesse one that is lesse in the kyngdo of god is greater the he. <sup>29</sup> And all the people that hearde and the publicans iustified God and were baptised with the baptism of Iohn. <sup>30</sup> But the pharises and scribes despised the counsell of god agaynst them selves and were not baptised of him. <sup>31</sup> And the lorde sayd: Wher vnto shall I lyke the men of this generacion and what thinge are they lyke? <sup>32</sup> They are lyke vnto chylde sittynge in the market place and crynge one to another and sayinge: We have pyped vnto you and ye have not daused: we have mourned to you and ye have not wept. <sup>33</sup> For Iohn baptist cam nether eatynge breed ner drinkynge wyne and ye saye: he hath the devyll. <sup>34</sup> The sonne of man is come and eateth and drinketh and ye saye: beholde a man which is a glotton and a drinker of wyne a frende of publicans and synners. <sup>35</sup> Yet is wysdome iustified of all her chylde. <sup>36</sup> And one of the pharises desyred him that he wolde eate with him. And he went into the pharises housse and sate doune to meate.

<sup>37</sup> And beholde a woman in that cite which was a synner assone as she knewe that. Iesus sate at meate in the pharises housse she brought an alablaster boxe of oyntment <sup>38</sup> and she stode at his fete behynde him wepynge and beganne to wesse his fete with teares and dyd wipe the with the heares of her heed and kyssed his fete and anoynted them with oyntment. <sup>39</sup> When the pharise which bade him sawe that he spake with in him sylfe sayinge: If this man were a prophete he wolde surely have knowen who and what maner woman this is which toucheth him for she is a synner. <sup>40</sup> And Iesus answered and sayde vnto him: Simon I have some what to saye vnto the. And he sayd master saye on. <sup>41</sup> There was a certayne lender which had two detters the one ought five hondred pence and the other fyfty. <sup>42</sup> When they had nothings to paye he forgave the boothe. Which of them tell me will love him moost? <sup>43</sup> Simon answered and sayde: I suppose that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged. <sup>44</sup> And he turned to the woman and sayde vnto Simon: Seist thou this woman? I entred into thy housse and thou gavest me noo water to my fete but she hath wessed my fete with teares and wiped the with the heeres of her heed. <sup>45</sup> Thou gavest me no kysse: but she sence the tyme I came in hath not ceased to kysse my fete <sup>46</sup> Myne heed with oyle thou dydest not anoynte: but she hath annoynted my fete with oyntmet. <sup>47</sup> Wherefore I saye vnto the: many synnes are forgeve her for she loved moche. To whom lesse is forgiven the same doeth lesse love. <sup>48</sup> And he sayde vnto her thy synnes are forgiven the. <sup>49</sup> And they that sate at meate with him beganne to saye within them selves: Who is this which forgeveth synnes also? <sup>50</sup> And he sayde to the woman: Thy faith hath saved the Goo in peace.

## 8

<sup>1</sup> And it fortuneth after that that he him sylfe went throughout cities and townes preachynge and shewing the kyngdom of God and the twelve with him. <sup>2</sup> And also certayne wemen which wer healed of evell spretes and infirmities: Mary called Magdalen out of whom went seven devyls <sup>3</sup> and Ioanna the wyfe of Chusa Herodees stewarde and Susanna and many other: which ministred vnto the of their substaunce. <sup>4</sup> When moch people were gadred together and were come to him out of all cities he spake by a similitude. <sup>5</sup> A sower went out to sowe his seede: and as he sowed some fell by the waye syde and it was troden vnder fete and the foules of the ayre devoured it vp. <sup>6</sup> And some fell on ston and assone as it was spronge vp it widdred awaye because it lacked moystnes. <sup>7</sup> And some fell amonge thornes and the thornes spronge vp with it and choked it. <sup>8</sup> And some fell on good grounde and sproge vp and bare frute an hondred foolde. And as he sayde these thinges he cryed: He that hath eares to heare let him heare. <sup>9</sup> And his disciples axed him sayinge: what maner similitude is this? <sup>10</sup> And he sayde: vnto you is it geven to knowe the secretes of the kyngdom of God: but to other in similitudes that when they se they shuld not se: and when they heare they shuld not vnderstonde. <sup>11</sup> The similitude is this. The seede is the worde of God. <sup>12</sup> Thoose that are besyde the waye are they that heare and afterwarde cometh the devyll and taketh awaye the worde out of their hertes lest they shuld beleve and be saved. <sup>13</sup> They on the stonnes are they which when they heare receive the worde with ioye. But these have noo rootes which for a whyle beleve and in tyme of temptacion goo awaye. <sup>14</sup> And that which fell amonge thornes are they which heare and goo forth and are choked with cares and with riches and voluptuous lyvinge and bringe

forth noo frute. <sup>15</sup> That in the good grounde are they which with a good and pure hert heare the worde and kepe it and bringe forth frute with pacience. <sup>16</sup> No man lyghteth a candell and covereth it vnder a vessell nether putteth it vnder the table: but setteth it on a candelsticke that they that enter in maye se the lyght. <sup>17</sup> No thinge is in secret that shall not come abroode: Nether eny thinge hyd that shall not be knowen and come to lyght. <sup>18</sup> Take hede therefore how ye heare. For whosoever hath to him shalbe geve: And whosoever hath not from him shalbe take even that same which he supposeth that he hath. <sup>19</sup> Then came to him his mother and his brethren and coule not come at him for prease. <sup>20</sup> And they tolde him sayinge: Thy mother and thy brethren stonde with out and wolde se the. <sup>21</sup> He answered and sayd vnto them: my mother and my brethren are these which heare the worde of God and do it. <sup>22</sup> And it chaused on a certayne daye that he went into a shippe and his disciples also and he sayde vnto them: Let vs goo over vnto the other syde of the lake. And they Lanced forthe. <sup>23</sup> And as they sayled he fell a slepe and there arose a storme of wynde in the lake and they were fylled with water and were in ieopardy. <sup>24</sup> And they went to him and awoke him sayinge: Master Master we are loost. Then he arose and rebuked the wynde and the tempest of water and they ceased and it wexed calme. <sup>25</sup> And he sayd vnto them: where is youre faith? They feared and wondred sayinge one to another: what felowe is this? for he commaundeth bothe the wyndes and water and they obey him? <sup>26</sup> And they sayled vnto the region of the Gaderenites which is over agaynst Galile. <sup>27</sup> And as he went out to londe ther met him a certayne man out of the cite which had a devyll longe tyme and ware noo clothes nether aboode in eny housse: but

amonge graves. <sup>28</sup> When he sawe Iesus he cryed and fell doune before him and with a loude voyce sayde: What have I to do with the Iesus the sonne of the God moost hiest? I beseche the torment me not. <sup>29</sup> Then he commaunded the foule sprete to come out of the man. For ofte tymes he caught him and he was bounde with chaynes and kept with fetters: and he brake the bondes and was caryed of the fende into wyldernes. <sup>30</sup> And Iesus axed him sayinge: what is thy name? And he sayde: Legion because many devyls were entred into him. <sup>31</sup> And they besought him that he wolde not commaunde the to goo out into the depe. <sup>32</sup> And ther was there by an heerde of many swyne fedyng on an hyll: and they besought him that he wolde soffre the to enter into them. And he soffred them. <sup>33</sup> Then went the devyls out of the man and entred into the swyne: And the heerd toke their course and ran heedlyng into the lake and were choked. <sup>34</sup> When the herdmen sawe what had chaused they fled and tolde it in the cite and in the villages. <sup>35</sup> And they came out to se what was done: and came to Iesus and founde the man out of who the devyls were departed sittynge at the fete of Iesus clothed and in his right mynde and they were afrayde. <sup>36</sup> They also wich sawe it tolde the by what meanes he that was possessed of the devyll was healed. <sup>37</sup> And all the whole multitude of the cotrye of the Gaderenites besought him that he wolde departe from the: for they were taken with greate feare. And he gate him into the shippe and returned backe agayne. <sup>38</sup> Then the man out of whom the devyls were departed besought him that he myght be with him: But Iesus sent him away sayinge: <sup>39</sup> Goo home agayne into thyne awne housse and shewe what great thinges God hath done to the. And he went his waye and preached thorow out all the

cite what great thinges Iesus had done vnto him. <sup>40</sup> And it fortunod when Iesus was come agayne that the people receaved him. For they all wayted for him. <sup>41</sup> And beholde ther came a man named Iairus (and he was a ruler of the synagoge) and he fell doune at Iesus fete and besought him that he wolde come into his housse <sup>42</sup> for he had but a doughter only upon a twelve yere of age and she laye a dyinge. And as he went the people thronged him. <sup>43</sup> And a woman havynge an issue of bloud twelve yeres (which had spent all her substance amonge phisicians nether coude be holpen of eny) <sup>44</sup> came behinde him and touched the hem of his garmet and immediatly her issue of bloud stanchod. <sup>45</sup> And Iesus sayde: Who is it that touched me? when every man denyed Peter and they that were with him sayde: Master the people thrust the and vexe the: and sayest thou who touched me? <sup>46</sup> And Iesus sayd: Some body touched me. For I perceave that vertue is gone out of me. <sup>47</sup> When the woman sawe that she was not hid she came trimblyng and fell at is fete and tolde him before all the people for what cause she had touched him and how she was healed immediatly. <sup>48</sup> And he sayde vnto hyr: Doughter be of good comforte Thy faith hath made the hoale goo in peace. <sup>49</sup> Whyll he yet spake there came one from the rulers of the synagogis housse which sayde to him: thy doughter is deed disease not the master. <sup>50</sup> When Iesus hearde that He answered the father sayinge: Feare not beleve only and she shalbe made whole. <sup>51</sup> And when he came to the housse he suffred no man to goo in with him save Peter Iames and Iohn and the father and the mother of the mayden. <sup>52</sup> Every body weept and sorowed for her. And he sayde: Wepe not: for she is not deed but slepeth. <sup>53</sup> And they lewgh him to scorne. For they knew that she was deed. <sup>54</sup> And he thrust the all

out and caught her by the honde and cryed sayinge: Mayde aryse. <sup>55</sup> And hyr sprete came agayne and she roose strayght waye. And he commaunded to geve her meate. <sup>56</sup> And the father and the mother of hyr were astonyed. But he warned the that they shuld tell noo man what was done.

## 9

<sup>1</sup> Then called he the .xii. to gether and gave them power and auctorite over all devyls and that they myght heale diseases. <sup>2</sup> And he sent them to preache the kyngdome of God and to cure the sick. <sup>3</sup> And he sayd to them: Take nothings to sucker you by the waye: nether staffe nor scribe nether breed nether money nether have twoo cootes. <sup>4</sup> And whatsoever housse ye enter into there abyde and thence departe. <sup>5</sup> And whosoever will not receave you when ye go out of that cite shake of the very dust from youre fete for a testimony agaynst them. <sup>6</sup> And they went out and went thorow the tounes preachinge the gospell and healyng every wheare. <sup>7</sup> And Herod the tetrarch herde of all that was done of him and douted because that it was sayde of some that Iohn was rysen agayne from deeth: <sup>8</sup> and of some that Helyas had apered: and of other that one of the olde prophetes was rysen agayne. <sup>9</sup> And Herod sayde: Iohn have I behedded: who then is this of whom I heare suche thinges? And he desyred to se him. <sup>10</sup> And the Apostles retourned and tolde him what great thinges they had done. And he toke them and went a syde into a solitary place nye to a cite called Bethsaida. <sup>11</sup> And the people knewe of it and folowed him. And he receaved them and spake vnto them of the kyngdome of God and healed them that had nede to be healed. <sup>12</sup> And when the daye beganne to weare awaye then came the twelve and sayde vnto him: sende the people awaye that they maye goo into the tounes

and villages roundabout and lodge and get meate for we are here in a place of wyldernes. <sup>13</sup> But he sayde vnto them: Geve ye them to eate. And they sayde. We have no moo but fyve loves and two fisshes except we shuld goo and bye meate for all this people. <sup>14</sup> And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a company. <sup>15</sup> And they dyd soo and made them all syt doune. <sup>16</sup> And he toke the fyve loves and the two fisshes and loked vp to heaven and blessed them and brake and gave to the disciples to set before the people. <sup>17</sup> And they ate and were all satisfied. And ther was taken vp of that remayned to the twelve baskettes full of broken meate. <sup>18</sup> And it fortunated as he was alone prayinge his disciples were with him and he axed the sayinge: Who saye ye people that I am? <sup>19</sup> They answered and sayd: Iohn Baptist. Some saye Helyas. And some saye one of the olde prophetes is rysen agayne. <sup>20</sup> He sayde vnto the: Who saye ye that I am? Peter answered and sayde: thou arte the Christ of god. <sup>21</sup> And he warned and commaunded them that they shuld tell no man that thinge <sup>22</sup> sayinge: that the sonne of man must suffre many thinges and be reproved of the elders and of the hie prestes and scribes and be slayne and the thirde daye ryse agayne. <sup>23</sup> And he sayde to them all yf eny man will come after me let him denye him sylfe and take vp his crosse dayly and folowe me. <sup>24</sup> Whosoever will save his lyfe shall lose it. And whosoever shall lose his lyfe for my sake the same shall save it. <sup>25</sup> For what avauntageth it a man to wyne the whole worlde yf he loose him sylfe or runne in damage of him sylfe? <sup>26</sup> For whosoever is ashamed of me and of my sayinges: of him shall the sonne of man be ashamed when he cometh in his awne glorie and in the glorie of his father and of the

holy angels. <sup>27</sup> And I tell you of a surety: There be some of the that stonde here which shall not tast of deeth tyll they se the kyngdome of god. <sup>28</sup> And it folowed about an .viii. dayes after thoose sayinges that he toke Peter Iames and Iohn and went vp into a moutayne to praye. <sup>29</sup> And as he prayed the facion of his countenance was changed and his garment was whyte and shoone. <sup>30</sup> And beholde two men talked with him and they were Moses and Helyas <sup>31</sup> which appered gloriously and spake of his departinge which he shuld ende at Ierusalem. <sup>32</sup> Peter and they that were with him were hevy with slepe. And when they woke they sawe his glorie and two men standinge with him. <sup>33</sup> And it chaused as they departed from him Peter sayde vnto Iesus: Master it is good beinge here for vs. Let vs make thre tabernacles one for the and one for Moses and one for Helyas: and wist not what he sayde. <sup>34</sup> Whyll he thus spake ther came a cloude and shadowed them: and they feared when they were come vnder the cloude. <sup>35</sup> And ther came a voyce out of the cloude sayinge: This is my deare sonne heare him. <sup>36</sup> And assone as the voyce was past Iesus was founde alone. And they kept it cloose and tolde noo man in thoose dayes eny of those thinges which they had sene. <sup>37</sup> And it chaused on the nexte daye as they came doune from the hyll moche people met him. <sup>38</sup> And beholde a man of the company cryed out sayinge: Master I besече the beholde my sonne for he is all that I have: <sup>39</sup> and se a sprete taketh him and sodenly he cryeth and he teareth him that he fometh agayne and with moche payne departeth from him when he hath rent him <sup>40</sup> and I besought thy disciples to cast him out and they coule not. <sup>41</sup> Iesus answered and sayde: O generacion with oute fayth and coked: how longe shall I be with you? and shall suffre you?

Bringe thy sonne hidder. <sup>42</sup> As he yet was a cominge the fende ret him and tare him. And Iesus rebuked the vnclene sprete and healed the childe and delivered him to his father. And they were all amased at the mighty power of God. <sup>43</sup> Whyll they wondred every one at all thinges which he dyd he sayd vnto his disciples: <sup>44</sup> Let these sayinges synke doune into youre eares. The tyme will come when the sonne of man shalbe delivered into the hondes of men. <sup>45</sup> But they wist not what that worde meant and that was hyd from the that they vnderstode that not. And they feared to axe him of that sayinge. <sup>46</sup> Then ther arose a disputacion amonge the: who shuld be the greatest. <sup>47</sup> When Iesus perceaved the thoughtes of their hertes he toke a chylde and set him hard by him <sup>48</sup> and sayd vnto the: Whosoever receaveth this chylde in my name receaveth me. And whosoever receaveth me receaveth him that sent me. For he that is least amonge you all the same shalbe greate. <sup>49</sup> And Iohn answered and sayde: Master we sawe one castinge out devyls in thy name and we forbade him because he foloweth not with vs. <sup>50</sup> And Iesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs is with vs. <sup>51</sup> And it folowed when the tyme was come that he shulde be received vp then he set his face to goo to Hierusalem <sup>52</sup> and sent messengers before him. And they went and entred into a citie of the Samaritans to make redy for him. <sup>53</sup> But they wolde not receive him be cause his face was as though he wolde goo to Ierusalem. <sup>54</sup> When his disciples Iames and Iohn sawe that they sayde: Lorde wilt thou that we commaunde that fyre come doune from heven and consume them even as Helias dyd? <sup>55</sup> Iesus turned about and rebuked them sayinge: ye wote not what maner sprete ye are of. <sup>56</sup> The sonne of man ys not come to

destroye mennes lives but to save them. And they went to another toun. <sup>57</sup> And it chaused as he went in the waye a certayne man sayd vnto him: I will folowe the whither soever thou goo. <sup>58</sup> Iesus sayd vnto him: foxes have holes and bryddes of the ayer have nestes: but the sonne of man hath not where on to laye his heed. <sup>59</sup> And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me fyrst to goo and bury my father. <sup>60</sup> Iesus sayd vnto him: Let the deed bury their deed: but goo thou and preache the kyngdome of God. <sup>61</sup> And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them fare well which are at home at my housse. <sup>62</sup> Iesus sayde vnto him: No man that putteth his honde to the plowe and loketh backe is apte to the kyngdome of God.

## 10

<sup>1</sup> After these thinges the Lorde apoynted other seventie also and sent them two and two before him into every citie and place whither he him silfe wolde come. <sup>2</sup> And he sayde vnto them the harvest is greate: but the laborers are feawe. Praye therfore the Lorde of the harvest to send forth laborers into his hervest. <sup>3</sup> Goo youre wayes: beholde I sende you forthe as lambes amonge wolves. <sup>4</sup> Beare noo wallet nether scryppe nor shues and salute noo man by the waye. <sup>5</sup> Into whatsoever housse ye enter fyrst saye: Peace be to this housse. <sup>6</sup> And yf the sonne of peace be there youre peace shall rest vpon him: yf not that shall returne to you agayne. <sup>7</sup> And in the same housse tary still eatinge and drinkinge soche as they have. For the laborer is worthy of his rewarde. Go not from housse to housse: <sup>8</sup> and in to whatso ever cite ye enter yf they receive you eate soche thinges as are set before you <sup>9</sup> and heale the sicke that are there and saye vnto them: the

kyngdome of God is come nye vpon you. <sup>10</sup> But into whatsoever citie ye shall enter yf they receive you not goo youre wayes out into the stretes of the same and saye: <sup>11</sup> even the very dust which cleaveth on vs of your citie we wipe of agaynst you: Not withstandinge marke this that the kyngdome of God was come nie vpon you. <sup>12</sup> Ye and I saye vnto you: that it shalbe easier in that daye for Sodom then for that cytie. <sup>13</sup> Wo be to the Chorazin: wo be to the Bethsaida. For yf the miracles had bene done in Tyre and Sidon which have bene done in you they had a greate whyle agone repeted sitting in heere and asshes. <sup>14</sup> Neverthelesse it shalbe easier for Tyre and Sidon at the iudgement then for you. <sup>15</sup> And thou Capernau which art exalted to heaven shalt be thrust doune to hell. <sup>16</sup> He that heareth you heareth me: and he that dispiseth you dispiseth me: and he that dispiseth me dispiseth him that sent me. <sup>17</sup> And the sevetic returned agayne with ioye sayinge: Lorde even the very devyls are subdued to vs thorowe thy name. <sup>18</sup> And he sayde vnto them: I sawe satan as it had bene lightenyng faule doune from heaven. <sup>19</sup> Beholde I geve vnto you power to treade on serpetes and scorpions and over all maner power of the enimye and no thinge shall hurte you. <sup>20</sup> Neverthelesse in this reioyse not that the spretes are vnder youre power: but reioyse be cause youre names are wrytten in heaven. <sup>21</sup> That same tyme reioysed Iesus in the sprete and sayde: I confesse vnto the father Lorde of heaven and erth that thou hast hyd these thynges from the wyse and prudent and hast opened them to the babes. Even so father for soo pleased it the. <sup>22</sup> All thinges are geven me of my father. And no man knoweth who the sonne is but the father: nether who the father is save the sonne and he to who the sonne wyll shewe him. <sup>23</sup> And

he turned to his disciples and sayde secretly: Happy are the eyes which se that ye se. <sup>24</sup> For I tell you that many prophetes and kynges have desired to se those thinges which ye se and have not sene them: and to heare those thinges which ye heare and have not hearde them. <sup>25</sup> And beholde a certayne Lawere stode vp and tempted him sayinge: Master what shall I do to inheret eternall life? <sup>26</sup> He sayd vnto him: What is written in the lawe? How redest thou? <sup>27</sup> And he answered and sayde: Loue thy Lorde God with all thy hert and with all thy soule and with all thy stregthe and with all thy mynde: and thy neighbour as thy sylfe. <sup>28</sup> And he sayde vnto him: Thou hast answered right. This do and thou shalt live. <sup>29</sup> He willinge to iustifie him silfe sayde vnto Iesus: Who is then my neighbour? <sup>30</sup> Iesus answered and sayde: A certayne man descended from Hierusalem into Hierico and fell in to the hondes of theves which robbed him of his raymet and wounded him and departed levyng him halfe deed. <sup>31</sup> And by chaunce ther came a certayne preste that same waye and when he sawe him he passed by. <sup>32</sup> And lykewyse a Levite when he was come nye to the place wet and loked on him and passed by. <sup>33</sup> Then a certayne Samaritane as he iornyed came nye vnto him and when he sawe him had compassion on him <sup>34</sup> and went to and bounde vp his woundes and poured in oyle and wyne and put him on his awne beaste and brought him to a comen ynne and made provision for him. <sup>35</sup> And on the morowe when he departed he toke out two pece and gave them to the host and sayde vnto him. Take cure of him and whatsoever thou spedest moare when I come agayne I will recompence the. <sup>36</sup> Which now of these thre thynkest thou was neighbour vnto him that fell into the theves hondes? <sup>37</sup> And he sayde: he that shewed mercy

on him. Then sayde Iesus vnto him. Goo and do thou lyke wyse. <sup>38</sup> It fortunod as they wet that he entred in to a certayne toun. And a certayne woman named Martha receaved him into her housse. <sup>39</sup> And this woman had a sister called Mary which sate at Iesus fete and hearde his preachinge. <sup>40</sup> And Martha was combred about moche servinge and stode and sayde: Master doest thou not care that my sister hath lefft me to minister alone? Byd her therfore that she helpe me. <sup>41</sup> And Iesus answered and sayde vnto her: Martha Martha thou carest and arte troubled about many thinges: <sup>42</sup> verely one is nedfull. Mary hath chosen her that good parte which shall not be taken away from her.

## 11

<sup>1</sup> And it fortunod as he was prayinge in a certayne place: when he ceased one of his disciples sayde vnto him: Master teache vs to praye as Iohn taught his disciples. <sup>2</sup> And he sayd vnto the: When ye praye saye: O oure father which arte in heaven, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, even in erth as it is in heaven. <sup>3</sup> Oure dayly breed geve vs evermore. <sup>4</sup> And forgeve vs oure synnes: For even we forgeve every man that treaspaseth vs. And ledde vs not into temptacion. But deliver vs from evill. <sup>5</sup> And he sayde vnto them: if any of you shuld have a frede and shuld goo to him at mid nyght and saye vnto him: frende lende me thre loves <sup>6</sup> for a frende of myne is come out of the waye to me and I have nothinge to set before him: <sup>7</sup> and he within shuld answer and saye trouble me not the dore is now sheet and my servautes are with me in the chamber I cannot ryse and geve them to the. <sup>8</sup> I saye vnto you though he wold not aryse and geve him because he is his frede: yet because of his importunite he



would rise and geve him as many as he neded. <sup>9</sup> And I saye vnto you: axe and it shalbe geven you. Seke and ye shall fynde. knocke and it shalbe opened vnto you. <sup>10</sup> For every one that axeth receaveth: and he that seketh fyndeth: and to him that knocketh shall it be opened. <sup>11</sup> Yf the sonne shall axe breed of eny of you that is a father: wyll he geve him a stone? Or yf he axe fyshe wyll he for a fysshe geve him a serpent? <sup>12</sup> Or yf he axe an egge: wyll he offer him a scorpion? <sup>13</sup> Yf ye then which are evyll canne geve good giftes vnto youre chyldren how moche more shall the father of heaven geve an holy sprete to them that desyre it of him? <sup>14</sup> And he was a castynge out a devyll which was dome. And it folowed when the devyll was gone out the domme spake and the people wondred. <sup>15</sup> But some of the sayde: he casteth out devyls by the power of Belzebub the chefe of the devyls. <sup>16</sup> And other tempted him sekinge of him a signe from heaven. <sup>17</sup> But he knewe their thoughtes and sayde vnto them: Every kingdome devided with in it silfe shalbe desolate: and one housse shall fall vpon another. <sup>18</sup> So if Satan be devided with in him silfe: how shall his kyngdome endure? Because ye saye that I cast out devyls by the power of Belzebub. <sup>19</sup> Yf I by the power of Belzebub caste oute devyls: by whome do youre chyldren cast them out? Therefore shall they be youre iudges. <sup>20</sup> But if I with the finger of God cast out devyls noo doute the kyngdome of God is come vpon you. <sup>21</sup> When a stronge man armed watcheth his housse: that he possesseth is in peace. <sup>22</sup> But when a stronger then he cometh vpo him and overcometh him: he taketh from him his harnes wherin he trusted and devideth his gooddes. <sup>23</sup> He that is not with me is agaynst me. And he that gadereth not with me scattereth. <sup>24</sup> When the vnclene sprete is gone

out of a man he walketh through waterlesse places sekinge reest. And when he fyndeth none he sayeth: I will returne agayne vnto my housse whence I came out. <sup>25</sup> And when he cometh he fyndeth it swept and garnissed. <sup>26</sup> Then goeth he and taketh to him seve other spretes worsse then himsilfe: and they enter in and dwell there. And the ende of that man is worsse then the begynninge. <sup>27</sup> And it fortuneth as he spake those thinges a certayne woman of the company lyfte vp her voyce and sayde vnto him: Happy is the wombe that bare the and the pappes which gave the sucke. <sup>28</sup> But he sayde: Ye happy are they that heare the worde of God and kepe it. <sup>29</sup> When the people were gadered thicke to geder: he began to saye. This is an evyll nacion: they seke a signe and ther shall no signe be geven them but the signe of Ionas the Prophet. <sup>30</sup> For as Ionas was a signe to the Ninivites so shall the sonne of man be to this nacion. <sup>31</sup> The quene of the southe shall ryse at iudgement with the men of this generacion and condempne them: for she came from the ende of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here. <sup>32</sup> The men of Ninive shall ryse at the iudgement with this generacion and shall condempne them: for they repented at the preachinge of Ionas. And beholde a greater then Ionas is here. <sup>33</sup> Noo man lighteth a candell, and putteth it in a previe place nether vnder a busshell: But on a candelsticke that they that come in maye se the light. <sup>34</sup> The light of thy body is the eye. Therefore when thine eye is single: then is all thy body full of light. But if thine eye be evyll: then shall thy body also be full of darknes. <sup>35</sup> Take hede therefore that the light which is in the be not darknes. <sup>36</sup> For if all thy body shalbe light havynge noo parte darke: then shall all be full of light even as when

a candell doeth light the with his brightnes. <sup>37</sup> And as he spake a certayne Pharise besought him to dyne with him: and he went in and sate doune to meate. <sup>38</sup> When the Pharise sawe that he marveyllled that he had not fyrst wessed before dyner. <sup>39</sup> And the Lorde sayde to him: Now do the Pharises make clene the out side of the cup and of the platter: but youre inwarde parties are full of raveninge and wickednes. <sup>40</sup> Ye foles dyd not he that made that which is without: make that which is within also? <sup>41</sup> Neverthelesse geve almose of that ye have and beholde all is clene to you. <sup>42</sup> But wo be to you Pharises for ye tithe the mynt and rewe and all manner erbes and passe over iudgment and the love of God. These ought ye to have done and yet not to have left the other vndone. <sup>43</sup> Wo be to you Pharises: for ye love the vppermost seates in the synagoges and gretinges in the markets. <sup>44</sup> Wo be to you scribes and pharises ypocrites for ye are as graves which appere not, and the men that walke over them, are not ware of them. <sup>45</sup> Then answered one of the lawears and sayd vnto him: Master thus sayinge thou putttest vs to rebuke also. <sup>46</sup> Then he sayde: Wo be to you also ye lawears: for ye lade men with burthens greveous to be borne and ye youre selves touche not the packes with one of youre fyngers. <sup>47</sup> Wo be to you: ye bylde the sepulchres of the Prophetes and youre fathers killed them: <sup>48</sup> truly ye beare witnes that ye alowe the dedes of youre fathers for they kylled them and ye bylde their sepulchres. <sup>49</sup> Therefore sayde the wisdome of God: I will send them Prophetes and Apostles and of them they shall slee and persecute: <sup>50</sup> that the bloude of all Prophetes which was sheed from the begininge of the worlde maye be requyred of this generacion <sup>51</sup> from the bloud of Abell vnto the bloud

of zachary which perished bitwene the aulter and the temple. Verely I saye vnto you: it shalbe requyred of this nacion. <sup>52</sup> Wo be to you lawears: for ye have taken awaye the keye of knowledge ye entred not in youre selves and them that came in ye forbade. <sup>53</sup> When he thus spake vnto them the lawears and the Pharises began to wexe busye about him and to stop his mouth with many questions <sup>54</sup> layinge wayte for him and sekinge to catche somethinge of his mought wherby they might accuse him.

## 12

<sup>1</sup> As ther gadered together an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: Fyrst of all beware of the leve of the Pharises which is ypocrisy. <sup>2</sup> For ther is no thinge covered that shall not be vncovered: nether hyd that shall not be knowen. <sup>3</sup> For whatsoever ye have spoken in in darknes: that same shalbe hearde in light. And that which ye have spoken in the the eare even in secret places shalbe preached even on the toppe of the housses. <sup>4</sup> I saye vnto you my fredes: Be not afrayde of them that kyll the body and after that have no moare that they can do. <sup>5</sup> But I will shewe you whom ye shall feare. Feare him which after he hath killed hath power to cast into hell. Ye I saye vnto you him feare. <sup>6</sup> Are not five sparowes bought for two farthinges? And yet not one of them is forgotten of God. <sup>7</sup> Also even the very heres of youre heedes are nombred. Feare not therefore: ye are moare of value then many sparowes. <sup>8</sup> I saye vnto you: Whosoever confesseth me before men even him shall the sonne of man confesse also before the angels of God. <sup>9</sup> And he that denyeth me before men: shalbe denyed before the angels of God. <sup>10</sup> And whosoever speaketh a worde agaynst the sonne of man it

shalbe forgiven him. But vnto him that blasphemeth the holy goost it shall not be forgiven. <sup>11</sup> When they bringe you vnto the synagoges and vnto the rulers and officers take no thought how or what thinge ye shall answer or what ye shall speake. <sup>12</sup> For the holy goost shall teache you in the same houre what ye ought to saye. <sup>13</sup> One of the company sayde vnto hym: Master byd my brother devide the enheritaunce with me. <sup>14</sup> And he sayde vnto him: Man who made me a iudge or a divider over you? <sup>15</sup> Wherefore he sayde vnto them: take hede and beware of covetousnes. For no mannes lyfe stondesth in the aboundaunce of the thinges which he possesseth. <sup>16</sup> And he put forth a similitude vnto them sayinge: The groude of a certayne riche man brought forth frutes plenteously <sup>17</sup> and he thought in himsilfe sayinge: what shall I do? because I have noo roume where to bestowe my frutes? <sup>18</sup> And he sayde: This will I do. I will destroye my barnes and bilde greater and therin will I gadder all my frutes and my goodes: <sup>19</sup> and I will saye to my soule: Soule thou hast moch goodes layde vp in stoore for many yeares take thyne ease: eate drinke and be mery. <sup>20</sup> But God sayde vnto him: Thou fole this night will they fetch away thy soule agayne from the. Then whose shall those thinges be which thou hast provyded? <sup>21</sup> So is it with him that gadereth ryches and is not ryche in God. <sup>22</sup> And he spake vnto his disciples: Therefore I saye vnto you: take no thought for youre lyfe what ye shall eate nether for youre body what ye shall put on. <sup>23</sup> The lyfe is moare then meate and the bodye is moare then rayment. <sup>24</sup> Considre the ravens for they nether sowe nor repe which nether have stoore-housse ner barne and yet God fedeth them. How moche are ye better then the foules. <sup>25</sup> Which of you

with takynge thought can adde to his stature one cubit? <sup>26</sup> Yf ye then be not able to do that thinge which is least: why take ye thought for the remmaunt? <sup>27</sup> Considre the lylies how they growe: They labour not: they spyn not: and yet I saye vnto you that Salomon in all this royalte was not clothed lyke to one of these. <sup>28</sup> Yf the grasse which is todaye in the felde and tomorowe shalbe cast into the fornace God so clothe: how moche moore will he clothe you o ye endued with litell faith? <sup>29</sup> And axe not what ye shall eate or what ye shall drinke nether clyme ye vp an hye <sup>30</sup> for all suche thinges the het-hen people of the worlde seke for. Your father knoweth that ye have nede of suche thinges. <sup>31</sup> Wherefore seke ye after the kyngedome of God and all these thinges shalbe ministred vnto you. <sup>32</sup> Feare not litell floocke for it is youre fathers pleasure to geve you a kingdome. <sup>33</sup> Sell that ye have and geve almes. And make you bagges which wexe not olde and treasure that fayleth not in heaven where noo these cometh nether moth corrupteth. <sup>34</sup> For where youre treasure is there will youre hertes be also. <sup>35</sup> Let youre loynes be gerdde about and youre lightes brennyng <sup>36</sup> and ye youre selves lyke vnto men that wayte for their master when he will returne from a weddinge: that assone as he cometh and knocketh they maye open vnto him. <sup>37</sup> Happy are those servauntes which the Lorde when he cometh shall fynde wakyng. Verely I saye vnto you he will gerdde him selfe about and make them sit doune to meate and walke by and minister vnto them. <sup>38</sup> And yf he come in the seconde watche ye if he come in the thyrde watche and shall fynde them soo happy are those servauntes. <sup>39</sup> This vnderstonde that yf the good man of the housse knewe what houre ye these wolde come he wolde suerly watche: and not suffer

his house to be broken up. <sup>40</sup> Be ye prepared therefore: for the sonne of man will come at an houre when ye thinke not. <sup>41</sup> Then Peter sayde vnto him: Master tellest thou this similitude vnto vs or to all men? <sup>42</sup> And the Lorde sayde: If there be any faith full seruant and wise whom his Lorde shall make ruler over his housholde to geve them their duetie of meate at due season: <sup>43</sup> happy is that seruant whom his master when he cometh shall finde soo doinge. <sup>44</sup> Of a trueth I saye vnto you: that he will make him ruler over all that he hath. <sup>45</sup> But and yf the evyll seruant shall saye in his hert: My master wyll differre his cominge and shall beginne to smyte the servauntes and maydens and to eate and drinke and to be dronken: <sup>46</sup> the Lorde of that seruant will come in a daye when he thinketh not and at an houre when he is not ware and will devyde him and will geve him his rewarde with the vnbelevers. <sup>47</sup> The seruant that knewe his masters will and prepared not him selfe nether dyd accordinge to his will shalbe bete with many strypes. <sup>48</sup> But he that knewe not and yet dyd committe thinges worthy of strypes shalbe beaten with fewe strypes. For vnto whom moche is geven of him shalbe moche requyred. And to whom men moche comyt the moare of him will they axe. <sup>49</sup> I am come to sende fyre on erth: and what is my dysyre but that it were all redy kyndled? <sup>50</sup> Not with stondinge I must be baptised with a baptye: and how am I payned till it be ended? <sup>51</sup> Suppose ye that I am come to sende peace on erth? I tell you naye: but rather debate. <sup>52</sup> For from hence forthe ther shalbe five in one house divided thre agaynst two and two agaynst thre. <sup>53</sup> The father shalbe divided agaynst the sonne and the sonne agaynst the father. The mother agaynst the doughter and the doughter agaynst the mother. The moter eleawe

agaynst hir doughterelawe and the doughterelawe agaynst hir motherelawe. <sup>54</sup> Then sayde he to the people: when ye se a cloude ryse out of the west strayght waye ye saye: we shall have a shower and soo it is. <sup>55</sup> And when ye se the south wynde blow ye saye: we shall have heet and it cometh to passe. <sup>56</sup> Ypocrites ye can skylle of the fassion of the erth and of the skye: but what is the cause that ye cannot skylle of this time? <sup>57</sup> Ye and why iudge ye not of youre selves what is righte? <sup>58</sup> Whill thou goest with thyne adversary to the ruler: as thou arte in the waye geve diligence that thou mayst be delivered from him least he bringe the to the iudge and the iudge dellyver the to the iaylor and the iaylor cast the in to preson. <sup>59</sup> I tell the thou departest not thence tyll thou have made good the vtmost myte.

### 13

<sup>1</sup> Ther were present at the same season that shewed him of the Galileas whose bloude Pylate mingled with their awne sacrifice. <sup>2</sup> And Iesus answered and sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galileas because they suffred suche punisshment? <sup>3</sup> I tell you naye: but except ye repent ye shall all in lyke wyse perysse. <sup>4</sup> Or those .xviii. upon which the toure in Syloe fell and slewe the thinke ye that they were synners above all men that dwell in Ierusalem? <sup>5</sup> I tell you naye: But excepte ye repent ye all shall lykewyse perishe. <sup>6</sup> He put forthe this similiude A certayne man had a fygge tree planted in his veneyarde and he came and sought frute thereon and founde none. <sup>7</sup> Then sayde he to the dresser of his vyneyarde: Beholde this thre yeare have I come and sought frute in this fygge tree and fynde none: cut it doune: why combreth it the grounde? <sup>8</sup> And

he answered and sayde vnto him: lorde let it alone this yeare also till I digge rounde aboute it and doge it to se whether it will beare frute: <sup>9</sup> and if it beare not then after that cut it doune. <sup>10</sup> And he taught in one of their sinagoges on the saboth dayes. <sup>11</sup> And beholde ther was a woman which had a sprete of infirmite .xviii. yeares: and was bowed to gether and coulede not lifte vp hersilfe at all. <sup>12</sup> When Iesus sawe her he called her to him and sayde to her: woman thou arte delyvered from thy disease. <sup>13</sup> And he layde his hondes on her and immediatly she was made strayght and glorified God. <sup>14</sup> And the ruler of the sinagoge answered with indignacion (be cause that Iesus had healed on the saboth daye) and sayde vnto the people. Ther are sixe dayes in which men ought to worke: in them come and be healed and not on the saboth daye. <sup>15</sup> Then answered him the Lorde and sayd: Ypocrite doth not eache one of you on the saboth daye lowse his oxe or his asse from the stall and leade him to the water? <sup>16</sup> And ought not this doughter of Abraham whom Sathan hath bounde loo .xviii. yeares be lowsed from this bonde on the saboth daye? <sup>17</sup> And when he thus sayde all his adversaries were ashamed and all the people reioysed on all the excellent dedes that were done by him. <sup>18</sup> Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? <sup>19</sup> It is lyke a grayne of mustard seede which a man toke and sowed in his garden: and it grewe and wexed a greate tree and the foules of the ayer made nestes in the braunches of it. <sup>20</sup> And agayne he sayde: wher vnto shall I lyken the kyngdome of god? <sup>21</sup> it is lyke leven which a woman toke and hidde in thre busshels of floure tyll all was thorow leveded. <sup>22</sup> And he went thorow all maner of cities and tounes teachinge and iorneyinge towardes Ierusalem. <sup>23</sup> Then sayde one vnto him: Lorde

are ther feawe that shalbe saved? And he sayde vnto them: <sup>24</sup> stryve with youre selves to enter in at the strayte gate: For many I saye vnto you will seke to enter in and shall not be able. <sup>25</sup> When the good man of the housse is rysen vp and hath shett to the dore ye shall beginne to stonde with out and to knocke at the dore sayinge: Lorde lorde open vnto vs: and he shall answer and saye vnto you: I knowe you not whence ye are. <sup>26</sup> Then shall ye begin to saye. We have eaten in thy presence and dronke and thou hast taught in oure stretes. <sup>27</sup> And he shall saye: I tell you I knowe you not whence ye are: departe from me all the workers of iniquite. <sup>28</sup> There shalbe wepinge and gnasshinge of teth when ye shall se Abraham and Isaac and Iacob and all the prophetes in the kyngdom of God and youre selves thrust oute at dores. <sup>29</sup> And they shall come from the eest and from the weest and from the northe and from the southe and shall syt doune in the kyngdome of God. <sup>30</sup> And beholde ther are last which shalbe fyrst: And ther are fyrst which shalbe last. <sup>31</sup> The same daye there came certayne of the pharises and sayd vnto him: Get the out of the waye and departe hence: for Herode will kyll the. <sup>32</sup> And he sayd vnto them. Goo ye and tell that foxe beholde I cast oute devyls and heale the people to daye and to morowe and the third daye I make an ende. <sup>33</sup> Neverthelesse I must walke todaye and tomorowe and the daye folowinge: For it cannot be that a Prophet perishe eny other where save at Ierusalem. <sup>34</sup> O Ierusalem Ierusalem which kyllest prophetes and stonest them that are sent to the: how often wolde I have gadered thy childe to gedder as the hen gathereth her nest vnder her wynges but ye wolde not. <sup>35</sup> Beholde youre habitacion shalbe left vnto you desolate. For I tell you ye shall not se me vntill the tyme come that ye shall saye blessed is he that

commeth in the name of the Lorde.

## 14

<sup>1</sup> And it chaused that he went into the housse of one of the chefe pharises to eate breed on a saboth daye: and they watched him. <sup>2</sup> And beholde ther was a man before him which had the dropsye. <sup>3</sup> And Iesus answered and spake vnto the lawears and pharises sayinge: is it lafull to heale on the saboth daye? <sup>4</sup> And they helde their peace. And he toke him and healed him and let him goo: <sup>5</sup> and answered the sayinge whiche of you shall have an asse or an oxe fallen into a pitt and will not strayght waye pull him out on the Saboth daye? <sup>6</sup> And they coulede not answer him agayne to that. <sup>7</sup> He put forthe a similitude to the gestes when he marked how they preased to the hiest rouses and sayd vnto them: <sup>8</sup> When thou arte bidde to a weddyng of eny man syt not doune in the hiest rouse lest a more honorable man then thou be bidden of him <sup>9</sup> and he that bade bothe him and the come and saye to the: geve this man rouse and thou then beginne with shame to take the lowest rouse. <sup>10</sup> But rather when thou arte bidden goo and syt in the lowest rouse that when he that bade the cometh he maye saye vnto the: frende syt vp hyer. Then shalt thou have worshippe in the presence of them that syt at meate with the. <sup>11</sup> For whosoever exalteth him sylfe shalbe brought lowe. And he that hubleth him sylfe shalbe exalted <sup>12</sup> Then sayde he also to him that had desyred him to diner: When thou makest a diner or a supper: call not thy frendes nor thy brethren nether thy kinsmen nor yet ryche neighbours: lest they bidde the agayne and a recompence be made the. <sup>13</sup> But when thou makest afeast call the poore the maymed the lame and the blynde <sup>14</sup> and thou shalt be happy for they cannot recompence the. But thou shalt be recompensed at the resurreccion of

the iuste men. <sup>15</sup> When one of them that sate at meate also hearde that he sayde vnto him: happy is he that eateth breed in the kyngdome of God. <sup>16</sup> Then sayd he to him. A certayne man ordened a greate supper and bade many <sup>17</sup> and sent his servaunt at supper tyme to saye to them that wer bidden come: for all thinges are now redy. <sup>18</sup> And they all atonce begane to make excuse. The fyrst sayd vnto him: I have bought a ferme and I must nedes goo and se it I praye the have me excused. <sup>19</sup> And another sayd: I have bought fyve yooke of oxen and I goo to prove them I praye the have me excused. <sup>20</sup> The thyrde sayd: I have married a wyfe and therefore I cannot come. <sup>21</sup> And the servaunt went and brought his master worde therof. Then was the good man of the housse displeased and sayd to his servaut: Goo out quickly into the stretes and quarters of the cite and bringe in hidder the poore and the maymed and the halt and the blynde. <sup>22</sup> And the servaut sayd: lorde it is done as thou commaundedst and yet ther is rouse. <sup>23</sup> And the lorde sayd to the servaunt: Go out into the hie wayes and hedges and compell them to come in that my housse maye be filled. <sup>24</sup> For I saye vnto you that none of those men which were bidde shall tast of my supper. <sup>25</sup> Ther went agreate company with him and he turned and sayde vnto them: <sup>26</sup> If a man come to me and hate not his father and mother and wyfe and chyldren and brethren and sisters more over and his awne lyfe he cannot be my disciple. <sup>27</sup> And whosoever beare not his crosse and come after me cannot be my disciple. <sup>28</sup> Which of you disposed to bilde a toure sytteth not doune before and counteth the cost whether he have sufficient to performe it? <sup>29</sup> lest after he hath layde the foundation and is not able to performe it all that beholde it beginne to mocke him <sup>30</sup> sayinge:

this man beganne to bilde and was not able to make an ende. <sup>31</sup> Or what kynge goeth to make batayle agaynst another kinge and sitteth not doune fyrst and casteth in his mynde whether he be able with ten thousande to mete him that cometh agaynst him with .xx thousand. <sup>32</sup> Or els whyll ye other is yet a greate waye of he will sende embasseatours and desyre peace. <sup>33</sup> So lykewyse none of you that forsaketh not all that he hath can be my disciple. <sup>34</sup> Salt is good but yf salt have loste hyr saltnes what shall be seasoned ther with? <sup>35</sup> It is nether good for the londe nor yet for the donge hill but men cast it out at the dores. He that hath eares to heare let him heare.

## 15

<sup>1</sup> Then resorted vnto him all the publicans and synners for to heare him. <sup>2</sup> And the pharises and scribes murmured sayinge: He receaved to his company synners and eateth with them. <sup>3</sup> Then put he forthe this similitude to the sayinge: <sup>4</sup> What man of you havynge an hundred shepe yf he loose one of thee doth not leve nynty and nyne in the wyldernes and goo after that which is loost vntyll he fynde him? <sup>5</sup> And when he hath founde him he putteth him on his shulders with ioye: <sup>6</sup> And assone as he cometh home he calleth to gedder his lovers and neighbours sayinge vnto them: reioyse with me for I have founde my shepe which was loost. <sup>7</sup> I say vnto you that lyke wyse ioye shalbe in heven over one synner that repenteth moore then over nynety and nyne iuste persons whiche nede noo repentaunce. <sup>8</sup> Ether what woman havynge .x. grotes yf she loose one doth not lyght a candell and swepe the housse and seke diligently tyll she fynde it? <sup>9</sup> And when she hath founde it she calleth her lovers and her neighbours sayinge: Reioyse with me for I have founde the groate which

I had loost. <sup>10</sup> Lykwyse I saye vnto you ioye is made in the presence of the angels of god over one synner that repenteth. <sup>11</sup> And he sayde: a certayne man had two sonnes <sup>12</sup> and the yonger of them sayde to his father: father geve me my parte of the goodes that to me belongeth. And he divided vnto them his substaunce. <sup>13</sup> And not longe after the yonger sonne gaddered all that he had to gedder and toke his iorney into a farre countre and theare he wasted his goodes with royetous lyvinge. <sup>14</sup> And when he had spent all that he had ther rose a greate derth thorow out all that same londe and he began to lacke. <sup>15</sup> And he went and clave to a citesyn of that same countre which sent him to his felde to kepe his swyne. <sup>16</sup> And he wold fayne have filled his bely with the coddas that the swyne ate: and noo man gave him. <sup>17</sup> Then he came to him selfe and sayde: how many hyred servautes at my fathers have breed ynough and I dye for hunger. <sup>18</sup> I will aryse and goo to my father and will saye vnto him: father I have synned agaynst heven and before the <sup>19</sup> and am no moare worthy to be called thy sonne make me as one of thy hyred servautes. <sup>20</sup> And he arose and went to his father. And when he was yet a greate waye of his father sawe him and had compassion and ran and fell on his necke and kyssed him. <sup>21</sup> And the sonne sayd vnto him: father I have synned agaynst heven and in thy sight and am no moare worthy to be called thy sonne. <sup>22</sup> But his father sayde to his servautes: bringe forth that best garment and put it on him and put a ryng on his honde and showes on his fete. <sup>23</sup> And bringe hidder that fatted caulfe and kyll him and let vs eate and be mery: <sup>24</sup> for this my sonne was deed and is alyve agayne he was loste and is now founde. And they began to be merye. <sup>25</sup> The elder brother was in the felde and

when he cam and drewe nye to the housse he herde minstrelcy and daunsynge <sup>26</sup> and called one of his servautes and axed what those thinges meate. <sup>27</sup> And he sayd vnto him: thy brother is come and thy father had kylled the fatted caulfe because he hath receaved him safe and sounde. <sup>28</sup> And he was angry and wolde not goo in. Then came his father out and entreated him. <sup>29</sup> He answered and sayde to his father: Loo these many yeares have I done the service nether brake at eny tyme thy commaundment and yet gavest thou me never soo moche as a kyd to make mery with my lovers: <sup>30</sup> but assone as this thy sonne was come which hath devoured thy goodes with harlootes thou haste for his pleasure kylled the fatted caulfe. <sup>31</sup> And he sayd vnto him: Sonne thou wast ever with me and all that I have is thyne: <sup>32</sup> it was mete that we shuld make mery and be glad: for this thy brother was deed and is a lyve agayne: and was loste and is founde.

## 16

<sup>1</sup> And he sayd also vnto his disciples. Ther was a certayne rych man which had a stewarde that was acused vnto him that he had wasted his goodes. <sup>2</sup> And he called him and sayd vnto him: How is it that I heare this of the? Geve a comptes of thy steward shippe: For thou mayste be no longer stewarde. <sup>3</sup> The stewarde sayd with in him selfe: what shall I do? for my master will take awaye from me the stewarde shippe. I cannot digge and to begge I am ashamed. <sup>4</sup> I woote what to do that when I am put out of the stewardshippe they maye receive me into their houses. <sup>5</sup> Then called he all his masters detters and sayd vnto the fyrst: how moche owest thou vnto my master? <sup>6</sup> And he sayd: an hondred tonnes of oyle. And he sayd to him: take thy bill and syt doune quickly and wryte fiftie. <sup>7</sup> Then sayd he to another: what

owest thou? And he sayde: an hondred quarters of wheate. He sayd to him: Take thy bill and write foure scoore. <sup>8</sup> And the lorde comended the vniust stewarde because he had done wysly. For the chyldren of this worlde are in their kynde wyser then the chyldren of lyght. <sup>9</sup> And I saye also vnto you: make you frendes of the wicked mammon that when ye shall departe they may receive you into everlastinge habitacions. <sup>10</sup> He that is faithfull in that which is leste the same is faithfull in moche. And he that is vnfaithfull in the least: is vnfaithfull also in moche. <sup>11</sup> So then yf ye have not ben faithfull in the wicked mammon? who will beleve you in that which is true? <sup>12</sup> And yf ye have not bene faithfull in another manes busines: who shall geve you youre awne? <sup>13</sup> No servaunt can serve .ii. masters for other he shall hate ye one and love ye other or els he shall lene to the one and despuse the other. Ye can not serve God and mammon. <sup>14</sup> All these thinges herde the pharises also which were coveteous and they mocked him. <sup>15</sup> And he sayd vnto them: Ye are they which iustifie youre selves before me: but God knoweth youre hertes. For ye which is highlie esteemed amonge me is abhominable in the sight of god. <sup>16</sup> The lawe and the Prophetes raygned vntyll the tyme of Iohn: and sence that tyme the kyngdom of God is preached and every man stryveth to goo in. <sup>17</sup> Soner shall heven and erth perisshe then one tyle of the lawe shall perisshe. <sup>18</sup> Whosoever forsaketh his wyfe and marieth another breaketh matrimony. And every man which marieth her that is devorsed from her husbände committeth advoutry also. <sup>19</sup> Ther was a certayne ryche man which was clothed in purple and fyne bysse and fared deliciously every daye. <sup>20</sup> And ther was a certayne begger named Lazarus whiche laye at his gate full of soores <sup>21</sup> desyringe



to be refreshed with the cromes whiche fell from the ryche manes borde. Neverthelesse the dogges came and licked his soores. <sup>22</sup> And that fortunated that the begger dyed and was caried by the angelles into Abrahams bosome. The riche man also died and was buried. <sup>23</sup> And beinge in hell in tormentes he lyfte vp his eyes and sawe Abraham a farre of and Lazarus in his bosome <sup>24</sup> and he cryed and sayd: father Abraham have mercy on me and sende Lazarus that he maye dippe the tippe of his fynger in water and cole my tonge: for I am tourmented in this flame. <sup>25</sup> But Abraham sayd vnto him Sonne remembre that thou in thy lyfe tyme receavedst thy pleasure and contrary wyse Lazarus payne. Now therefore is he comforted and thou art punysshed. <sup>26</sup> Beyond all this bitwene you and vs ther is a greate space set so that they which wolde goo from thence to you cannot: nether maye come from thence to vs. <sup>27</sup> Then he sayd: I praye the therefore father send him to my fathers housse. <sup>28</sup> For I have fyve brethren: for to warne the left they also come into this place of tourment. <sup>29</sup> Abraham sayd vnto him: they have Moses and the Prophetes let them heare them. <sup>30</sup> And he sayd: naye father Abraham but yf one came vnto the from the ded they wolde repent. <sup>31</sup> He sayd vnto him: If they heare not Moses and the prophetes nether will they beleve though one roose from deeth agayne.

## 17

<sup>1</sup> Then sayde he to the disciples it can not be avoyded but that offences will come. Neverthelesse wo be to him thorow whom they come. <sup>2</sup> It were better for him that a mylstone were hanged aboute his necke and that he were cast into ye see then that he shuld offende one of this lytleons. <sup>3</sup> Take hede to youre selves. If thy brother trespas

agaynst the rebuke him: and yf he repent forgeve him. <sup>4</sup> And though he sinne agest the .vii. tymes in a daye and seve tymes in a daye tourne agayne to the sayinge: it repenteth me forgeve him <sup>5</sup> And the apostles sayde vnto the Lorde: increase oure faith. <sup>6</sup> And the Lorde sayde: yf ye had faith lyke a grayne of mustard sede and shuld saye vnto this sycamine tree plucke thy selfe vp by the rootes and plant thy selfe in the see: he should obey you. <sup>7</sup> Who is it of you yf he had a servaute plowinge or fedinge catell that wolde saye vnto him when he were come from the felde Goo quickly and syt doune to meate: <sup>8</sup> and wolde not rather saye to him dresse wherwith I maye sup and gyrde vp thy selfe and serve me tyll I have eaten and dronken: and afterwarde eate thou and drinke thou? <sup>9</sup> Doeth he thanke that servaunt because he dyd that which was commaunded vnto him? I trowe not. <sup>10</sup> Soo lyke wyse ye when ye have done all those thinges which are commaunded you: saye we are vnprofitable servautes. We have done: ye which was oure duetye to do. <sup>11</sup> And it chaused as he went to Ierusalem that he passed thorow Samaria and Galile. <sup>12</sup> And as he entred into a certayne toun ther met him ten men that were lepers. Which stode a farre of <sup>13</sup> and put forth their voyces and sayde: Iesu master have mercy on vs. <sup>14</sup> When he sawe the he sayde vnto them: Goo and shewe youre selves to the prestes. And it chaused as they went they were clensed. <sup>15</sup> And one of them when he sawe that he was clensed turned backe agayne and with a loude voyce prayded God <sup>16</sup> and fell doune on his face at his fete and gave him thanks. And the same was a Samaritane. <sup>17</sup> And Iesus answered and sayde: are ther not ten clensed? But where are those nyne? <sup>18</sup> Ther are not founde that returned agane to geve God prayse save only this

straunger. <sup>19</sup> And he sayde vnto him: aryse and goo thy waye thy faith hath made the whoale. <sup>20</sup> When he was demaunded of the pharises when the kyngdome of God shuld come: he answered them and sayde: The kyngdome of God cometh not with waytinge for. <sup>21</sup> Nether shall men saye: Loo here loo there. For beholde the kyngdome of God is with in you. <sup>22</sup> And he sayde vnto the disciples: The dayes will come when ye shall desyre to se one daye of the sonne of man and ye shall not se it. <sup>23</sup> And they shall saye to you: Se here Se there. Goo not after them nor folowe them <sup>24</sup> for as the lyghtenyng that apereth out of the one parte of the heven and shyneth vnto the other parte of heven: Soo shall the sonne of man be in his dayes. <sup>25</sup> But fyrst must he suffre many thinges and be refused of this nacion. <sup>26</sup> As it happened in the tyme of Noe: So shall it be in the tyme of the sonne of man. <sup>27</sup> They ate they dranke they maryed wyves and were maryed even vnto the same daye that Noe went into the arke: and the floud cam and destroyed the all. <sup>28</sup> Lykewyse also as it chaused in the dayes of Lot. They ate they dranke they bought they solde they planted they bilte. <sup>29</sup> And even the same daye that Lot went out of Zodom it rayned fyre and brymstone from heven and destroyed them all. <sup>30</sup> After these ensamples shall it be in the daye when the sonne of man shall appere. <sup>31</sup> At that daye he that is on the housse toppe and his stuffe in the housse: let him not come doune to take it out. And lykewyse let not him that is in the feldes turne backe agayne to that he lefte behynde. <sup>32</sup> Remember Lottes wyfe. <sup>33</sup> Whosoever will goo about to save his lyfe shall loose it: And whosoever shall loose his lyfe shall save it. <sup>34</sup> I tell you: In that nyght ther shalbe two in one beed the one shalbe receaved and the

other shalbe forsaken. <sup>35</sup> Two shalbe also a grindyng to gedder: the one shalbe receaved and the other forsaken. <sup>36</sup> <sup>37</sup> And they answered and sayde to him: wheare Lorde? And he sayd vnto the: whersoever the body shalbe thyther will the egles resoorte.

## 18

<sup>1</sup> And he put forth a similitude vnto the signifyng that men ought alwayes to praye and not to be wery <sup>2</sup> sayinge: Ther was a Iudge in a certayne cite which feared not god nether regarded man. <sup>3</sup> And ther was a certayne wedowe in the same cite which came vnto him sayinge: avenge me of myne adversary. <sup>4</sup> And he wolde not for a whyle. But afterwarde he sayd vnto him selfe: though I feare not God nor care for man <sup>5</sup> yet because this wedowe troubleth me I will avenge her lest at the laste she come and hagge on me. <sup>6</sup> And the lorde sayd: heare what the vnrightewes Iudge sayeth. <sup>7</sup> And shall not god avenge his electe which crye daye and nyght vnto him ye though he differre them. <sup>8</sup> I tell you he will avenge them and that quickly. Neverthelesse when the sonne of man cometh suppose ye that he shall fynde faithe on the erthe. <sup>9</sup> And he put forthe this similitude vnto certayne which trusted in the selves that they were perfecte and despysed other. <sup>10</sup> Two men went vp into the temple to praye: the one a pharise and the other a publican. <sup>11</sup> The pharise stode and prayed thus with him selfe. God I thanke the that I am not as other men are extorsioners vniuste advoutrers or as this publican. <sup>12</sup> I fast twyse in the weke. I geve tythe of all that I possesse. <sup>13</sup> And the publican stode afarre of and wolde not lyfte vp his eyes to heven but smote his brest sayinge: God be mercyfull to me a synner. <sup>14</sup> I tell you: this man departed

home to his house iustified more then the other. For every man that exalteth him selfe shalbe brought low: And he that humbleth him selfe shalbe exalted <sup>15</sup> They brought vnto him also babes that he shuld touche them. When his disciples sawe that they rebuked them. <sup>16</sup> But Iesus called the vnto him and sayde: Suffre chylde to come vnto me and forbidde the not. For of soche is the kyngdome of God. <sup>17</sup> Verely I saye vnto you: whosoever receaveth not the kyngdome of God as a chylde: he shall not enter therin. <sup>18</sup> And a certayne ruler axed him sayinge: Good Master: what ought I to do to obtayne eternall lyfe? <sup>19</sup> Iesus sayd vnto him: Why callest thou me good? No man is good save God only. <sup>20</sup> Thou knowest the commaundmentes: Thou shalt not commit advoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnes: Honoure thy father and thy mother. <sup>21</sup> And he sayde: all these have I kept from my youthe. <sup>22</sup> When Iesus hearde that he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast and distribute it vnto the poore and thou shalt have treasure in heven and come and folowe me. <sup>23</sup> When he heard that he was hevy: for he was very ryche. <sup>24</sup> When Iesus sawe him morne he sayde: with what difficulte shall they that have ryches enter into the kyngdome of God: <sup>25</sup> it is easier for a camell to go thorow a nedles eye then for a ryche man to enter into the kyngdome of God. <sup>26</sup> Then sayde they that hearde that: And who shall then be saved? <sup>27</sup> And he sayde: Thinges which are vnpossible with men are possible with God. <sup>28</sup> Then Peter sayde: Loo we have lefte all and have folowed the. <sup>29</sup> And he sayde vnto them: Verely I saye vnto you ther is noo man that leaveth house other father and mother other brethren or wyfe or chylde for the kyngdome of Goddes sake <sup>30</sup> which same shall

not receive moche more in this worlde: and in the worlde to come lyfe everlastinge. <sup>31</sup> He toke vnto him twelve and sayde vnto them. Beholde we go vp to Ierusalem and all shalbe fulfilled that are written by the Prophetes of the sonne of man. <sup>32</sup> He shalbe delivered vnto the gentils and shalbe mocked and shalbe despytfully entreated and shalbe speted on: <sup>33</sup> and when they have scourged him they will put him to deeth and the thyrde daye he shall aryse agayne. <sup>34</sup> But they vnderstode none of these thinges. And this sayinge was hid from them. And they perceaved not the thinges which were spoken. <sup>35</sup> And it came to passe as he was come nye vnto Hierico a certayne blynde man sate by the waye syde begginge. <sup>36</sup> And when he hearde the people passe by he axed what it meant. <sup>37</sup> And they sayde vnto him that Iesus of Nazareth passed by. <sup>38</sup> And he cryed sayinge: Iesus the sonne of David have thou mercy on me. <sup>39</sup> And they which went before rebuked him that he shuld holde his peace. But he cryed so moche the moare thou sonne of David have mercy on me. <sup>40</sup> And Iesus stode styll and commaunded him to be brought vnto him. And when he was come neare he axed him <sup>41</sup> sayinge: What wilt thou that I do vnto thee? And he sayde: Lorde that I maye receive my sight. <sup>42</sup> Iesus sayde vnto him: receive thy sight: thy faith hath saved the. <sup>43</sup> And immediatly he sawe and folowed him praysinge God. And all the people when they sawe it gave laude to God.

## 19

<sup>1</sup> And he entred in and went thorow Hierico. <sup>2</sup> And beholde ther was a man named Zacheus which was a ruler amonge the Publicans and was riche also. <sup>3</sup> And he made meanes to se Iesus what he shuld be: and coulde not for the preace because he was of a lowe

stature. <sup>4</sup> Wherefore he ran before and ascended vp into a wilde fygge tree to se him: for he shulde come that same waye. <sup>5</sup> And when Iesus cam to the place he loked vp and sawe him and sayd vnto him: zache attonce come doune for to daye I must abyde at thy housse. <sup>6</sup> And he came doune hastelye and receaved him ioyfully. <sup>7</sup> And when they sawe that they all groudged sayinge: He is gone in to tary with a man that is a synner. <sup>8</sup> And zache stode forth and sayd vnto the Lorde: beholde Lorde the haulfe of my gooddes I geve to the povre and if I have done eny man wronge I will restore him fower folde. <sup>9</sup> And Iesus sayd to him: this daye is healthe come vnto this housse for as moche as it also is become the chylde of Abraham. <sup>10</sup> For the sonne of man is come to seke and to save that which was looste. <sup>11</sup> As they hearde these thinges he added ther to a similitude be cause he was nye to Hierusalem and because also they thought that the kyngdome of God shuld shortely appere. <sup>12</sup> He sayde therefore: a certayne noble man wet into a farre countre to receave him a kyngdome and then to come agayne. <sup>13</sup> And he called his ten servautes and delyvered them ten ponde sayinge vnto them: by and sell till I come. <sup>14</sup> But his citesens hated him and sent messengers after him sayinge: We will not have this man to raygne over vs. <sup>15</sup> And it came to passe when he was come agayne and had receaved his kyngdome he commaunded these servautes to be called to him (to whom he gave his money) to witt what every man had done. <sup>16</sup> Then came the fyrst sayinge: Lorde thy ponde hath encreased ten poude. <sup>17</sup> And he sayde vnto him: Well good servaute because thou wast faithfull in a very lytell thyng take thou auctorite over ten cities. <sup>18</sup> And the other came sayinge: Lorde thy poude hath encreased fyve ponde. <sup>19</sup> And to

the same he sayde: and be thou also ruler ouer fyve cities. <sup>20</sup> And the thyrde came and sayde: Lorde beholde here thy ponde which I have kepte in a napkyn <sup>21</sup> for I feared the because thou arte a strayte man: thou takest vp that thou laydest not doune and repest that thou dyddest not sowe. <sup>22</sup> And he sayde vnto him: Of thine awne mouth iudge I the thou evyll servaunt. knewest thou that I am a strayte man takege vp that I layde not doune and repinge that I dyd not sowe? <sup>23</sup> Wherefore then gavest not thou my money into the banke that at my cominge I might have required myne awne with vauntage? <sup>24</sup> And he sayde to them that stode by: take from him that ponde and geve it him that hath ten ponde. <sup>25</sup> And they sayd vnto him: Lorde he hath ten ponde. <sup>26</sup> I saye vnto you that vnto all the that have it shalbe geve: and from him that hath not even that he hath shalbe taken from him. <sup>27</sup> Moreover those myne enemys which wolde not that I shuld raigne over them bringe hidder and slee them before me. <sup>28</sup> And when he had thus spoken he proceded forthe before a ssendinge vp to Ierusalem. <sup>29</sup> And it fortunied when he was come nye to Bethphage and Bethany besydes moute olivete he sent two of his disciples <sup>30</sup> sayinge: Goo ye in to the tounne which is over agaynste you. In the which assone as ye are come ye shall finde a colte tyed wheron yet never man sate. Lowse him and bringe him hider. <sup>31</sup> And if eny man axe you why that ye loowse him: thus saye vnto him the lorde hath nede of him. <sup>32</sup> They that were sent went their waye and founde even as he had sayde vnto them. <sup>33</sup> And as they were aloosinge the coolte the owners sayde vnto the: why lowse ye the coolte? <sup>34</sup> And they sayde: for the Lorde hath nede of him. <sup>35</sup> And they brought him to Iesus. And they cast their raymet

on the colte and set Iesus theron.  
<sup>36</sup> And as he wet they spredde their clothes in the waye. <sup>37</sup> And when he was now come wheare he shuld goo doune from the moute olivete the whole multitude of the disciples began to reioyce and to lawde God with a loude voyce for all the miracles that they had sene <sup>38</sup> sayinge: Blessed be the kynge that cometh in the name of the Lorde: peace in heaven and glory in the hiest. <sup>39</sup> And some of the Pharises of the company sayde vnto him: Master rebuke thy disciples. <sup>40</sup> He answered and sayde vnto the: I tell you yf these shuld holde their peace the stones wold crye. <sup>41</sup> And when he was come neare he behelde the citie and wept on it <sup>42</sup> sayinge: Yf thou haddest dest knowen those thinges which belonge vn thy peace even at this thy tyme. But now are they hydde from thyne eyes. <sup>43</sup> For the dayes shall come vpo the that thy enemys shall cast a banke aboute the and compasse the rounde and kepe the in on every syde <sup>44</sup> and make the even with the grounde with thy chyldeyn which are in the. And they shall not leve in the one stone vpo another because thou knewest not the tyme of thy visitacion. <sup>45</sup> And he went in to the temple and begane to cast out them that solde therin and them that bought <sup>46</sup> sayinge vnto them that is written: my housse is the housse of prayer: but ye have made it a den of theves. <sup>47</sup> And he taught dayly in the temple. The hie Prestes and the Scribes and the chefe of the people went about to destroye him: <sup>48</sup> but coulde not finde what to do. For all the people stacke by him and gave him audience.

## 20

<sup>1</sup> And that fortunied in one of those dayes as he taught the people in the temple and preached the gossell: the hie prestes and the scribes came with the elders <sup>2</sup> and spake vnto him sayinge. Tell vs by what auctorite

thou doest these thinges? Ether who is he that gave ye this auctorite? <sup>3</sup> He answered and saide vnto the: I also will axe you a questio and answer me. <sup>4</sup> The baptyeme of Iohn: was it from heaven or of men? <sup>5</sup> And they thought with in them selves sayinge: yf we shall saye from heaven: he will saye: why then beleved ye him not? <sup>6</sup> But and yf we shall saye of men all the people will stone vs. For they be persuaded that Ihon is a Prophet. <sup>7</sup> And they answered that they coulde not tell whence it was. <sup>8</sup> And Iesus sayde vnto them: nether tell I you by what auctorite I do these thinges. <sup>9</sup> Then begane he to put forthe to the people this similitude. A certayne man planted a vyneyarde and let it forthe to fermers and went him selfe into a straunge cowntre for a greate season. <sup>10</sup> And when the tyme was come he sent a servaut to his tennauntes that they shuld geve him of the frutes of the vyneyarde. And the tennauntes dyd bet him and sent him awaye empty. <sup>11</sup> And agayne he sent yet another servaunt. And they dyd bet him and foule entreated him also and sent him awaye emptye. <sup>12</sup> More over he sent the thyerde to and him they woude and cast out. <sup>13</sup> Then sayde the lorde of the vyneyarde: what shall I do? I will sende my deare sonne him peradventure they will reverence when they se him. <sup>14</sup> But when the fermers sawe him they thought in them selves sayinge: this is the heyre come let vs kyll him that the inheritaunce maye be oures. <sup>15</sup> And they cast him out of the vyneyarde and kyllled him. Now what shall the Lorde of the vyneyarde do vnto them? <sup>16</sup> He will come and destroye those fermers and will let out his vyneyarde to other. When they hearde that they sayde: God forbyd. <sup>17</sup> And he behelde them and sayde: what meaneth this then that is wrytten: The stone that the bylders refused the same is made

the heed corner stone? <sup>18</sup> whosoever stomble at that stone shalbe broken: but on whosoever it faul vpon it wyll grynde him to powder. <sup>19</sup> And the hye Prestes and the Scribes the same howre went about to laye hondes on him but they feared the people. For they perceaved that he had spoken this similitude agaynst them. <sup>20</sup> And they watched him and sent forth spies which shuld fayne them selves perfecte to take him in his wordes and to delyvre him vnto the power and auctorite of the debite. <sup>21</sup> And they axed him sayinge: Master we knowe that thou sayest and teachest ryght nother cosiderest thou eny manes degre but teachest the waye of God truly. <sup>22</sup> Ys it lauffull for vs to geve Cesar tribute or no? <sup>23</sup> He perceaved their craftynes and sayde vnto them: why tept ye me? <sup>24</sup> Shewe me a peny. Whose ymage and superscription hath it? They answered and sayde: Cesars. <sup>25</sup> And he sayde vnto them: Geve then vnto Cesar that which belongeth vnto Cesar: and to God that which pertayneth to God. <sup>26</sup> And they coulede not reprove his sayinge before the people. But they marvayled at his answer and helde their peace. <sup>27</sup> Then came to him certayne of the Saduces which denye that ther is eny resurreccion. And they axed him <sup>28</sup> sayinge: Master Moses wrote vnto vs if eny mannes brother dye havinge a wyfe and the same dye with out yssue: that then his brother shuld take his wyfe and reyse vp seede vnto his brother. <sup>29</sup> Ther were seven brethren and the fyrste toke a wyfe and dyed with out children. <sup>30</sup> And the seconde toke the wyfe and he dyed chyldlesse. <sup>31</sup> And the thyrde toke her and in lyke wyse the resydue of the seven and leeft no chyldren be hynde them and dyed. <sup>32</sup> Last of all the woman dyed also. <sup>33</sup> Now at the resurreccio whose wyfe of them shall she be? For seven had her to wyfe. <sup>34</sup> Iesus

answered and sayde vnto them. The chyldre of this worlde mary wyves and are maryed <sup>35</sup> but they which shalbe made worthy to enioye that worlde and the resurreccion from deeth nether mary wyves nether are maryed <sup>36</sup> nor yet can dye eny moare. For they are equall vnto the angels: and are the sonnes of God in as moche as they are the chyldre of the resurreccion. <sup>37</sup> And that the deed shall ryse agayne even Moses signified besydes the busshe when he sayde: the Lorde God of Abraham and the God of Isaac and the God of Iacob. <sup>38</sup> For he is not the God of the deed but of them which live. For all live in him. <sup>39</sup> Then certayne of the Pharises answered and sayde: Master thou hast well sayde. <sup>40</sup> And after that durst they not axe him eny question at all. <sup>41</sup> Then sayde he vnto them: how saye they that Christ is Davids sonne? <sup>42</sup> And David him selfe sayth in the boke of the Psalmes: The Lorde sayde vnto my Lorde syt on my right honde <sup>43</sup> tyll I make thine enemys thy fothe stole. <sup>44</sup> Seinge David calleth him Lorde: How is he then his sonne. <sup>45</sup> Then in the audience of all the people he sayde vnto his disciples <sup>46</sup> beware of the Scribes which desyre to goo in longe clothinge: and love gretynge in the markets and the hiest seates in the synagoges and chefe roumes at feastes <sup>47</sup> which devoure widdowes houses and that vnder a coloure of longe prayinge: the same shall receive greater damnacion.

## 21

<sup>1</sup> As he behelde he sawe the ryche men how they cast in their offeringes into the treasury. <sup>2</sup> And he sawe also a certayne povre widdowe which cast in thyther two mites. <sup>3</sup> And he sayde: of a trueth I saye vnto you this poore wyddowe hath put in moare then they all. <sup>4</sup> For they all have of their superfluyte added vnto the offerynge of God: but she of her penyury hath cast in

all the substaunce that she had. <sup>5</sup> As some spake of the temple how it was garnessed with goodly stones and iewels he sayde. <sup>6</sup> The dayes will come when of these thynges which ye se shall not be lefte stone apon stone that shall not be throwen doune. <sup>7</sup> And they axed him sayinge: Master when shall these thinges be and what signe will therbe when suche thinges shall come to passe. <sup>8</sup> And he sayd: take hede that ye be not deceived. For many will come in my name saying: I am he: and the tyme draweth neare. Folowe ye not them therefore. <sup>9</sup> But when ye heare of warre and of dissencion: be not afrayd. For these thinges must fyrst come: but the ende foloweth not by and by. <sup>10</sup> Then sayd he vnto the: Nacion shall ryse agaynst nacion and kingdom agaynst kyn-dome <sup>11</sup> and greate erthquakes shall be in all quarters and honger and pestilence: and fearfull thinges. And greate signes shall therbe from heven. <sup>12</sup> But before all these they shall laye their hondes on you and persecute you delyueringe you vp to the sinagoges and into preson and bringe you before kynges and rulers for my names sake. <sup>13</sup> And this shall chaunce you for a testimoniall. <sup>14</sup> Let it sticke therefore faste in youre hertes not once to stody before what ye shall answer: <sup>15</sup> for I will geve you a mouth and wisdom where agaynste all youre adversarys shall not be able to speake nor resist. <sup>16</sup> Ye and ye shalbe betrayed of youre fathers and mothers and of youre brethren and kynsmen and lovers and some of you shall they put to deeth. <sup>17</sup> And hated shall ye be of all men for my names sake. <sup>18</sup> Yet ther shall not one heer of youre heedes perisse. <sup>19</sup> With youre pacience possesse youre soules. <sup>20</sup> And when ye se Ierusalem beseged with an hoste then vnderstonde that the desolacion of the same is nye. <sup>21</sup> Then let them which are in Iewrye flye

to the mountaynes. And let them which are in the middes of it departe oute. And let not them that are in other countreis enter ther in. <sup>22</sup> For these be the dayes of vengeance to fulfill all that are written. <sup>23</sup> But wo be to them that be with chylde and to them that geve sucke in those dayes: for ther shalbe greate trouble in the londe and wrath over all this people. <sup>24</sup> And they shall fall on the edge of the swearde and shalbe leed captive into all nacions. And Ierusalem shalbe trooden vnder fote of the gentyls vntyll the tyme of the gentyls be fulfilled. <sup>25</sup> And ther shalbe signes in the sunne ad in the mone and in the starres: and in the erth the people shalbe in soche perplexite that they shall not tell which waye to turne them selves. The see and the waters shall roore <sup>26</sup> and menes hertes shall fayle them for feare and for lokinge after those thinges which shall come on the erth. For the powers of heven shall move. <sup>27</sup> And then shall they se the sonne of man come in a clowde with power and greate glory. <sup>28</sup> When these thinges begyn to come to passe: then loke vp and lifte vp youre heddes for youre redempcion draweth neye. <sup>29</sup> And he shewed them a similitude: beholde the fygge tree and all other trees <sup>30</sup> when they shute forth their buddes ye se and knowe of youre awne selves that sommer is then nye at hond. <sup>31</sup> So lyke wyse ye (when ye se these thinges come to passe) vnderstonde that the kyngdome of God is nye. <sup>32</sup> Verely I saye vnto you: this generacion shall not passe tyll all be fulfilled. <sup>33</sup> Heaven and erth shall passe: but my wordes shall not passe. <sup>34</sup> Take hede to youre selves lest youre hertes be overcome with surfettinge and dronkennes and cares of this worlde: and that that daye come on you vnwares. <sup>35</sup> For as a snare shall it come on all them that sit on the face of the erthe. <sup>36</sup> Watche therefore continually and

prayer that ye maye obtayne grace to flye all this that shall come and that ye maye stonde before the sonne of man. <sup>37</sup> In the daye tyme he taught in the temple and at night he went out and had abydinge in the mount Olivete. <sup>38</sup> And all the people came in the morninge to him in the temple for to heare him.

## 22

<sup>1</sup> The feaste of swete breed drue nye whiche is called ester <sup>2</sup> and the hye prestes and Scribes sought how to kyll him but they feared the people. <sup>3</sup> Then entred Satan into Judas whose syr name was Iscariot (which was of the nombre of the twelve) <sup>4</sup> and he went his waye and communed with the hye Prestes and officers how he might betraye him to them. <sup>5</sup> And they were glad: and promysed to geve him money. <sup>6</sup> And he consented and sought oportunitie to betraye him vnto them when the people were awaye. <sup>7</sup> Then came the daye of swete breed when of necessite the esterlambe must be offered. <sup>8</sup> And he sent Peter and Iohn sayinge: Goo and prepare vs the ester lambe that we maye eate. <sup>9</sup> They sayde to him. Where wilt thou that we prepare? <sup>10</sup> And he sayd vnto them. Beholde when ye be entred into the cite ther shall a man mete you bearinge a pitcher of water him folowe into the same housse that he entreth in <sup>11</sup> and saye vnto the good man of the housse. The master sayeth vnto the: where is the gest chamber where I shall eate myne ester lambe with my disciples? <sup>12</sup> And he shall shew you a greate parloure paved. Ther make redy. <sup>13</sup> And they went and foude as he had sayd vnto the: and made redy the ester lambe. <sup>14</sup> And when the houre was come he sate doune and the twelve Apostles with him. <sup>15</sup> And he sayde vnto them: I have inwardly desyred to eate this ester lambe with you before that I suffre. <sup>16</sup> For I saye vnto you: hence forthe I will not

eate of it eny moore vntill it be fulfilled in the kingdome of God. <sup>17</sup> And he toke the cup and gave thankes and sayde. Take this and devyde it amonge you. <sup>18</sup> For I saye vnto you: I will not drinke of the frute of the vyne vntill the kingdome of God be come. <sup>19</sup> And he toke breed gave thankes and gave to them sayinge: This is my body which is geven for you. This do in the remembraunce of me. <sup>20</sup> Lykewyse also when they had supped he toke the cup sayinge: This cup is the newe testament in my bloud which shall for you be shedde. <sup>21</sup> Yet beholde the honde of him that betrayeth me is with me on the table. <sup>22</sup> And the sonne of man goeth as it is appoynted: But wo be to that man by whom he is betrayed. <sup>23</sup> And they began to enquire amonge them selves which of them it shuld be that shuld do that. <sup>24</sup> And ther was a stryfe amonge the which of them shuld be taken for the greatest. <sup>25</sup> And he sayde vnto them: the kyniges of the getyls raygne over them and they that beare rule over them are called gracious lordes. <sup>26</sup> But ye shall not be so. But he that is greatest amonge you shalbe as the yongest: and he that is chefe shalbe as the minister. <sup>27</sup> For whether is greater he that sitteth at meate: or he that serveth? Is not he that sitteth at meate? And I am amonge you as he that ministrETH. <sup>28</sup> Ye are they which have bidden with me in my temptacions. <sup>29</sup> And I apoynt vnto you a kyngdome as my father hath appoynted to me: <sup>30</sup> that ye maye eate and drynke at my table in my kyngdome and sit on seates and iudge the twelve tribes of Israell. <sup>31</sup> And the Lorde sayde: Simon Simon beholde Satan hath desired you to sifte you as it were wheate: <sup>32</sup> but I have prayed for the that thy faith fayle not. And when thou arte converted strengthe thy brethren. <sup>33</sup> And he sayd vnto him. Lorde I am redy to go with the in



to preson and to deth. <sup>34</sup> And he sayde: I tell the Peter the cocke shall not crowe this daye tyll thou have thryse denyed that thou knewest me. <sup>35</sup> And he sayde vnto them: when I sent you with out wallet and scribe and shoes? lacked ye eny thinge? And they sayd no. <sup>36</sup> And he sayde to them: but nowe he that hath a wallet let him take it vp and lykewyse his scrippe. And he that hath no swearde let him sell his coote and bye one. <sup>37</sup> For I saye vnto you that yet that which is written must be performed in me: even with the wycked was he nombred. For those thinges which are written of me have an ende. <sup>38</sup> And they sayde: Lorde beholde here are two sweardes. And he sayde vnto them: it is ynough. <sup>39</sup> And he came out and went as he was wote to mounte olivete. And the disciples folowed him. <sup>40</sup> And when he came to the place he sayde to the: praye lest ye fall into temptacion. <sup>41</sup> And he gate him selfe from them about a stoness cast and kneled doune and prayed <sup>42</sup> sayinge: Father yf thou wilt withdrawe this cup from me. Neverthesse not my will but thyne be fulfilled. <sup>43</sup> And ther appered an angell vnto him from heaven confortinge him. <sup>44</sup> And he was in an agonye and prayed somewhat longer. And hys sweate was lyke droppes of bloud tricklynge doune to the grounde. <sup>45</sup> And he rose vp from prayer and came to his disciples and foud them slepinge for sorowe <sup>46</sup> and sayde vnto them: Why slepe ye? Ryse and praye lest ye fall into temptacion. <sup>47</sup> Whill he yet spake: beholde ther came a company and he that was called Iudas one of the twelve wet before them and preased nye vnto Iesus to kysse him. <sup>48</sup> And Iesus sayd vnto him: Iudas betrayest thou the sonne of man with a kysse? <sup>49</sup> When they which were about him sawe what wolde folow they sayde vnto him. Lorde shall we smite with

swearde. <sup>50</sup> And one of them smote a servaut of the hiest preste of all and smote of his right eare. <sup>51</sup> And Iesus answered and sayd: Soffre ye thus farre forthe. And he touched his eare and healed him. <sup>52</sup> Then Iesus sayde vnto the hie prestes and rulers of the temple and the elders which were come to him. Be ye come out as vnto a thefe with sweardes and staves? <sup>53</sup> When I was dayly with you in the temple ye stretched not forth hondes agaynst me. But this is even youre very houre and the power of darcknes. <sup>54</sup> Then toke they him, and ledde him, and brought him to the hie prestes housse. And peter folowed a farre of. <sup>55</sup> When they had kyndled a fyre in the middes of the palys and were set doune to geder Peter also sate doune amonge them. <sup>56</sup> And wone of the wenches behelde him as he sate by the fyer and set good eyesight on him and sayde: this same was also with him. <sup>57</sup> Then he denyed hym sayinge: woman I knowe him not <sup>58</sup> And after a lytell whyle another sawe him and sayde: thou arte also of them. And Peter sayd man I am not. <sup>59</sup> And aboute the space of an houre after another affirmed sayinge: verely even this felowe was with hym for he is of Galile <sup>60</sup> and Peter sayde: man I woote not what thou sayest. And immediatly whyll he yet spake the cocke crewe. <sup>61</sup> And the Lorde tourned backe and loked apon Peter. And Peter remembred the wordes of the Lorde how he sayde vnto him before the cocke crowe thou shalt denye me thryse. <sup>62</sup> And Peter went out and wepte bitterly. <sup>63</sup> And the men that stode about Iesus mocked him and smoothe him <sup>64</sup> and blyndfolded him and smoothe his face. And axed him sayinge: arede who it is that smoothe the? <sup>65</sup> And many other thinges despytfullye sayd they agaynst him. <sup>66</sup> And assone as it was daye the elders of the people and the hie prestes and scribes came

to gedder and ledde him into their counsell sayinge: <sup>67</sup> arte thou very Christ? tell vs. And he sayde vnto the: yf I shall tell you ye will not beleve <sup>68</sup> And yf also I axe you ye will not answeere me or let me goo. <sup>69</sup> Herafter shall the sonne of man sit on the ryght honde of the power of God. <sup>70</sup> Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye that I am. <sup>71</sup> Then sayde they: what nede we eny further witnes? We oure selves have herde of his awne mouthe.

## 23

<sup>1</sup> And the whole multitude of them arose and ledde him vnto Pylate. <sup>2</sup> And they beganne to accuse him sayinge: We have founde this felowe pervertynge the people and forbiddynge to paye tribute to Cesar: sayinge that he is Christ a kynge. <sup>3</sup> And Pylate apposed him sayinge: arte thou the kynge of the iewes? He answered him and sayde: thou sayest it. <sup>4</sup> Then sayde Pylate to the hye prestes and to the people: I fynde noo faute in this man. <sup>5</sup> And they were the moore fearce sayinge. He moveth the people teachynge thorowout all Iewry and beganne at Galile even to this place. <sup>6</sup> When Pilate hearde mencion of Galile he axed whether the man were of Galile. <sup>7</sup> And assone as he knewe that he was of Herodes iurisdiccion he sent him to Herode which was also at Ierusalem in those dayes. <sup>8</sup> And when Herode sawe Iesus he was excedinglie gladde. For he was desyrus to se him of a longe season because he had hearde many thinges of him and trusted to have sene some myracle done by him. <sup>9</sup> Then questeoned he with him of many thinges. But he answered him not one worde. <sup>10</sup> The hye prestes and scribes stode forthe and accused him straytly. <sup>11</sup> And Herod with his men of warre despysed him and mocked him and arayed him in whyte and sent him agayne

to Pylate. <sup>12</sup> And the same daye Pylate and Herod were made fren-des togeder. For before they were at variaunce. <sup>13</sup> And Pylate called to geder the hye prestes and the rulers and the people <sup>14</sup> and sayde vnto them: Ye have brought this man vnto me as one that perverted the people. And beholde I have examined him before you and have founde no faute in this man of those thinges where of ye accuse him. <sup>15</sup> No nor yet Herode. For I sent you to him: and lo no thinge worthy of deeth is done to him. <sup>16</sup> I will therfore chasten him and let him lowsse. <sup>17</sup> For of necessite he must have let one lowse vnto them at that feast. <sup>18</sup> And all the people cryed at once sayinge: awaye with him and delyvre to vs Barrabas: <sup>19</sup> which for insurreccion made in the cite and morthur was cast into preson. <sup>20</sup> Pylate spake agayne to them willynge to let Iesus lowse. <sup>21</sup> And they cryed sayinge: Crucify him Crucify him <sup>22</sup> He sayde vnto them the thyrde tyme. What evyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him and let him lowse. <sup>23</sup> And they cryed with loude voyce and required that he myght be crucified. And the voyce of them and of the hye Prestes prevayled. <sup>24</sup> And Pylate gave sentence that it shuld be as they required <sup>25</sup> and let lowse vnto them him that for insurreccion and morthur was cast into preson whom they desyred: and delyvered Iesus to do with him what they wolde. <sup>26</sup> And as they ledde him awaye they caught one Symon of Syrene commynge out of the felde: and on him layde they the crosse to beare it after Iesus. <sup>27</sup> And ther folowed him a greate company of people and of wemen which weme bewayled and lamented him. <sup>28</sup> But Iesus turned backe vnto them and sayde: Doughters of Ierusalem, wepe not for me: but wepe for youre selves and for youre chyldren. <sup>29</sup> For

beholde, the dayes will come, when men shall saye: happy are the baren and the wombes that never bare and the pappes which never gave sucke. <sup>30</sup> Then shall they beginne to saye to the mountaynes fall on vs: and to the hilles cover vs. <sup>31</sup> For yf they do this to a grene tree what shalbe done to the drye? <sup>32</sup> And ther were two evyll doers ledde with him to be slayne. <sup>33</sup> And when they were come to the place which is called Calvary there they crucified him and the evyll doers one on ryght honde and the other on the lefte. <sup>34</sup> Then sayde Iesus: father forgeve them for they woot not what they do. And they parted his rayment and cast loottes. <sup>35</sup> And the people stode and behelde. And the rulers mocked him with thee saying: he holpe other men let him helpe him selfe yf he be Christ the chosen of god. <sup>36</sup> The soudiers also mocked him and came and gave him veneger <sup>37</sup> and sayde: yf thou be that kynge of the Iewes save thy silfe. <sup>38</sup> And his superscripcion was written over him in greke in latine and Ebreu: This is the kynge of the Iewes. <sup>39</sup> And one of the evyll doers which hanged rayled on him sayinge: If thou be Christ save thy selfe and vs. <sup>40</sup> The other answered and rebuked him sayinge. Net herfearest thou god because thou arte in the same damnacion? <sup>41</sup> We are ryghteously punessed for we receive accordynge to oure dedes: But this man hath done nothings amyse. <sup>42</sup> And he sayde vnto Iesus: Lorde remember me when thou comest into thy kyngdome. <sup>43</sup> And Iesus sayde vnto him: Verely I saye vnto the to daye shalt thou be with me in Paradyse. <sup>44</sup> And it was about the sixt houre. And ther came a darcknes over all the londe vntyll the nynth houre <sup>45</sup> and the sonne was darckened. And the vayle of the temple dyd rent even thorow the myddes. <sup>46</sup> And Iesus cryed with a greate voyce and sayd: Father into

thy hondes I comende my sprete. And when he thus had sayd he gave vp the goost. <sup>47</sup> When the Centurion sawe what had happened he glorified God sayinge: Of a surtie this man was perfecte. <sup>48</sup> And all the people that came to geder to that sight beholdynge the thinges which were done: smoot their bestes and returned home. <sup>49</sup> And all his acquayntaunce and the wemen that folowed him from Galile stode a farre of beholdynge these thinges. <sup>50</sup> And beholde ther was a man named Ioseph a councelloure and was a good man and a iuste <sup>51</sup> and dyd not consent to the counsell and dede of them which was of Aramathia a cite of the Iewes: which same also wayted for the kyngdome of God: <sup>52</sup> he went vnto Pilate and begged the boddy of Iesus <sup>53</sup> and toke it doune and wrapped it in a lynnyn clooth and layed it in an hewen tounge wherin was never man before layed. <sup>54</sup> And that daye was the Saboth even and the Saboth drue on. <sup>55</sup> The wemen that folowed after which came with him from Galile behelde the sepulcre and how his body was layed. <sup>56</sup> And they returned and prepared odoures and oyntmetes: but rested the Saboth daye accordynge to the commaundement.

## 24

<sup>1</sup> On the morowe after the saboth erly in the morninge they came vnto the tounge and brought the odoures which they had prepared and other wemen with them <sup>2</sup> And they founde the stone rouled awaye from the sepulcre <sup>3</sup> and went in: but founde not the body of the Lorde Iesu. <sup>4</sup> And it happened as they were amased therat: Beholde two men stode by them in shynynge vestures. <sup>5</sup> And as they were a frayde and bowed doune their faces to the erth: they sayd to them: why seke ye the lyvinge amonge the deed? <sup>6</sup> He is not here: but is rysen. Remember how he spake vnto you when he was

yet with you in Galile<sup>7</sup> sayinge: that the sonne of man must be delyvered into the hondes of synfull men and be crucified and the thyrde daye ryse agayne.<sup>8</sup> And they remembred his wordes<sup>9</sup> and returned from the sepulcre and tolde all these thinges vnto the eleven and to all the remanaunt.<sup>10</sup> It was Mary Magdalen and Ioanna and Mary Iacobi and other that were with the which tolde these thinges vnto the Apostles<sup>11</sup> and their wordes semed vnto them fayned thinges nether beleved they them.<sup>12</sup> Then arose Peter and ran vnto the sepulcre and stouped in and sawe the lynnyn cloothes layde by them selfe and departed wondrynge in him selfe at that which had happened.<sup>13</sup> And beholde two of them went that same daye to a tounne which was from Ierusalem about thre scoore for longes called Emaus:<sup>14</sup> and they talked togeder of all these thinges that had happened.<sup>15</sup> And it chaused as they commened togeder and reasoned that Iesus him selfe drue neare and went with them.<sup>16</sup> But their eyes were holden that they coule not knowe him.<sup>17</sup> And he sayde vnto them: What maner of communications are these that ye have one to another as ye walke and are sadde.<sup>18</sup> And the one of them named Cleophas answered and sayd vnto him: arte thou only a straunger in Ierusalem and haste not knowen the thinges which have chaused therin in these dayes?<sup>19</sup> To whom he sayd: what thinges? And they sayd vnto him: of Iesus of Nazareth which was a Prophet myghtie in dede and worde before god and all the people.<sup>20</sup> And how the hie prestes and oure rulers delyvered him to be condempned to deeth: and have crucified him.<sup>21</sup> But we trusted that it shuld have bene he that shuld have delyvered Israel. And as touchynge all these thinges to daye is even the thyrde daye that they were done.<sup>22</sup> Ye and certayne

wemen also of oure company made vs astonyed which came erly vnto the sepulcre,<sup>23</sup> and founde not his boddy: and came sayinge that they had sene a vision of angels which sayde that he was alyve.<sup>24</sup> And certayne of them which were with vs went their waye to the sepulcre and founde it even so as the women had sayde: but him they sawe not.<sup>25</sup> And he sayde vnto the: O foles and slowe of herte to beleve all that the prophetes have spoken.<sup>26</sup> Ought not Christ to have suffred these thinges and to enter into his glory?<sup>27</sup> And he began at Moses and at all the prophetes and interpreted vnto them in all scriptures which were wrytten of him.<sup>28</sup> And they drue neye vnto the tounne wiche they went to. And he made as though he wolde have gone further.<sup>29</sup> But they constrained him sayinge: abyde with vs for it draweth towardes nyght and the daye is farre passed. And he went in to tary with them.<sup>30</sup> And it came to passe as he sate at meate with them he toke breed blessed it brake and gave to them.<sup>31</sup> And their eyes were opened and they knewe him: and he vnnisshed out of their syght.<sup>32</sup> And they sayde betwene them selves: dyd not oure hertes burne with in vs whyll he talked with vs by the waye and as he opened to vs the scriptures?<sup>33</sup> And they roose vp the same houre and returned agayne to Ierusalem and founde the eleven gadered togeder and them that were with them<sup>34</sup> which sayde: the Lorde is rysen in dede and hath apered to Simon.<sup>35</sup> And they tolde what thinges was done in the waye and how they knewe him in breakynge of breed.<sup>36</sup> As they thus spake Iesus him selfe stode in the myddes of them and sayde vnto them: peace be with you.<sup>37</sup> And they were abashed and afrayde supposinge that they had sene a sprete<sup>38</sup> And he sayde vnto them: Why are ye troubled and why

do thoughtes aryse in youre hertes?  
<sup>39</sup> Beholde my hondes and my fete that it is even my selfe. Handle me and se: for spretes have not flesshe and bones as ye se me have. <sup>40</sup> And when he had thus spoken he shewed them his hondes and his fete. <sup>41</sup> And whyll they yet beleved not for ioye and wondred he sayde vnto the: Have ye here eny meate? <sup>42</sup> And they gave him a pece of a broyled fische and of an hony combe. <sup>43</sup> And he toke it and ate it before them. <sup>44</sup> And he sayde vnto them. These are the wordes which I spake vnto you whyll I was yet with you: that all must be fulfilled which were written of me in the lawe of Moses and in the Prophetes and in the Psalmes. <sup>45</sup> Then opened he their wyttes that they myght vnderstond the scriptures <sup>46</sup> and sayde vnto them. Thus is it written and thus it behoved Christ to suffre and to ryse agayne from deeth the thyrde daye <sup>47</sup> and that repentaunce and remission of synnes shuld be preached in his name amonge all nacions and must beginne at Ierusalem. <sup>48</sup> And ye are witnesses of these thinges. <sup>49</sup> And beholde I will sende the promes of my father apon you. But tary ye in the cite of Ierusalem vntyll ye be endewed with power from an hye. <sup>50</sup> And he ledde the out into Bethany and lyfte vp his hondes and blest them. <sup>51</sup> And it cam to passe as he blessed the he departed from the and was caryed vp in to heven. <sup>52</sup> And they worshipped him and returned to Ierusalem with greate ioye <sup>53</sup> and were continually in the temple praysinge and laudinge God. Amen.

## THE GOSPEL ACCORDING TO ST. JOHN

<sup>1</sup> In the begynnyng was the worde and the worde was with God: and the worde was God. <sup>2</sup> The same was in the begynnyng with God. <sup>3</sup> All thinges were made by it and with out it was made nothinge that was made. <sup>4</sup> In it was lyfe and the lyfe was the lyght of men <sup>5</sup> and the lyght shyneth in the darcknes but the darcknes comprehended it not. <sup>6</sup> There was a man sent from God whose name was Iohn. <sup>7</sup> The same cam as a wites to beare wites of the lyght that all men through him myght beleve. <sup>8</sup> He was not that lyght: but to beare wites of the lyght. <sup>9</sup> That was a true lyght which lyghteth all men that come into the worlde. <sup>10</sup> He was in the worlde and the worlde was made by him: and yet the worlde knewe him not. <sup>11</sup> He cam amonge his (awne) and his awne receaved him not. <sup>12</sup> But as meny as receaved him to them he gave power to be the sonnes of God in that they belevd on his name: <sup>13</sup> which were borne not of bloude nor of the will of the flesshe nor yet of the will of man: but of God. <sup>14</sup> And the worde was made flesshe and dwelt amonge vs and we sawe the glory of it as the glory of the only begotten sonne of the father which worde was full of grace and verite. <sup>15</sup> Iohn bare wites of him and cryed sayinge: This was he of whome I spake he that cometh after me was before me because he was yer then I. <sup>16</sup> And of his fulnes have all we receaved even (grace) for grace. <sup>17</sup> For the lawe was geven by Moses but grace and truthe came by Iesus Christ. <sup>18</sup> No man hath sene God at any tyme. The only begotte sonne which is in the bosome of the father he hath declared him. <sup>19</sup> And this is the recorde of Iohn: When the Iewes sent Prestes and

Levites from Ierusalem to axe him what arte thou? <sup>20</sup> And he confessed and denyed not and sayde playnly: I am not Christ. <sup>21</sup> And they axed him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophete? And he answered no. <sup>22</sup> Then sayd they vnto him: what arte thou that we maye geve an answer to them that sent vs: What sayest thou of thy selfe? <sup>23</sup> He sayde: I am the voyce of a cryar in the wyldernes make strayght the waye of the Lorde as sayde the Prophete Esaias. <sup>24</sup> And they which were sent were of the pharises. <sup>25</sup> And they axed him and sayde vnto him: why baptisest thou then yf thou be not Christ nor Helyas nether a Prophet? <sup>26</sup> Iohn answered them sayinge: I baptise with water: but one is come amonge you whom ye knowe not <sup>27</sup> he it is that cometh after me whiche was before me whose shoe latchet I am not worthy to vnlose. <sup>28</sup> These thinges were done in Bethabara beyonde Iordan where Iohn dyd baptyse. <sup>29</sup> The nexte daye Iohn sawe Iesus commyge vnto him and sayde: beholde the lambe of God which taketh awaye the synne of the worlde. <sup>30</sup> This is he of whom I sayde. After me cometh a man which was before me for he was yer then I <sup>31</sup> and I knew him not: but that he shuld be declared to Israell therefore am I come baptyse with water. <sup>32</sup> And Iohn bare recorde sayinge: I sawe the sprete descende from heven lyke vnto a dove and abyde upon him <sup>33</sup> and I knewe him not. But he that sent me to baptise in water the same sayde vnto me: upon whom thou shalt se the sprete descende and tary styll on him the same is he which baptiseth with the holy goost. <sup>34</sup> And I sawe and bare recorde that this is the sonne of God. <sup>35</sup> The next daye after Iohn stode agayne and two of his disciples. <sup>36</sup> And he behelde Iesus as he walked by and sayde: beholde the lambe of God. <sup>37</sup> And

the two disciples hearde him speake and folowed Iesus. <sup>38</sup> And Iesus turned about and sawe them folowe and sayde vnto them: what seke ye? They sayde vnto him: Rabbi (which is to saye by interpretacion Master) where dwellest thou? <sup>39</sup> 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. <sup>40</sup> One of the two which hearde Iohn speake and folowed Iesus was Andrew Simon Peters brother. <sup>41</sup> The same founde his brother Simon fyrst and sayde vnto him: we have founde Messias which is by interpretacion annoynted: <sup>42</sup> and brought him to Iesus. And Iesus behelde him and sayde: thou arte Simon the sonne of Ionas thou shalt be called Cephas: which is by interpretacion a stone. <sup>43</sup> The daye folowyng Iesus wolde goo into Galile and founde Philip and sayde vnto him folowe me. <sup>44</sup> Philip was of Bethsaida the cite of Andrew and Peter. <sup>45</sup> And Philip founde Nathanael and sayde vnto him. We have founde him of whom Moses in the lawe and the prophetes dyd wryte. Iesus the sonne of Ioseph of Nazareth. <sup>46</sup> And Nathanael sayde vnto him: can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se. <sup>47</sup> Iesus sawe Nathanael commynge to him and sayde of him. Beholde a ryght Israelite in who is no gyle. <sup>48</sup> Nathanael sayd vnto him: where knewest thou me? Iesus answered and sayde vnto him: Before that Philip called the when thou wast vnder the fygge tree I sawe the. <sup>49</sup> Nathanael answered and sayde vnto him: Rabbi thou arte the sonne of God thou arte the kynge of Israel. <sup>50</sup> Iesus answered and sayd vnto him: Because I sayde vnto the I sawe the vnder the fygge tree thou belevest. Thou shalt se greater thinges then these. <sup>51</sup> And he sayde vnto him: Verely verely I saye vnto you: herafter shall ye se heven open

and the angels of God ascendyng and descendyng over the sonne of man.

## 2

<sup>1</sup> And the thryde daye was ther a mariage in Cana a cite of Galile: and the mother of Iesus was there. <sup>2</sup> And Iesus was called also and his disciples vnto the mariage. <sup>3</sup> And when the wyne fayled the mother of Iesus sayde vnto him: they have no wyne. <sup>4</sup> Iesus sayde vnto her: woman what have I to do with the? myne houre is not yet come. <sup>5</sup> His mother sayde vnto the ministres: whatsoever he sayeth vnto you do it. <sup>6</sup> And therwere stondyng theare sixe water pottes of stone after the maner of the purifyng of the Iewes contaynyng two or thre fyrkins a pece. <sup>7</sup> And Iesus sayde vnto them: fyll the water pottes with water. And they fylled them vp to the brym. <sup>8</sup> And he sayde vnto them: drawe out now and beare vnto the governer of the feaste. And they bare it. <sup>9</sup> When the ruler of the feast had tasted the water that was turned vnto wyne and knewe not whence it was (but the ministres which drue the water knew). He called the brydegrome <sup>10</sup> and sayde vnto him. All men at the begynnyng set forth good wyne and when men be dronke then that which is worsse. But thou hast kept backe the good wyne vntyll now. <sup>11</sup> This begynnyng of miracles dyd Iesus in Cana of Galile and shewed his glory and his disciples beleved on him. <sup>12</sup> After that he descended in to Capernaum and his mother and his brethren and his disciples: but contynued not manye dayes there. <sup>13</sup> And the Iewes ester was even at honde and Iesus went vp to Ierusalem <sup>14</sup> and founde syttyng in the temple those that solde oxen and shepe and doves and chaungers of money. <sup>15</sup> And he made a scourge of small cordes and drave them all out of the temple with the

shepe and oxen and powred oute the changers money and overthru the tables <sup>16</sup> and sayde vnto them that solde doves: Have these thinges hence and make not my fathers housse an housse of marchaundyse. <sup>17</sup> And his disciples remembred how that it was wrytten: the zeles of thyne housse hath even eaten me. <sup>18</sup> Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs seyng that thou dost these thinges? <sup>19</sup> Iesus answered and sayd vnto them: destroye this temple and in thre dayes I will reare it vp agayne. <sup>20</sup> Then sayde the Iewes: xlvi. yeares was this temple abuyldinge: and wylt thou reare it vp in thre dayes? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> Assone therfore as he was rysen from deeth agayne his disciples remembred that he thus sayde. And they belevd the scripture and the wordes which Iesus had sayde. <sup>23</sup> When he was at Ierusalem at ester in the feaste many belevd on his name when they sawe his miracles which he dyd. <sup>24</sup> But Iesus put not him selfe in their hondes because he knewe all men <sup>25</sup> and neded not, that eny man shuld testify of man. For he knewe what was in man.

### 3

<sup>1</sup> Ther was a man of the pharises named Nicodemus a ruler amonge the Iewes. <sup>2</sup> The same cam to Iesus by nyght and sayde vnto him: Rabbi we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest except God were with him. <sup>3</sup> Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be boren a newe he cannot se the kyngdom of God. <sup>4</sup> Nicodemus sayde vnto him: how can a man be boren when he is olde? can he enter into his moders wombe and be boren agayne? <sup>5</sup> Iesus answered: verely verely I saye vnto the: except that a man be

boren of water and of the sprete he cannot enter into the kyngdome of god. <sup>6</sup> That which is boren of the flesshe is flesshe: and that which is boren of the sprete is sprete. <sup>7</sup> Marvayle not that I sayd to the ye must be boren a newe. <sup>8</sup> The wynde bloweth where he listeth and thou hearest his sounde: but canst not tell whence he cometh and whether he goeth. So is every man that is boren of the sprete. <sup>9</sup> And Nicodemus answered and sayde vnto him: how can these thinges be? <sup>10</sup> Iesus answered and sayde vnto him: arte thou a master in Israel and knowest not these thinges? <sup>11</sup> Verely verely I saye vnto the we speake that we knowe and testify that we have sene: and ye receave not oure witnes. <sup>12</sup> Yf when I tell you erthely thinges ye beleve not: how shuld ye beleve yf I shall tell you of heavenly thinges? <sup>13</sup> And no man ascendeth vp to heaven but he that came doune from heaven that is to saye the sonne of man which is in heaven. <sup>14</sup> And as Moses lifte vp the serpent in the wyldernes even so must the sonne of man be lifte vp, <sup>15</sup> that none that beleveth in him perisse: but have eternall lyfe. <sup>16</sup> For God so loveth the worlde that he hath geven his only sonne that none that beleve in him shuld perisse: but shuld have everlastinge lyfe. <sup>17</sup> For God sent not his sonne into the worlde to condempne the worlde: but that the worlde through him might be saved. <sup>18</sup> He that beleveth on him shall not be condempned. But he that beleveth not is condempned all redy be cause he beleveth not in the name of the only sonne of God. <sup>19</sup> And this is the condempnacion: that light is come into the worlde and the me loved darcknes more then light because their dedes were evill. <sup>20</sup> For every man that evyll doeth hateth the light: nether commeth to light lest his dedes shuld be reproved. <sup>21</sup> But he that doth truth commeth to the light that his dedes might be



known how that they are wrought in God. <sup>22</sup> After these thinges cam Iesus and his disciples into the Iewes londe and ther he haunted with them and baptised. <sup>23</sup> And Iohn also baptised in Enon besydes Salim because ther was moche water there and they came and were baptised. <sup>24</sup> For Iohn was not yet cast into preson. <sup>25</sup> And ther arose a question bitwene Iohns disciples and the Iewes about purifynge. <sup>26</sup> And they came vnto Iohn and sayde vnto him: Rabbi he that was with the beyonde Iordan to whom thou barest witnes. Beholde the same baptyseth and all me come to him. <sup>27</sup> Iohn answered and sayde: a man can receave no thinge at all except it be geve him from heaven. <sup>28</sup> Ye youre selves are witnesses how that I sayde: I am not Christ but am sent before him. <sup>29</sup> He that hath the bryde is the brydegrome. But the frende of the brydegrome which stondest by and heareth him reioyseth greatly of the brydgromes voyce. Tis my ioye is fulfilled. <sup>30</sup> He must increace: and I muste decreace. <sup>31</sup> He that cometh from an hye is above all: He that is of the erth is of the erth and speaketh of the erth. He that cometh from heaven is above all <sup>32</sup> and what he hath sene and hearde: that he testifieth: but no man receaveth his testimoye. <sup>33</sup> How be it he that hath received hys testimoye hath set to his seale that God is true. <sup>34</sup> For he whom God hath sent speaketh the wordes of God. For God geveth not the sprete by measure. <sup>35</sup> The father loveth the sonne and hath given all thinges into his honde. <sup>36</sup> He that beleveth on the sonne hath everlastynge lyfe: and he that beleveth not the sonne shall not se lyfe but the wrathe of God abydeh on him.

#### 4

<sup>1</sup> Assone as the Lorde had knowldege how the Pharises had hearde that Iesus made and baptised moo disciples then Iohn <sup>2</sup> (though that

Iesus him selfe baptised not: but his disciples) <sup>3</sup> he lefte Iewry and departed agayne into Galile. <sup>4</sup> And it was so that he must nedes goo thorowe Samaria. <sup>5</sup> Then came he to a cyte of Samaria called Sichar besydes the possession that Iacob gave to his sonne Ioseph. <sup>6</sup> And there was Iacobs well. Iesus then weryed in his iorney sate thus on the well. And it was about the sixte houre: <sup>7</sup> and there came a woman of Samaria to drawe water. And Iesus sayde vnto her: geve me drynke. <sup>8</sup> For his disciples were gone awaye vnto the toun to bye meate. <sup>9</sup> Then sayde the woman of Samaria vnto him: how is it that thou beinge a Iewe axest drinke of me which am a Samaritane? for the Iewes medle not with the Samaritans. <sup>10</sup> Iesus answered and sayde vnto hir: yf thou knewest the gyfte of God and who it is that sayeth to the geve me drynke thou woldest have axed of him and he wolde have given the water of lyfe. <sup>11</sup> The woman sayde vnto him. Syr thou hast no thinge to drawe with and the well is depe: from whence then hast thou that water of lyfe? <sup>12</sup> Arte thou greater then oure father Iacob which gave vs the well and he him silfe dranke therof and his chyldren and his catell? <sup>13</sup> Iesus answered and sayde vnto hir: whosoever drinketh of this water shall thirst agayne. <sup>14</sup> But whosoever shall drinke of the water that I shall geve him shall never be more a thyrst: but the water that I shall geve him shalbe in him a well of water springinge vp in to everlastinge lyfe. <sup>15</sup> The woman sayd vnto him: Syr geve me of that water that I thyrst not nether come hedder to drawe. <sup>16</sup> Iesus sayde vnto her. Go and call thy husband and come hydder. <sup>17</sup> The woman answered and sayde to him: I have no husband. Iesus sayde to her. Thou hast well sayd I have no husbände. <sup>18</sup> For thou haste had five husbändes and he whom thou now hast is not thy husband. That saydest thou

truely. <sup>19</sup> The woman sayde vnto him: Syr I perceave that thou arte a prophet. <sup>20</sup> Oure fathers worshipped in this mountayne: and ye saye that in Hierusalem is the place where men ought to worshippe. <sup>21</sup> Iesus sayde vnto her: woman beleve me the houre cometh when ye shall nether in this moutayne nor yet at Ierusalem worshippe the father. <sup>22</sup> Ye worshippe ye wot not what: we knowe what we worshippe. For salvation cometh of the Iewes. <sup>23</sup> But the houre commeth and nowe is when the true worshippers shall worshippe the father in sprete and in trouthe. For verely suche the father requyreth to worshippe him. <sup>24</sup> God is a sprete and they that worshippe him must worshippe him in sprete and trouthe. <sup>25</sup> The woman sayde vnto him: I wot well Messias shall come which is called Christ. When he is come he will tell vs all thinges. <sup>26</sup> Iesus sayde vnto hir: I that speake vnto the am he. <sup>27</sup> And even at that poynte came his disciples and marvelled that he talked with the woman. Yet no man sayde vnto him: what meanest thou or why talkest thou with her? <sup>28</sup> The woman then lefte her waterpot and went her waye into the cite and sayde to the men. <sup>29</sup> Come se a man which tolde me all thinges that ever I dyd. Is not he Christ? <sup>30</sup> Then they went out of the cite and came vnto him. <sup>31</sup> And in ye meane while his disciples prayed him sayinge: Master eate. <sup>32</sup> He sayde vnto the: I have meate to eate that ye knowe not of. <sup>33</sup> Then sayd the disciples bitwene them selves: hath eny man brought him meate? <sup>34</sup> Iesus sayde vnto them: my meate is to doo the will of him that sent me. And to fynnysshe his worke. <sup>35</sup> Saye not ye: there are yet foure monethes and then cometh harvest? Beholde I saye vnto you lyfte vp youre eyes and loke on the regions: for they are whyte all redy vnto harvest.

<sup>36</sup> And he that repeth receaveth rewarde and gaddereth frute vnto life eternall: that bothe he that soweth and he that repeth myght reioyse to gether. <sup>37</sup> And herin is the sayinge true that one soweth and another repeth. <sup>38</sup> I sent you to reape that wheron ye bestowed no labour. Other men laboured and ye are entred into their labours. <sup>39</sup> Many of the Samaritas of that cyte belevd on him for the sayinge of the woman which testified: he tolde me all thinges that ever I dyd. <sup>40</sup> Then when the Samaritas were come vnto him they besought him that he wolde tary with the. And he aboode there two dayes. <sup>41</sup> And many moo belevd because of his awne wordes <sup>42</sup> and sayd vnto the woman: Now we beleve not because of thy sayinge. For we have herde him oure selves and knowe that this is even in dede Christ the savioure of the worlde. <sup>43</sup> After two dayes he departed thence and wet awaye into Galile. <sup>44</sup> And Iesus him selfe testified that a Prophete hath none honoure in his awne countre. <sup>45</sup> Then assone as he was come into Galile the Galileans receaved him which had sene all the thinges that he dyd at Ierusalem at the feast. For they wet also vnto the feast daye. <sup>46</sup> And Iesus came agayne into Cana of Galile wher he turned water into wyne. And ther was a certayne ruler whose sonne was sicke at Capernaum. <sup>47</sup> Assone as the same herde that Iesus was come out of Iewry into Galile he wet vnto him and besought him that he wolde descende and heale his sonne: For he was even readie to dye. <sup>48</sup> Then sayde Iesus vnto him: excepte ye se signes and wodres ye cannot beleve. <sup>49</sup> The ruler sayd vnto him: Syr come awaye or ever that my chylde dye. <sup>50</sup> Iesus sayde vnto him goo thy waye thy sonne liveth. And the man belevd the wordes that Iesus had spoke vnto him and wet his waye. <sup>51</sup> And anone as he went on his waye his servantes met him and

tolde him sayinge: thy chylde liveth. <sup>52</sup> Then enquired he of the the houre when he begane to amende. And they sayde vnto him: Yester daye the sevethe houre the fever lefte him. <sup>53</sup> And the father knew that it was the same houre in which Iesus sayde vnto him: Thy sonne liveth. And he beleved and all his housholde. <sup>54</sup> Thys is agayne the seconde myracle that Iesus dyd after he was come oute of Iewry into Galile.

## 5

<sup>1</sup> After that ther was a feast of the Iewes and Iesus went vp to Ierusalem. <sup>2</sup> And ther is at Ierusalem by the slaughterhouse a pole called in the Ebrue tonge Bethseda havinge five porches <sup>3</sup> in which laye a greate multitude of sicke folke of blinde halt and wydered waytinge for the movinge of the water. <sup>4</sup> For an angell wet doune at a certayne ceason into the pole and troubled the water. Whosoever then fyrst after the sterige of the water stepped in was made whoale of what soever disease he had. <sup>5</sup> And a certayne man was there which had bene diseased .xxxviii. yeares. <sup>6</sup> When Iesus sawe him lye and knewe that he now longe tyme had bene diseased he sayde vnto him. Wilt thou be made whoale? <sup>7</sup> The sicke answered him: Syr I have no man when the water is troubled to put me into the pole. But in the meane tyme whill I am about to come another steppeth doune before me. <sup>8</sup> And Iesus sayde vnto him: ryse take vp thy beed and walke. <sup>9</sup> And immediatly the man was made whole and toke vp his beed and went. And the same daye was the Saboth daye. <sup>10</sup> The Iewes therefore sayde vnto him that was made whole. It is the Saboth daye it is not lafull for the to cary thy beed. <sup>11</sup> He answered them: he that made me whole sayde vnto me: take vp thy beed and get the hence. <sup>12</sup> Then axed they him: what man is that

which sayde vnto the take vp thy beed and walke. <sup>13</sup> And he that was healed wist not who it was. For Iesus had gotte him selfe awaye be cause that ther was preace of people in the place. <sup>14</sup> And after that Iesus founde him in the temple and sayd vnto him: beholde thou arte made whole synne no moore lest a worsse thinge happen vnto the. <sup>15</sup> The man departed and tolde the Iewes that that was Iesus whiche had made him whole. <sup>16</sup> And therefore the Iewes dyd persecute Iesus and sought the meanes to slee him because he had done these thinges on the Saboth daye. <sup>17</sup> And Iesus answered them: my father worketh hidder to and I worke. <sup>18</sup> Therefore the Iewes sought the moare to kill him not only because he had broken the Saboth: but sayde also that God was his father and made him selfe equall with God. <sup>19</sup> Then answered Iesus and sayde vnto them: verely verely I saye vnto you: the sonne can do no thinge of him selfe but that he seeth the father do. For whatsoever he doeth that doeth the sonne also. <sup>20</sup> For the father loveth the sonne and sheweth him all thinges whatsoever he him selfe doeth. And he will shewe him greter workes then these because the shoulde marvayle. <sup>21</sup> For lykwyse as the father rayseth vp the deed and quickeneth them even so the sonne quyckeneth whom he will. <sup>22</sup> Nether iudgeth the father eny man: but hath committed all iudgement vnto the sonne <sup>23</sup> because that all men shuld honoure the sonne even as they honoure the father. He that honoureth not the sonne the same honoureth not the father which hath sent him. <sup>24</sup> Verely verely I saye vnto you: He that heareth my wordes and beleveth on him that sent me hath everlastinge lyfe and shall not come into damnacion: but is scaped from deth vnto lyfe. <sup>25</sup> Verely verely I saye vnto you: the tyme shall come and now is when the deed shall heare the voyce of the sonne of God. And they that

heare shall live. <sup>26</sup> For as the father hath life in him silfe: so lyke wyse hath he geven to the sonne to have lyfe in him silfe: <sup>27</sup> and hath geven him power also to iudge in that he is the sonne of man. <sup>28</sup> Marvayle not at this the houre shall come in the which all that are in the graves shall heare his voice <sup>29</sup> and shall come forthe: they that have done good vnto the resurreccion of lyfe: and they that have done evyll vnto the resurreccion of dampnacion. <sup>30</sup> I can of myne awne selfe do nothinge at all. As I heare I iudge and my iudgement is iust because I seke not myne awne will but the will of the father which hath sent me. <sup>31</sup> Yf I beare witnes of my selfe my witnes is not true. <sup>32</sup> Ther is a nother that beareth witnes of me and I am sure that the witnes whiche he beareth of me is true. <sup>33</sup> Ye sent vnto Iohn and he bare witnes vnto the truthe. <sup>34</sup> But I receave not the recorde of man. Neverthelesse these thinges I saye that ye might be safe. <sup>35</sup> He was a burninge and a shyninge light and ye wolde for a season have reioysed in his light. <sup>36</sup> But I have greater witnes then the witnes of Iohn. For the workes which the father hath geve me to fynisse: the same workes which I do beare witnes of me that the father sent me. <sup>37</sup> And the father him silfe which hath sent me beareth witnes of me. Ye have not hearde his voyce at eny tyme nor ye have sene his shape: <sup>38</sup> therto his wordes have ye not abydinge in you. For whome he hath sent: him ye beleve not. <sup>39</sup> Searche the scriptures for in them ye thinke ye have eternall lyfe: and they are they which testify of me. <sup>40</sup> And yet will ye not come to me that ye might have lyfe. <sup>41</sup> I receave not prayse of men. <sup>42</sup> But I knowe you that ye have not the love of God in you <sup>43</sup> I am come in my fathers name and ye receave me not. Yf another shall come in his awne name him will ye receave. <sup>44</sup> How can ye beleve which receave honoure one of another and

seke not the honoure that commeth of God only? <sup>45</sup> Doo not thinke that I wyll accuse you to my father. Ther is one that accuseth you even Moses in whom ye trust. <sup>46</sup> For had ye beleved Moses ye wold have beleved me: for he wrote of me. <sup>47</sup> But now ye beleve not his writinge: how shall ye beleve my wordes.

## 6

<sup>1</sup> After these thinges Iesus wet his waye over the see of Galile nye to a cyte called Tiberias. <sup>2</sup> And a greate multitude folowed him because they had sene his myracles which he dyd on them that were diseased. <sup>3</sup> And Iesus went vp into a mountayne and there he sate with his disciples. <sup>4</sup> And ester a feast of the Iewes was nye. <sup>5</sup> Then Iesus lifte vp his eyes and sawe a greate company come vnto him and sayde vnto Philip: whence shall we bye breed that these might eate. <sup>6</sup> This he sayde to prove him: for he him sylfe knewe what he wolde do. <sup>7</sup> Philip answered him two hondred peny worthe of breed are not sufficient for them that every man have a litell. <sup>8</sup> Then sayde vnto him one of his disciples Andrew Simon Peters brother. <sup>9</sup> There ys a lad here which hath fyve barly loves and two fisshes: but what is that amonge so many? <sup>10</sup> And Iesus sayde. Make the people sit doune: Ther was moche grasse in the place. And the men sate doune in nombre about five thousande. <sup>11</sup> And Iesus toke the breed and gave thankes and gave to the disciples and his disciples to them that were set doune. And lykwyse of the fysshes as moche as they wolde. <sup>12</sup> When they had eate ynough he sayd vnto his disciples: gadder vp the broke meate that remayneth: that nothinge be loost. <sup>13</sup> And they gadered it to geder and fylled twelve baskettes with the broken meate of the five barly loves which broken meate remayned vnto the that had eaten. <sup>14</sup> Then the men

when they had sene the myracle that Iesus dyd sayde: This is of a trueth the Prophet that shuld come into the worlde. <sup>15</sup> When Iesus perceaved that they wolde come and take him vp to make him kinge he departed agayne into a mountayne him silfe a lone. <sup>16</sup> And when even was come his disciples wet vnto the see <sup>17</sup> and entred into a shyppe and went over the see vnto Capernaum. And anone it was darcke and Iesus was not come to them. <sup>18</sup> And the see arose with a greate winde that blew. <sup>19</sup> And when they had rowe aboute a .xxv. or a xxx. furlonges they sawe Iesus walke on the see and drawe nye vnto the shyp and they were afrayed. <sup>20</sup> And he sayde vnto them: It is I be not a frayde. <sup>21</sup> Then wolde they have receaved him into the shyp and the ship was by and by at the londe whyther they went. <sup>22</sup> The daye folowyng the people which stode on the other syde of the see sawe that ther was none other shyp theare save that one wher in his disciples were entred and that Iesus went not in with his disciples into the ship: but that his disciples were gone awaye alone. <sup>23</sup> How be it, ther came other shippes from Tiberias nye vnto the place where they ate breed when the Lorde had blessed. <sup>24</sup> Then when the people sawe that Iesus was not there nether his disciples they also toke shippinge and came to Caparnaum sekinge for Iesus. <sup>25</sup> And when they had founde him on the other syde of the see they sayd vnto him: Rabbi when camest thou hidder? <sup>26</sup> Iesus answered them and sayde: verely verely I saye vnto you: ye seke me not because ye sawe the myrcles: but because ye ate of the loves and were filled. <sup>27</sup> Laboure not for the meate which perissbeth but for the meate that endureth vnto everlastyng lyfe whiche meate the sonne of man shall geve vnto you. For him hath god the father sealed. <sup>28</sup> Then sayd they vnto him: what shall we do

that we myght worke the workes of God? <sup>29</sup> Iesus answered and sayde vnto them. This is the worke of God that ye beleve on him who he hath sent. <sup>30</sup> They sayde vnto him: what signe shewest thou then that we maye se and beleve the? What doest thou worke? <sup>31</sup> Oure fathers dyd eate Manna in the desert as that is writte: He gave them breed from heaven to eate. <sup>32</sup> Iesus sayde vnto the: verely verely I saye vnto you: Moses gave you breed from heaven: but my father geveth you the true breed from heaven. <sup>33</sup> For the breed of God is he which cometh doune from heaven and geveth lyfe vnto the worlde. <sup>34</sup> Then sayde they vnto him: Lorde ever moore geve vs this breed. <sup>35</sup> And Iesus sayde vnto them: I am that breed of life. He that cometh to me shall not hunger: and he that beleveth on me shall never thirst. <sup>36</sup> But I sayed vnto you: that ye have sene me and yet beleve not. <sup>37</sup> All that the father geveth me shall come to me: and him that cometh to me I cast not awaye. <sup>38</sup> For I came doune from heaven: not to do myne awne will but his will which hath sent me. <sup>39</sup> And this is the fathers will which hath sent me that of all which he hath geven me I shuld loose no thinge: but shuld rayse it vp agayne at the last daye. <sup>40</sup> And this is the wyll of him that sent me: that every man which seith the sonne and beleveth on him have everlastyng lyfe. And I will rayse him vp at the last daye. <sup>41</sup> The Iewes then murmured at him because he sayde: I am that breed which is come doune from heaven. <sup>42</sup> And they sayde: Is not this Iesus the sonne of Ioseph whose father and mother we knowe? How ys that then that he sayeth I came doune from heaven? <sup>43</sup> Iesus answered and sayde vnto them. Murmur not betwene youre selves. <sup>44</sup> No man can come to me except the father which hath sent me, drawe him. And I will rayse him vp at the last daye. <sup>45</sup> It is written in the Prophetes, that they

shall all be taught of God. Every man therefore that hath heard and hath learned of the father commeth vnto me. <sup>46</sup> Not that eny man hath sene the father save he which is of God: the same hath sene the father. <sup>47</sup> Verely verely I saye vnto you he that beleveth on me hath everlastinge lyfe. <sup>48</sup> I am that breed of lyfe. <sup>49</sup> Youre fathers dyd eate Mana in the wildernes and are deed. <sup>50</sup> This is that breed which cometh from heaven that he which eateth of it shuld also not dye. <sup>51</sup> I am that lyvinge breed which came doune from heaven. Yf eny man eate of this breed he shall live forever. And the breed that I will geve is my flesshe which I will geve for the lyfe of the worlde <sup>52</sup> And the Iewes strove amonge them selves sayinge: How can this felowe geve vs his flesshe to eate? <sup>53</sup> Then Iesus sayde vnto them: Verely, verely I saye vnto you except ye eate the flesshe of the sonne of man and drinke his bloude ye shall not have lyfe in you. <sup>54</sup> Whosoever eateth my flesshe and drinketh my bloude hath eternall lyfe: and I will rayse him vp at the last daye. <sup>55</sup> For my flesshe is meate in dede: and my bloude is drynke in dede. <sup>56</sup> He that eateth my flesshe and drynketh my bloude dwelleth in me and I in him. <sup>57</sup> As the lyvinge father hath sent me even so lyve I by my father: and he that eateth me shall live by me. <sup>58</sup> This is the breed which cam from heaven: not as youre fathers have eaten Manna and are deed. He that eateth of this breed shall live ever. <sup>59</sup> These thinges sayd he in the synagoge as he taught in Capernaum. <sup>60</sup> Many of his disciples when they had herde this sayde: this is an herde sayinge: who can abyde the hearinge of it? <sup>61</sup> Iesus knew in him selfe that his disciples murmured at it and sayde vnto them: Doth this offende you? <sup>62</sup> What and yf ye shall se the sonne of man ascende vp where he was before? <sup>63</sup> It is the sprete that quyckeneth

the flesshe proffeteth nothinge. The wordes that I speake vnto you are sprete and lyfe. <sup>64</sup> But ther are some of you that beleve not. For Iesus knewe from the begynnyng which they were that beveled not and who shuld betraye him. <sup>65</sup> And he sayde: Therefore sayde I vnto you: that no man can come vnto me except it were geven vnto him of my father. <sup>66</sup> From that tyme many of his disciples wet backe and walked no moore with him. <sup>67</sup> Then sayde Iesus to the twelve: will ye also goo away? <sup>68</sup> Then Simon Peter answered: Master to whom shall we goo? Thou haste the wordes of eternall lyfe, <sup>69</sup> and we beleve and knowe that thou arte Christ the sonne of the lyvinge God. <sup>70</sup> Iesus answered them: Have not I chosen you twelve and yet one of you is the devyll? <sup>71</sup> He spake it of Iudas Iscariot the sonne of Simon. For he it was that shuld betraye him and was one of the twelve.

## 7

<sup>1</sup> After that Iesus wet about in Galile and wolde not go about in Iewry for the Iewes sought to kill him. <sup>2</sup> The Iewes tabernacle feast was at honde. <sup>3</sup> His brethren therefore sayde vnto him: get ye hence and go into Iewry that thy disciples maye se thy workes that thou doest. <sup>4</sup> For ther is no man that doeth eny thing secretly and he him selfe seketh to be knowen. Yf thou do soche thinges shewe thy selfe to the worlde. <sup>5</sup> For as yet his brethren beveled not in him. <sup>6</sup> Then Iesus sayd vnto them: My tyme is not yet come youre tyme is all waye redy. <sup>7</sup> The worlde cannot hate you. Me it hateth: because I testify of it that the workes of it are evyll. <sup>8</sup> Go ye vp vnto this feast. I will not go vp yet vnto this feast for my tyme is not yet full come. <sup>9</sup> These wordes he sayde vnto them and abode still in Galile. <sup>10</sup> But assone as his brethren were goone vp then went he also vp vnto the feast: not openly but

as it were prevely. <sup>11</sup> Then sought him the Iewes at the feast and sayde: Where is he? <sup>12</sup> And moche murmuryng was ther of him amonge the people. Some sayde: He is good. Wother sayde naye but he deceaveth the people. <sup>13</sup> How be it no man spake openly of him for feare of the Iewes <sup>14</sup> In the middes of the feast Iesus went vp into the temple and taught. <sup>15</sup> And the Iewes marveyllled sayinge: How knoweth he the scriptures seyng that he never learned? <sup>16</sup> Iesus answered them and sayde: My doctrine is not myne: but his that sent me. <sup>17</sup> If eny man will do his will he shall knowe of the doctrine whether it be of God or whether I speake of my selfe. <sup>18</sup> He that speaketh of him selfe seketh his awne prayse. But he that seketh his prayse that sent him the same is true and no vnrightewesnes is in him. <sup>19</sup> Dyd not Moses geve you a lawe and yet none of you kepeth the lawe? Why goo ye aboute to kyll me? <sup>20</sup> The people answered and sayde: thou hast the devyll: who goeth aboute to kyll the? <sup>21</sup> Iesus answered and sayde to them: I have done one worke and ye all marvayle. <sup>22</sup> Moses therefore gave vnto you circumcision: not because it is of Moses but of the fathers. And yet ye on the Saboth daye circumcise a man. <sup>23</sup> If a man on the Saboth daye receave circumcision without breakinge of the lawe of Moses: disdayne ye at me because I have made a man every whit whoale on the saboth daye? <sup>24</sup> Iudge not after the vtter aperaunce: but iudge rightewes iudgement. <sup>25</sup> Then sayd some of them of Ierusalem: Is not this he who they goo aboute to kyll? <sup>26</sup> Beholde he speaketh boldly and they saye nothings to him. Do the rulars knowe in dede that this is very Christ? <sup>27</sup> How be it we knowe this man whence he is: but when Christ cometh no man shall knowe whence he is. <sup>28</sup> Then cryed Iesus in the temple as he taught sayinge:

ye knowe me and whence I am ye knowe. And yet I am not come of my selfe but he that sent me is true whom ye knowe not. <sup>29</sup> I knowe him: for I am of him and he hath sent me. <sup>30</sup> Then they sought to take him: but no man layde hondes on him because his tyme was not yet come. <sup>31</sup> Many of the people beleved on him and sayde: when Christ cometh will he do moo miracles then this man hath done? <sup>32</sup> The pharises hearde that the people murmured suche thinges about him. Wherefore the pharises and hye prestes sent ministres forthe to take him. <sup>33</sup> Then sayde Iesus vnto the: Yet am I a lytell whyle with you and then goo I vnto him that sent me. <sup>34</sup> Ye shall seke me and shall not fynde me: and where I am thyther can ye not come. <sup>35</sup> Then sayde the Iewes bitwene the selves: whyther will he goo that we shall not fynde him? Will he goo amonge the gentylys which are scattered all a broade and teache the gentylys? <sup>36</sup> What maner of sayinge is this that he sayde: ye shall seke me and shall not fynde me: and where I am thyther can ye not come? <sup>37</sup> In the last daye that great daye of the feaste Iesus stode and cryed sayinge: If eny man thyrst let him come vnto me and drinke. <sup>38</sup> He that beleveth on me as sayeth the scripture out of his belly shall flowe ryvers of water of lyfe. <sup>39</sup> This spak he of the sprete which they that beleved on him shuld receave. For the holy goost was not yet there because that Iesus was not yet glorified. <sup>40</sup> Many of the people when they hearde this sayinge sayd: of a truth this is a prophet. <sup>41</sup> Other sayde: this is Christ. Some sayde: shall Christ come out of Galile? <sup>42</sup> Sayeth not the scripture that Christ shall come of the seed of David: and out of the toune of Bethleem where David was? <sup>43</sup> So was ther dissencion amonge the people aboute him. <sup>44</sup> And some of them wolde have taken him: but no man layed hondes

on him. <sup>45</sup> Then came the ministres to the hye prestes and pharises. And they sayde vnto the: why have ye not brought him? <sup>46</sup> The servautes answered never man spake as this man doeth. <sup>47</sup> Then answered the the pharises: are ye also disceaved? <sup>48</sup> Doth eny of the rulers or of the pharises beleve on him? <sup>49</sup> But the comen people whiche knowe not the lawe are cursed. <sup>50</sup> Nicodemus sayde vnto them: He that came to Iesus by nyght and was one of them. <sup>51</sup> Doth oure lawe iudge eny man before it heare him and knowe what he hath done? <sup>52</sup> They answered and sayde vnto him: arte thou also of Galile? Searche and loke for out of Galile aryseth no Prophet. <sup>53</sup> And every man went vnto his awne housse.

## 8

<sup>1</sup> And Iesus went vnto mounte Olivete <sup>2</sup> and erly in the mornynge came agayne into the temple and all the people came vnto him and he sate doune and taught them. <sup>3</sup> And the scribes and the pharises brought vnto him a woman taken in advoutry and set hyr in the myddes <sup>4</sup> and sayde vnto him: Master this woman was taken in advoutry even as the dede was a doynge. <sup>5</sup> Moses in the lawe commaunded vs that suche shuld be stoned. What sayest thou ther fore? <sup>6</sup> And this they sayde to tempt him: that they myght have wherof to accuse him. Iesus stouped doune and with his fynger wrote on the grounde. <sup>7</sup> And whyll they continued axynge him he lyfte him selfe vp and sayde vnto them: let him that is amonge you with out synne cast the fyrst stone at her. <sup>8</sup> And agayne he stouped doune and wrote on the grounde. <sup>9</sup> And assone as they hearde that they went out one by one the eldest fyrst. And Iesus was lefte a lone and the woman stondynge in the myddes. <sup>10</sup> When Iesus had lyfte vp him selfe agayne and sawe no man but the woman

he sayde vnto hyr. Woman where are those thyne accusars? Hath no man condempned the? <sup>11</sup> She sayde: No man Lorde. And Iesus sayde: Nether do I condempne the. Goo and synne no moare. <sup>12</sup> Then spake Iesus agayne vnto them sayinge: I am the light of the worlde. He that foloweth me shall not walke in darcknes: but shall have the light of lyfe. <sup>13</sup> The pharises sayde vnto him: thou bearest recorde of thy sylfe thy recorde is not true. <sup>14</sup> Iesus answered and sayde vnto them: Though I beare recorde of my selfe yet my recorde is true: for I knowe whence I came and whyther I goo. But ye cannot tell whence I come and whyther I goo. <sup>15</sup> Ye iudge after the flesshe. I iudge no man though I iudge yet is my iudgmet true. For I am not alone: but I and the father that sent me. <sup>16</sup> It is also written in youre lawe that the testimony of two men is true. <sup>17</sup> I am one that beare witnes of my selfe and the father that sent me beareth witnes of me. <sup>18</sup> Then sayde they vnto him: where is thy father? Iesus answered: ye nether knowe me nor yet my father. Yf ye had knowen me ye shuld have knowen my father also. <sup>19</sup> These wordes spake Iesus in the tresury as he taught in the temple and no man layde hondes on him for his tyme was not yet come. <sup>20</sup> Then sayde Iesus agayne vnto them. I goo my waye and ye shall seke me and shall dye in youre synnes. Whyther I goo thyther can ye not come. <sup>21</sup> Then sayde the Iewes: will he kyll him selfe because he sayth: whyther I goo thyther can ye not come? <sup>22</sup> And he sayde vnto the: ye are from beneth I am from above. Ye are of this worlde I am not of this worlde. <sup>23</sup> I sayde therefore vnto you that ye shall dye in youre synnes. For except ye beleve that I am he ye shall dye in youre synnes. <sup>24</sup> Then sayde they vnto him who arte thou? And Iesus sayde vnto them: even the very same thinge



that I saye vnto you. <sup>25</sup> I have many thinges to saye and to iudge of you. But he that sent me is true. And I speake in the worlde those thinges which I have hearde of him. <sup>26</sup> They understode not that he spake of his father. <sup>27</sup> Then sayde Iesus vnto them: when ye have lyft vp an hye the sonne of man then shall ye knowe that I am he and that I do nothings of my selfe: but as my father hath taught me even so I speake: <sup>28</sup> and he that sent me is with me. The father hath not lefte me alone for I do alwayes those thinges that please him. <sup>29</sup> As he spake these wordes many beleved on him. <sup>30</sup> Then sayde Iesus to those Iewes which beleved on him. If ye continue in my wordes then are ye my very disciples <sup>31</sup> and shall knowe the trueth: and the trueth shall make you free. <sup>32</sup> They answered him: We be Abrahams seede and were never bonde to eny man: why sayest thou then ye shalbe made fre. <sup>33</sup> Iesus answered them: verely verely I saye vnto you that whosoever committeth synne is the servaunt of synne. <sup>34</sup> And the servaunt abydeeth not in the housse for ever: But the sonne abydeeth ever. <sup>35</sup> If the sonne therefore shall make you fre then are ye fre in dede. <sup>36</sup> I knowe that ye are Abrahams seed: But ye seke meanes to kyll me because my sayinges have no place in you. <sup>37</sup> I speake that I have sene with my father: and ye do that which ye have sene with youre father. <sup>38</sup> They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto them. If ye were Abrahams chyldeyn ye wolde do the dedes of Abraham. <sup>39</sup> But now ye goo about to kyll me a man that have tolde you the truthe which I have herde of god: this dyd not Abraham. <sup>40</sup> Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornicacion. We have one father which is God. <sup>41</sup> Iesus sayde vnto them: yf God were youre

father then wolde ye love me. For I proceded forthe and come from God. Nether came I of my selfe but he sent me. <sup>42</sup> Why do ye not knowe my speache? even because ye cannot abyde the hearynge of my wordes. <sup>43</sup> Ye are of youre father the devyll and the lustes of youre father ye will folowe. <sup>44</sup> He was a murtherer from the beginnyng and aboode not in the trueth because ther is no trueth in him. When he speaketh a lye then speaketh he of his awne. For he is a lyar and the father therof. <sup>45</sup> And because I tell you the trueth therefore ye beleve me not. <sup>46</sup> Which of you can rebuke me of synne? If I saye the trueth why do not ye beleve me? <sup>47</sup> He that is of God heareth goddes wordes Ye therefore heare them not because ye are not of God. <sup>48</sup> Then answered the Iewes and sayde vnto him: Saye we not well that thou arte a Samaritane and hast the devyll? <sup>49</sup> Iesus answered: I have not the devyll: but I honour my father and ye have dishonoured me. <sup>50</sup> I seke not myne awne prayse: but ther is one that seketh and iudgeth. <sup>51</sup> Verely verely I saye vnto you yf a man kepe my sayinges he shall never se deeth. <sup>52</sup> Then sayde the Iewes to him: Now knowe we that thou hast the devyll. Abraham is deed and also the Prophetes: and yet thou sayest yf a man kepe my sayinge he shall never tast of deeth. <sup>53</sup> Arte thou greater then oure father Abraham which is deed? and the Prophetes are deed. Whome makest thou thy selfe? <sup>54</sup> Iesus answered: Yf I honoure my selfe myne honoure is nothings worth. It is my father that honoureth me which ye saye is youre God <sup>55</sup> and ye have not knowen him: but I knowe him. And yf I shuld saye I knowe him not I shuld be a lyar lyke vnto you. But I knowe him and kepe his sayinge. <sup>56</sup> Your father Abraham was glad to se my daye and he sawe it and reioysed. <sup>57</sup> Then sayde the Iewes

vnto him: thou arte not yet. I. yere olde and hast thou sene Abraham? <sup>58</sup> Iesus sayd vnto them: Verely verely I saye vnto you: yer Abraham was I am. <sup>59</sup> Then toke they vp stones to caste at him. But Iesus hid him selfe and went out of the temple.

## 9

<sup>1</sup> And as Iesus passed by he sawe a man which was blynde from his birth. <sup>2</sup> And his disciples axed him sayinge. Master who dyd synne: this man or his father and mother that he was borne blynde. <sup>3</sup> Iesus answered: Nether hath this man synned nor yet his father and mother: but that the workes of God shuld be shewed on him. <sup>4</sup> I must worke the workes of him that sent me whyll it is daye. The nyght cometh when no man can worke. <sup>5</sup> As longe as I am in the worlde I am the lyght of the worlde. <sup>6</sup> Assone as he had thus spoken he spate on the grounde and made claye of the spetle and rubbed the claye on the eyes of the blynde <sup>7</sup> and sayde vnto him: Goo wesse the in the pole of Syloe which by interpretacion signifieth sent. He went his waye and wasshed and cam agayne seinge. <sup>8</sup> The neghbours and they that had sene him before how that he was a begger sayde: is not this he that sate and begged? <sup>9</sup> Some sayde: this is he. Other sayd: he is lyke him. But he him selfe sayde: I am even he. <sup>10</sup> They sayde vnto him: How are thyne eyes opened then? <sup>11</sup> He answered and sayde. The man that is called Iesus made claye and anoynted myne eyes and sayd vnto me: Goo to the pole Syloe and wesse. I went and wesshed and receaved my syght. <sup>12</sup> They sayde vnto him: where is he? He sayde: I cannot tell. <sup>13</sup> Then brought they to the pharises him that a lytell before was blynde: <sup>14</sup> for it was the Saboth daye when Iesus made the claye and opened his eyes. <sup>15</sup> Then agayne the

pharises also axed him how he had receaved his syght. He sayde vnto the: He put claye apon myne eyes and I wasshed and do se. <sup>16</sup> Then sayde some of the pharises: this man is not of God because he kepeth not the saboth daye. Other sayde: how can a man that is a synner do suche myracles? And ther was stryfe amonge them. <sup>17</sup> Then spake they vnto the blynde agayne: What sayst thou of him because he hath opened thyne eyes? And he sayd: He is a Prophet. <sup>18</sup> But the Iewes dyd not beleve of the felowe how that he was blynde and receaved his syght vntyll they had called the father and mother of him that had receaved his syght. <sup>19</sup> And they axed the saying: Is this youre sonne whome ye saye was borne blynde? How doth he now se then? <sup>20</sup> His father and mother answered them and sayde: we wote well that this is oure sonne and that he was borne blynde: <sup>21</sup> but by what meanes he now seith that can we not tell or who hath opened his eyes can we not tell. He is olde ynough axe him let him answer for him selfe. <sup>22</sup> Suche wordes spake his father and mother because they feared the Iewes. For the Iewes had conspyred all redy that yf eny man dyd confesse that he was Christ he shuld be excommunicat out of the synagoge. <sup>23</sup> Therefore sayde his father and mother: he is olde ynough axe him. <sup>24</sup> Then agayne called they the man that was blynde and sayd vnto him: Geve God the prayse: we knowe that this man is a synner. <sup>25</sup> He answered and sayde: Whyther he be a synner or noo I cannot tell: One thinge I am sure of that I was blynde and now I se. <sup>26</sup> Then sayde they to him agayne. What dyd he to the? How opened he thyne eyes? <sup>27</sup> He answered them I tolde you yerwhyle and the dyd not heare. Wherefore wolde ye heare it agayne? Will ye also be his disciples? <sup>28</sup> Then rated they him and sayde: Thou arte his disciple. We be Moses disciples.

29 We are sure that God spake with Moses. This felowe we knowe not from whence he is. 30 The man answered and sayde vnto them: this is a merueleous thinge that ye wote not whence he is seinge he hath opened myne eyes. 31 For we be sure that God heareth not synners. But yf eny man be a worshipper of God and do his will him heareth he. 32 Sence the worlde beganne was it not hearde that eny man opened the eyes of one that was borne blynd. 33 If this man were not of God he coulde have done no thinge. 34 They answered and sayd vnto him: thou arte altogeder borne in synne: and dost thou teache vs? And they cast him out. 35 Iesus hearde that they had excommunicate him: and assone as he had founde him he sayd vnto him: doest thou beleve on the sonne of God? 36 He answered and sayde: Who is it Lorde that I myght beleve on him? 37 And Iesus sayde vnto him: Thou hast sene him and he it is that talketh with the. 38 And he sayde: Lorde I beleve: and worshipped him. 39 Iesus sayde: I am come vnto iudgement into this worlde: that they which se not myght se and they which se myght be made blynde. 40 And some of the pharises which were with him hearde these wordes and sayde vnto him: are we then blynde? 41 Iesus sayde vnto them: yf ye were blynde ye shuld have no synne. But now ye saye we se therefore youre synne remaineth.

## 10

1 Verely verely I saye vnto you: he that entreth not in by the dore into the shepefolde but clymeth vp some other waye: the same is a thefe and a robber. 2 He that goeth in by the dore is the shepherde of the shepe: 3 to him the porter openeth and the shepe heare his voyce and he calleth his awne shepe by name and leadeth them out. 4 And when he hath sent forthe his awne shepe he goeth

before them and the shepe folowe him: for they knowe his voyce. 5 A straunger they will not folowe but will flye from him: for they knowe not the voyce of straungers. 6 This similitude spake Iesus vnto them. But they vnderstode not what thinges they were which he spake vnto them. 7 Then sayde Iesus vnto them agayne. Verely verely I saye vnto you: I am the dore of the shepe. 8 All even as many as came before me are theves and robbers: but the shepe dyd not heare them. 9 I am the dore: by me yf eny man enter in he shalbe safe and shall goo in and out and fynde pasture. 10 The thefe cometh not but forto steale kyll and destroye. I am come that they myght have lyfe and have it more abundantly. 11 I am the good shepeheard. The good shepeheard geveth his lyfe for the shepe. 12 An heyred servaut which is not the shepherd nether the shepe are his awne seith the wolfe comynge and leveth the shepe and flyeth and the wolfe catcheth them and scattereth the shepe. 13 The heyred servaut flyeth because he is an heyred servaut and careth not for the shepe. 14 I am that good shepeheard and knowe myne and am knowe of myne. 15 As my father knoweth me: even so knowe I my father. And I geve my lyfe for the shepe: 16 and other shepe I have which are not of this folde. Them also must I bringe that they maye heare my voyce and that ther maye be one flocke and one shepherde. 17 Therefore doth my father love me because I put my lyfe from me that I myght take it agayne. 18 No man taketh it from me: but I put it awaye of my selfe. I have power to put it from me and have power to take it agayne: This commaundment have I receaved of my father. 19 And ther was a dissencion agayne amonge the Iewes for these sayinges 20 and many of them sayd. He hath the devyll and

is mad: why heare ye him? <sup>21</sup> Other sayde these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynde? <sup>22</sup> And it was at Ierusalem the feaste of the dedicacion and it was wynter: <sup>23</sup> and Iesus walked in Salomons porche. <sup>24</sup> Then came the Iewes rounde aboute him and sayde vnto him: How longe dost thou make vs doute? Yf thou be Christ tell vs playnly. <sup>25</sup> Iesus answered them: I tolde you and ye beleve not. The workes that I do in my fathers name they beare witnes of me. <sup>26</sup> But ye beleve not because ye are not of my shepe. As I sayde vnto you: <sup>27</sup> my shepe heare my voyce and I knowe them and they folowe me and <sup>28</sup> I geve vnto the eternall lyfe and they shall never perisshe nether shall eny man plucke the oute of my honde. <sup>29</sup> My father which gave the me is greater then all and no man is able to take them out of my fathers honde. <sup>30</sup> And I and my father are one. <sup>31</sup> Then the Iewes agayne toke up stones to stone him with all. <sup>32</sup> Iesus answered them: many good workes have I shewed you from my father: for which of them will ye stone me? <sup>33</sup> The Iewes answered him sayinge. For thy good workes sake we stone ye not: but for thy blasphemy and because that thou beinge a man makest thy selfe God. <sup>34</sup> Iesus answered them: Is it not written in youre lawe: I saye ye are goddes? <sup>35</sup> If he called the goddes vnto whom the worde of God was spoken (and the scripture can not be broken) <sup>36</sup> saye ye then to him whom the father hath saintified and sent into the worlde thou blasphemest because I sayd I am the sonne of God? <sup>37</sup> If I do not the workes of my father beleve me not. <sup>38</sup> But if I do though ye beleve not me yet beleve the workes that ye maye knowe and beleve that the father is in me and I in him. <sup>39</sup> Agayne they went aboute to take him: but he escaped out of their hondes <sup>40</sup> and went

awaye agayne beyonde Iordan into the place where Iohn before had baptised and there aboode. <sup>41</sup> And many resorted vnto him and sayd. Iohn dyd no miracle: but all thinges that Iohn spake of this man are true. <sup>42</sup> And many beleved on him theare.

## 11

<sup>1</sup> A certayne man was sicke named Lazarus of Bethania the toune of Mary and her sister Martha. <sup>2</sup> It was that Mary which annoynted Iesus with oyntment and wyped his fete with her heere whose brother Lazarus was sicke <sup>3</sup> and his sisters sent vnto him sayinge. Lorde behold he whom thou lovest is sicke. <sup>4</sup> When Iesus hearde that he sayd: this infirmite is not vnto deth but for the laude of God that the sonne of God myght be prayed by the reason of it. <sup>5</sup> Iesus loved Martha and her sister and Lazarus. <sup>6</sup> After he hearde that he was sicke then aboode he two dayes still in the same place where he was. <sup>7</sup> Then after that sayd he to his disciples: let us goo into Iewry agayne. <sup>8</sup> His disciples sayde vnto him. Master the Iewes lately sought meanes to stone the and wilt thou goo thither agayne? <sup>9</sup> Iesus answered: are ther not twelve houres in the daye? Yf a man walke in the daye he stobleth not because he seith the lyght of this worlde. <sup>10</sup> But yf a man walke in the nyght he stobleth because ther is no lyght in him. <sup>11</sup> This sayde he and after that he sayde vnto the: oure frende Lazarus slepeth but I goo to wake him out of slepe. <sup>12</sup> Then sayde his disciples: Lorde yf he slepe he shall do well ynough. <sup>13</sup> How be it Iesus spake of his deeth: but they thought that he had spoke of the naturall slepe. <sup>14</sup> Then sayde Iesus vnto the playnly Lazarus is deed <sup>15</sup> and I am glad for youre sakes that I was not there because ye maye beleve. Neverthesse let vs go vnto him. <sup>16</sup> Then sayde Thomas which is called Dydimus vnto the disciples:

let vs also goo that we maye dye with him. <sup>17</sup> Then went Iesus and founde that he had lyne in his grave foure dayes already. <sup>18</sup> Bethanie was nye vnto Ierusalem aboute. xv. furlonges of <sup>19</sup> and many of the Iewes were come to Martha and Mary to comforte them over their brother. <sup>20</sup> Martha assone as she hearde that Iesus was comynge went and met him: but Mary sate still in the housse. <sup>21</sup> Then sayde Martha vnto Iesus: Lorde yf thou haddest bene here my brother had not bene deed: <sup>22</sup> but neverthesse I knowe that whatsoever thou axest of God God will geve it the. <sup>23</sup> Iesus sayde vnto her: Thy brother shall ryse agayne. <sup>24</sup> Martha sayde vnto him: I knowe that he shall ryse agayne in the resurreccion at the last daye. <sup>25</sup> Iesus sayde vnto her: I am the resurreccion and the lyfe: He that beleveth on me ye though he were deed yet shall he lyve. <sup>26</sup> And whosoever lyveth and belevest on me shall never dye. Beleveth thou this? <sup>27</sup> She sayde vnto him: ye Lorde I beleve that thou arte Christ the sonne of god which shuld come into the worlde. <sup>28</sup> And assone as she had so sayde she went her waye and called Marie her sister secretly sayinge: The master is come and calleth for the <sup>29</sup> And she assone as she hearde that arose quickly and came vnto him. <sup>30</sup> Iesus was not yet come into the toun: but was in the place where Martha met him. <sup>31</sup> The Iewes then which were with her in the housse and comforted her when they sawe Mary that she rose vp hastily and went out folowed her sayinge: She goeth vnto the grave to wepe there. <sup>32</sup> Then when Mary was come where Iesus was and sawe him she fell doune at his fete sayinge vnto him: Lorde yf thou haddest bene here my brother had not bene deed. <sup>33</sup> When Iesus sawe her wepe and the Iewes also wepe which came with her he groned in the sprete and was troubled in him selfe and

sayde: <sup>34</sup> Where have ye layed him? They sayde vnto him: Lorde come and se. <sup>35</sup> And Iesus wept. <sup>36</sup> Then sayde the Iewes: Beholde howe he loved him. <sup>37</sup> And some of the sayde: coulde not he which opened the eyes of the blynde have made also that this man shuld not have dyed? <sup>38</sup> Iesus agayne groned in him selfe and came to the grave. It was a caue and a stone layde on it. <sup>39</sup> And Iesus sayd: take ye awaye the stone. Martha the sister of him that was deed sayd vnto him: Lorde by this tyme he stinketh. For he hath bene deed foure dayes: <sup>40</sup> Iesus sayde vnto her: Sayde I not vnto the that if thou didest beleve thou shuldest se the glory of God. <sup>41</sup> Then they toke awaye the stone from the place where the deed was layde. And Iesus lyfte vp his eyes and sayde: Father I thanke the because that thou hast hearde me. <sup>42</sup> I wot that thou hearest me all wayes: but because of the people that stonde by I sayde it that they maye beleve that thou hast sent me. <sup>43</sup> And when he thus had spoken he cryed with a loud voyce. Lazarus come forthe. <sup>44</sup> And he that was deed came forth bounde hand and fote with grave bondes and his face was bounde with a napkin. Iesus sayde vnto the: loowse him and let him goo. <sup>45</sup> Then many of the Iewes which came to Mary and had sene the thinges which Iesus dyd beleved on him. <sup>46</sup> But some of them went their wayes to the Pharises and tolde them what Iesus had done. <sup>47</sup> Then gadered the hie prestes and the Pharises a counsell and sayde: what do we? This man doeth many miracles. <sup>48</sup> Yf we let him scape thus all men will beleve on him and the Romaynes shall come and take awaye oure countre and the people. <sup>49</sup> And one of them named Cayphas which was the hieprest that same yeare sayde vnto them: Ye perceave nothinge at all <sup>50</sup> nor yet consider that it is expedient for vs that one man dye for the people

and not that all the people perisshē.  
<sup>51</sup> This spake he not of him selfe but beinge hie preste that same yeare he prophesied that Iesus shulde dye for the people <sup>52</sup> and not for the people only but that he shuld gader to geder in one the chyldren of God which were scattered abroode. <sup>53</sup> From that daye forth they held a counsell to geder for to put him to deeth. <sup>54</sup> Iesus therefore walked no more opely amonge the Iewes: but wet his waye thence vnto a countre nye to a wildernes into a cite called Ephraim and there haunted with his disciples. <sup>55</sup> And the Iewes ester was nye at hand and many went out of the countre vp to Ierusalem before the ester to purify them selves. <sup>56</sup> Then sought they for Iesus and spake bitwene the selves as they stode in the temple: What thinke ye seyngē he cometh not to the feast. <sup>57</sup> The hie prestes and Pharises had geuen a commaundement that yf eny man knew where he were he shuld shewe it that they myght take him.

## 12

<sup>1</sup> Then Iesus sixe dayes before ester came to Bethany where Lazarus was which was deed and who Iesus raysed from deeth. <sup>2</sup> There they made him a supper and Martha served: But Lazarus was one of them that sate at the table with him. <sup>3</sup> Then toke Mary a pounce of oyntmet called Nardus perfecte and precious and anoynted Iesus fete and wipt his fete with her heer and the housse was filled of the savre of the oyntmet. <sup>4</sup> Then sayde one of his disciples name Iudas Iscariot Simons sonne which afterwarde betrayed him: <sup>5</sup> why was not this oyntmet solde for thre hondred pence and geve to the poore? <sup>6</sup> This sayde he not that he cared for the poore: but because he was a thefe and kept the bagge and bare that which was geuen. <sup>7</sup> Then sayde Iesus: Let her alone agaynst the

daye of my buryngē she kept it. <sup>8</sup> The poore all wayes shall ye have with you but me shall ye not all wayes have. <sup>9</sup> Moche people of the Iewes had knowledge that he was there. And they came not for Iesus sake only but that they myght se Lazarus also whom he raysed from deeth. <sup>10</sup> The hie prestes therefore held a counsell that they myght put Lazarus to deeth also <sup>11</sup> because that for his sake many of the Iewes went awaye and beleved on Iesus. <sup>12</sup> On the morowe moche people that were come to the feast when they hearde that Iesus shuld come to Ierusalem <sup>13</sup> toke braunches of palme trees and went and met him and cryed: Hosanna blessed is he that in the name of the Lorde commeth kynge of Israel. <sup>14</sup> And Iesus got a yonge asse and sate thereon accordinge to that which was writte: <sup>15</sup> feare not daughter of Sion beholde thy kynge cometh sittinge on an asses coolte. <sup>16</sup> These thinges vnderstode not his disciples at the fyrst: but when Iesus was gloryfied then remembryd they that soche thinges were written of him and that soche thinges they had done vnto him. <sup>17</sup> The people that was with him when he called Lazarus out of his grave and raysed him from deeth bare recorde. <sup>18</sup> Therefore met him the people because they hearde that he had done soche a myracle. <sup>19</sup> The Pharises therefore sayde amonge them selves: perceave ye how we prevayle no thinge? beholde the worlde goth awaye after him. <sup>20</sup> Ther were certayne Grekes amonge them that came to praye at the feast: <sup>21</sup> the same cam to Philip which was of Bethsayda a cyte in Galile and desired him sayinge: Syr we wolde fayne se Iesus. <sup>22</sup> Philip came and tolde Andrew. And agayne Andrew and Philip tolde Iesus. <sup>23</sup> And Iesus answered them sayinge: the houre is come that the sonne of man must be glorified. <sup>24</sup> Verely verely I saye

vnto you except the wheate corne fall into the ground and dye it bydeth alone. Yf it dye it brengeth forth moche frute. <sup>25</sup> He that loveth his lyfe shall destroye it: and he that hateth his lyfe in this worlde shall kepe it vnto lyfe eternall. <sup>26</sup> If eny man mynister vnto me let him folowe me and where I am there shall also my minister be. And yf eny man minister vnto me him will my father honoure. <sup>27</sup> Now is my soule troubled and what shall I saye? Father delyver me from this houre: but therefore came I vnto this houre. <sup>28</sup> Father glorify thy name. Then came ther a voyce from heaven: I have glorified it and will glorify it agayne. <sup>29</sup> Then sayd the people that stode by and hearde: it thoundreth. Other sayde an angell spake to him. <sup>30</sup> Iesus answered and sayde: this voyce cam not because of me but for youre sakes. <sup>31</sup> Now is the iudgement of this worlde: now shall the prince of this worlde be cast out. <sup>32</sup> And I yf I were lifte vp from the erthe will drawe all men vnto me. <sup>33</sup> This sayde Iesus signifyng what deeth he shuld dye. <sup>34</sup> The people answered him: We have hearde of the lawe that Christ bydeth ever: and how sayest thou then that the sonne of man must be lifte vp? who is that sonne of man? <sup>35</sup> Then Iesus sayde vnto them: yet a lytell whyle is the light with you. Walke whill ye have light lest the darcknes come on you. He that walketh in the darke wotteth not whither he goeth. <sup>36</sup> Whyll ye have light beleve on the light that ye maye be the chyldren of light. These thinges spake Iesus and departed and hyd him silfe from them. <sup>37</sup> And though he had done so many myracles before them yet belevd not they on him, <sup>38</sup> that the sayng of Esayas the Prophet myght be fulfilled that he spake. Lorde who shall beleve oure sayng? And to whom ys the arme of the Lorde opened? <sup>39</sup> Therefore coulde they

not beleve because that Esaias sayth agayne: <sup>40</sup> he hath blinded their eyes and hardened their hertes that they shuld not se with their eyes and vnderstonde with their hertes and shuld be converted and I shuld heale them. <sup>41</sup> Soche thinges sayde Esaias when he sawe his glory and spake of him. <sup>42</sup> Neverthelesse amonge the chefe rulers many belevd on him. But because of the pharises they wolde not be a knowen of it lest they shuld be excommunicate. <sup>43</sup> For they loved the prayse that is geven of men more then the prayse that cometh of God. <sup>44</sup> And Iesus cryed and sayde: he that beleveth on me beleveth not on me but on him that sent me. <sup>45</sup> And he that seeth me seeth him that sent me. <sup>46</sup> I am come a light into the worlde that whosoever beleveth on me shuld not byde in darcknes. <sup>47</sup> And yf eny man heare my wordes and beleve not I iudge him not. For I came not to iudge the worlde: but to save the worlde. <sup>48</sup> He that refuseth me and receaveth not my wordes hath one that iudgeth him. The wordes that I have spoken they shall iudge him in the last daye. <sup>49</sup> For I have not spoken of my selfe: but the father which sent me he gave me a commaundement what I shuld saye and what I shuld speake. <sup>50</sup> And I knowe that this comaundement is lyfe everlastinge. Whatsoever I speake therefore even as the father bade me so I speake.

## 13

<sup>1</sup> Before the feast of ester when Iesus knewe that his houre was come that he shuld departe out of this worlde vnto the father. When he loved his which were in the worlde vnto the ende he loved them. <sup>2</sup> And when supper was ended after that the devyll had put in the hert of Iudas Iscariot Simons sonne to betraye him: <sup>3</sup> Iesus knowinge that the father had geve all thinges into his hondes. And that he was come from God and went to God <sup>4</sup> he rose

from supper and layde a syde his vpper garmentes and toke a towell and gyrd him selfe. <sup>5</sup> After that poured he water into a basyn and beganne to wash his disciples fete and to wype them with the towell wherwith he was gyrd. <sup>6</sup> Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesse my fete? <sup>7</sup> Iesus answered and sayde vnto him: what I do thou wotest not now but thou shalt knowe herafter. <sup>8</sup> Peter sayd vnto him: thou shalt not wesse my fete whill the worlde stondest. Iesus answered him: yf I wasshe the not thou shalt have no part with me. <sup>9</sup> Simon Peter sayde vnto him: Lorde not my fete only: but also my handes and my heed. <sup>10</sup> Iesus sayde to him: he that is wesshed nedeth not save to wesse his fete and is clene every whit. And ye are clene: but not all. <sup>11</sup> For he knewe his betrayer. Therefore sayde he: ye are not all clene. <sup>12</sup> After he had wesshed their fete and receaved his clothes and was set doune agayne he sayde vnto them? wot ye what I have done to you? <sup>13</sup> Ye call me master and Lorde and ye saye well for so am I. <sup>14</sup> If I then youre Lorde and master have wesshed youre fete ye also ought to wesse one anothers fete. <sup>15</sup> For I have geven you an ensample that ye shuld do as I have done to you. <sup>16</sup> Verely verely I saye vnto you the servaunt is not greater then his master nether the messenger greater then he that sent him. <sup>17</sup> If ye vnderstonde these thinges happy are ye yf ye do them. <sup>18</sup> I speake not of you all I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth breed with me hath lyfte vp his hele agaynste me. <sup>19</sup> Now tell I you before it come: that when it is come to passe ye might beleve that I am he. <sup>20</sup> Verely verely I saye vnto you. He that receaveth who soever I sende receaveth me. And he that receaveth me receaveth him

that sent me. <sup>21</sup> When Iesus had thus sayd he was troubled in the sprete and testified sayinge: verely verely I saye vnto you that one of you shall betraye me. <sup>22</sup> And then the disciples loked one on another doutinge of who he spake. <sup>23</sup> Ther was one of his disciples which leaned on Iesus bosome whom Iesus loved. <sup>24</sup> To him beckened Simon Peter that he shuld axe who it was of whom he spake. <sup>25</sup> He then as he leaned on Iesus brest sayde vnto him: Lorde who ys it? <sup>26</sup> Iesus answered he that ys to whom I geve a soppe when I have dept it. And he wet a soppe and gave it to Iudas Iscarioth Simons sonne. <sup>27</sup> And after the soppe Satan entred into him. Then sayd Iesus vnto him: that thou dost do quickly. <sup>28</sup> That wist no man at the table for what intent he spake vnto him. <sup>29</sup> Some of the thought because Iudas had the bagge that Iesus had sayd vnto him bye those thinges that we have nede of agaynst the feast: or that he shulde geve some thinge to the poore. <sup>30</sup> Assone then as he had receaved the soppe he wet immediatly out. And it was night. <sup>31</sup> When he was gone out Iesus sayde: now is the sonne of man glorified. And God is glorified by him. <sup>32</sup> Yf God be glorified by him God shall also glorify him in him selfe: and shall strayght waye glorify him. <sup>33</sup> Deare chyldren yet a lytell whyle am I with you. Ye shall seke me and as I sayde vnto the Iewes whither I goo thither can ye not come. Also to you saye I nowe. <sup>34</sup> A newe commaundment geve I vnto you that ye love to gedder as I have loved you that even so ye love one another. <sup>35</sup> By this shall all me knowe that ye are my disciples yf ye shall have love one to another. <sup>36</sup> Simon Peter sayd vnto him: Lorde whither goest thou? Iesus answered him: whither I goo thou canst not folowe me now but thou shalt folowe me afterwarde. <sup>37</sup> Peter sayd vnto him: Lorde why



cannot I folowe the now? I will geve my lyfe for thy sake? <sup>38</sup> Iesus answered him: wilt thou geve thy lyfe for my sake? Verely verely I saye vnto the the cocke shall not crowe tyll thou have denyed me thryse.

## 14

<sup>1</sup> And he sayd vnto his disciples: Let not youre hertes be troubled. Beleve in god and beleve in me. <sup>2</sup> In my fathers housse are many mansions. If it were not so I wolde have tolde you. I go to prepare a place for you. <sup>3</sup> And yf I go to prepare a place for you I will come agayne and receave you even vnto my selfe that where I am there maye ye be also. <sup>4</sup> And whither I go ye knowe and the waye ye knowe. <sup>5</sup> Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye? <sup>6</sup> Iesus sayd vnto him: I am the waye the truthe and the life. And no man cometh vnto the father but by me. <sup>7</sup> Yf ye had knowen me ye had knowen my father also. And now ye knowe him and have sene him. <sup>8</sup> Philip sayd vnto him: Lorde shew vs the father and it suffiseth vs. <sup>9</sup> Iesus sayde vnto him: have I bene so longe tyme with you: and yet hast thou not knowen me? Philip he that hath sene me hath sene the father. And how sayest thou then: shew vs the father? <sup>10</sup> Belevest thou not that I am in the father and the father in me? The wordes that I speake vnto you I speakee not of my selfe: but the father that dwelleth in me is he that doeth the workes. <sup>11</sup> Beleve me that I am [in] the father and the father in me. At the leest beleve me for the very workes sake. <sup>12</sup> Verely verely I saye vnto you: he that beleveth on me the workes that I doo the same shall he do and greater workes then these shall he do because I go vnto my father. <sup>13</sup> And whatsoever ye axe in my name that will I do that the father might be glorified by

the sonne. <sup>14</sup> Yf ye shall axe eny thige in my name I will do it <sup>15</sup> If ye love me kepe my comaundementes <sup>16</sup> and I will praye the father and he shall geve you a nother comforter that he maye byde with you ever <sup>17</sup> which is the sprete of truthe whome the worlde cannot receave because the worlde seyth him not nether knoweth him. But ye knowe him. For he dwelleth with you and shalbe in you. <sup>18</sup> I will not leave you comfortlesse: but will come vnto you. <sup>19</sup> Yet a litell whyle and the worlde seith me no moare: but ye shall se me. For I live and ye shall live. <sup>20</sup> That daye shall ye knowe that I am in my father and you in me and I in you. <sup>21</sup> He that hath my commaundementes and kepeth them the same is he that loveth me. And he that loveth me shall be loved of my father: and I will love him and will shewe myne awne selfe vnto him. <sup>22</sup> Iudas sayde vnto him (not Iudas Iscarioth) Lorde what is the cause that thou wilt shewe thy selfe vnto vs and not vnto the worlde? <sup>23</sup> Iesus answered and sayde vnto him: yf a man love me and wyll kepe my sayinges my father also will love him and we will come vnto him and will dwelle with him. <sup>24</sup> He that loveth me not kepeth not my sayinges. And the wordes which ye heare are not myne but the fathers which sent me. <sup>25</sup> This have I spoken vnto you beyng yet present with you. <sup>26</sup> But that comforter which is the holy gost (whom my father will sende in my name) he shall teache you all thinges and bringe all thinges to youre remembraunce whatsoever I have tolde you. <sup>27</sup> Peace I leve with you my peace I geve vnto you. Not as the worlde geveth geve I vnto you. Let not youre hertes be greved nether feare ye. <sup>28</sup> Ye have hearde how I sayde vnto you: I go and come agayne vnto you. If ye loved me ye wolde verely reioyce because I sayde I go vnto the father. <sup>29</sup> For the father is greater then I. And now

have I shewed you before it come that when it is come to passe ye might beleve. <sup>30</sup> Here after will I not talke many mordes vnto you. For the rular of this worlde commeth and hath nought in me. <sup>31</sup> But that the worlde maye knowe that I love the father: therefore as the father gave me commaundment even so do I. Ryse let vs go hence.

## 15

<sup>1</sup> I am the true vyne and my father ys an husbände man. <sup>2</sup> Every braunche that beareth not frute in me he will take awaye. And every braunche that beareth frute will he pouрге that it maye bringe moare frute. <sup>3</sup> Now are ye cleane thorow the wordes which I have spoke vnto you. <sup>4</sup> Byde in me and let me byde in you. As the braunche cannot beare frute of it sylfe excepte it byde in the vyne: no more can ye excepte ye abyde in me. <sup>5</sup> I am the vyne and ye are the braunches. He that abyde in me and I in him the same bringeth forth moche frute. For with out me can ye do nothinge. <sup>6</sup> Yf a man byde not in me he ys cast forthe as a braunche and is wyddered: and men gadder it and cast it into the fyre and it burneth. <sup>7</sup> Yf ye byde in me and my wordes also byde in you: axe what ye will and it shalbe done to you. <sup>8</sup> Heare in is my father glorified that ye beare moche frute and be made my disciples. <sup>9</sup> As the father hath loved me even so have I leved you. Continue in my love. <sup>10</sup> Yf ye shall kepe my commaudementes ye shall byde in my love even as I have kept my fathers comaudementes and byde in his love. <sup>11</sup> These thinges have I spoken vnto you that my ioye myght remayne in you and that youre ioye might be full. <sup>12</sup> This is my commaundment that ye love togedder as I have loved you. <sup>13</sup> Gretter love then this hath no man then that a man bestowe his lyfe for his frendes.

<sup>14</sup> Ye are my fredes yf ye do whatsoever I commaunde you. <sup>15</sup> Hence forth call I you not servautes: for the servaunt knoweth not what his Lorde doeth. But you have I called frendes: for all thinges that I have hearde of my father I have opened to you. <sup>16</sup> Ye have not chosen me but I have chosen you and ordeyned you that ye go and bringe forthe frute and that youre frute remayne that whatsoever ye shall axe of the father in my name he shulde geve it you. <sup>17</sup> This commaunde I you that ye love to gedder. <sup>18</sup> Yf the worlde hate you ye knowe that he hated me before he hated you. <sup>19</sup> Yf ye were of the worlde the worlde wolde love his awne. How be it because ye are not of the worlde but I have chosen you out of the worlde therefore hateth you the worlde. <sup>20</sup> Remember the sayinge that I sayde vnto you: the servaute is not greater then his lorde. Yf they have persecuted me so will they persecute you Yf they have kept my sayinge so will they kepe youre. <sup>21</sup> But all these thinges will they do vnto you for my names sake because they have not knowen him that sent me. <sup>22</sup> If I had not come and spoken vnto them they shulde not have had synne: but now have they nothinge to cloke their synne with all. <sup>23</sup> He that hateth me hateth my father. <sup>24</sup> If I had not done workes amonge the which none other man dyd they had not had synne. But now have they sene and yet have hated bothe me and my father: <sup>25</sup> even that the sayinge myght be fulfilled that is written in theyr lawe: they hated me wtout a cause. <sup>26</sup> But when the comforter is come whom I will sende vnto you from the father which is the sprete of truthe which procedeth of the father he shall testifie of me. <sup>27</sup> And ye shall beare witnes also because ye have bene with me from the begynninge.

## 16

<sup>1</sup> These thinges have I sayde vnto you because ye shuld not be of-fended. <sup>2</sup> They shall excommunicat you: ye the tyme shall come that whosoever killeth you will thinke that he doth God service. <sup>3</sup> And suche thinges will they do vnto you because they have not knowen the father nether yet me. <sup>4</sup> But these thinges have I tolde you that when that houre is come ye myght remember them that I tolde you so. These thinges sayde I not unto you at the begynninge because I was present with you. <sup>5</sup> But now I goo my waye to him that sent me and none of you axeth me: whither goest thou? <sup>6</sup> But because I have sayde suche thinges vnto you youre hertes are full of sorowe. <sup>7</sup> Neverthesse I tell you the trueth it is expedient for you that I goo awaye. For yf I goo not awaye that comforter will not come vnto you. But yf I departe I will sende him vnto you. <sup>8</sup> And when he is come he will rebuke the worlde of synne and of rightwesnes and of iudgement. <sup>9</sup> Of synne because they beleve not on me: <sup>10</sup> Of rightwesnes because I go to my father and ye shall se me no moare: <sup>11</sup> and of iudgement because the chefe ruler of this worlde is iudged all ready. <sup>12</sup> I have yet many thinges to saye vnto you: but ye cannot beare them awaye now. <sup>13</sup> How be it when he is come (I meane the sprete of truthe) he will leade yon into all trueth. He shall not speake of him selfe: but whatsoever he shall heare that shall he speake and he will shewe you thinges to come. <sup>14</sup> He shall glorify me for he shall receave of myne and shall shewe vnto you. <sup>15</sup> All thinges that the father hath are myne. Therefore sayd I vnto you that he shall take of myne and shewe vnto you. <sup>16</sup> After a whyle ye shall not se me and agayne after a whyle ye shall se me: For I goo to the father. <sup>17</sup> Then sayd some of his

disciples bitwene them selves: what is this that he sayth vnto vs after a whyle ye shall not se me and agayne after a whyle ye shall se me: and that I go to the father. <sup>18</sup> They sayd therefore: what is this that he sayth after a whyle? we cannot tell what he sayth. <sup>19</sup> Iesus perceaved that they wolde axe him and sayd vnto them: This is it that ye enquire of bitwene youre selves that I sayd after a whyle ye shall not se me and agayne after a whyle ye shall se me. <sup>20</sup> Verely verely I saye vnto you: ye shall wepe and lamet and the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe tourned to ioye. <sup>21</sup> A woman when she traveyleth hath sorowe because her houre is come: but assone as she is delivered of the chylde she remembreth no moare the anguysshe for ioye that a man is borne in to the worlde. <sup>22</sup> And ye now are in sorowe: but I will se you agayne and youre hertes shall reioyce and youre ioye shall no man take from you. <sup>23</sup> And in that daye shall ye axe me no question. Verely verely I saye vnto you whatsoever ye shall axe the father in my name he will geve it you. <sup>24</sup> Hitherto have ye axed nothinge in my name. Axe and ye shall receave it: that youre ioye maye be full. <sup>25</sup> These thinges have I spoken vnto you in proverbes. The tyme will come when I shall no moare speake to you in proverbes: but I shall shewe you playnly from my father. <sup>26</sup> At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. <sup>27</sup> For the father him selfe loveth you because ye have loved me and have beleved that I came out from God. <sup>28</sup> I went out from the father and came into the worlde: and I leve the worlde agayne and go to the father. <sup>29</sup> His disciples sayd vnto him: loo now speakest thou playnly and thou vvest no proverbe. <sup>30</sup> Nowe knowe we

that thou vnderstondest all thinges and nedest not that eny man shuld axe the eny question. Therefore beleve we that thou camst from god. <sup>31</sup> Iesus answered them: Now ye do beleve. <sup>32</sup> Beholde the houre draweth nye and is already come that ye shalbe scatered every man his wayes and shall leave me alone. And yet am I not alone. For the father is with me. <sup>33</sup> These wordes have I spoke vnto you that in me ye might have peace. For in the worlde shall ye have tribulacion: but be of good cheare I have over come the worlde.

## 17

<sup>1</sup> These wordes spake Iesus and lyfte vp his eyes to heven and sayde: father the houre is come: glorify thy sonne that thy sonne maye glorify the: <sup>2</sup> as thou hast geve him power over all fleshe that he shuld geve eternall lyfe to as many as thou hast geven him. <sup>3</sup> This is lyfe eternall that they myght knowe the that only very God and whom thou hast sent Iesus Christ. <sup>4</sup> I have glorified the on the erth. I have fynysshed the worke which thou gavest me to do. <sup>5</sup> And now glorify me thou father with thyn awne selfe with the glory which I had with ye yerre the worlde was. <sup>6</sup> I have declared thy name vnto the men which thou gavest me out of the worlde. Thyne they were and thou gavest them me and they have kept thy sayinges. <sup>7</sup> Now they knowe that all thinges whatsoever thou hast geven me are of the. <sup>8</sup> For I have geven vnto them the wordes which thou gavest me and they have receaved them and knowe surely that I came out from the: and doo beleve that thou dyddest send me. <sup>9</sup> I praye for them and praye not for the worlde: but for the which thou hast geve me for they are thyne. <sup>10</sup> And all myne are thyne and thyne are myne and I am glorified in them. <sup>11</sup> And now am

I no moare in the worlde but they are in the worlde and I come to the. Wholy father kepe in thyne awne name the which thou hast geven me that they maye be one as we are. <sup>12</sup> Whyll I was with the in the worlde I kepte the in thy name. Those that thou gavest me have I kepte and none of the is lost but that lost chylde that the scripture myght be fulfilled. <sup>13</sup> Now come I to the and these wordes speake I in the worlde that they myght have my ioye full in them. <sup>14</sup> I have geven them thy wordes and the worlde hath hated them because they are not of the worlde even as I am not of the worlde. <sup>15</sup> I desyre not that thou shuldest take the out of the worlde: but that thou kepe them from evyll. <sup>16</sup> They are not of the worlde as I am not of the worlde. <sup>17</sup> Sanctify the with thy truth. Thy sayinge is truth. <sup>18</sup> As thou dyddest send me into the worlde even so have I sent them into the worlde <sup>19</sup> and for their sakes sanctify I my selfe that they also myght be sanctified thorowe the trueth. <sup>20</sup> I praye not for them alone: but for them also which shall beleve on me thorowe their preachynge <sup>21</sup> that they all maye be one as thou father arte in me and I in the that they maye be also one in vs that the worlde maye beleve that thou hast sent me. <sup>22</sup> And that glory that thou gavest me I have geven them that they maye be one as we are wone <sup>23</sup> I in them and thou in me that they maye be made perfecte in one and that the worlde maye knowe that thou hast sent me and hast loved them as thou hast loved me. <sup>24</sup> Father I will that they which thou hast geven me be with me where I am that they maye se my glory which thou hast geven me. For thou lovedest me before the makynge of the worlde. <sup>25</sup> O ryghteous father the very worlde hath not knowen the: but I have knowen the and these have knowen that thou hast sent me. <sup>26</sup> And I have declared vnto them thy name and will declare it that the

love wher with thou hast loved me be in them and that I be in them.

## 18

<sup>1</sup> When Iesus had spoken these wordes he wet forth with his disciples over the broke Cedron where was a garden into the which he entred with his disciples. <sup>2</sup> Iudas also which betrayed him knewe the place: for Iesus ofte tymes resorted thyther with his disciples. <sup>3</sup> Iudas then after he had received abonde of men and ministres of the hye Prestes and Pharises came thyther with lanterns and fyerbrondes and wepens. <sup>4</sup> Then Iesus knowynge all thinges that shuld come on him went forth and sayde vnto them: whom seke ye? <sup>5</sup> They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he. <sup>6</sup> Iudas also which betrayed him stode with them. <sup>7</sup> But assone as he had sayd vnto them I am he they went backe wardes and fell to the grounde. <sup>8</sup> And he axed the agayne: whome seke ye? They sayde Iesus of Nazareth. <sup>9</sup> Iesus answered I sayde vnto you I am he. If ye seke me let these goo their waye. <sup>10</sup> That the sayinge might be fulfilled which he spake: of the which thou gavest me have I not lost one. <sup>11</sup> Simon Peter had a swearde and drue it and smote the hye prestes servaunt and cut of his ryght eare. The servauntes name was Malchas. <sup>12</sup> Then sayde Iesus vnto Peter: put vp thy swearde into the sheath: shall I not drinke of the cup which my father hath geven me? <sup>13</sup> Then the company and the captayne and the ministres of of the Iewes toke Iesus and bounde him <sup>14</sup> and led him awaye to Anna fyrst: For he was fatherelawe vnto Cayphas which was the hye preste that same yere. <sup>15</sup> Cayphas was he that gave counsell to the Iewes that it was expediet that one man shuld dye for the people. <sup>16</sup> And Simon Peter folowed Iesus and another disciple: that disciple was knowen of the

hye preste and went in with Iesus into the pallys of the hye preste. <sup>17</sup> But Peter stode at the dore with out. Then went out that other disciple which was knowen vnto the hye preste and spake to the damsell that kept the dore and brought in Peter. <sup>18</sup> Then sayde the damsell that kept the dore vnto Peter: Arte not thou one of this mannes disciples? He sayde: I am not. <sup>19</sup> The servauntes and the ministres stode there and had made a fyre of coles: for it was colde: and they warmed them selves. Peter also stode amonge them and warmed him selfe. <sup>20</sup> The hye preste axed Iesus of his disciples and of his doctrine. <sup>21</sup> Iesus answered him: I spake openly in the worlde. I ever taught in the synagoge and in the temple whyther all the Iewes resorted and in secrete have I sayde nothyng: <sup>22</sup> Why axest thou me? Axe them whiche hearde me what I sayde vnto them. Beholde they can tell what I sayde. <sup>23</sup> When he had thus spoken one of the ministres which stode by smote Iesus on the face sayinge: answerest thou the hyepreste so? <sup>24</sup> Iesus answered him. If I have evyll spoke beare witnes of the evyll: yf I have well spoke why smytest thou me? <sup>25</sup> And Annas sent him bounde vnto Caiphaz the hye preste. <sup>26</sup> Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his disciples? He denyed it and sayde: I am not. <sup>27</sup> One of the servauntes of the hye preste (his cosyn whose eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? <sup>28</sup> Peter denyed it agayne: and immediatly the cocke crewe. <sup>29</sup> Then led they Iesus from Cayphas into the hall of iudgement. It was in the mornynge and they them selves went not into the iudgement hall lest they shuld be defyled but that they myght eate the paschall lambe. <sup>30</sup> Pylate then went out vnto the and sayde: what

accusacion bringe ye agaynste this man? <sup>31</sup> They answered and sayd vnto him. If he were not an evyll doar we wolde not have delyvered him vnto the. <sup>32</sup> Then sayd Pylate vnto the: take ye him and iudge him after youre awne lawe. Then the Iewes sayde vnto him. It is not lawfull for vs to put eny man to deeth. <sup>33</sup> That the wordes of Iesus myght be fulfilled which he spake signifyng what deeth he shuld dye. <sup>34</sup> Then Pylate entred into the iudgement hall agayne and called Iesus and sayd vnto him: arte thou the kynge of the Iewes? <sup>35</sup> Iesus answered: sayst thou that of thy selfe or dyd other tell it the of me: Pylate answered: Am I a Iewe? Thyne awne nacion and hye prestes have delyvered ye vnto me. What hast thou done? <sup>36</sup> Iesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde then wolde my ministres suerly fight that I shuld not be delyvered to the Iewes but now is my kyngdome not from hence. <sup>37</sup> Pylate sayde vnto him: Arte thou a kynge then? Iesus answered: Thou sayst that I am a kynge. For this cause was I borne and for this cause came I into the worlde that I shuld beare witness vnto the trueth. And all that are of the trueth heare my voyce. <sup>38</sup> Pylate sayde vnto him: what thinge is trueth? And when he had sayd that he went out agayne vnto the Iewes and sayde vnto them: I fynde in him no cause at all. <sup>39</sup> Ye have a custome that I shuld delyver you one lowse at ester. Will ye that I lowse vnto you the kynge of the Iewes. <sup>40</sup> Then cryed they all agayne sayinge: Not him but Barrabas that Barrabas was a robber.

## 19

<sup>1</sup> Then Pylate toke Iesus and scourged him. <sup>2</sup> And the soudiers woude a croune of thornes and put it on his heed. And they dyd on him a purple garment <sup>3</sup> and sayd: hayll

kyng of the Iewes: and they smote him on the face. <sup>4</sup> Pylate went forthe agayne and sayde vnto them: beholde I bringe him forth to you that ye maye knowe that I fynde no faute in him. <sup>5</sup> Then came Iesus forthe wearynge a croune of thorne and a robe of purple. And Pylate sayd vnto them: beholde the man. <sup>6</sup> When the hye Prestes and ministres sawe him they cryed sayinge: crucify him crucify him. Pylate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. <sup>7</sup> The Iewes answered him. We have a lawe and by oure lawe he ought to dye: because he made him selfe the sonne of God. <sup>8</sup> When Pylate hearde that sayinge he was the moare afrayde <sup>9</sup> and went agayne into the iudgment hall and sayde vnto Iesus: whence arte thou? But Iesus gave him none answere. <sup>10</sup> Then sayde Pylate vnto him. Speakest thou not vnto me? knowest thou not that I have power to crucify the and have power to lowse the? <sup>11</sup> Iesus answered: Thou couldest have no power at all agaynst me except it were geven the from above. Therefore he that delyvered me vnto the is moare in synne. <sup>12</sup> And from thence forthe sought Pylate meanes to lowse him: but the Iewes cryed sayinge: yf thou let him goo thou arte not Cessars frende. For whosoever maketh hi selfe a kynge is agaynst Cesar <sup>13</sup> When Pylate hearde that sayinge he brought Iesus forthe and sate doune to geve sentence in a place called the pavement: but in the Hebrue tonge Gabbatha. <sup>14</sup> It was the Saboth even which falleth in the ester fest and aboute the sixte houre. And he sayde vnto the Iewes: beholde youre kynge. <sup>15</sup> They cryed awaye with him awaye with him crucify him. Pylate sayde vnto them. Shall I crucify youre kynge? The hye Prestes answered: we have no kynge but Cesar. <sup>16</sup> Then delyvered he him vnto them to be crucified. And they toke Iesus and

led him away. <sup>17</sup> And he bare his crosse and went forthe into a place called the place of deed mens sculles which is named in Hebrue Golgatha. <sup>18</sup> Where they crucified him and two other with him on ether syde one and Iesus in the myddes. <sup>19</sup> And Pylate wrote his tyle and put it on the crosse. The writynge was Iesus of Nazareth kynge of the Iewes. This tyle reed many of the Iewes. <sup>20</sup> For the place where Iesus was crucified was nye to the cite. And it was written in Hebrue Greke and Latyn. <sup>21</sup> Then sayde the hie prestes of the Iewes to Pylate: wryte not kynge of the Iewes: but that he sayde I am kynge of the Iewes. <sup>22</sup> Pylate answered: what I have written that have I written. <sup>23</sup> Then the soudiers when they had crucified Iesus toke his garmentes and made foure partes to every soudier a parte and also his coote. The coote was with out seme wrought vpon thorowe out. <sup>24</sup> And they sayde one to another. Let vs not devyde it: but cast loostes who shall have it That the scripture myght be fulfilled which sayth. They parted my rayment amonge them and on my coote dyd cast lottes. And the soudiers dyd soche thinges in dede. <sup>25</sup> Ther stode by the crosse of Iesus his mother and his mothers sister Mary the wyfe of Cleophas and Mary Magdalene. <sup>26</sup> When Iesus sawe his mother and the disciple stondynge whom he loved he sayde vnto his mother: woman beholde thy sonne. <sup>27</sup> Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne. <sup>28</sup> After that when Iesus perceaved that all thinges were performed: that the scripture myght be fulfilled he sayde: I thyrst. <sup>29</sup> Ther stode a vessell full of veneger by. And they filled a sponge with veneger and wounde it about with ysope and put it to his mouth. <sup>30</sup> Assone as Iesus had receaved of the veneger

he sayd: It is fynessed and bowed his heed and gaue vp the goost. <sup>31</sup> The Iewes then because it was the saboth even that the bodyes shuld not remayne apou the crosse on the saboth daye (for that saboth daye was an hie daye) besought Pylate that their legges myght be broken and that they myght be taken doune. <sup>32</sup> Then came the soudiers and brake the legges of the fyrst and of the other which was crucified with Iesus. <sup>33</sup> But when they came to Iesus and sawe that he was deed already they brake not his legges: <sup>34</sup> but one of the soudiers with a speare thrust him into the syde and forthwith came ther out bloud and water. <sup>35</sup> And he that sawe it bare recorde and his recorde is true. And he knoweth that he sayth true that ye myght beleve also. <sup>36</sup> These thinges were done that the scripture shuld be fulfilled: Ye shall not breake a boone of him. <sup>37</sup> And agayne another scripture sayth: They shall looke on him whom they pearsed. <sup>38</sup> After that Ioseph of Aramathia (which was a disciple of Iesus: but secretly for feare of the Iewes) besought Pylate that he myght take doune the body of Iesus. And Pylate gave him licence. <sup>39</sup> And ther cam also Nicodemus which at the beginnyng came to Iesus by nyght and brought of myrre and aloes mingled to gether aboute an hundred pounce wayght. <sup>40</sup> Then toke they the body of Iesu and wounde it in linnen clothes with the odoures as the maner of the Iewes is to bury. <sup>41</sup> And in the place where Iesus was crucified was a garden and in the garden a newe sepulchre wherin was never man layd. <sup>42</sup> There layde they Iesus because of the Iewes saboth even for the sepulchre was nye at honde.

## 20

<sup>1</sup> The morow after the saboth daye came Mary Magdalene erly when it was yet darcke vnto the sepulchre

and sawe the stone taken awaye from the tounge. <sup>2</sup> Then she ranne and came to Simon Peter and to the other disciple whome Iesus loved and sayde vnto them. They have taken awaye the Lorde out of the tounge and we cannot tell where they have layde him. <sup>3</sup> Peter went forth and that other disciple and came vnto the sepulchre. <sup>4</sup> They ranne bothe together and that other disciple dyd out runne Peter and came fyrst to the sepulchre. <sup>5</sup> And he stouped doune and sawe the linnen clothes lyinge yet wet he not in. <sup>6</sup> Then came Simon Peter folowynge him and went into the sepulchre and sawe the linnen clothes lye <sup>7</sup> and the napkyn that was aboute his heed not lyinge with the linnen clothe but wrapped togeder in a place by it selfe. <sup>8</sup> Then went in also that other disciple which came fyrst to the sepulchre and he sawe and beleved. <sup>9</sup> For as yet they knew not the scriptures that he shuld ryse agayne from death. <sup>10</sup> And the disciples wet awaye agayne vnto their awne home. <sup>11</sup> Mary stode with out at the sepulchre wepyng. And as she wept she bowed her selfe into the sepulchre <sup>12</sup> and sawe two angels in whyte sittinge the one at the heed and the other at the fete where they had layde the body of Iesus. <sup>13</sup> And they sayde vnto her: woman why wepest thou? She sayde vnto the: For they have taken awaye my lorde and I wote not where they have layde him. <sup>14</sup> When she had thus sayde she turned her selfe backe and sawe Iesus stondynge and knewe not that it was Iesus. <sup>15</sup> Iesus sayde vnto her: woman why wepest thou? Whom sekest thou? She supposynge that he had bene the gardener sayde vnto him. Syr yf thou have borne him hence tell me where thou hast layde him that I maye fet him. <sup>16</sup> Iesus sayde vnto her: Mary. She turned her selfe and sayde vnto him: Rabboni which is to saye master.

<sup>17</sup> Iesus sayde vnto her touche me not for I am not yet ascended to my father. But goo to my brethren and saye vnto them I ascende vnto my father and youre father to: my god and youre god. <sup>18</sup> Mary Magdalene came and tolde the disciples that she had sene the lorde and that he had spoken soche thinges vnto her. <sup>19</sup> The same daye at nyght which was the morowe after the saboth daye when the doores were shut where the disciples were assembled togeder for feare of the Iewes came Iesus and stode in the myddes and sayd to the: peace be with you. <sup>20</sup> And when he had so sayde he shewed vnto them his hondes and his syde. Then were the disciples glad when they sawe the Lorde. <sup>21</sup> Then sayde Iesus to them agayne: peace be with you. As my father sent me even so sende I you. <sup>22</sup> And when he had sayde that he brethed on them and sayde vnto the: Receave the holy goost. <sup>23</sup> Whosoever synnes ye remyt they are remitted vnto the. And whosoever synnes ye retayne they are retayned. <sup>24</sup> But Thomas one of the twelve called Didymus was not with the when Iesus came. <sup>25</sup> The other disciples sayd vnto him: we have sene the lorde. And he sayde vnto the: except I se in his hondes the prent of the nayles and put my fynger in the holes of the nayles and thrust my honde into his syde I will not beleve. <sup>26</sup> And after .viii. dayes agayne his disciples were with in and Thomas with them. Then came Iesus when the doores were shut and stode in the myddes and sayde: peace be with you. <sup>27</sup> After that sayde he to Thomas: bringe thy fynger hether and se my hondes and bringe thy honde and thrust it into my syde and be not faythlesse but belevynge. <sup>28</sup> Thomas answered and sayde vnto him: my Lorde and my God. <sup>29</sup> Iesus sayde vnto him. Thomas because thou hast sene me therefore thou



belevest: Happy are they that have not sene and yet beleve. <sup>30</sup> And many other signes dyd Iesus in the presence of his disciples which are not written in this boke. <sup>31</sup> These are written that ye myght beleve that Iesus is Christ the sonne of God and that in belevynge ye myght have lyfe thorowe his name.

## 21

<sup>1</sup> After that Iesus shewed him selfe agayne at the see of Tyberias. And on this wyse shewed he him selfe. <sup>2</sup> There were to geder Simon Peter and Thomas which is called Didymus: and Nathanael of Cana a citee of Galile and the sonnes of Zebedei and two other of the disciples. <sup>3</sup> Simon Peter sayde vnto them: I goo a fysshynge. They sayde vnto him: we also will goo with the. They wet their waye and entred into a shippe strayght waye and that nyght caught they nothings. <sup>4</sup> But when the mornynge was now come Iesus stode on the shore: neverthesse the disciples knewe not that it was Iesus. <sup>5</sup> Iesus sayde vnto the: syrs have ye eny meate? They answered him no. <sup>6</sup> And he sayde vnto them: cast out the net on the ryght syde of the ship and ye shall fynde. They cast out and anone they were not able to drawe it for the multitude of fysshes <sup>7</sup> Then sayde the disciple whom Iesus loved vnto Peter: It is the Lorde. When Simon Peter hearde that it was the lorde he gyrde his mantell to him (for he was naked) and sprange into the see. <sup>8</sup> The other disciples came by ship: for they were not farre from londe but as it were two hondred cubites and they drewe the net with fysshes. <sup>9</sup> Assone as they were come to londe they sawe hoot coles and fysshe layd ther on and breed. <sup>10</sup> Iesus sayde vnto them: bringe of the fysshe which ye have now caught. <sup>11</sup> Simon Peter stepped forthe and drewe the net to londe full of greate fysshes an hondred and .liii. And for all ther were so many yet was not the

net broken. <sup>12</sup> Iesus sayde vnto them: come and dyne. And none of the disciples durste axe him: what arte thou? For they knewe that it was the lorde. <sup>13</sup> Iesus then came and toke breed and gave them and fysshe lykwyse. <sup>14</sup> And this is now the thyrde tyme that Iesus appered to his disciples after that he was rysen agayne from deeth. <sup>15</sup> When they had dyned Iesus sayde to Simon Peter: Simon Ioana lovest thou me more then these? He sayde vnto him: ye Lorde thou knowest that I love the. He sayde vnto him: fede my lambes. <sup>16</sup> He sayde to him agayne the seconde tyme: Simon Ioana lovest thou me? He sayde vnto him: ye lorde thou knowest that I love the. He sayde vnto him: fede my shepe. <sup>17</sup> He sayde vnto him the thyrde tyme: Simon Ioanna lovest thou me? And Peter sorowed because he sayde to him the thyrde tyme lovest thou me and sayde vnto him: Lorde thou knowest all thinge thou knowest that I love the. Iesus sayde vnto him: fede my shepe. <sup>18</sup> Verely verely I saye vnto the when thou wast yonge thou gerdedst thy selfe and walkedst whyther thou woldest: but when thou arte olde thou shalt stretche forthe thy hondes and a nother shall gyrde the and leade the whyther thou woldest not. <sup>19</sup> That spake he signifyinge by what deeth he shuld glorify God. And when he had sayde thus he sayd to him folowe me. <sup>20</sup> Peter turned about and sawe that disciple who Iesus loved folowynge: which also lened on his brest at supper and sayde: Lorde which is he that shall betraye the? <sup>21</sup> When Peter sawe him he sayde to Iesus: Lorde what shall he here do? <sup>22</sup> Iesus sayd vnto him Yf I will have him to tary tyll I come what is that to the? folowe thou me. <sup>23</sup> Then went this sayinge a broode amonge the brethren that that disciple shulde not dye. Yet Iesus sayde not to him he shall not dye: but yf I will that he tary tyll

I come what is that to the? <sup>24</sup> The same disciple is he which testifieth of these thinges and wrote these thinges. And we knowe that his testimony is true. <sup>25</sup> There are also many other thinges which Iesus dyd: the which yf they shuld be written every won I suppose the worlde coulde not contayne the bookes that shuld be written.

## THE ACTS OF THE APOSTLES

<sup>1</sup> In the former treatise (Deare frende Theophilus) I have written of all that Iesus beganne to do and teache <sup>2</sup> vntyll the daye in the which he was taken vp after that he thorowe the holy goost had geuen commaundementes vnto the Apostles which he had chosen: <sup>3</sup> to whom also he shewed him selfe alyve after his passion by many tokens apperynge vnto them fourty dayes and speakyng of the kyngdome of god <sup>4</sup> and gaddered them togeder and commaunded the that they shuld not departe from Ierusalem: but to wayte for the promys of the father whereof ye have herde of me. <sup>5</sup> For Iohn baptised with water: but ye shalbe baptised with the holy goost and that with in this feawe dayes. <sup>6</sup> When they were come togeder they axed of him sayinge: Lorde wilt thou at this tyme restore agayne the kyngdome to Israel? <sup>7</sup> And he sayde vnto them: It is not for you to knowe the tymes or the seasons which the father hath put in his awne power: <sup>8</sup> but ye shall receave power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalem and in all Iewrye and in Samary and even vnto the worldes ende. <sup>9</sup> And when he had spoken these thinges whyll they behelde he was take vp and a cloude receaved him vp out of their sight. <sup>10</sup> And while they looked stedfastly vp to heaven as he went beholde two men stode by them in white apparell <sup>11</sup> which also sayde: ye men of Galile why stonde ye gasinge vp into heaven? This same Iesus which is taken vp from you in to heaven shall so come even as ye haue sene him goo into heaven. <sup>12</sup> Then returned they vnto Ierusalem from mount olivete which is nye to Ierusalem

coteyninge a Saboth dayes iorney. <sup>13</sup> And when they were come in they went vp into a parler where abode both Peter and Iames Iohn and Andrew Philip and Thomas Bartlemew and Mathew Iames the sonne of Alpheus and Simon Zelotes and Iudas Iames sonne. <sup>14</sup> These all continued with one acorde in prayer and supplicacion with the wemen and Mary the mother of Iesu and with his brethren. <sup>15</sup> And in those dayes Peter stode vp in the myddes of the disciples and sayde (the noubre of names that were to gether were aboute an hondred and twenty) <sup>16</sup> Ye men and brethren this scripture must have nedes ben fulfilled which the holy goost thorow the mouth of David spake before of Iudas which was gyde to them that tooke Iesus. <sup>17</sup> For he was noubred with vs and had obtayned fellowship in this ministracion. <sup>18</sup> And the same hath now possessed a plot of grounde with the rewarde of iniquite and when he was hanged brast a sondre in the myddes and all his bowels gushed oute. <sup>19</sup> And it is knowe vnto all the inhabiters of Ierusalem: in so moche that that felde is called in their mother tonge Acheldama that is to saye the bloud felde. <sup>20</sup> It is written in the boke of Psalmes: His habitacion be voyde and no man be dwellinge therin: and his bisshoprycke let another take. <sup>21</sup> Wherfore of these me which have companied with vs all the tyme that the Lorde Iesus went in and out amonge vs <sup>22</sup> begynninge at the baptye of Iohn vnto that same daye that he was taken vp from vs must one be ordeyned to be are witnes with vs of his resurreccion. <sup>23</sup> And they appoynted two Ioseph called Barsabas (whose syr name was Iustus) and Mathias. <sup>24</sup> And they prayed sayinge: thou Lorde which knowest the hertes of all me shewe whether of these two thou hast chosen <sup>25</sup> that the one maye take the roume of this ministracion and apostleshippe from the which

Iudas by transgression fell that he myght go to his awne place. <sup>26</sup> And they gave forthe their lottes and the lot fell on Mathias and he was counted with the eleven Apostles.

## 2

<sup>1</sup> When the fyftith daye was come they were all with one accorde togeder in one place. <sup>2</sup> And sodenly ther cam a sounde from heaven as it had bene the comminge of a myghty wynde and it filled all the housse where they sate. <sup>3</sup> And ther appered vnto them cloven tonges lyke as they had bene fyre and it sate vpon eache of them: <sup>4</sup> and they were all filled with the holy goost and beganne to speake with other tonges even as the sprete gave them vtter-auce. <sup>5</sup> And ther were dwellinge at Ierusalem Iewes devoute men which were of all nacions vnder heaven. <sup>6</sup> When this was noysed aboute the multitude came to gether and were astonyed because that every man hearde the speake his awne tounge. <sup>7</sup> They wondred all and marveyled sayinge amonge them selves: Beholde are not all these which speake of Galile? <sup>8</sup> And how heare we every man his awne touge wherein we were boren? <sup>9</sup> Parthians Medes and Elamytes and the inhabiters of Mesopotamia of Iury and of Capadocia of Ponthus and Asia <sup>10</sup> Phrigia Pamphilia and of Egypte and of the parties of Libia which is besyde Syrene and straungers of Rome Iewes and convertes <sup>11</sup> Grekes and Arabians: we have herde them speake with oure awne tonges the greate workes of God. <sup>12</sup> They were all amased and wondred sayinge one to another: what meaneth this? <sup>13</sup> Other mocked the sayinge: they are full of newe wyne. <sup>14</sup> But Peter stepped forth with the eleven and lift vp his voyce and sayde vnto them: Ye men of Iewrye and all the that inhabite Ierusalem: be this knowe vnto you and with youre eares heare my wordes. <sup>15</sup> These are

not dronken as ye suppose: for it is yet but the thyrde houre of the daye. <sup>16</sup> But this is that which was spoken by the Prophete Iohel: <sup>17</sup> It shalbe in the last dayes sayth God: of my sprete I will powre out vpon all flesshe. And youre sonnes and youre doughters shall prophesy and youre yoge men shall se visions and youre olde me shall dreme dremes. <sup>18</sup> And on my servauts and on my honde maydens I will powre out of my sprete in those dayes and they shall prophesye. <sup>19</sup> And I will shewe wonders in heaven a bove and tokens in the erth benethe bloud and fyre and the vapour of smoke. <sup>20</sup> The sunne shalbe turned into darknes and the mone into bloud before that greate and notable daye of the Lorde come. <sup>21</sup> And it shalbe that whosoever shall call on the name of the Lorde shalbe saved. <sup>22</sup> Ye men of Israel heare these wordes. Iesus of Nazareth a man approved of God amonge you with myracles wondres and signes which God dyd by him in the myddes of you as ye youre selves knowe: <sup>23</sup> him have ye taken by the hondes of vnrightewes persones after he was delivered by the determinat counsell and fore-knowledge of God and have crucified and slayne: <sup>24</sup> whom God hath rayسد vp and lowsed the sorowes of deeth because it was vnpossible that he shuld be holden of it. <sup>25</sup> For David speaketh of him: Afore honde I sawe God alwayes before me: For he is on my ryght honde that I shuld not be moved. <sup>26</sup> Therefore dyd my hert reioyce and my tounge was glad. Moreover also my flesshe shall rest in hope <sup>27</sup> because thou wilt not leve my soul in hell nether wilt suffre thyne holye to se corrupcion. <sup>28</sup> Thou hast shewed me the wayes of lyfe and shalt make me full of ioye with thy countenance. <sup>29</sup> Men and brethren let me frely speake vnto you of the partriarke David: For he is both deed and buried and his sepulcre remayneth with vs

vnto this daye. <sup>30</sup> Therefore seinge he was a Prophet and knewe that God had sworne with an othe to him that the frute of his loynes shuld sit on his seat (in that Christ shulde ryse agayne in the flesshe) <sup>31</sup> he sawe before: and spake in the resurreccion of Christ that his soule shulde not be left in hell: nether his fesse shuld se corrupcion. <sup>32</sup> This Iesus hath God raysyd vp wherof we all are witnesses. <sup>33</sup> Sence now that he by the right honde of God exalted is and hath receaved of the father the promyse of the holy goost he hath sheed forthe that which ye nowe se and heare. <sup>34</sup> For David is not ascendyd into heaven: but he sayde. The Lorde sayde to my Lorde sit on my right honde <sup>35</sup> vntill I make thy foes thy fote stole. <sup>36</sup> So therefore let all the housse of Israel knowe for a suerty that God hath made the same Iesus whom ye have crucified lorde and Christ. <sup>37</sup> When they hearde this they were pricked in their hertes and sayd vnto Peter and vnto the other Apostles: Ye men and brethren what shall we do? <sup>38</sup> Peter sayde vnto them: repent and be baptised every one of you in the name of Iesus Christ for the remission of synnes and ye shall receive the gyfte of the holy goost. <sup>39</sup> For the promyse was made vnto you and to youre chyldren and to all that are afarre even as many as the Lorde oure God shall call. <sup>40</sup> And with many other wordes bare he witnes and exhorted them sayinge: Save youre selves from this vntowarde generacion. <sup>41</sup> Then they that gladly receaved his preachynge were baptised: and the same daye ther were added vnto them aboute thre thousande soules. <sup>42</sup> And they continued in the Apostles doctrine and fellowshippe and in breakinge of breed and in prayer. <sup>43</sup> And feare came over every soule. And many wondres and signes were shewed by the Apostles. <sup>44</sup> And all that beleved kept them selves to gedder and had all thinges commen <sup>45</sup> and

solde their possessions and goodes and departed them to all men as every man had nede. <sup>46</sup> And they continued dayly with one acorde in the temple and brake breed in every housse and dyd eate their meate to gedder with gladnes and singlenes of hert <sup>47</sup> praysinge God and had faveour with all the people. And the Lorde added to the congregacion dayly soche as shuld be saved.

### 3

<sup>1</sup> Peter and Iohn went up togedder into the temple at the nynthe houre of prayer. <sup>2</sup> And ther was a certayne man halt from his mothers wobe who they brought and layde at the gate of the temple called beutifull to axe almes of them that entred into the temple. <sup>3</sup> Which same when he sawe Peter and Iohn that they wolde in to the temple desyred to receive an almes. <sup>4</sup> And Peter fastened his eyes on him with Iohn and sayde: looke on vs. <sup>5</sup> And he gaue hede vnto the trustinge to receive somthinge of them. <sup>6</sup> Then sayd Peter: Silver and golde have I none suche as I have geve I the. In the name of Iesu Christ of Nazareth ryse vp and walke. <sup>7</sup> And he toke him by the right honde and lifte him vp. And immediatly his fete and ancle bones receaved strenght. <sup>8</sup> And he sprage stode and also walked and entred with them into the temple walkinge and leapinge and laudyng God. <sup>9</sup> And all the people sawe him walke and laude God. <sup>10</sup> And they knewe him that it was he which sate and begged at the beutifull gate of the temple. And they wondred and were sore astonnyed at that which had happened vnto him. <sup>11</sup> And as the halt which was healed helde Peter and Iohn all the people ranne amased vnto them in Salomons porche. <sup>12</sup> When Peter sawe that he answered vnto the people. Ye men of Israel why marvayle ye at this or why looke ye so stedfastly on vs as though by

oure awne power or holynes we had made this man goo? <sup>13</sup> The God of Abraham Isaac and Iacob the God of oure fathers hath glorified his sonne Iesus whom ye delyvered and denyed in the presence of Pylate when he had iudged him to be lowsted. <sup>14</sup> But ye denyed the holy and iust and desyred a mortherar to be geven you <sup>15</sup> and kylled the Lorde of lyfe whom God hath raysted from deeth of the which we are wytnesses. <sup>16</sup> And his name thorow the fayth of his name hath made this man sound whom ye se and knowe. And the fayth which is by him hath geven to him this health in the presence of you all. <sup>17</sup> And now brethren I wote well that thorow ignoraunce ye did it as dyd also youre heddes. <sup>18</sup> But those thinges which God before had shewed by the mouth of all his Prophetes how that Christ shuld suffre he hath thus wyse fulfilled. <sup>19</sup> Repent ye therefore and turne that youre synnes maye be done awaye when the tyme of refresshinge commeth which we shall have of the presence of the Lorde <sup>20</sup> and when God shall sende him which before was preached vnto you that is to wit Iesus Christ <sup>21</sup> which must receave heaven vntyll the tyme that all thinges which God hath spoken by the mouth of all his holy Prophetes sence the worlde began be restored agayne. <sup>22</sup> For Moses sayd vnto the fathers: A Prophet shall the Lorde youre God rayse vp vnto you even of youre brethren lyke vnto me: him shall ye heare in all thinges whatsoever he shall saye vnto you. <sup>23</sup> For the tyme will come that every soule which shall not heare that same Prophet shalbe destroyed from amonge the people. <sup>24</sup> Also all the Prophetes from Samuel and thence forth as many as have spoken have in lykwyse tolde of these dayes. <sup>25</sup> Ye are the chyldeyn of the Prophetes and of the covaunant which God hath

made vnto oure fathers sayinge to Abraham: Even in thy seede shall all the kinredes of the erth be blessed. <sup>26</sup> Fyrst vnto you hath God raysted vp his sonne Iesus and him he hath sent to blysse you that every one of you shuld turne from youre wickednes.

#### 4

<sup>1</sup> As they spake vnto the people the prestes and the rular of the temple and the Saduces came vpon them <sup>2</sup> takynge it greuously that they taught the pople and preached in Iesus the resurreccion from deeth. <sup>3</sup> And they layde hondes on them and put them in holde vntill the nexte daye: for it was now even tyde. <sup>4</sup> How be it many of them which hearde the wordes beleved and the noubre of the men was aboute fyve thousande. <sup>5</sup> And it chaused on the morowe that their rulars and elders and Scribes <sup>6</sup> as Annas the chefe Prest and Cayphas and Iohn and Alexander and as many as were of the kynred of the hye prestes gadered to geder at Ierusalem <sup>7</sup> and set the other before them and axed: by what power or what name have ye done this syrs? <sup>8</sup> Then Peter full of the holy goost sayd vnto them: ye rulars of the people and elders of Israel <sup>9</sup> yf we this daye are examined of the good dede done to the sycke man by what meanes he is made whoale: <sup>10</sup> be that knowen vnto you all and to the people of Israel that in the name of Iesus Christ of Nazareth whom ye crucified and whom God raysted agayne from deeth: even by him doth this man stonde here present before you whoale. <sup>11</sup> This is the stone cast a syde of you bylders which is set in the chefe place of the corner. <sup>12</sup> Nether is ther salvacion in eny other. Nor yet also is ther eny other name geven to men wherin we must be saved. <sup>13</sup> When they sawe the boldnes of Peter and Iohn and vnderstode that they were vnlerned men and laye people they marveyled and they

knew them that they were with Iesu: <sup>14</sup> and beholdinge also the man which was healed standinge with the they coulde not saye agaynst it. <sup>15</sup> But they commaunded them to go a syde out of the counsell and counceled amonge them selves <sup>16</sup> sayinge: what shall we do to these men? For a manifest signe is done by the and is openly knowen to all them that dwell in Ierusalem and we cannot denye it. <sup>17</sup> But that it be noysed no farther amonge the people let us threaten and charge them that they speake hence forth to no man in this name. <sup>18</sup> And they called them and commaunded them that in no wyse they shuld speake or teache in the name of Iesu. <sup>19</sup> But Peter and Iohn answered vnto them and sayde: whether it be right in the syght of God to obeye you moare then God iudge ye. <sup>20</sup> For we cannot but speake that which we have sene and hearde. <sup>21</sup> So threatened they them and let them goo and founde no thinge how to punyssh them because of the people. For all me lauded God for the myracle which was done: <sup>22</sup> for the man was above fourty yeare olde on whom this myracle of healinge was shewed. <sup>23</sup> Assone as they were let goo they came to their felowes and shewed all that the hie prestes and elders had sayde to them. <sup>24</sup> And when they hearde that they lyfte vp their voyces to God with one accorde and sayde: Lorde thou arte God which hast made heaven and erth the see and all that in them is <sup>25</sup> which by the mouth of thy servaunt David hast sayd: Why dyd the hethen rage and the people imagen vayne thinges. <sup>26</sup> The kynges of the erth stode vp and the rulars came to gedder agaynst the Lorde and agaynst his Christ. <sup>27</sup> For of a trueth agaynst thy holy chylde Iesus whom thou hast annoynted bothe Herode and also Poncius Pylate with the Gentils and the people

of Israel gaddered them selves to gedder <sup>28</sup> forto do whatsoever thy honde and thy counsell determined before to be done. <sup>29</sup> And now Lorde beholde their threatenynge and graunte vnto thy servautes with all confidence to speake thy worde. <sup>30</sup> So that thou stretche forth thy honde that healyng and signes and wonders be done by the name of thy holy chylde Iesus. <sup>31</sup> And assone as they had prayed the place moved wheare they were assembled to gedder and they were all filled with the holy goost and they spake the worde of God boldely. <sup>32</sup> And the multitude of them that beleved were of one hert and of one soule. Also none of them sayde that eny of the thinges which he possessed was his awne: but had all thinges commen. <sup>33</sup> And with greate power gave the Apostles witnes of the resurreccion of the Lorde Iesu. And greate grace was with them all. <sup>34</sup> Nether was ther eny amonge them that lacked. For as many as were possessers of londes or housses solde them and brought the pryce of the thinges that were solde <sup>35</sup> and layed that doune at the Apostles fete. And distribucion was made vnto every man accordinge as he had nede. <sup>36</sup> And Ioses which was also called of the Apostles Barnabas (that is to saye the sonne of consolacion) beyng a Levite and of the countre of Cipers <sup>37</sup> had londe and solde it. and layde the pryce doune at the Apostles fete.

## 5

<sup>1</sup> A certayne man named Ananias with Saphira his wyfe solde a possession <sup>2</sup> and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte and layde it doune at the Apostles fete. <sup>3</sup> Then sayde Peter: Ananias how is it that Satan hath filled thyne hert that thou shuldest lye vnto the holy goost and kepe awaye parte of the pryce of the lyvelod: <sup>4</sup> Pertayned

it not vnto the only and after it was solde was not the pryce in thyne awne power? How is it that thou hast conceived this thinge in thyne herte? Thou hast not lyed vnto men but vnto God. <sup>5</sup> When Ananias herde these wordes. he fell doune and gave vp the goost. And great feare came on all the that these thinges hearde. <sup>6</sup> And the yonge men roose vp and put him a parte and caryed him out and buried him. <sup>7</sup> And it fortunated as it were aboute the space of .iii. houres after that his wyfe came in ignoraunt of that which was done. <sup>8</sup> And Peter sayde vnto her: Tell me gave ye the londe for so moche? And she sayde: ye for so moche. <sup>9</sup> Then Peter sayde vnto her: why have ye agreed to gether to tept the sprete of the Lorde? Beholde the fete of them which have buried thy husbunde are at the dore and shall cary the out. <sup>10</sup> Then she fell doune strayght waye at his fete and yelded vp the goost. And the yonge men came in and founde her ded and caryed her out and buried her by her husbunde. <sup>11</sup> And great feare came on all the congregacion and on as many as hearde it. <sup>12</sup> By the hondes of the Apostles were many signes and wondres shewed amonge the people. And they were all together with one acorde in Salomons porche. <sup>13</sup> And of other durst no man ioyne him selfe to them: neverthelater the people magnyfyed them. <sup>14</sup> The noumbre of them that belevd in the Lorde bothe of men and women grewe moare and moare: <sup>15</sup> in so moche that they brought the sicke into the strettes and layde them on beddes and palettes that at the lest waye the shadowe of Peter when he came by myght shadowe some of them. <sup>16</sup> There came also a multitude out of the cities roud about vnto Ierusalem bringynge sicke folkes and them which were vexed with vnclene spretes. And they were healed every one. <sup>17</sup> Then the chefe preste rose vp and all they that

were with him (which is the secte of the Saduces) and were full of indignacion <sup>18</sup> and layde hondes on the Apostles and put them in the comen preson. <sup>19</sup> But the angell of the Lorde by nyght opened the preson dores and brought them forthe and sayde: <sup>20</sup> goo steppe forthe and speake in the temple to the people all the wordes of this lyfe. <sup>21</sup> When they hearde that they entred into the temple erly in the morninge and taught. The chefe prest came and they that were with him and called a counsell to gedder and all the elders of the chyldren of Israel and sent to the preson to fet them. <sup>22</sup> When the ministres came and founde them not in the preson they returned and tolde <sup>23</sup> sayinge: the preson founde we shut as sure as was possible and the keepers stondynge with out before the dores. But when we had opened we founde no man with in. <sup>24</sup> When the chefe prest of all and the ruler of the temple and the hye prestes hearde these thinges they douted of them whervnto this wolde growe. <sup>25</sup> Then came one and shewed them: beholde the men that ye put in preson stonde in the temple and teache the people. <sup>26</sup> Then went the ruler of the temple with ministers and brought the with out violence. For they feared the people lest they shuld have bene stoned. <sup>27</sup> And when they had brought them they set them before the counsell. And the chefe preste axed them <sup>28</sup> sayinge: dyd not we straytely commaunde you that ye shuld not teache in this name? And beholde ye have filled Ierusalem with youre doctrine and ye intende to brynge this mans bloud vpon vs. <sup>29</sup> Peter and the other Apostles answered and sayde: We ought moare to obey God then men. <sup>30</sup> The God of oure fathers raysed vp Iesus whom ye slewe and hanged on tre. <sup>31</sup> Him hath god lifte vp with his right hand to be a ruler and a savioure for to geve repentaunce to Israell



and forgevenes of synnes. <sup>32</sup> And we are his recordes concernynge these thinges and also the holy goost whom God hath geve to them that obey him. <sup>33</sup> When they hearde that they clave asunder: and sought meanes to slee them. <sup>34</sup> Then stode ther vp one in the counsell a Pharisey named Gamaliel a doctoure of lawe had in auctorite amonge all the people and commaunded to put the Apostles a syde a lytell space <sup>35</sup> and sayde vnto them: Men of Israel take hede to youre selves what ye entende to do as touchinge these men. <sup>36</sup> Before these dayes rose vp one Theudas bostinge him selfe to whom resorted a nombre of men about a foure hondred which was slayn and they all which beleved him were scatred a broode and brought to nought. <sup>37</sup> After this man arose ther vp one Iudas of Galile in the tyme when tribute began and drewe awaye moche people after him. He also perished: and all even as many as harkened to him are scattered a brood. <sup>38</sup> And now I saye vnto you: refrayne youre selves from these men let them alone. For yf the consell or this worke be of men it will come to nought. <sup>39</sup> But and yf it be of God ye can not destroye it lest haply ye be founde to stryve agaynst God. <sup>40</sup> And to him they agreed and called the Apostles and bet them and commaunded that they shuld not speake in the name of Iesu and let them goo. <sup>41</sup> And they departed from the counsell reioysynge that they were counted worthy to soffre rebuke for his name. <sup>42</sup> And dayly in the temple and in every housse they ceased not teachinge and preachinge Iesus Christ.

## 6

<sup>1</sup> In those dayes as the nombre of the disciples grewe ther arose a grudge amonge the Grekes agaynst the Ebrues because their wyddowes

were despysed in the dayly mynys-tracion. <sup>2</sup> Then the twelve called the multitude of the disciples to gether and sayde: it is not mete that we shuld leave the worde of God and serve at the tables. <sup>3</sup> Wherefore brethren loke ye out amonge you seven men of honest reporte and full of the holy goost and wysdome which we maye apoynte to this nedfull busynes. <sup>4</sup> But we will geve oure selves cotinually to prayer and to the ministracion of the worde. <sup>5</sup> And the sayinge pleased the whoale multitude. And they chose Steven a man full of fayth and of the holy goost and Philip and Prochorus and Nichanor and Timon and Permenas and Nicholas a conuerte of Antioche. <sup>6</sup> Which they set before the Apostles and they prayed and layde their hondes on them. <sup>7</sup> And the worde of God encreased and the noubre of the disciples multiplied in Ierusalem greatly and a great company of the prestes were obedient to the faythe. <sup>8</sup> And Steven full of faythe and power dyd great wondres and myracles amonge the people. <sup>9</sup> Then ther arose certayne of the synagoge which are called Lybertines and Syrenites and of Alexandria and of Cilicia and Asia and disputed with Steven. <sup>10</sup> And they coulde not resist the wysdome and the sprete with which he spake. <sup>11</sup> Then sent they in men which sayd: we have hearde him speake blasphemous wordes agaynst Moses and agaynst God. <sup>12</sup> And they moved the people and the elders and the scribes: and came apon him and caught him and brought him to the counsell <sup>13</sup> and brought forth falce witnesses which sayde. This man ceasith not to speake blasphemous wordes agaynst this holy place and the lawe: <sup>14</sup> for we hearde him saye: this Iesus of Nazareth shall destroye this place and shall chaunge the ordinaunces which Moses gave vs. <sup>15</sup> And all that sate in the counsell loked stedfastly on him and sawe his

face as it had bene the face of an angell.

## 7

<sup>1</sup> Then sayde the chefe prest: is it even so? <sup>2</sup> And he sayde: ye men brethren and fathers harken to. The God of glory appered vnto oure father Abraham whyll he was yet in Mesopotamia before he dwelt in Charran <sup>3</sup> and sayd vnto him: come out of thy contre and from thy kynred and come into the londe which I shall shewe the. <sup>4</sup> Then came he out of the londe of Chaldey and dwelt in Charran. And after that assone as his father was deed he brought him into this lande in which ye now dwell <sup>5</sup> and he gave him none inheritaunce in it no not the bredeth of a fote: but promised that he wolde geve it to him to possesse and to his seed after him when as yet he had no chylde. <sup>6</sup> God verely spake on this wyse that his seade shulde be a dweller in a straunge londe and that they shulde kepe them in bondage and entreate them evyll .iiii.C. yeares. <sup>7</sup> But the nacion to whom they shalbe in bondage will I iudge sayde God. And after that shall they come forthe and serve me in this place. <sup>8</sup> And he gave him the covenaut of circumcision. And he begat Isaac and circumcised him the viii. daye and Isaac begat Iacob and Iacob the twelve patriarkes. <sup>9</sup> And the patriarkes havinge indignacion solde Ioseph into Egipte. And God was with him <sup>10</sup> and delivered him out of all his adversities. And gave him faveour and wisdom in the sight of Pharao kynge of Egipte which made him governer over Egipte and over all his housholde. <sup>11</sup> Then came ther a derth over all the londe of Egipt and Canaan and great affliccion that our fathers founde no sustenance. <sup>12</sup> But when Iacob hearde that ther was corne in Egipte he sent oure fathers fyrst <sup>13</sup> and at the seconde tyme Ioseph was knowen of his brethren and Iosephs kynred was made knowne

vnto Pharao. <sup>14</sup> Then sent Ioseph and caused his father to be brought and all his kynne thre score and xv. soules. <sup>15</sup> And Iacob descended into Egipte and dyed bothe he and oure fathers <sup>16</sup> and were translated into Sichem and were put in the sepulcre that Abraham bought for money of the sonnes of Emor at Sichem. <sup>17</sup> When the tyme of the promes drue nye (which God had sworme to Abraham) the people grewe and multiplied in Egipte <sup>18</sup> till another kynge arose which knewe not of Ioseph. <sup>19</sup> The same dealte suddely with oure kynred and evyll intreated oure fathers and made them to cast oute their younge chyl dren that they shuld not remayne alyve. <sup>20</sup> The same tyme was Moses borne and was a proper childe in the sight of God which was norished vp in his fathers housse thre monethes. <sup>21</sup> When he was cast out Pharaes daughter toke him vp and norished him vp for her awne sonne. <sup>22</sup> And Moses was learned in all maner wisdom of the Egiptians and was mighty in dedes and in wordes. <sup>23</sup> And when he was full forty yeare olde it came into his hert to visit his brethren the chyl dren of Israhel. <sup>24</sup> And when he sawe one of them suffre wronge he defended him and avenged his quarrell that had the harme done to him and smote the Egiptian. <sup>25</sup> For he supposed hys brethren wolde have vnderstonde how that God by his hondes shuld save them But they vnderstode not. <sup>26</sup> And the next daye he shewed him selfe vnto them as they strove and wolde have set the at one agayne sayinge: Syrs ye are brethren why hurte ye one another? <sup>27</sup> But he that dyd his neighbour wronge thrust him awaye sayinge: who made the a rular and a iudge amonge vs? <sup>28</sup> What wilt thou kyll me as thou dydest the Egyptian yester daye? <sup>29</sup> Then fled Moses at that sayenge and was a stranger in the londe of Madian where he begat

two sonnes. <sup>30</sup> And when .xl. yeares were expired ther appered to him in the wyldernes of mounte Syna an angell of the Lorde in a flamme of fyre in a busshe. <sup>31</sup> When Moses sawe it he wondred at the syght. And as he drue neare to beholde the voyce of the Lorde came vnto him: <sup>32</sup> I am the God of thy fathers the God of Abraham the God of Isaac and the God of Iacob. Moses trembled and durst not beholde. <sup>33</sup> Then sayde the Lorde to him: Put of thy shoules from thy fete for the place where thou stondest is holy grounde. <sup>34</sup> I have perfectly sene the affliction of my people which is in Egypte and I have hearde their gronyng and am come doune to delyver them. And now come and I will sende the into Egypte. <sup>35</sup> This Moses whom they forsoke sayinge: who made the a ruelar and a iudge: the same God sent bothe a ruler and delyverer by the hondes of the angell which appered to him in the busshe. <sup>36</sup> And the same brought them out shewyng wonders and signes in Egypte and in the reed see and in the wyldernes .xl. yeares. <sup>37</sup> This is that Moses which sayde vnto the chylde of Israel: A Prophet shall the Lorde youre God rayse vp vnto you of youre brethren lyke vnto me him shall ye heare. <sup>38</sup> This is he that was in the congregacion in the wyldernes with the angell which spake to him in the moute Syna and with oure fathers. This man receaved the worde of lyfe to geve vnto vs <sup>39</sup> to who oure fathers wolde not obeye but cast it from them and in their hertes turned backe agayne into Egypte <sup>40</sup> sayinge vnto Aaron: Make vs goddes to goo before vs. For this Moses that brought vs out of the londe of Egypte we wote not what is become of him. <sup>41</sup> And they made a calfe in those dayes and offered sacrifice vnto the ymage and reioysed in the workes of their awne hondes. <sup>42</sup> Then God turned him selfe and gave them vp that

they shuld worship the starres of the skye as it is written in the booke of the prophetes. O ye of the housse of Israel gave ye to me sacrifices and meate offerynges by the space of xl. yeares in the wildernes? <sup>43</sup> And ye toke vnto you the tabernacle of Moloch and the starre of youre god Remphan figures which ye made to worshippe them. And I will translate you beyonde Babylon. <sup>44</sup> Oure fathers had the tabernacle of witnes in the wyldernes as he had apoynted the speakyng vnto Moses that he shuld make it acordyng to the fassion that he had sene. <sup>45</sup> Which tabernacle oure fathers receaved and brought it in with Iosue into the possession of the gentyls which God drave out before the face of oure fathers vnto the tyme of David <sup>46</sup> which founde favour before God and desyred that he myght fynde a tabernacle for the God of Iacob. <sup>47</sup> But Salomon bylt him an housse. <sup>48</sup> How be it he that is hiest of all dwelleth not in temple made with hondes as saith the Prophete: <sup>49</sup> Heven is my seate and erth is my fote stole what housse will ye bylde for me sayth the Lorde? or what place is it that I shuld rest in? <sup>50</sup> hath not my honde made all these thinges? <sup>51</sup> Ye stiffnecked and of vncircumcised hertes and eares: ye have all wayes resisted the holy goost: as youre fathers dyd so do ye. <sup>52</sup> Which of the prophetes have not youre fathers persecuted? And they have slayne them which shewed before of the comynge of that iust whom ye have now betrayed and mordred. <sup>53</sup> And ye also have receaved a lawe by the ordinaunce of angels and have not kept it. <sup>54</sup> When they hearde these thinges their hertes clave a sunder and they gnashed on him with their tethe. <sup>55</sup> But he beyng full of the holy goost loked vp stedfastlye with his eyes into heven and sawe the glorie of God and Iesus stondyng

on the ryght honde of God <sup>56</sup> and sayde: beholde I se the hevens open and the sonne of man stondynge on the ryght honde of god. <sup>57</sup> Then they gave a shute with a loude voyce and stopped their eares and ranne upon him all at once <sup>58</sup> and caste him out of the cite and stoned him. And the witnesses layde doune their clothes at a yonge mannes fete named Saul. <sup>59</sup> And they stoned Steven callynge on and sayinge: Lorde Iesu receave my sprete. <sup>60</sup> And he kneled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken he fell a slepe.

## 8

<sup>1</sup> Saul had pleasure in his deeth. And at that tyme there was a great persecucion agaynst the congregacion which was at Ierusalem and they were all scattered abroad thorowout the regions of Iury and Samaria except the Apostles. <sup>2</sup> Then devout men dressed Steven and made great lamentacion over him. <sup>3</sup> But Saul made havocke of the congregacion entrynge into every housse and drewe out bothe man and woman and thrust the into preson. <sup>4</sup> They that were scattered abroad went every where preachyng the worde. <sup>5</sup> Then came Philip into a cite of Samaria and preached Christ vnto them. <sup>6</sup> And the people gave hede vnto those thinges which Philip spake with one acorde in that they hearde and sawe the miracles which he dyd. <sup>7</sup> For vnclene spretes cryng with loude voyce came out of many that were possessed of them. And manye taken with palsies and many that halted were healed <sup>8</sup> And ther was great ioye in that cite. <sup>9</sup> And ther was a certayne man called Simon which before tyme in the same cite vsed witche crafte and bewitched the people of Samarie sayinge that he was a man that coude do greate thinges <sup>10</sup> Whom they regarded from

the lest to the greatest sayinge: this felow is the great power of God. <sup>11</sup> And him they set moche by because of longe tyme with sorcery he had mocked them. <sup>12</sup> But assone as they beleved Philippes preachynge of the kyngdome of God and of the name of Iesu Christ they were baptised bothe men and wemen. <sup>13</sup> Then Simon him selfe beleved also and was baptised and cotinued with Phillip and wondered beholdynge the miracles and signes which were shewed. <sup>14</sup> When the Apostles which were at Ierusalem hearde saye that Samaria had receaved the worde of God: they sent vnto them Peter and Iohn <sup>15</sup> which when they were come prayed for the that they myght receave the holy goost <sup>16</sup> For as yet he was come on none of them: But they were baptised only in the name of Christ Iesu. <sup>17</sup> Then layde they their hondes on them and they receaved the holy goost. <sup>18</sup> When Simon sawe that thorowe layinge on of the Apostles hondes on them the holy goost was geven: he offered the money sayinge: <sup>19</sup> Geve me also this power that on whom soever I put the hondes he maye receave the holy goost. <sup>20</sup> Then sayde Peter vnto him: thy monye perysh with the because thou wenest that the gifte of God maye be obteyned with money. <sup>21</sup> Thou hast nether parte nor felloushippe in this busines. For thy hert is not ryght in the syght of God. <sup>22</sup> Repent therfore of this thy wickednes and praye God that the thought of thyne hert maye be forgiven the. <sup>23</sup> For I perceave that thou arte full of bitter gall and wrapped in iniquite. <sup>24</sup> Then answered Simon and sayde: Praye ye to the lorde for me that none of these thinges whiche ye have spoken fall on me. <sup>25</sup> And they when they had testified and preached the worde of the lorde returned toward Ierusalem and preached the gospell in many cities of the Samaritas.

26 Then the angell of the lorde spake vnto Phillip sayinge: aryse and goo towardes mydde daye vnto the waye with goeth doune from Ierusalem vnto Gaza which is in the desert. 27 And he arose and wet on. And beholde a man of Ethiopia which was a chaberlayne and of grete auctorite with Candace quene of the Ethiopias and had the rule of all her treasure came to Ierusalem for to praye. 28 And as he returned home agayne sittynge in his charet he rede Esay the prophet. 29 Then the sprete sayde vnto Phillip: Goo neare and ioyn thy selfe to yonder charet. 30 And Phillip ranne to him and hearde him rede the prophet Esayas and sayde: Vnderstondest thou what thou redest? 31 And he sayd: how can I except I had a gyde? And he desyred Philip that he wold come vp and sit with him. 32 The tenoure of the scripture which he redde was this. He was ledde as a shepe to be slayne: and lyke a lambe dome before his sherer so opened he not his mouth. 33 Because of his humblenes he was not estemed: who shall declare his generacion? for his lyfe is taken from the erthe. 34 The chamberlayne answered Philip and sayde: I praye the of whom speaketh the Prophet this? of him selfe or of some other man? 35 And Philip opened his mouth and beganne at the same scripture and preached vnto him Iesus. 36 And as they went on their waye they came vnto a certayne water and the chamberlayne sayde: Se here is water what shall let me to be baptised? 37 Philip sayde vnto him: Yf thou beleve with all thyne hert thou mayst. He answered and sayde: I beleve that Iesus Christe is the sonne of God. 38 And he commaunded the charet to stonde still. And they went doune bothe into the water: bothe Philip and also the chamberlayne and he baptised him. 39 And assone as they were come out of the water the sprete

of the lorde caught awaye Philip that the chamberlayne sawe him no moore. And he wet on his waye reioysinge: 40 but Philip was founde at Azotus. And he walked thorow out the countre preachynge in their cities tyll he came to Cesarea.

## 9

1 And Saul yet brethyng oute threatnynges and slaughter agaynst the disciples of the lorde went vnto the hye preste 2 and desyred of him letters to Damasco to the synagoges: that yf he founde eny of this waye whether they were men or wemen he myght bringe them bounde vnto Ierusalem. 3 But as he went on his iorney it fortuneth that he drue nye to Damasco and sodenly ther shyned rounde about him a lyght from heven. 4 And he fell to the erth and hearde a voyce sayinge to him: Saul Saul why persecutest thou me? 5 And he sayde what arte thou lorde? And the lorde sayd I am Iesus whom thou persecutest it shalbe harde for the to kycke agaynst the pricke. 6 And he bothe tremblyng and astonyed sayde: Lorde what wilt thou have me to do? And the Lorde sayde vnto him: aryse and goo into the cite and it shalbe tolde the what thou shalt do. 7 The men which iornayed with him stode amased for they herde a voyce but sawe no man. 8 And Saul arose from the erth and opened his eyes but sawe no man. Then ledde they him by the honde and brought him into Damasco. 9 And he was .iii. dayes with out syght and nether ate nor dranke. 10 And ther was a certayne disciple at Damasco named Ananias and to him sayde the lorde in a vision: Ananias. And the he sayde: beholde I am here lorde. 11 And the lorde sayde to him: aryse and goo into the strete which is called strayght and seke in the housse of Iudas after one called Saul of Tharsus. For beholde he prayeth 12 and hath sene in a vision

a man named Ananias comynge in to him and puttyng his hondes on him that he myght receave his syght. <sup>13</sup> Then Ananias answered: Lorde I have hearde by many of this man how moche evell he hath done to thy saintes at Ierusalem <sup>14</sup> and here he hath auctorite of the hye prestes to bynde all that call on thy name. <sup>15</sup> The lorde sayde vnto him: Goo thy wayes: for he is a chosen vessell vnto me to beare my name before the gentyls and kynges and the chyl dren of Israel. <sup>16</sup> For I will shewe him how great thinges he must suffre for my names sake. <sup>17</sup> Ananias went his waye and entryd into the housse and put his hondes on him and sayde: brother Saul the lorde that apperyd vnto the in the waye as thou camst hath sent me that thou myghtest receave thy syght and be filled with the holy goost. <sup>18</sup> And immediatly ther fell from his eyes as it had bene scales and he receaved syght and arose and was baptised <sup>19</sup> and receaved meate and was comforted. Then was Saul a certayne daye with the disciples which were at Damasco. <sup>20</sup> And streyght waye he preached Christ in the synagoges how that he was the sonne of God. <sup>21</sup> All that hearde him were amased and sayde: is not this he that spoyled the which called on this name in Ierusalem and came hyther for the entent that he shuld bringe the bounde vnto the hye prestes? <sup>22</sup> But Saul encreased in strenght and confounded the Iewes which dwelte at Damasco affirminge that this was very Christ. <sup>23</sup> And after a good whyle the Iewes toke counsell to gether to kyll him. <sup>24</sup> But their layinge awayte was knowen of Saul. And they watched at the gates daye and nyght to kyll him. <sup>25</sup> Then the disciples toke him by night and put him thorow the wall and let him doune in a basket. <sup>26</sup> And when Saul was come to Ierusalem he assayde to cople him silfe with the discy-

ples and they were all afrayde of hym and beleued not that he was a disciple. <sup>27</sup> But Bernabas toke hym and brought hym to the apostles and declared to the how he had sene the Lorde in the waye and had spoke wyth hym: and how he had done boldely at damasco in the name of Iesu. <sup>28</sup> And he had his conuersacion with them at Ierusalem <sup>29</sup> and quit hym silfe boldly in the name of the lorde Iesu. And he spake and disputed wyth the grekes: and they went aboute to slee hym. <sup>30</sup> But when the brethren knew of that they brought hym to cesarea and sent hym forth to Tharsus. <sup>31</sup> Then had the congregacions rest thorowoute all Iewry and galile and Samary and were edified and walked in the feare of the lorde and multiplied by the comforte of the holy gost. <sup>32</sup> And it chaused that as Peter walked throughoute all quarters he came to the saynctes which dwelt at Lydda <sup>33</sup> and there he foude a certayne man namyd Eneas which had kepte hys bed viii. yere sicke of the palsie. <sup>34</sup> Then sayde Peter vnto hym: Eneas Iesus Christ make the whole. Aryse and make thy beed. And he arose immedyatly. <sup>35</sup> And all that dwelt at lydda and assaron sawe hym and tourned to the lorde. <sup>36</sup> Ther was at Ioppe a certayne woman (whiche was a disciple named Tabitha which by interpretacion is called dorcas) the same was full of good workes and almes dedes which she did. <sup>37</sup> And it chaused in those dayes that she was sicke and dyed. When they had wessed her and layd her in a chamber: <sup>38</sup> Because Lydda was nye to Ioppa and the disciples had hearde that Peter was there they sent vnto hym desyryng him that he wolde not be greved to come vnto them. <sup>39</sup> Peter arose and came with them and when he was come they brought him in to the chamber. And all the wydowes stode roud aboute hym wepyng and shewyng the cotes

and garmentes which Dorcas made whill she was with them. <sup>40</sup> And Peter put the all forth and kneled doune and prayde and turned him to the body and sayde: Tabitha aryse. And she opened her eyes and when she sawe Peter she sat vp. <sup>41</sup> And he gave her the honde and lyft her up and called the saintes and wydowes and shewed her alyve. <sup>42</sup> And it was knowne throwout all Ioppa and many beleved on the Lorde. <sup>43</sup> And it fortunated that he taryed many dayes in Ioppa with one Simon a tanner.

## 10

<sup>1</sup> Ther was a certayne man in Cesarea called Cornelius a captayne of the soudiers of Italy <sup>2</sup> a devoute man and one that feared God with all his housholde which gave moche almes to the people and prayde God alwaye. <sup>3</sup> The same man sawe in a vision evydetly aboute the nynthe houre of the daye an angell of god comynge into him and sayinge vnto him: Cornelius. <sup>4</sup> When he looked on him he was afrayde and sayde: what is it lorde? He sayde vnto him. Thy prayers and thy almeses are come vp into remembraunce before God. <sup>5</sup> And now sende men to Ioppa and call for one Simon named also Peter. <sup>6</sup> He lodgeth with one Simon a tanner whose housse is by the see syde. He shall tell the what thou oughtest to doo. <sup>7</sup> When the angell which spake vnto Cornelius was departed he called two of his housholde servauntes and a devoute soudier of them that wayted on him <sup>8</sup> and tolde them all the mater and sent them to Ioppa. <sup>9</sup> On the morowe as they wet on their iorney and drewe nye vnto the cite Peter went vp into the toppe of the housse to praye aboute the .vi. houre. <sup>10</sup> Then wexed he an hongred and wolde have eate. But whyll they made redy. He fell into a trauce <sup>11</sup> and sawe heven opened and a certayne vessell come doune vnto him as it had bene a greate shete knyrt at the

.iiii. corners and was let doune to the erth <sup>12</sup> where in wer all maner of .iiii. foted beastes of the erth and vermen and wormes and foules of the ayer. <sup>13</sup> And ther came a voyce to him: ryse Peter kyll and eate. <sup>14</sup> But Peter sayde: God forbyd Lorde for I have never eaten eny thinge that is comen or vnclene. <sup>15</sup> And the voyce spake vnto him agayne the seconde tyme: what God hath clensed that make thou not comen. <sup>16</sup> This was done thryse and the vessell was received vp agayne into heven. <sup>17</sup> Whyle Peter mused in him selfe what this vision which he had sene meant beholde the men which were sent from Cornelius had made inquirance for Simons housse and stode before the dore. <sup>18</sup> And called out won and axed whether Simon which was also called Peter were lodged there. <sup>19</sup> Whyll Peter thought on this vision the sprete sayde vnto him: Beholde men seke the: <sup>20</sup> aryse therefore get the doune and goo with them and doute not. For I have sent them. <sup>21</sup> Peter went doune to the men which were sent vnto him from Cornelius and sayde Beholde I am he whom ye seke what is the cause wherfore ye are come? <sup>22</sup> And they sayde vnto him: Cornelius the captayne a iust man and won that feareth God and of good reporte amonge all the people of the Iewes was warned by an holy angell to sende for the into his housse and to heare wordes of the. <sup>23</sup> Then called he them in and lodged them. And on the morowe Peter wet awaye with them and certayne brethren from Ioppa accompanied hym. <sup>24</sup> And the thyrd daye entred they into Cesaria. And Cornelius wayted for them and had called to gether his kynsmen and speciall frendes. <sup>25</sup> And as it chaused Peter to come in Cornelius met hym and fell doune at his fete and worshipped hym. <sup>26</sup> But Peter toke him vp sayinge: stonde vp: for evyn I my silfe am a man. <sup>27</sup> And as he talked with him he cam in and founde many that were come to

gether. <sup>28</sup> And he sayde vnto them: Ye do knowe how that that ys an vnlawfull thyng for a man that is a Iewe to company or come vnto an alient: But god hath shewed me that I shuld not call eny man comen or vnclene: <sup>29</sup> therefore came I vnto you with oute sayege naye assone as I was sent for. I axe therefore for what intent have ye sent for me? <sup>30</sup> And Cornelius sayde: This daye now .iiii. dayes I fasted and at the nynthe houre I prayde in my housse: and beholde a man stode before me in bright clothyng and sayde: <sup>31</sup> Cornelius thy prayer is hearde and thyne almes dedes are had in remembraunce in the sight of God. <sup>32</sup> Sende therefore to Ioppa and call for Simon which is also called Peter. He is lodged in the housse of one Simon a tanner by the see syde the wich assone as he is come shall speake vnto the. <sup>33</sup> Then sent I for the immediatly and thou hast well done for to come. Now are we all here present before god to heare all thynges that are commaunded vnto the of God. <sup>34</sup> Then Peter opened his mouth and sayde: Of a trueth I perseave that God is not parciall <sup>35</sup> but in all people he that feareth him and worketh rightewesnes is accepted with him. <sup>36</sup> Ye knowe the preachyng that God sent vnto the chyldren of Israel preachyng peace by Iesus Christe (which is Lorde over all thinges: <sup>37</sup> Which preachyng was published thorow oute all Iewrye and begane in Galile after the baptye which Iohn preached <sup>38</sup> how God had annoynted Iesus of Nazareth with the holy goost and with power which Iesus went aboute doinge good and healyng all that were oppressed of the develles for God was with him. <sup>39</sup> And we are witnesses of all thinges which he dyd in the londe of the Iewes and at Ierusalem whom they slew and honged on tree. <sup>40</sup> Him God reysed vp the thyrde daye and shewed him openly <sup>41</sup> not to all

the people but vnto vs witnesses chosyn before of God which ate and dronke with him after he arose from deeth. <sup>42</sup> And he commaunded vs to preache vnto the people and testifie that it is he that is ordered of God a iudge of quycke and deed. <sup>43</sup> To him geve all the Prophetes witnes that thorowe his name shall receave remission of synnes all that beleve in him. <sup>44</sup> Whyle Peter yet spake these wordes the holy gost fell on all them which hearde the preachyng. <sup>45</sup> And they of the circucision which beleved were astonyed as many as came with Peter because that on the Gentylys also was sheed oute the gyfte of the holy gost. <sup>46</sup> For they hearde them speake with tonges and magnify God. Then answered Peter: <sup>47</sup> can eny man forbyd water that these shuld not be baptised which have receaved the holy goost as well as we? <sup>48</sup> And he commaunded them to be baptyed in the name of the Lorde. Then prayde they him to tary a feawe dayes.

## 11

<sup>1</sup> And the Apostles and the brethren that were thorowout Iewry harde saye that the hethen had also receaved the worde of God. <sup>2</sup> And when Peter was come vp to Ierusalem they of the circumcision reasoned wyth him <sup>3</sup> sayyng: Thou wentest in to men vncircumcised and atest with them. <sup>4</sup> Then Peter began and expounded the thinge in order to the sayyng: <sup>5</sup> I was in the cyte of Ioppa prayyng and in a traunce I sawe a vision a certen vessell descende as it had bene a large lynnyn clothe let doune from hevin by the fower corners and it cam to me. <sup>6</sup> Into the which when I had fastened myn eyes I consydered and sawe fowerfoted beastes of the erth and vermen and wormes and foules of the ayer. <sup>7</sup> And I herde a voyce sayyng vnto me: aryse Peter sley and eate. <sup>8</sup> And I sayd: God forbyd lorde for nothyng comen or vnclene hath at eny tyme entred



into my mouth. <sup>9</sup> But the voyce answered me agayne from heven count not thou those thinges come which god hath clensed. <sup>10</sup> And this was done thre tymes. And all were takin vp agayne into heven. <sup>11</sup> And beholde immediatly ther were thre men come vnto the housse where I was sent from Cesarea vnto me. <sup>12</sup> And the sprete sayde vnto me that I shuld go with them with out doutinge. Moreover the sixe brethren accompanied me: and we entred into the mans housse. <sup>13</sup> And he shewed vs how he had sene an angell in his housse which stod and sayde to him: Send men to Ioppa and call for Symon named also Peter: <sup>14</sup> he shall tell the wordes wherby both thou and all thyne housse shalbe saved. <sup>15</sup> And as I begane to preach the holy goost fell on them as he dyd on vs at the begynninge. <sup>16</sup> Then came to my remembraunce the wordes of the Lorde how he sayde: Iohn baptised with water but ye shalbe baptysed with the holy goost. <sup>17</sup> For as moche then as God gave the lyke gyftes as he dyd vnto vs when we beveled on the Lorde Iesus Christ: what was I that I shuld have with stonde God? <sup>18</sup> when they hearde this they helde their peace and gloryfied God sayinge: then hath God also to the gentyls graunted repentaunce vnto lyfe. <sup>19</sup> They which were scattryd abroad thorow the affliccion that arose aboute Steven walked thorow oute tyll they came vnto Phenices and Cypers and Antioche preachynge the worde to no man but vnto the Iewes only. <sup>20</sup> Some of them were men of Cypers and Syrene which when they were come into Antioche spake vnto the Grekes and preched the Lorde Iesus. <sup>21</sup> And the honde of the Lorde was with them and a greate nombre beveled and turned vnto the Lorde. <sup>22</sup> Tydinges of these thinges came vnto the eares of the congregacion which was in Ierusalem. And they sente forth Barnabas that he shuld

go vnto Antioche. <sup>23</sup> Which when he was come and had sene the grace of God was glad and exhorted them all that with purpose of hert they wolde continually cleave vnto the Lorde. <sup>24</sup> For he was a good man and full of the holy goost and of faythe: and moche people was added vnto the Lorde. <sup>25</sup> Then departed Barnabas to Tarsus for to seke Saul. <sup>26</sup> And when he had founde him he brought him vnto Antioche. And it chaused that a whole yere they had their conversacion with the congregacion there and taught moche people: in so moche that the disciples of Antioche were the fyrst that were called Christen. <sup>27</sup> In those dayes came Prophetes from Ierusalem vnto Antioche. <sup>28</sup> And ther stode vp one of them named Agabus and signified by the sprete that ther shuld be great derth throughoute all the worlde which came to passe in the Emproure Claudius dayes. <sup>29</sup> Then the disciples every man accordinge to his abilitie purposed to sende socoure vnto the brethren which dwelt in Iewry. <sup>30</sup> Which thinge they also dyd and sent it to the elders by the hondes of Barnabas and Saul.

## 12

<sup>1</sup> In that tyme Herode the kynge stretched forthe his handes to vexce certayne of the congregacion. <sup>2</sup> And he kylled Iames the brother of Iohn with the swerde: <sup>3</sup> and because he sawe that it pleased the Iewes he proceded forther and toke Peter also. Then were the dayes of swete breed. <sup>4</sup> And when he had caught him he put him in preson and dellyvered him to .iiii. quaternions of soudiers to be kepte entendynge after ester to brynge him forth to the people. <sup>5</sup> Then was Peter kepte in preson. But prayer was made with out ceasyng of the congregacion vnto God for him. <sup>6</sup> And when Herode wolde have brought him oute vnto the people the same nyght

slepte Peter bitwene two soudiers bounde with two chaynes and the kepers before the dore kepte the preson. <sup>7</sup> And beholde the angell of the Lorde was there present and a lyght shyned in the lodge. And smote Peter on the syde and steryd him vp sayinge: aryse vp quyckly. And his cheynes fell of from his hondes. <sup>8</sup> And the angell sayd vnto him: gyrde thy selfe and bynde on thy sandales. And so he dyd. And he sayde vnto him: cast thy mantle aboute the and folowe me. <sup>9</sup> And he came oute and folowed him and wist not that it was truthe which was done by the angell but thought he had sene a vision. <sup>10</sup> When they were past the fyrst and the seconde watche they came vnto the yron gate that ledeth vnto the cyte which opened to them by his awne accorde. And they went out and passed thorowe one strete and by and by the angell departed from him. <sup>11</sup> And when Peter was come to him selfe he sayde: now I knowe of a surety that the Lorde hath sent his angell and hath delyvered me out of the honde of Herode and from all the waytynge for of the people of the Iewes. <sup>12</sup> And as he consyded the thinge he cam to the housse of Mary the mother of one Iohn which was called Marke also where many were gaddered to gedder in prayer. <sup>13</sup> As Peter knocked at the entry dore a damsell cam forth to herken named Rhoda. <sup>14</sup> And when she knew Peters voyce she opened not the entrey for gladnes but ran in and told how Peter stode before the entrey. <sup>15</sup> And they sayde vnto her: thou arte mad. And she bare them doune that it was even so. Then sayde they: it is his angell. <sup>16</sup> Peter contynued knockinge. When they had opened the dore and sawe him they were astonyed. <sup>17</sup> And he beckened vnto them with the honde to holde their peace and tolde them by what meanes the Lorde had brought him oute of the preson. And

sayde: goo shew these thinges vnto Iames and to the brethren. And he departed and went into a nother place. <sup>18</sup> Assone as it was daye ther was no lyttell a doo amonge the soudyers what was becum of Peter. <sup>19</sup> When Herode had called for him and founde him not he examined the kepers and commaunded to departe. And he descended from Iewry to Cesarea and ther abode. <sup>20</sup> Herode was displeased with them of Tyre and Sydon. And they came all at once and made intercession vnto Blastus the kynges chamberlen and desyred peace because their countrey was norysshed by the kynges londe. <sup>21</sup> And upon a daye appoynted Herode arayed him in royall apparell and set him in his seate and made an oraycon vnto them. <sup>22</sup> And the people gave a shoute sayinge: it is the voyce of a God and not of a man. <sup>23</sup> And immediatly the angell of the Lorde smote him because he gave not God the honoure and he was eatyn of wormes and gave vp the goost. <sup>24</sup> And the worde of God grewe and multiplied. <sup>25</sup> And Barnabas and Paul returned to Ierusalem when they had fulfilled their office and toke with them Iohn which was also called Marcus.

### 13

<sup>1</sup> There were at Antioche in the congregacion certayne Prophetes and teachers: as Barnabas and Simon called Niger and Lucius of Cerene and Manahen Herode the Tetrarkes norsfelowe and Saul. <sup>2</sup> As they mynistred to the Lorde and fasted the holy goost sayde: separate me Barnabas and Saul for the worke where vnto I have called them. <sup>3</sup> Then fasted they and prayed and put their hondes on them and let them goo. <sup>4</sup> And they after they were sent of the holy goost came vnto Seleutia and from thence they sayled to Cyprus. <sup>5</sup> And when they were come to Salamine they shewed the worde of God in the synagoges

of the Iewes. And they had Iohn to their minister. <sup>6</sup> When they had gone thorowout the yle vnto the cite of Paphos they foude a certayne sorserer a falce prophet <sup>7</sup> which was a Iewe named Bariesu which was with the ruler of the countre won Sergius Paulus a prudet man. The same ruler called vnto him Barnabas and Saul and desyred to heare the worde of God. <sup>8</sup> But Elemas the sorcerar (for so was his name by interpretacion) with stode them and sought to turne awaye the ruler from the fayth. <sup>9</sup> Then Saul which also is called Paul beinge full of the holy goost set his eyes on him <sup>10</sup> and sayde: O full of all sutteltie and disseytfulnes the chylde of the devyll and the enemye of all righteousnes thou ceapest not to pervert the strayght wayes of the Lorde. <sup>11</sup> And now beholde the honde of the Lorde is vpon the and thou shalt be blinde and not se the sunne for a season. And immediatly ther fell on him a myste and a darcknes and he went aboute sekinge them that shuld leade him by the honde. <sup>12</sup> Then the rular when he sawe what had happened beleved and wodred at the doctryne of the Lorde. <sup>13</sup> When they that were with Paule were departed by shyppes from Paphus they cam to Perga a cite of Pamphilia: and there Iohn departed from them and returned to Ierusalem. <sup>14</sup> But they wandred thorowe the countres from Perga to Antioche a cite of the countre of Pisidia and wet in to the synagoge on the saboth daye and sate doune. <sup>15</sup> And after the lawe and the Prophetes were redde the rulers of the synagoge sent vnto them sayinge: Ye men and brethren yf ye have eny sermon to exhorte ye people saye on. <sup>16</sup> Then Paul stode vp and beckened with the honde and sayde: Men of Israel and ye that feare God geve audiece. <sup>17</sup> The God of this people chose oure fathers and exalted the people when they dwelt

as straugers in the londe of Egypt and with a mighty arme brought them oute of it <sup>18</sup> and aboute the tyme of .xl. yeares suffred he their maners in the wyldernes. <sup>19</sup> And he destroyed .vii. nacions in the londe of Canaan and devided their londe to them by lot. <sup>20</sup> And after warde he gave vnto them iudges aboute the space of .iiii.C. and .l. yeres vnto the tyme of Samuel the Prophet. <sup>21</sup> And after that they desyred a kinge and God gave vnto them Saul the sonne of Cis a man of the tribe of Benjamin by the space of .xl. yeres. <sup>22</sup> And after he had put him doune he set vp David to be their kynge of whome he reported sayinge: I have founde David the sonne of Iesse a man after myne awne hert he shall fulfill all my will. <sup>23</sup> Of this manes seed hath God (accordinge to his promes) brought forth to the people of Israel a saviour one Iesus <sup>24</sup> when Iohn had fyrst preached before his cominge the baptyeme of repentaunce to Israel. <sup>25</sup> And when Iohn had fulfilled his course he sayde: whome ye thinke that I am the same am I not. But beholde ther cometh one after me whose shewes of his fete I am not worthy to lowse. <sup>26</sup> Ye men and brethren chylidren of the generacion of Abraham and whosoever amonge you feareth God to you is this worde of salvacion sent. <sup>27</sup> The inhabiters of Ierusalem and their rulers because they knewe him not nor yet the voyces of the Prophetes which are redde every Saboth daye they have fulfilled them in condempninge him. <sup>28</sup> And when they founde no cause of deeth in him yet desyred they Pylate to kyll him. <sup>29</sup> And when they had fulfilled all that were written of him they toke him doune from the tree and put him in a sepulcre. <sup>30</sup> But God raysed him agayne from deeth <sup>31</sup> and he was sene many dayes of them which came with him from Galile to Ierusalem. Which are his witnesses vnto the people.

<sup>32</sup> And we declare vnto you how that the promes made vnto the fathers  
<sup>33</sup> God hath fulfilled vnto vs their chyldren in that he reysed vp Iesus agayne even as it is written in the fyrste psalme: Thou arte my sonne this same daye begat I the. <sup>34</sup> As concernynge that he reysed him vp from death now no more to returne to corrupcion he sayde on this wyse: The holy promyses made to David I will geve them faithfully to you. <sup>35</sup> Wherefore he saith also in another place: Thou shalt not soffre thyne holye to se corrupcion. <sup>36</sup> Howbe it David after he had in his tyme fulfilled the will of God he slepte and was layde with his fathers and sawe corrupcion. <sup>37</sup> But he whom God reysed agayne sawe no corrupcion. <sup>38</sup> Be it knowne vnto you therefore ye men and brethren that thorow this man is preached vnto you the forgevenes of synnes <sup>39</sup> and that by him are all that beleve iustified from all thinges from the which ye coulde not be iustified by the lawe of Moses. <sup>40</sup> Beware therefore lest that fall on you which is spoken of in the Prophetes: <sup>41</sup> Beholde ye despisers and wonder and perishe ye: for I do aworke in youre dayes which ye shall not beleve yf a man wolde declare it you. <sup>42</sup> When they were come out of the Synagoge of the Iewes the getyls besought that they wolde preache the worde to them bitwene the Saboth dayes. <sup>43</sup> When the congregacion was broken vp many of the Iewes and verteous covertes folowed Paul and Barnabas which spake to them and exhorted them to cotinue in the grace of God. <sup>44</sup> And the nexte Saboth daye came almoste the whole cite to gether to heare the worde of God. <sup>45</sup> When the Iewes sawe the people they were full of indignacion and spake agaynst those thinges which were spoken of Paul spekinge agaynst it and raylinge on it. <sup>46</sup> Then Paul and Barnabas wexed bolde

and sayde: it was mete that the worde of God shulde fyrst have bene preached to you. But seinge ye put it from you and thinke youre selves onworthy of everlastinge lyfe: lo we turne to the gentyls. <sup>47</sup> For so hath the Lorde commaunded vs: I have made the a light to the getyls that thou be salvacion vnto the ende of the worlde. <sup>48</sup> The getyls hearde and were glad and glorified the worde of the Lorde and beleved: even as many as were ordeyned vnto eternall lyfe. <sup>49</sup> And the worde of the Lorde was publisshed thorowe oute all the region. <sup>50</sup> But the Iewes moved the worshypfull and honorable wemen and the chefe men of the cyte and reysed persecucion agaynst Paul and Barnabas and expelled them oute of their costes. <sup>51</sup> And they shouke of the duste of their fete agaynst them and came vnto Iconium. <sup>52</sup> And the disciples were filled with ioye and with the holy goost.

## 14

<sup>1</sup> And it fortun-ed in Iconium that they went both to gether into the synagoge of the Iewes and so spake that a gret multitude both of the Iewes and also of the Grekes beleved. <sup>2</sup> But the unbelevinge Iewes steryd vp and vnquyeted the myndes of the Gentyls agaynste the brethren. <sup>3</sup> Longe tyme a bode they there and quyt them selves boldly with the helpe of the Lorde the which gave testimony vnto the worde of his grace and caused signes and wondres to be done by their hondes. <sup>4</sup> The people of the cyte were devided: and parte helde with the Iewes and parte with the Apostles. <sup>5</sup> When ther was a saute made both of the gentyls and also of the Iewes with their rulers to put them to shame and to stone them <sup>6</sup> they were ware of it and fled vnto Listra and Derba cities of Licaonia and vnto the region

that lyeth round aboute <sup>7</sup> And there preached the gospell. <sup>8</sup> And ther sate a certayne man at Listra weake in his fete beinge creple from his mothers wombe and never walkyd. <sup>9</sup> The same hearde Paul preache. Which behelde him and perceaved that he had fayth to be whole <sup>10</sup> and sayd with a loude voyce: stond vp right on thy fete. And he stert vp and walked. <sup>11</sup> And when the people sawe what Paul had done they lifte vp their voyces sayinge in the speache of Lycaonia: Goddes are come doune to vs in the lyknes of men. <sup>12</sup> And they called Barnabas Iupiter and Paul Mercurius because he was the preacher. <sup>13</sup> Then Iupiters Preste which dwelt before their cite brought oxe and garlandes vnto the churche porche and wolde have done sacrificise with the people. <sup>14</sup> But when the Apostles Barnabas and Paul herde that they rent their clothes and ran in amonge the people cryinge <sup>15</sup> and sayinge: syrs why do ye this? We are mortall men lyke vnto you and preache vnto you that ye shuld turne from these vanyties vnto the lyvinge God which made heaven and erth and the see and all that in them is: <sup>16</sup> the which in tymes past suffred all nacions to walke in their awne wayes. <sup>17</sup> Neverthelesse he lefte not him selfe with outen witnes in that he shewed his benefites in gevinge vs rayne from heaven and frutefull ceasons fyllinge oure hertes with fode and gladnes. <sup>18</sup> And with these sayinges scase refrayned they the people that they had not done sacrifice vnto them. <sup>19</sup> Thither came certayne Iewes from Antioche and Iconium and optayned the peoples consent and stoned Paul and drewe him oute of the cyte supposynge he had bene deed. <sup>20</sup> How be it as the disciples stode rounde about him he arose vp and cam into the cyte. And the nexte daye he departed with Barnabas to Derba. <sup>21</sup> After they had preached to that cite and had

taught many they returned agayne to Lisira and to Iconium and Antioche <sup>22</sup> and strengthened the disciples soules exhortinge them to continue in the faith affyrminge that we must thorowe moche tribulacion entre into the kyngdome of God. <sup>23</sup> And when they had ordered them elders by eleccion in every congregacion after they had yrayde and fasted they comended them to God on whom they beleved. <sup>24</sup> And they went thorow out Pisidia and came into Paphilia <sup>25</sup> and when they had preached the worde of God in Perga they descended in to Attalia <sup>26</sup> and thence departed by shippe to Antioche from whence they were delivered vnto the grace of God to the worke which they had fulfilled. <sup>27</sup> When they were come and had gadder the congregacion to gedder they rehersed all that God had done by them and how he had opened the dore of faith vnto the getyls. <sup>28</sup> And ther they abode longe tyme with the disciples.

## 15

<sup>1</sup> Then cam certayne from Iewrie and taught the brethren: excepte ye be circumcysed after the maner of Moses ye cannot be saved. <sup>2</sup> And when ther was rysen dissencion and disputinge not a litle vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas and certayne other of them shuld ascende to Ierusalem vnto the Apostles and elders aboute this question. <sup>3</sup> And after they were brought on their waye by the congregacion they passed over Phenices and Samaria declarynge the conuersion of the getyls and they brought great ioye vnto all the brethren. <sup>4</sup> And when they were come to Ierusalem they were receaved of the congregacion and of the Apostles and elders. And they declared what thinges God had done by them. <sup>5</sup> Then arose ther vp certayne that were of the secte of the

Pharises and dyd beleve sayinge that it was nedfull to circucise them and to enioyne the to kepe the lawe of Moses. <sup>6</sup> And the Apostles and elders came to geder to reason of this matter. <sup>7</sup> And when ther was moche disputinge Peter rose vp and sayde vnto them: Ye men and brethren ye knowe how that a good whyle agoo God chose amonge vs that the getyls by my mouth shuld heare the worde of the gospell and beleve. <sup>8</sup> And God which knoweth the herte bare them witnes and gave vnto them the holy goost even as he dyd vnto vs <sup>9</sup> and he put no difference bitwene them and vs but with fayth purified their hertes. <sup>10</sup> Now therefore why tempte ye God that ye wolde put a yoke on the disciples neckes which nether oure fathers nor we were able to beare. <sup>11</sup> But we beleve that thorowe the grace of the Lorde Iesu Christ we shalbe saved as they doo. <sup>12</sup> Then all the multitude was peased and gave audience to Barnabas and Paul which tolde what signes and wondres God had shewed amonge the gentylys by them. <sup>13</sup> And when they helde their peace Iames answered sayinge: Men and brethren herken vnto me. <sup>14</sup> Simeon tolde how God at the begynnyng dyd visit the gentylys and receaved of them people vnto his name. <sup>15</sup> And to this agreith the wordes of the Prophetes as it is written. <sup>16</sup> After this I will returne and wyll bylde agayne the tabernacle of David which is fallen doune and that which is fallen in dekey of it will I bilde agayne and I will set it vp <sup>17</sup> that the residue of men might seke after the Lorde and also the gentylys vpo whom my name is named saith the Lorde which doth all these thinges: <sup>18</sup> knowne vnto God are all his workes from the begynninge of the worlde. <sup>19</sup> Wherefore my sentence is that we trouble not them which from amonge the gentylys are turned to God: <sup>20</sup> but that we write vnto them that they abstayne them selves from filthynes

of ymages from fornicacion from straglyd and from bloude. <sup>21</sup> For Moses of olde tyme hath in every cite that preache him and he is rede in the synagoges every saboth daye. <sup>22</sup> Then pleased it the Apostles and elders with the whole congregacion to sende chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Iudas called also Barsabas and Silas which were chefe men amonge the brethren <sup>23</sup> and gave them lettres in their hondes after this maner. The Apostles elders and brethren send gretynge vnto the brethren which are of the gentylys in Antioche Siria and Celicia. <sup>24</sup> For as moche as we have hearde that certayne which departed from vs have troubled you with wordes and combred youre myndes sayinge: Ye must be circumcised and kepe the lawe to whom we gave no soche commaundement. <sup>25</sup> It semed therefore to vs a good thinge when we were come to gedder with one accorde to sende chosyn men vnto you with oure beloved Barnabas and Paul <sup>26</sup> men that have ieoperded their lyves for the name of oure Lorde Iesus Christ. <sup>27</sup> We have sent therefore Iudas and Sylas which shall also tell you the same thinges by mouth. <sup>28</sup> For it semed good to the holy gost and to vs to put no grevous thinge to you more then these necessary thinges: that is to saye <sup>29</sup> that ye abstayne from thinges offered to ymages from bloud from strangled and fornicacion. From which yf ye kepe youre selves ye shall do well. So fare ye well. <sup>30</sup> When they were departed they came to Antioche and gaddred the multitude togeder and delyvered the pistle. <sup>31</sup> When they had redde it they reioysed of that consolacion. <sup>32</sup> And Iudas and Sylas beinge prophetes exhorted the brethren with moche preachynge and strengthed them. <sup>33</sup> And after they had taryed there a space they were let goo in peace

of the brethren vnto the Apostles. <sup>34</sup> Not with stondynge it pleasyd Sylas to abyde there still. <sup>35</sup> Paul and Barnabas continued in Antioche teachynge and preachynge the worde of the Lorde with other many. <sup>36</sup> But after a certayne space Paul sayde vnto Barnabas: Let vs goo agayne and visite oure brethren in every cite where we have shewed the worde of the Lorde and se how they do. <sup>37</sup> And Barnabas gave counsell to take with them Iohn called also Marke. <sup>38</sup> But Paul thought it not mete to take him vnto their company whiche departed from them at Pamphylia and went not with them to the worke. <sup>39</sup> And the dissencion was so sharpe bitwene them that they departed a sunder one from the other: so that Barnabas toke Marke and sayled vnto Cypers. <sup>40</sup> And Paul chose Sylas and departed delyvered of the brethren vnto the grace of god. <sup>41</sup> And he went thorowe all Cyria and Cilicia stablisshynge the congregacions.

## 16

<sup>1</sup> Then came he to Derba and to Lystra. And beholde a certayne disciple was there named Timotheus a womans sonne which was a Iewas and beleved: but his father was a Greke. <sup>2</sup> Of whom reported well the brethren of Lystra and of Iconium. <sup>3</sup> The same Paul wolde that he shuld goo forth with him and toke and circumcised him because of the Iewes which were in those quarters: for they knewe all that his father was a Greke. <sup>4</sup> As they went thorow the cities they delyvered the the decrees for to kepe ordeyned of the Apostles and elders which were at Ierusalem. <sup>5</sup> And so were the congregacions stablissed in the fayth and encreased in noumbre dayly. <sup>6</sup> When they had goone thorow out Phrigia and the region of Galacia and were forbydde of the holy gost to preach the worde in Asia <sup>7</sup> they came to Misia and sought to goo into Bethinia. But the sprete soffered them not.

<sup>8</sup> Then they went over Misia and cam doune to Troada. <sup>9</sup> And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him sayinge: come into Macedonia and helpe vs. <sup>10</sup> After he had sene the vision immediatly we prepared to goo into Macedonia certified that the lorde had called vs for to preache the gospell vnto them. <sup>11</sup> Then lowsed we forth from Troada and with a strayght course came to Samothracia and the nexte daye to Neapolim <sup>12</sup> and from thence to Philippos which is the chefest citie in the partes of Macedonia and a fre cite. We were in that cite abydynge a certayne dayes. <sup>13</sup> And on the saboth dayes we went out of the cite besydes a ryver where men were wont to praye and we sate doune and spake vnto the wemen which resorted thither. <sup>14</sup> And a certayne woman named Lydia a seller of purple of the cite of Thiatira which worshipped God gave vs audience. Whose hert the Lorde opened that she attended vnto the thinges which Paul spake. <sup>15</sup> When she was baptised and her housholde she besought vs sayinge: Yf ye thinke that I beleve on the Lorde come into my housse and abyde there. And she constrayned vs. <sup>16</sup> And it fortunod as we went to prayer a certayn damsell possessed with a sprete that prophesied met vs which brought her master and mastres moche vauntage with prophesyng. <sup>17</sup> The same folowed Paul and vs and cryed sayinge: these men are the seruauntes of the most hye God which shewe vnto vs the waye of salvacion. <sup>18</sup> And this dyd she many dayes. But Paul not content, turned about and sayd to the sprete: I commaunde the in the name of Iesu Christ that thou come out of her. And he came out the same houre. <sup>19</sup> And when her master and mastres sawe that the hope of their gaynes was gone they caught Paul and Sylas and drue the into the market place vnto the

rulars <sup>20</sup> and brought them to the officers sayinge: These men trouble oure cite which are Iewes <sup>21</sup> and preache ordinaunces which are not lafull for vs to receave nether to observe seinge we are Romayns. <sup>22</sup> And the people ranne on them and the officers rent their clothes and commaunded them to be beaten with roddes. <sup>23</sup> And when they had beaten them sore they cast them into preson commaundyng the iayler to kepe them surely. <sup>24</sup> Which iayler when he had receaved suche commaundment thrust them into the yner preson and made their fete fast in the stockes. <sup>25</sup> At mydnyght Paul and Sylas prayed and lauded God. And the presoners hearde them. <sup>26</sup> And sodenly ther was a greate erth quake so that the fonndacion of the preson was shaken and by and by all the dores opened and every mannes bondes were lowsed. <sup>27</sup> When the keper of the preson waked out of his slepe and sawe the preson dores open he drue out his swearde and wolde have kylled him selfe supposynge the presoners had bene fledde. <sup>28</sup> But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme for we are all heare. <sup>29</sup> Then he called for a lyght and sprange in and came tremblyng and fell doune before Paul and Sylas <sup>30</sup> and brought them out and sayde: Syrs what must I do to be saved? <sup>31</sup> And they sayde: beleve on the Lorde Iesus and thou shalt be saved and thy housholde. <sup>32</sup> And they preached vnto him the worde of the Lorde and to all that were in his housse. <sup>33</sup> And he toke them the same houre of the nyght and wasshed their woundes and was baptised with all that belonged vnto him strayght waye. <sup>34</sup> When he had brought them into his housse he set meate before them and ioyed that he with all his housholde beleved on God. <sup>35</sup> And when it was daye the officers sent the ministres sayinge: Let those men goo. <sup>36</sup> The keper of the preson tolde this sayinge to Paul the

officers have sent worde to lowse you. Now therefore get you hence and goo in peace. <sup>37</sup> Then sayde Paul vnto them: they have beaten vs openly vncomdempned for all that we are Romayns and have cast vs into preson: and now wolde they sende vs awaye prevely? Naye not so but let them come the selves and set vs out. <sup>38</sup> When the ministres tolde these wordes vnto the officers they feared when they hearde that they were Romayns <sup>39</sup> and came and besought them and brought them out and desyred them to departe out of the cite. <sup>40</sup> And they wet out of the preson and entred into the housse of Lidia and when they had sene the brethren they comforted them and departed.

## 17

<sup>1</sup> As they made their iorney thorow Amphipolis and Appolonia they came to Thessalonica where was a synagoge of the Iewes. <sup>2</sup> And Paul as his maner was went in vnto them and thre saboth doyes declared oute of the scripture vnto them <sup>3</sup> openynge and allegynge that Christ must nedes have suffred and rysen agayne from deeth and that this Iesus was Christ whom (sayde he) I preache to you. <sup>4</sup> And some of them beleved and came and companied with Paul and Sylas: also of the honourable Grekes a greate multitude and of the chefe wemen not a feawe. <sup>5</sup> But the Iewes which beleved not havynge indignacion toke vnto the evyll men which were vagabondes and gadered a company and set all the cite on a roore and made asaute vnto the housse of Iason and sought to bringe the out to the people. <sup>6</sup> But when they founde them not they drue Iason and certayne brethren vnto the heedes of the cite cryinge: these that trouble the worlde are come hydder also <sup>7</sup> which Iason hath receaved prevely. And these all do contrary to the elders of Cesar affirmynge another kynge one Iesus. <sup>8</sup> And



they troubled the people and the officers of the cite when they hearde these thinges. <sup>9</sup> And when they were sufficiently answered of Iason and of the other they let the goo. <sup>10</sup> And the brethren immediatly sent awaye Paul and Syllas by nyght vnto Berrea. Which when they were come thyther they entred into the synagoge of the Iewes. <sup>11</sup> These were the noblest of byrthe amonge the of Thessalonia which receaved the worde with all diligence of mynde and searched the scriptures dayly whether those thinges were even so. <sup>12</sup> And many of the beveled: also of worshipfull weme which were Grekes and of men not afeawe. <sup>13</sup> When the Iewes of Thessalonia had knowledge that the worde of God was preached of Paul at Berrea they came there and moved the people. <sup>14</sup> And then by and by the brethren sent awaye Paul to goo as it were to ye see: but Syllas and Timotheus abode there still. <sup>15</sup> And they that gyded Paul brought him vnto Attens and receaved a commaundment vnto Syllas and Timotheus for to come to him at once and came their waye. <sup>16</sup> Whyll Paul wayted for them at Attens his sprete was moved in him to se the cite geven to worshippinge of ymages. <sup>17</sup> Then he disputed in the synagoge with the Iewes and with the devout persones and in the market dayly with the that came vnto him. <sup>18</sup> Certayne philosophers of the Epicures and of the stoyckes disputed with him. And some ther were which sayde: what will this babler saye. Other sayd: he semeth to be a tydynges bringer of newe devyls because he preached vnto them Iesus and the resurreccion. <sup>19</sup> And they toke him and brought him into Marsestrete sayinge: maye we not knowe what this newe doctrine wher of thou speakest is? <sup>20</sup> For thou bringest straunge tydynges to oure eares. We wolde knowe therfore what these thinges meane. <sup>21</sup> For all the At-

tenians and straungers which were there gave the selves to nothings els but ether to tell or to heare newe tydynges. <sup>22</sup> Paul stode in the myddes of Marse strete and sayde: ye men of Attens I perceave that in all thinges ye are to supersticious. <sup>23</sup> For as I passed by and behelde the maner how ye worship youre goddes I founde an aultre wher in was writen: vnto the vnknown god. Whom ye then ignorantly worship him shewe I vnto you. <sup>24</sup> God that made the worlde and all that are in it seyng that he is Lorde of heaven and erth he dwelleth not in temples made with hondes <sup>25</sup> nether is worshipped with mennes hondes as though he neded of eny thinge seinge he him selfe geveth lyfe and breeth to all men every where <sup>26</sup> and hath made of one bloud all nacions of men for to dwell on all the face of the erthe and hath assigned before how longe tyme and also the endes of their inhabitation <sup>27</sup> that they shuld seke God yf they myght fele and fynde him though he be not farre from every one of vs. <sup>28</sup> For in him we lyve move and have oure beyng as certayne of youre awne Poetes sayde. For we are also his generacion. <sup>29</sup> For as moche then as we are the generacion of God we ought not to thynke that the godhed is lyke vnto golde silver or stone graven by crafte and ymagination of man. <sup>30</sup> And the tyme of this ignorance God regarded not: but now he byddeth all men every where repent <sup>31</sup> because he hath apoynted a daye in the which he will iudge the worlde acordynge to ryghtewesses by that man whom he hath apoynted and hath offered faith to all men after that he had rayed him from deeth. <sup>32</sup> When they hearde of the resurreccion from deeth some mocked and other sayde: we will heare the agayne of this matter. <sup>33</sup> So Paul departed from amonge them. <sup>34</sup> Howbeit certayne men clave vnto Paul and beveled amonge

the which was Dionysius a senatour and a woman named Damaris and other with them.

## 18

<sup>1</sup> After that Paul departed from Attens and came to Corinthum <sup>2</sup> and founde a certayne Iewe named Aquila borne in Ponthus latly come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Iewes to departe from Rome) and he drewe vnto them. <sup>3</sup> And because he was of the same crafte he abode with them and wrought: their crafte was to make tentes. <sup>4</sup> And he preached in the synagoge every saboth daye and exhorted the Iewes and the gentylys. <sup>5</sup> When Syllas and Timotheus were come from Macedonia Paul was constrayned by the sprete to testifie to the Iewes that Iesus was very Christ. <sup>6</sup> And when they sayde cotrary and blasphemed he shoke his rayment and sayde vnto the: youre bloud upon youre awne heeddes and from hence forth I goo blamelesse vnto the gentylys. <sup>7</sup> And he departed thence and entred into a certayne manes housse named Iustus a worshiper of god whose housse ioyned harde to the synagoge. <sup>8</sup> How be it one Crispus the chefe rular of the synagoge beleved on the lorde with all his housholde and many of the Corinthias gave audience and beleved and were baptised. <sup>9</sup> Then spake the lorde to Paul in the nyght by a vision: be not afrayde but speake and holde not thy peace: <sup>10</sup> for I am with the and no man shall invade the that shall hurte the. For I have moche people in this cite. <sup>11</sup> And he continued there a yeare and sixe monethes and taught them the worde of God. <sup>12</sup> When Gallio was rular of the countre of Acaia the Iewes made insurreccion with one accorde agaynst Paul and brought him to the iudgement seate <sup>13</sup> saying: this fellow counceleth men to worship God contrary to the lawe. <sup>14</sup> And as Paul was about to open his

mouth Gallio sayde vnto the Iewes: yf it were a matter of wronge or an evyll dede (o ye Iewes) reason wolde that I shuld heare you: <sup>15</sup> but yf it be a question of wordes or of names or of youre lawe loke ye to it youre selves. For I wilbe no iudge in soche maters <sup>16</sup> and he drave them from the seate. <sup>17</sup> Then toke all the Grekes Sostenes the chefe rular of the synagoge and smote him before the iudges seate. And Gallio cared for none of tho thinges. <sup>18</sup> Paul after this taryed there yet a good whyle and then toke his leave of the brethren and sayled thence into Ciria Priscilla and Aquila accompanyinge him. And he shore his heed in Cenchrea for he had a vowe. <sup>19</sup> And he came to Ephesus and lefte them there: but he him selfe entred into the synagoge and reasoned with the Iewes. <sup>20</sup> When they desyred him to tary longer tyme with the he consented not <sup>21</sup> but bad the fare well sayinge. I must nedes at this feast that cometh be in Ierusalem: but I will returne agayne vnto you yf God will. And he departed from Ephesus <sup>22</sup> and came vnto Cesarea: and ascended and saluted the congregacion and departed vnto Antioche <sup>23</sup> and when he had taryed there a whyle he departed. And went over all the countre of Galacia and Phrigia by order strengthynge all the disciples. <sup>24</sup> And a certayne Iewe named Apollos borne at Alexandria came to Ephesus an eloquent man and myghty in the scriptures. <sup>25</sup> The same was informed in the waye of the Lorde and he spake fervently in the sprete and taught diligently the thinges of the Lorde and knewe but the baptism of Iohn only. <sup>26</sup> And the same began to speake boldely in the synagoge. And when Aquila and Priscilla had hearde him: they toke him vnto them and expounded vnto him the waye of God more perfectly. <sup>27</sup> And when he was disposed to goo into Acaia the brethren

wrote exhortynge the disciples to receave him. After he was come thither he holpe them moche which had beleved thorowe grace. <sup>28</sup> And myghtely he overcame the Iewes and that openly shewynge by the scriptures that Iesus was Christ.

## 19

<sup>1</sup> It fortun-ed whyll Appollo was at Corinthum that Paul passed thorow the vpper costes and came to Ephesus and foude certayne disciples <sup>2</sup> and sayd vnto them: have ye receaved the holy gost sence ye beleved? And they sayde vnto him: no we have not hearde whether ther be eny holy goost or no. <sup>3</sup> And he sayd vnto them: wher with were ye then baptised? And they sayd: with Iohns baptism <sup>4</sup> Then sayde Paul: Iohn verely baptised with the baptism of repentaunce sayinge vnto the people that they shuld beleve on him which shuld come after him: that is on Christ Iesus. <sup>5</sup> When they hearde that they were baptised in the name of the lorde Iesu. <sup>6</sup> And Paul layde his hondes apon them and the holy gost came on them and they spake with tonges and prophesied <sup>7</sup> and all the men were aboute .xii. <sup>8</sup> And he went into the synagoge and behaved him selfe boldely for the space of thre monethes disputynge and gevyng them exhortacions of the kyngdome of God. <sup>9</sup> When dyvers wexed harde herted and beleved not but spake evyll of the waye and that before the multitude: he departed from them and seperated the disciples. And disputed dayly in the scole of one called Tyranus. <sup>10</sup> And this contynued by the space of two yeaes: so that all they which dwelt in Asia hearde the worde of the lorde Iesu bothe Iewes and Grekes. <sup>11</sup> And god wrought no small miracles by the hondes of Paul: <sup>12</sup> so that from his body were brought vnto the sicke napkyns or partlettes and the diseases departed from the and the evyll spretes went

out of them. <sup>13</sup> Then certayne of the vagabounde Iewes exorcistes toke apon them to call over them which had evyll spretes the name of the lorde Iesus sayinge: We adiure you by Iesu who Paul preacheth. <sup>14</sup> And ther wer seven sonnes of one Sceva a Iewe and chefe of the prestes which dyd so. <sup>15</sup> And the evyll sprete answered and sayde: Iesus I knowe and Paul I knowe: but who are ye? <sup>16</sup> And the man in who the evyll sprete was ranne on the and overcame the and prevayled agaynst them so that they fledde out of that housse naked and wounded. <sup>17</sup> And this was knowen to all the Iewes and Grekes also which dwelt at Ephesus and feare came on them all and they magnified the name of the lorde Iesus. <sup>18</sup> And many that beleved came and confessed and shewed their workes. <sup>19</sup> Many of the which vsed curious craftes brought their bokes and burned the before all men and they counted the price of the and foude it fifty thousande silverlynges. <sup>20</sup> So myghtely grewe the worde of god and prevayled. <sup>21</sup> After these thinges were ended Paul purposed in the sprete to passe over Macedonia and Achaia and to goo to Ierusalem saying: After I have bene there I must also se Rome. <sup>22</sup> So sent he into Macedonia two of the that ministred vnto him Timotheus and Erastus: but he him selfe remayned in Asia for a season. <sup>23</sup> The same tyme ther arose no lytell a do aboute that waye. <sup>24</sup> For a certayne man named Demetrius a silvermyth which made silver schrynes for Diana was not a lytell beneficiall vnto the craftes men. <sup>25</sup> Which he called to geder with the worke men of lyke occupacion and sayd: Syrs ye knowe that by this crafte we have vauntage. <sup>26</sup> Moreover ye se and heare that not alone at Ephesus but almost thorowe oute all Asia this Paul hath persuaded and turned away moche people saying that they be not goddes which are made with hondes. <sup>27</sup> So that not only this oure

craftes cometh into parell to be set at nought: but also that the temple of the greate goddas Diana shuld be despysed and her magnificence shuld be destroyed which all Asia and the worlde worshippeth. <sup>28</sup> When they hearde these sayinges they were full of wrathe and cryed out saying: Greate is Diana of the Ephesians. <sup>29</sup> And all the cite was on a roore and they russhed in to the comen hall with one assent and caught Gayus and Aristarcus men of Macedonia Pauls companions. <sup>30</sup> When Paul wolde have entred in vnto the people the disciples suffered him not. <sup>31</sup> Certayne also of the chefe of Asia which were his frendes sent vnto him desyrynge him that he wolde not preace into the comen hall. <sup>32</sup> Some cryed one thinge and some another and the congregacion was all out of quiet and the moare parte knewe not wherfore they were come togeder. <sup>33</sup> Some of the company drue forth Alexander the Iewes thrustyng him forwardes. Alexander beckened with the honde and wolde have geuen the people an answer. <sup>34</sup> When they knewe that he was a Iewe ther arose a shoute almost for the space of two houres of all men cryinge greate is Diana of the Ephesians. <sup>35</sup> When the toun clarcke had ceased the people he sayd: ye men of Ephesus what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddas Diana and of the ymage which came from heven. <sup>36</sup> Seinge then that no man sayth here agaynst ye ought to be content and to do nothings rasshly: <sup>37</sup> For ye have brought hyther these me whiche are nether robbers of churches nor yet despisers of youre goddes. <sup>38</sup> Wherfore yf Demetrius and the craftes men which are with him have eny sayinge to eny man the lawe is open and ther are ruelars let the accuse one another. <sup>39</sup> Yf ye goo about eny other thinge it maye be determined in a lawfull congre-

gacion <sup>40</sup> For we are in ieoperdy to be accused of this dayes busines: for as moche as ther is no cause wherby we maye geve a rekenyng of this concourse of people. <sup>41</sup> And when he had thus spoken he let the congregacion departe.

## 20

<sup>1</sup> After the rage was ceased Paul called the disciples vnto him and toke his leave of them and departed for to goo into Macedonia. <sup>2</sup> And when he had gone over those parties and geuen them large exhortacions he came into Grece <sup>3</sup> and there abode .iii. monethes. And when the Iewes layde wayte for him as he was about to sayle into Syria he purposed to returne thorowe Macedonia. <sup>4</sup> Ther acompanied him into Asia Sopater of Berrea and of Thessalonia Aristarcus and Secundus and Gayus of Derba and Timotheus: and out of Asia Tychicus and Trophimos. <sup>5</sup> These went before and taryed vs at Troas. <sup>6</sup> And we sayled awaye from Philippos after the ester holydayes and came vnto them to Troas in five dayes where we abode seven dayes. <sup>7</sup> And on the morowe after the saboth daye the disciples came to geder for to breake breed and Paul preached vnto them (redy to departe on the morowe) and continued the preachyng vnto mydnyght. <sup>8</sup> And there were many lyghtes in the chamber where thy were gaddered to geder <sup>9</sup> and there sate in a wyndowe a certayne yonge man named Eutichos fallen into a depe slepe. And as Paul declared he was the moare overcome with slepe and fell doune from the thyrde lofte and was taken vp deed. <sup>10</sup> Paul went doune and fell on him and embrased him and sayde: make nothings ado for his lyfe is in him. <sup>11</sup> When he was come vp agayne he brake breed and tasted and comened a longe whyle even tyll the mornynge and so departed. <sup>12</sup> And they brought

the youge man a lyve and were not alytell comforted. <sup>13</sup> And we went a fore to shippe and lowsed vnto Asson there to receave Paul. For so had he apoynted and wolde him selfe goo a fote. <sup>14</sup> When he was come to vs vnto Asson we toke him in and came to Mytelenes. <sup>15</sup> And we sayled thence and came the nexte daye over agaynst Chios. And the nexte daye we aryved at Samos and taryed at Trogilion. The nexte daye we came to Myleton: <sup>16</sup> for Paul had determind to leave Ephesus as they sayled because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Ierusalem at the daye of pentecoste. <sup>17</sup> Wherfore from Myleton he sent to Ephesus and called the elders of the congregacion. <sup>18</sup> And when they were come to him he sayde vnto the: Ye knowe from the fyrst daye that I came vnto Asia after what maner I have bene with you at all ceasons <sup>19</sup> servynge the lorde with all humblenes of mynde and with many teares and temptacions which happened vnto me by the layinges awayte of the Ieues <sup>20</sup> and how I kept backe no thinge that was profitable: but that I have shewed you and taught you openly and at home in youre houses <sup>21</sup> witnessinge bothe to the Iewes and also to the Grekes the repentaunce toward God and faith towarde oure Lorde Iesu. <sup>22</sup> And now beholde I goo bounde in the sprete vnto Ierusalem and knowe not what shall come on me there <sup>23</sup> but that the holy goost witnesseth in every cite sayinge: that bondes and trouble abyde me. <sup>24</sup> But none of tho thinges move me: nether is my lyfe dere vnto my selfe that I myght fulfill my course with ioye and the ministracion which I have receaved of the Lorde Iesu to testify the gospell of the grace of god. <sup>25</sup> And now beholde I am sure that hence forth ye all (thorow who I have gone preachinge the

kyngdome of God) shall se my face no moore. <sup>26</sup> Wherfore I take you to recorde this same daye that I am pure from the bloude of all men. <sup>27</sup> For I have kepte nothings backe: but have shewed you all the counsell of God. <sup>28</sup> Take hede therfore vnto youre selves and to all the flocke wherof the holy goost hath made you oversears to rule the congregacion of God which he hath purchased with his bloud. <sup>29</sup> For I am sure of this that after my departynge shall greveous wolves entre in amonge you which will not spare the flocke. <sup>30</sup> Moreover of youre awne selves shall men aryse speakinge perverse thinges to drawe disciples after them. <sup>31</sup> Therefore awake and remember that by the space of .iii. yeares I ceased not to warne every one of you both nyght and daye with teares. <sup>32</sup> And now brethren I comende you to God and to the worde of his grace which is able to bylde further and to geve you an inheritaunce amonge all them which are sanctified. <sup>33</sup> I have desyred no mans silver golde or vesture. <sup>34</sup> Ye knowe well that these hondes have ministred vnto my necessities and to them that were with me. <sup>35</sup> I have shewed you all thinges how that so laborynge ye ought to receave the weake and to remember the wordes of the Lorde Iesu howe that he sayde: It is more blessed to geve then to receave. <sup>36</sup> When he had thus spoken he kneled doune and prayed with them all. <sup>37</sup> And they wept all abundantly and fell on Pauls necke and kissed him <sup>38</sup> sorowinge most of all for the wordes which he spake that they shuld se his face no moore. And they acompanied him vnto the shyppe.

## 21

<sup>1</sup> And it chaused that assone as we had launched forth and were departed from them we came with a strayght course vnto Choon and

the daye folowinge vnto the Rhodes and from thence vnto Patara. <sup>2</sup> And we founde a shippe redy to sayle vnto Phenices and went a borde and set forthe. <sup>3</sup> Then appered vnto vs Cyprus and we lefte it on the lefte honde and sayled vnto Syria and came vnto Tyre. For there the shyppe vnladed her burthen. <sup>4</sup> And when we had founde brethren we taryed there .vii. dayes. And they tolde Paul thorowe the sprete that he shuld not goo vp to Ierusalem. <sup>5</sup> And when the dayes were ended we departed and went oure wayes and they all brought vs on oure waye with their wyves and chyl-dren tyll we were come out of the cyte. And we kneled doune in the shore and prayde. <sup>6</sup> And when we had taken oure leave one of another we toke shyppe and they returned home agayne. <sup>7</sup> When we had full ended the course from Tyre we aryved at Ptolomaida and saluted the brethren and abode with the one daye. <sup>8</sup> The nexte daye we that were of Pauls company departed and came vnto Cesarea. And we entred into the housse of Philip the Evagelist which was one of the seve deacones and abode with him. <sup>9</sup> The same man had fower doughters virges which dyd prophesy. <sup>10</sup> And as we taryed there a good many dayes there came a certayne prophete from Iurie named Agabus. <sup>11</sup> When he was come vnto vs he toke Pauls gerdell and bounde his hondes and fete and sayde: thus saith the holy goost: so shall the Iewes at Ierusalem bynde the man that oweth this gerdell and shall delyver him into the hondes of the gentyls. <sup>12</sup> When we hearde this both we and other of the same place besought him that he wolde not goo vp to Ierusalem. <sup>13</sup> Then Paul answered and sayde: what do ye wepyng and breakinge myne hert? I am redy not to be bound only but also to dye at Ierusalem for the name of the Lorde Iesu. <sup>14</sup> When

we coude not turne his mynde we ceased sayinge: the will of the Lorde be fulfilled. <sup>15</sup> After those dayes we made oure selves redy and went vp to Ierusalem. <sup>16</sup> There went with vs also certayne of his disciples of Cesarea and brought with them one Mnason of Cyprus an olde disciple with whom we shuld lodge. <sup>17</sup> And when we were come to Ierusalem the brethren receaved vs gladly. <sup>18</sup> And on the morowe Paul wet in with vs vnto Iames. And all the elders came to geder. <sup>19</sup> And when he had saluted them he tolde by order all thinges that God had wrought amonge the getyls by his ministracion. <sup>20</sup> And when they hearde it they glorified the Lorde and sayde vnto him: thou seist brother how many thousande Iewes ther are which beleve and they are all zelous over the lawe. <sup>21</sup> And they are informed of the that thou teachest all the Iewes which are amonge the gentyls to forsake Moses and sayst that they ought not to circumcise their chyl-dren nether to live after the customes. <sup>22</sup> What is it therefore? The multitude must nedes come togeder. For they shall heare that thou arte come. <sup>23</sup> Do therefore this that we saye to the. We have .iiii. men which have a vowe on them. <sup>24</sup> Them take and purifye thy selfe with them and do cost on them that they maye shave their heeddes and all shall knowe that tho thinges which they have hearde concerninge the are nothinge: but that thou thy selfe also walkest and kepest the lawe. <sup>25</sup> For as touchinge the gentyls which beleve we have written and concluded that they observe no soche thinges: but that they kepe them selves from thinges offred to ydoles from bloud from strangled and from fornicacion. <sup>26</sup> Then the nexte daye Paul toke the men and purified him selfe with them and entred into the temple declaringe that he observed the dayes of the purificacion vntyll that an offeringe shuld be offred

for every one of them. <sup>27</sup> And as the seven dayes shuld have bene ended the Iewes which were of Asia when they sawe him in the temple they moved all the people and layde hondes on him <sup>28</sup> cryinge: men of Israel helpe. This is the man that teacheth all men every where agaynst the people and the lawe and this place. Moreover also he hath brought Grekes into the temple and hath polluted this holy place. <sup>29</sup> For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the temple. <sup>30</sup> And all the cyte was moved and the people swarmed to geder. And they toke Paul and drue him out of the temple and forthwith the dores were shut to. <sup>31</sup> As they went about to kyll him tydinges came vnto the hie captayne of the soudiers that all Ierusalem was moved. <sup>32</sup> Which immediatly toke soudiers and vndercaptaynes and ranne doune vnto them. When they sawe the vpper captayne and the soudiers they lefte smytinge of Paul. <sup>33</sup> Then the captayne came neare and toke him and commaunded him to be bounde with two chaynes and demaunded what he was and what he had done. <sup>34</sup> And one cryed this another that amonge the people. And when he coulde not knowe the certayntie for the rage he commaunded him to be caryed into the castle. <sup>35</sup> And when he came vnto a grece it fortuneth that he was borne of the soudiers of the violence of the people. <sup>36</sup> For the multitude of the people folowed after cryinge: awaye with him. <sup>37</sup> And as Paul shuld have bene caryed into the castle he sayde vnto the hie Captayne: maye I speake vnto the? Which sayde: canst thou speake Greke? <sup>38</sup> Arte not thou that Egypcian which before these dayes made an vproure and ledde out into the wildernes .iiii. thousande men that were morthers? <sup>39</sup> But Paul sayde: I am a man which am a Iewe of Tharsus a cite

in Cicill a Citesyn of no vyle cite I beseche the soffre me to speake vnto the people. <sup>40</sup> When he had geve him licence Paul stode on the steppes and beckned with the honde vnto the people and ther was made a greate silence. And he spake vnto the in the Ebrue tonge sayinge:

## 22

<sup>1</sup> Ye men brethren and fathers heare myne answeere which I make vnto you. <sup>2</sup> When they hearde that he spake in the Ebrue tonge to them they kept the moore silence. And he sayde: <sup>3</sup> I am verely aman which am a Iewe borne in Tharsus a cite in Cicill: neverthelesse yet brought vp in this cite at the fete of Gamaliel and informed diligently in the lawe of the fathers and was fervent mynded to Godwarde as ye all are this same daye <sup>4</sup> and I persecuted this waye vnto the deeth byndynge and delyveringe into preson bothe men and wemen <sup>5</sup> as the chefe prest doth beare me witnes and all the elders: of whom also I receaved letters vnto the brethren and wet to Damasco to bringe them which were there bounde vnto Ierusalem for to be punysshed. <sup>6</sup> And it fortuneth as I made my iorney and was come nye vnto Damasco aboute none that sodenly ther shone from heaven a greate lyght rounde aboute me <sup>7</sup> and I fell vnto the erth and hearde a voyce sayinge vnto me: Saul Saul why persecutest thou me? <sup>8</sup> And I answered: what arte thou Lorde? And he sayd vnto me: I am Iesus of Nazareth whom thou persecutest. <sup>9</sup> And they that were with me sawe verely a lyght and were a frayde: but they hearde not the voyce of him that spake with me. <sup>10</sup> And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Aryse and goo into Damasco and there it shalbe tolde the of all thinges which are apoynted for the to do. <sup>11</sup> And when I sawe nothyng for the brightnes of that light I was ledde by the honde

of them that were with me and came into Damasco. <sup>12</sup> And one Ananias a perfect man and as pertayninge to the lawe havinge good reporte of all the Iewes which there dwelt <sup>13</sup> came vnto me and stode and sayd vnto me: Brother Saul loke vp. And that same houre I receaved my sight and sawe him. <sup>14</sup> And he sayde the God of oure fathers hath ordeyned the before that thou shuldest knowe his will and shuldest se that which is rightfull and shuldest heare the voyce of his mouth: <sup>15</sup> for thou shalt be his witnes vnto all men of the thinges which thou hast sene and hearde. <sup>16</sup> And now: why tariest thou? Aryse and be baptised and wesse awaye thy synnes in callinge on the name of the Lorde. <sup>17</sup> And it fortunod when I was come agayne to Ierusalem and prayde in the temple that I was in a trauce <sup>18</sup> and sawe him sayinge vnto me. Make haste and get the quickly out of Ierusalem: for they will not receave thy witnes that thou bearest of me. <sup>19</sup> And I sayde: Lorde they knowe that I presoned and bet in every synagoge them that beleved on the. <sup>20</sup> And when the bloud of thy witnes Steven was sheed I also stode by and consented vnto his deeth and kept the rayment of them that slewe him. <sup>21</sup> And he sayde vnto me: departe for I will sende the a farre hence vnto the Gentylys. <sup>22</sup> They gave him audience vnto this worde and then lifte vp their voyces and sayde: a waye with soche a felowe from the erth: that is pitie that he shuld live. <sup>23</sup> And as they cryed and cast of their clothes and threue dust into the ayer <sup>24</sup> the captayne bade him to be brought into the castle and commaunded him to be scourged and to be examined that he myght knowe wherfore they cryed on him. <sup>25</sup> And as they bounde him with thonges Paul sayde vnto the Centurion that stode by: Ys it lauffull for you to scourge a man that is a Romain and vncondemp-

ned? <sup>26</sup> When the Centurion hearde that he went and tolde the vpper captayne sayinge: What intendest thou to do? This man is a Romaine. <sup>27</sup> Then the vpper captayne came and sayde to him: tell me art thou a Romaine? He sayde: Yee. <sup>28</sup> And the captayne answered: with a greate some obtayned I this fredome. And Paul sayde: I was fre borne. <sup>29</sup> Then strayght waye departed from him they which shuld have examyned him. And the hye captayne also was a frayde after he knewe that he was a Romaine: because he had bounde him. <sup>30</sup> On the morowe because he wolde have knowen the certayntie wherfore he was accused of the Iewes he lowsed him from his bondes and commaunded the hye Prestes and all the counsell to come together and brought Paul and set him before them.

## 23

<sup>1</sup> Paul behelde the counsell and sayde: men and brethren I have lived in all good conscience before God vntill this daye. <sup>2</sup> The hye prest Ananias commaunded the that stode by to smyte him on the mouth. <sup>3</sup> Then sayde Paul to him: God smyte the thou payntyd wall. Sittest thou and iudgest me after the lawe: and commaundest me to be smytten contrary to the lawe? <sup>4</sup> And they that stode by sayde: revylest thou Goddes hye preste? <sup>5</sup> Then sayd Paul: I wist not brethren that he was the hye preste. For it is written thou shalt not curse the rular of thy people. <sup>6</sup> When Paul perceaved that the one parte were Saduces and the other Pharises: he cryed oute in the counsell. Men and brethren I am a Pharisaye the sonne of a Pharisaye. Of the hope and resurreccion from deeth I am iudged. <sup>7</sup> And when he had so sayde ther arose a debate bitwene the Pharisayes and the Saduces and the multitude was devidid. <sup>8</sup> For the Saduces saye that



ther is no resurreccion nether angell nor sprete. But the Pharisayes graunt bothe. <sup>9</sup> And ther arose a great crye and the Scribes which were of the Pharisayes parte arose and strove sayinge: we fynde none evyll in this man. Though a sprete or an angell hath apered to him let vs not stryve agaynst God. <sup>10</sup> And when ther arose greate debate the captayne fearynge lest Paul shuld have bene pluckt asondre of them commaunded the soudiers to goo doune and to take him from amonge them and to bringe him into the castle. <sup>11</sup> The nyght folowyng God stode by him and sayde: Be of good cheare Paul: for as thou hast testified of me in Ierusalem so must thou beare witnes at Rome. <sup>12</sup> When daye was come certayne of the Iewes gaddered them selves to geder and made a vowe sayinge that they wolde nether eate nor drinke till they had killed Paul. <sup>13</sup> They were aboute .xl. which had made this conspiracion. <sup>14</sup> And they cam to the chefe prestes and elders and sayde: we have boude oure selves with a vowe that we will eate nothinge vntill we have slayne Paul. <sup>15</sup> Now therefore geve the knowlege to the vpper captayne and to the counsell that he bringe him forth vnto vs to morow as though we wolde knowe some thinge more perfectly of him. But we (or ever he come neare) are redy in the meane season to kill him. <sup>16</sup> When Pauls sisters sonne hearde of their layinge awayte he wet and entred into the castle and tolde Paul. <sup>17</sup> And Paul called one of the vnder captaynes vnto him and sayde: bringe this younge man vnto the hye captayne: for he hath a certayne thinge to shewe him. <sup>18</sup> And he toke him and sayd: Paul the presoner called me vnto him and prayed me to brige this youge man vnto the which hath a certayne matter to shewe the. <sup>19</sup> The hye captayne toke him by the hond and wet a parte with him out of the waye: and axed

him: what hast thou to saye vnto me? <sup>20</sup> And he sayd: the Iewes are determined to desyre the that thou woldest brynge forth Paul to morowe into the counsell as though they wolde enquiry somewhat of him more perfectly. <sup>21</sup> But folowe not their mindes: for ther lyein wayte for him of the moo then .xl. men which have boude the selves with a vowe that they will nether eate ner drinke till they have killed him. And now are they redy and loke for thy promes. <sup>22</sup> The vpper captayne let the yonge man departe and charged: se thou tell it out to no man that thou hast shewed these thinges to me. <sup>23</sup> And he called vnto him two vnder captaynes sayinge: make redy two hondred soudiers to goo to Cesarea and horsmen threscore and ten and speare men two hondred at the thyrde houre of the nyght. <sup>24</sup> And delyvre them beastes that they maye put Paul on and bringe him safe vnto Felix the hye debite <sup>25</sup> and wrote a letter in this maner. <sup>26</sup> Claudius Liasias vnto the most mighty rular Felix sendeth gretinges. <sup>27</sup> This man was take of the Iewes and shuld have bene killed of them. Then cam I with soudiers and rescued him and perceaved that he was a Romayne. <sup>28</sup> And when I wolde have knowen the cause wherfore they accused him I brought him forth into their consell. <sup>29</sup> There perceaved I that he was accused of questions of their lawe: but was not giltye of eny thinge worthy of deeth or of bondes. <sup>30</sup> Afterwarde when it was shewed me how that the Iewes layde wayte for the man I sent him strayght waye to the and gave commaundment to his accusars yf they had ought agaynst him to tell it vnto the: fare well. <sup>31</sup> Then the soudiers as it was commaunded the toke Paul and brought him by nyght to Antipatras. <sup>32</sup> On the morowe they lefte horsmen to goo with him and returned vnto the castle. <sup>33</sup> Which

when they cam to Cesarea they delivered the epistle to the debite and presented Paul before him. <sup>34</sup> When the debite had redde the letter he axed of what countre he was and when he vnderstode that he was of Cicill <sup>35</sup> I will heare the (sayde he) when thyne accusars are come also: and commaunded him to be kepte in Herodes pallys.

## 24

<sup>1</sup> After .v. dayes Ananias the hye preste descended with elders and with a certayne Oratour named Tartullus and enformed the ruelar of Paul. <sup>2</sup> When Paul was called forth Tartullus beganne to accuse him saying: Seynge that we live in great quyetnes by the meanes of the and that many good thinges are done vnto this nacion thorow thy providence: <sup>3</sup> that alowe we ever and in all places most myghty Felix with all thankes. <sup>4</sup> Notwithstandinge that I be not tedeous vnto the I praye the that thou woldest heare vs of thy curtesy a feawe wordes. <sup>5</sup> We have founde this man a pestilent felowe and a mover of debate vnto all the Iewes thorowe out the worlde and a mayntayner of the secte of the Nazarites <sup>6</sup> and hath also enforced to pollute the temple. Whom we toke and wolde have iudged acordinge tooure lawe: <sup>7</sup> but the hye captayne Lisias came vpon vs and with great violence toke him awaye out of oure hodes <sup>8</sup> commaundinge his accusars to come vnto the. Of who thou mayst (yf thou wilt enquiry) knowe the certayne of all these thinges where of we accuse him. <sup>9</sup> The Iewes lyke wyse affermed sayinge that it was even so. <sup>10</sup> Then Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet minde answere for my selfe for as moche as I vnderstode that thou hast bene of many yeares a iudge vnto this people <sup>11</sup> because that thou mayst knowe that there are yet .xii. dayes sence I went

vp to Ierusalem for to praye <sup>12</sup> and that they nether founde me in the temple disputinge with eny man other raysinge vp the people nether in the Synagoges nor in the cite. <sup>13</sup> Nether can they prove the thinges wher of they accuse me. <sup>14</sup> But this I confesse vnto the that after that waye (which they call heresy) so worshippe I the God of my fathers belevinge all thinges which are writte in the lawe and the Prophetes <sup>15</sup> and have hope towards God that the same resurreccion from deeth (which they them selves loke for also) shalbe both of iust and vniust. <sup>16</sup> And therefore stody I to have a cleare consciece towarde God and toward man also. <sup>17</sup> But after many yeres I came and brought almes to my people and offeringes in the which they founde me purified in the temple nether with multitude nor yet with vnquyetnes. <sup>18</sup> Howbeit there were certayne Iewes out of Asia <sup>19</sup> which ought to be here present before the and accuse me yf they had ought agaynst me: <sup>20</sup> or els let these same here saye if they have founde eny evyll doinge in me whill I stonde here in the counsell: <sup>21</sup> except it be for this one voyce that I cryed stondinge amonge the of the resurreccion from deeth am I iudged of you this daye. <sup>22</sup> When Felix hearde these thinges he deferde them for he knewe very well of that waye and sayde: when Lisias the captayne is come I will knowe the vtmost of youre matters. <sup>23</sup> And he commaunded an vndercaptayne to kepe Paul and that he shuld have rest and that he shuld forbyd none of his aquayntauce to minister vnto him or to come vnto him. <sup>24</sup> And after a certayne dayes came Felix and his wyfe Drusilla which was a Iewas and called forth Paul and hearde him of the fayth which is toward Christ. <sup>25</sup> And as he preached of righteousnes temperaunce and iudgement to come Felix trembled and answered: thou hast

done nough at this tyme departe when I have a convenient tyme I will sende for the. <sup>26</sup> He hoped also that money shuld have bene geven him of Paul that he myght lowse him: wherefore he called him the oftener and comened with him. <sup>27</sup> But after two yere Festus Porcius came into Felix rume. And Felix willinge to shewe the Iewes a pleasure lefte Paul in preson bounde.

## 25

<sup>1</sup> When Festus was come into the province after thre dayes he ascended from Cesarea vnto Ierusalem. <sup>2</sup> Then enformed him the hie prestes and the chefe of the Iewes of Paul. And they besought him <sup>3</sup> and desired faveour agaynst him that he wold sende for him to Ierusalem: and layde awayte for him in the waye to kill him. <sup>4</sup> Festus answered that Paul shuld be kept at Cesarea: but that he him selfe wold shortly departe thither. <sup>5</sup> Let the therefore (sayd he) which amonge you are able to do it come doune with vs and accuse him if ther be eny faute in the man. <sup>6</sup> When he had taried there moare then ten dayes he departed vnto Cesarea and the nexte daye sate doune in the iudgement seate and commaunded Paul to be brought. <sup>7</sup> When he was come the Iewes which were come from Ierusalem came aboute him and layde many and greveous complayntes agaynst Paul which they coude not prove <sup>8</sup> as longe as he answered for him selfe that he had nether agaynst the lawe of the Iewes nether agaynst the temple nor yet agaynst Cesar offended eny thinge at all. <sup>9</sup> Festus willinge to do the Iewes a pleasure answered Paul and sayde: wilt thou goo to Ierusalem and there be iudged of these thinges before me? <sup>10</sup> Then sayd Paul: I stonde at Cesars iudgement seate where I ought to be iudged. To the Iewes have I no harme done as thou verely

well knowest. <sup>11</sup> If I have hurte them or committed eny thinge worthy of deeth I refuse not to dye. If none of these thinges are where of they accuse me no man owght to delyver me to them. I appeale vnto Cesar. <sup>12</sup> Then spake Festus with deliberacion and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou goo. <sup>13</sup> After a certayne dayes kinge Agrippa and Bernice came vnto Cesarea to salute Festus. <sup>14</sup> And when they had bene there a good ceason Festus rehersed Paules cause vnto the kynge sayinge: ther is a certayne man left in preson of Felix <sup>15</sup> about whom when I came to Ierusalem the hie prestes and elders of the Iewes enformed me and desyred to have iudgement agaynst him. <sup>16</sup> To whom I answered: It is not the maner of the Romayns to delyver eny man that he shuld perisse before that he which is accused have the accusars before him and have licence to answer for him selfe concerninge the cryme layde agaynst him: <sup>17</sup> when they were come hidder with out delaye on the morowe I sate to geve iudgement and commaunded the man to be brought forthe. <sup>18</sup> Agaynst who when the accusers stode vp they brought none acusacion of soche thinges as I supposed: <sup>19</sup> but had certayne questions agaynst him of their awne supersticion and of one Iesus which was ded: whom Paul affirmed to be alyve. <sup>20</sup> And be cause I douted of soche maner questions I axed him whyther he wolde goo to Ierusalem and there be iudged of these matters. <sup>21</sup> Then when Paul had appealed to be kept vnto the knowledge of Cesar I commaunded him to be kept tyll I myght sende him to Cesar. <sup>22</sup> Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare him. <sup>23</sup> And on the morowe when Agrippa was come and Bernice with greate pompe and were entred into the counsell housse

with the captaynes and chefe men of the cite at Festus commaundement Paul was brought forth. <sup>24</sup> And Festus sayde: kynge Agrippa and all men which are heare present with vs: ye se this man about whom all the multitude of the Iewes have bene with me both at Ierusalem and also here cryinge that he ought not to lyve eny lenger. <sup>25</sup> Yet founde I nothinge worthy of deeth that he had committed. Neverthelesse seinge that he hath appealed to Cesar I have determined to sende him. <sup>26</sup> Of whom I have no certayne thinge to wryte vnto my lorde. Wherefore I have brought him vnto you and specially vnto the kynge Agrippa that after examinacion had I myght have sumwhat to wryte. <sup>27</sup> For me thynketh it vnreasonable for to sende a presoner and not to shewe the causes which are layde agaynst him.

## 26

<sup>1</sup> Agrippa sayde vnto Paul: thou arte permitted to speake for thy selfe. Then Paul stretched forth the honde and answered for him selfe. <sup>2</sup> I thynke my selfe happy kynge Agrippa because I shall answeere this daye before the of all the thinges wherof I am accused of the Iewes <sup>3</sup> namely because thou arte experte in all customes and questions which are amonge the Iewes. Wherefore I beseche the to heare me paciently. <sup>4</sup> My lyvyng of a chylde which was at the fyrst amonge myne awne nacion at Ierusalem knowe all the Iewes <sup>5</sup> which knew me from the beginnyng yf they wolde testifie it. For after the most straytest secte of oure laye lyved I a pharisaye. <sup>6</sup> And now I stond and am iudged for the hope of the promes made of God vnto oure fathers: <sup>7</sup> vnto which promes oure .xii. tribes instantly servyng God daye and nyght hope to come. For which hopes sake kynge Agrippa am I accused of the Iewes. <sup>8</sup> Why shuld it be thought

a thinge vncredible vnto you that god shuld rayse agayne the deed? <sup>9</sup> I also verely thought in my selfe that I ought to do many cotrary thinges clene agaynst the name of Iesus of Nazareth: <sup>10</sup> which thinge I also dyd in Ierusalem. Where many of the saintes I shut vp in preson and had receaved auctorite of the hye prestes. And when they were put to deeth I gave the sentence. <sup>11</sup> And I punysshed them ofte in every synagoge and compelled them to blaspheme: and was yet more mad upon them and persecuted the even vnto straunge cities. <sup>12</sup> About the which thinges as I went to Damasco with auctorite and licence of the hye Prestes <sup>13</sup> even at myddaye (o kynge) I sawe in the waye a lyght from heven above the brightnes of the sunne shyne rounde about me and them which iorneyed with me. <sup>14</sup> When we were all fallen to the erth I hearde a voyce speakyng vnto me and sayinge in the Hebrue tonge: Saul Saul why persecutest thou me? It is harde for the to kicke agaynste the pricke. <sup>15</sup> And I sayde: Who arte thou lorde? And he sayde I am Iesus whom thou persecutest. <sup>16</sup> But ryse and stond vp on thy fete. For I have apered vnto the for this purpose to make the a minister and a witnes both of tho thinges which thou hast sene and of tho thinges in the which I will appere vnto the <sup>17</sup> delyveryng the from the people and from the gentyls vnto which nowe I sende the <sup>18</sup> to open their eyes that they myght turne from darcknes vnto lyght and from the power of Satan vnto God that they maye receive forgevenes of synnes and inheritaunce amonge the which are sanctified by fayth in me. <sup>19</sup> Wherefore kynge Agrippa I was not disobedient vnto the heavenly vision: <sup>20</sup> but shewed fyrst vnto them of Damasco and at Ierusalem and thorow out all the costes of Iewry and to

the gentyls that they shuld repent and turne to God and do the ryght workes of repentaunce. <sup>21</sup> For this cause the Iewes caught me in the temple and went about to kyll me. <sup>22</sup> Neverthelesse I obtayned helpe of God and cotynew vnto this daye witnessyng bothe to small and to greate saying none other thinges then those which the prophetes and Moses dyd saye shuld come <sup>23</sup> that Christ shulde suffre and that he shuld be the fyrst that shulde ryse from deeth and shuld shewe lyght vnto the people and the gentyls. <sup>24</sup> As he thus answered for him selfe: Festus sayde with a lowde voyce: Paul thou arte besides thy selfe. Moche learnynge hath made the mad. <sup>25</sup> And Paul sayde: I am not mad most dere Festus: but speake the wordes of trueth and sobernes. <sup>26</sup> The kynge knoweth of these thinges before whom I speke frely: nether thynke I that eny of these thinges are hydden from him. For this thinge was not done in a corner. <sup>27</sup> Kynge Agrippa belevest thou the prophetes? I wote well thou belevest. <sup>28</sup> Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to be come a Christen. <sup>29</sup> And Paul sayd: I wolde to God that not only thou: but also all that heare me to daye were not sumwhat only but altogeder soche as I am except these bondes. <sup>30</sup> And when he had thus spoken the kynge rose vp and the debite and Bernice and they that sate with them. <sup>31</sup> And when they were gone aparte they talked betwene them selves sayinge: This man doeth nothinge worthy of deeth nor of bondes. <sup>32</sup> Then sayde Agrippa vnto Festus: This man myght have bene lowsed yf he had not appealed vnto Cesar.

## 27

<sup>1</sup> When it was concluded that we shuld sayle into Italy they delivered Paul and certayne other presoners

vnto one named Iulius an vnder captayne of Cesars soudiars. <sup>2</sup> And we entred into a ship of Adramicium and lowsed from lond apoynted to sayle by the costes of Asia one Aristarcus out of Macedonia of the contre of Thessalia beinge with vs. <sup>3</sup> And the nexte daye we came to Sidon. And Iulius courteously entreated Paul and gave him liberte to goo vnto his frendes and to refreshhe him selfe. <sup>4</sup> And from thence lanchted we and sayled harde by Cypers because the wyndes were contrarye. <sup>5</sup> Then sayled we over the see of Cilicia and Pamphylia and came to Myra a cite in Lycia. <sup>6</sup> And there the vnder captayne founde a shippe of Alexander redy to sayle into Italy and put vs therin. <sup>7</sup> And when we had sayled slowly many dayes and scace were come over agaynst Gnydon (because the wynde with stode vs) we sayled harde by the costes of Candy over agaynste Salmo <sup>8</sup> and with moche worke sayled beyonde that and came vnto a place called good porte. Nye whervnto was a cite called Lasea. <sup>9</sup> When moche tyme was spent and saylinge was now ieoperdeous because also that we had overlonge fasted Paul put them in remembrance <sup>10</sup> and sayde vnto them Syrs I perceave that this vyage wilbe with hurte and moche damage not of the ladynge and ship only: but also of oure lyves. <sup>11</sup> Neverthelather the vndercaptayne beleved the gverner and the master better then tho thinges which were spoken of Paul. <sup>12</sup> And because the haven was not comodius to wynter in many toke counsell to departe thence yf by eny meanes they myght attayne to Phenices and there to wynter which is an haven of Candy and servith to the southwest and northwest wynde. <sup>13</sup> When the south wynde blewe they supposynge to obtayne their purpose lowsed vnto Asson and sayled paste all Candy. <sup>14</sup> But anone after ther arose agayn-

ste their purpose a flawe of wynde out of the northeeste. <sup>15</sup> And when the ship was caught and coude not resist the wynde we let her goo and drave with the wether. <sup>16</sup> And we came vnto an yle named Clauda and had moche worke to come by abote <sup>17</sup> which they toke vp and vsed helpe vndergerdyng the shippe fearynge lest we shuld have fallen into Syrtes and we let doune a vessell and so were caryed. <sup>18</sup> The nexte daye when we were tossed with an exceedyng tempest they lyghtened the ship <sup>19</sup> and the thyrde daye we cast out with oure awne hondes the tacklyng of the shippe. <sup>20</sup> When at the last nether sunne nor starre in many dayes appered and no small tempest laye apon vs all hope that we shuld be saved was then taken awaye. <sup>21</sup> Then after longe abstinence Paul stode forth in the myddes of them and sayde: Syrs ye shulde have harkened to me and not have lowsed from Candy nether to have brought vnto vs this harme and losse. <sup>22</sup> And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you save of the ship only. <sup>23</sup> For ther stode by me this nyght the angell of God whose I am and whom I serve <sup>24</sup> sayinge: feare not Paul for thou must be brought before Cesar. And lo God hath geven vnto the all that sayle with the. <sup>25</sup> Wherfore Syrs be of good chere: for I beleve God that so it shalbe even as it was tolde me. <sup>26</sup> How be it we must be cast into a certayne ylonde. <sup>27</sup> But when the fourtethe nyght was come as we were caryed in Adria about mydnyght the shipmen demed that ther appered some countre vnto them: <sup>28</sup> and sounded and founde it .xx. feddoms. And when they had gone a lytell further they sounded agayne and founde .xv. feddoms. <sup>29</sup> Then fearinge lest they shuld have fallen on some Rocke they cast .iiii. ances out of the sterne and wysshed for the daye. <sup>30</sup> As the shipmen were

about to fle out of the ship and had let doune the bote into the see vnder a coloure as though they wolde have cast ances out of the forshippe: <sup>31</sup> Paul sayd vnto the vnder captayne and the soudiers: excepte these abyde in the ship ye cannot be safe. <sup>32</sup> Then the soudiers cut of the rope of the bote and let it fall awaye. <sup>33</sup> And in the meane tyme betwixt that and daye Paul besought them all to take meate sayinge: this is the fourtethe daye that ye have taried and continued fastyng receavinge nothings at all. <sup>34</sup> Wherfore I praye you to take meate: for this no dout is for youre helth: for ther shall not an heere fall from the heed of eny of you. <sup>35</sup> And when he had thus spoke he toke breed and gave thankes to God in presence of the all and brake it and begane to eate. <sup>36</sup> Then were they all of good cheare and they also toke meate. <sup>37</sup> We were all together in the ship two hundred thre score and sixtene soules. <sup>38</sup> And when they had eate ynough they lightened the ship and cast out the wheate into the see. <sup>39</sup> When that was daye they knew not the lande but they spied a certayne haven with a banke into the which they were mynded (yf that were possible) to thrust in the ship. <sup>40</sup> And when they had taken vp the ances they comytted them selves vnto the see and lowsed the rudder bondes and hoysed vp the mayne sayle to the wynde and drue to londe. <sup>41</sup> But they chaused on a place which had the see on bothe the sydes and thrust in the ship. And the foore parte stucke fast and moved not but the hynder brake with the violence of the waves. <sup>42</sup> The soudears counsell was to kyll the presoners lest eny of them when he had swome out shulde fle awaye. <sup>43</sup> But the vndercaptayne willinge to save Paul kept the from their purpose and commaunded that they that could swyme shulde cast the selves first in to the see and scape to londe. <sup>44</sup> And

the other he commaunded to goo some on bordes and some on broken peces of the ship. And so it came to passe that they came all safe to londe.

## 28

<sup>1</sup> And when they were scaped then they knewe that the yle was called Milete. <sup>2</sup> And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre and receaved vs every one because of the present rayne and because of colde. <sup>3</sup> And when Paul had gaddered a boundle of stickes and put them into the fyre ther came a viper out of the heet and lept on his honde. <sup>4</sup> When the men of the contre sawe the worme hange on his honde they sayde amonge the selves: this man must nedes be a mortherer. Whome (though he have escaped the see) yet vengeaunce suffreth not to lyve. <sup>5</sup> But he shouke of the vermen into the fyre and felt no harme. <sup>6</sup> Howbeit they wayted when he shuld have swolne or fallen doune deed sodenly. But after they had loked a greate whyle and sawe no harme come to him they chaunged their myndes and sayde that he was a God. <sup>7</sup> In the same quarters the chefe man of the yle whose name was Publius had a lordshippe: the same receaved vs and lodged vs thre dayes courteously. <sup>8</sup> And it fortuneth that the father of Publius laye sicke of a fiever and of a bluddy flixe. To who Paul entred in and prayde and layde his hondes on him and healed him. <sup>9</sup> When this was done other also which had diseases in the yle came and were healed. <sup>10</sup> And they dyd vs gret honoure. And when we departed they laded vs with thinges necessary. <sup>11</sup> After thre monethes we departed in a ship of Alexandry which had wyntred in the yle whose badge was Castor and Pollux. <sup>12</sup> And when we came to Cyracusa we taryed there .iii. dayes. <sup>13</sup> And from thence we set a compasse and came

to Regium. And after one daye the south wynde blewe and we came the next daye to Putiolus: <sup>14</sup> where we founde brethren and were desyred to tary with them seven dayes and so came to Rome. <sup>15</sup> And from thence when the brethren hearde of vs they came agaynst vs to Apiphorum and to the thre taverns. When Paul sawe the he thanked God and wexed bolde. <sup>16</sup> And when he came to Rome the vnder captayne delyvered the presoners to the chefe captayne of the host: but Paul was suffered to dwell by him selfe with one soudier that kept him. <sup>17</sup> And it fortuneth after thre dayes that Paul called the chefe of the Iewes together. And when they were come he sayde vnto the: Men and brethren though I have committed nothings agaynst the people or lawes of oure fathers: yet was I delyvered presoner from Ierusalem in to the hondes of the Romayns. <sup>18</sup> Which when they had examined me wolde have let me goo because they founde no cause of death in me. <sup>19</sup> But when the Iewes cryed contrary I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. <sup>20</sup> For this cause have I called for you even to se you and to speake with you: because that for the hope of Israel I am bounde with this chayne. <sup>21</sup> And they sayde vnto him: We nether receaved letters out of Iewry pertayninge vnto the nether came eny of the brethren that shewed or spake eny harme of the. <sup>22</sup> But we will heare of the what thou thynkest. For we have hearde of this secte that every wheare it is spoken agaynst. <sup>23</sup> And when they had apoynted him a daye ther came many vnto him into his lodgyng. To whom he expounded and testified the kyngdome of God and preached vnto the of Iesu: both out of the lawe of Moses and also out of the prophetes even from mornynge to nyght. <sup>24</sup> And some beleveth the thinges which were spo-

ken and some beleved not. <sup>25</sup> When they agreed not amonge the selves they departed after that Paul had spoken one worde. Well spake the holy goost by Esay the prophet vnto oure fathers <sup>26</sup> sayinge: Goo vnto this people and saye: with youre eares shall ye heare and shall not vnderstonde: and with youre eyes shall ye se and shall not perceave. <sup>27</sup> For the hert of this people is waxed grosse and their eares were thycke of hearynge and their eyes have they closed: lest they shuld se with their eyes and heare with their eares and vnderstonde with their hertes and shuld be converted and I shulde heale them. <sup>28</sup> Be it knowen therfore vnto you that this salvacion of God is sent to the gentyls and they shall heare it. <sup>29</sup> And when he had sayde that the Iewes departed and had grete despiciens amonge them selves. <sup>30</sup> And Paul dwelt two yeares full in his lodgyng and receaved all that came to him <sup>31</sup> preachyng the kyngdome of God and teachyng those thinges which concerned the lorde Iesus with all confidence vnforboden.



## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

1 Paul the seruaut of Iesus Christ called to be an Apostle put a parte to preache the Gospell of God 2 which he promysed afore by his Prophetes in the holy scriptures 3 that make mension of his sonne the which was begotte of the seed of David as pertayninge to the flesshe: 4 and declared to be the sonne of God with power of the holy goost that sanctifieth sence the tyme that Iesus Christ oure Lorde rose agayne from deeth 5 by whom we have receaved grace and apostleshyppe to bringe all maner hethe people vnto obedience of the fayth that is in his name: 6 of the which hethen are ye a part also which are Iesus christes by vocacion. 7 To all you of Rome beloved of God and saynctes by callinge. Grace be with you and peace from God oure father and from the Lorde Iesus Christ. 8 Fyrst verely I thanke my God thorow Iesus Christ for you all because youre fayth is publisshed through out all the worlde. 9 For God is my witnes whom I serve with my sprete in the Gospell of his sonne that with out ceasinge I make mencion of you alwayes in my prayers 10 besechinge that at one tyme or another a prosperous iorney (by the will of god) myght fortune me to come vnto you. 11 For I longe to see you that I myght bestowe amonge you some spirituall gyfte to strength you with all: 12 that is that I myght have consolacion together with you through the commen fayth which bothe ye and I have. 13 I wolde that ye shuld knowe brethren how that I have often tymes purposed to come vnto you (but have bene let hitherto) to have some frute amonge you as I have amonge other of the

Gentylys. 14 For I am detter both to the Grekes and to them which are no Grekes vnto the learned and also vnto the vnlearned. 15 Lykewyse as moche as in me is I am redy to preache the Gospell to you of Rome also. 16 For I am not ashamed of the Gospell of Christ because it is the power of God vnto salvacion to all that beleve namely to the Iewe and also to the getyle. 17 For by it the rightewesnes which cometh of god is opened from fayth to fayth. As it is written: The iust shall live by fayth. 18 For the wrath of God apereth from heven agaynst all vngodlynes and vnrightewesnes of me which withholdeth the trueth in vnrightewesnes: 19 seynge what maye be knowen of God that same is manifest amonge them. For God dyd shewe it vnto them. 20 So that his invisible thinges: that is to saye his eternall power and godhed are vnderstonde and sene by the workes from the creacion of the worlde. So that they are without excuse 21 in as moche as when they knewe god they glorified him not as God nether were thakfull but wexed full of vanities in their imaginacions and their folisshe hertes were blynded. 22 When they counted them selves wyse they became foles 23 and turned the glory of the immortall god vnto the similitude of the ymage of mortall man and of byrdes and foure foted beastes and of serpentis. 24 Wherefore god lykewyse gave the vp vnto their hertes lustes vnto vnclennes to defyle their awne boddys bitwene them selves: 25 which tourned his trueth vnto a lye and worshipped and served the creatures more then the maker which is blessed for ever. Amen. 26 For this cause god gave them vp vnto shamfull lustes. For even their women did chaunge the naturall vse vnto the vnnaturall. 27 And lyke wyse also the men lefte the naturall vse of the woman and bret in their lustes one on another. And man with man

wrought filthynes and receaved in them selves the rewarde of their erreure as it was accordinge. <sup>28</sup> And as it semed not good vnto them to be aknowen of God even so God delivered them vp vnto a leawde mynd that they shuld do tho thinges which were not comly <sup>29</sup> beinge full of all vnrighteous doinge of fornicacio wickednes coveteousnes maliciousnes full of envie morther debate disseyte evill condicioned whisperers <sup>30</sup> backbyters haters of God doers of wronge proude bosters bringers vp of evyll thinges disobedient to father and mother <sup>31</sup> with out vnderstandinge covenante breakers vnlovinge trucebreakers and merciles. <sup>32</sup> Which men though they knew the rightewesnes of God how that they which soche thinges comyt are worthy of death yet not only do the same but also have pleasure in them that do them.

## 2

<sup>1</sup> Therefore arte thou inexcusable o man whosoever thou be that iudgest. For in thee same wherin thou iudgest another thou condemnest thy selfe. For thou that iudgest doest even the same selfe thinges. <sup>2</sup> But we are sure that the iudgement of God is accordinge to trueth agaynst them which commit soche thinges. <sup>3</sup> Thinkest thou this O thou man that iudgest them which do soche thinges and yet doest even the very same that thou shalt escape the iudgement of God? <sup>4</sup> Ether despisest thou the riches of his goodnes paciece and longe sufferaunce? and remembreth not how that the kyndnes of God ledith the to repentaunce? <sup>5</sup> But thou after thyne harde herte that cannot repet heapest ye togedder the treasure of wrath agaynste the daye of vengeance when shalbe opened the rightewes iudgement of god <sup>6</sup> which will rewarde every man accordinge to his dedes: <sup>7</sup> that is to saye prayse honoure and immortalite to

them which cotinue in good doynge and seke eternall lyfe. <sup>8</sup> But vnto them that are rebellious and disobey the trueth yet folowe iniquytie shall come indignacion and wrath <sup>9</sup> tribulacion and anguysse vpon the soule of every man that doth evyll: of the Iewe fyrst and also of the gentyll. <sup>10</sup> To every man that doth good shall come prayse honoure and peace to the Iewe fyrst and also to the gentyll. <sup>11</sup> For ther is no parcialyte with god. <sup>12</sup> But whosoever hath synned with out lawe shall perisse with out lawe. And as many as haue synned vnder the lawe shalbe iudged by the lawe. <sup>13</sup> For before god they are not ryghteous which heare the lawe: but the doers of the lawe shalbe iustified. <sup>14</sup> For if the gentylls which have no lawe do of nature the thynge contayned in the lawe: then they havynge no lawe are a lawe vnto them selves <sup>15</sup> which shewe the dede of the lawe wrytten in their hertes: whyll their conscience beareth witnes vnto them and also their thoughtes accusynge one another or excusynge <sup>16</sup> at the daye when god shall iudge the secretes of men by Iesus Christ accordinge to my Gospell. <sup>17</sup> Beholde thou arte called a Iewe and trustest in the lawe and reioysist in God <sup>18</sup> and knowest his will and hast experience of good and bad in that thou arte informed by the lawe: <sup>19</sup> and belevest that thou thy silfe arte a gyde vnto the blynde a lyght to them which are in darcknes <sup>20</sup> an informer of them which lacke discrecion a teacher of vnlearned which hast the ensample of that which ought to be knowen and of the truth in the lawe. <sup>21</sup> But thou which teachest another teachest not thy selfe. Thou preachest a man shuld not steale: and yet thou stealest. <sup>22</sup> Thou sayst a man shuld not commit advoutry: and thou breakest wedlocke. Thou abhorrest ymages and robbest God of his honoure.

23 Thou reioycest in the lawe and thorow breakinge the lawe dishonourest God. 24 For the name of god is evyll spoken of amonge the Gentylys thorowe you as it is written. 25 Circumcision verely avayleth if thou kepe the lawe. But if thou breake the lawe thy circumcision is made vncircumcision. 26 Therefore if the vncircumcised kepe the ryght thinges contayned in the lawe: shall not his vncircumcision be counted for circumcision? 27 And shall not vncircumcision which is by nature (yf it kepe the lawe) iudge the which beyng vnder the letter and circumcision dost transgresse the lawe? 28 For he is not a Iewe which is a Iewe out warde. Nether is that thyng circumcision which is outwarde in the flesshe. 29 But he is a Iewe which is hid wythin and the circucisio of the herte is the true circumcision which is in the sprete and not in the letter whose prayse is not of men but of god.

### 3

1 What preferment then hath the Iewe? other what a vauntageth circumcision? 2 Surely very moche. Fyrst vnto them was committed the worde of God 3 What then though some of them did not beleve? shall their vnbeleve make the promes of god with out effecte? 4 God forbid. Let god be true and all men lyars as it is written: That thou myghtest be iustified in thy sayinge and shuldest overcome when thou arte iudged. 5 Yfoure vnrightewesnes make the rightewesnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeance? I speake after the maner of men. 6 God forbid. For how then shall God iudge the worlde? 7 Yf the veritie of God appere moare excellent thorow my lye vnto his prayse why am I hence forth iudged as a synner? 8 and saye not rather (as men evyll speake of vs and as some affirme that we saye) let vs do evyll that

good maye come therof. Whose damnacion is iuste. 9 What saye we then? Are we better then they? No in no wyse. For we have all ready proved how that both Iewes and Gentils are all vnder synne 10 as it is writte: There is none righteous no not one: 11 There is none that vnderstondith there is none that seketh after God 12 they are all gone out of the waye they are all made vnprofytable ther is none that doeth good no not one. 13 Their throte is an open sepulchre with their tounge they have disceaved: the poyson of Aspes is vnder their lippes. 14 Whose mouthes are full of cursynge and bitternes. 15 Their fete are swyfte to sheed bloud. 16 Destruccion and wretchednes are in their wayes. 17 And the waye of peace they have not knowen. 18 There is no feare of God before their eyes. 19 Ye and we knowe that whatsoever the lawe sayth he sayth it to them which are vnder the lawe. That all mouthes maye be stopped and all the worlde be subdued to god because that by the dedes of the lawe shall no flesshe be iustified in the sight of God. 20 For by the lawe commeth the knowledge of synne. 21 Now verely is the rightewesnes that cometh of God declared without the fulfillinge of the lawe havinge witnes yet of the lawe and of the Prophetes. 22 The rightewesnes no dout which is good before God cometh by the fayth of Iesus Christ vnto all and vpon all that beleve. Ther is no difference: 23 for all have synned and lacke the prayse that is of valoure before God: 24 but are iustified frely by his grace through the redempcion that is in Christ Iesu 25 whom God hath made a seate of mercy thorow faith in his bloud to shewe the rightewesnes which before him is of valoure in that he forgeveth the synnes that are passed which God dyd suffre 26 to shewe at this tyme the rightewesnes that is allowed of him that he myght be counted iuste

and a iustifiar of him which belevith on Iesus. <sup>27</sup> Where is then thy reioysinge? It is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth. <sup>28</sup> For we suppose that a man is iustified by fayth without the dedes of the lawe. <sup>29</sup> Is he the God of the Iewes only? Is he not also the God of the Gentyls? Yes even of the Gentyles also. <sup>30</sup> For it is God only which iustifieth circumcision which is of fayth and vncircumcision thorow fayth. <sup>31</sup> Do we then destroye the lawe thorow fayth? God forbid. But we rather mayntayne the lawe.

#### 4

<sup>1</sup> What shall we saye then that Abraham oure father as pertayninge to the flesshe dyd finde? <sup>2</sup> If Abraham were iustified by dedes the hath he wherin to reioyce: but not with god. <sup>3</sup> For what sayth the scripture? Abraham beleved god and it was counted vnto him for rightewesnes. <sup>4</sup> To him that worketh is the rewarde not reckened of favour: but of duty. <sup>5</sup> To him that worketh not but beleveth on him that iustifieth the vngodly is his fayth counted for rightewesnes. <sup>6</sup> Even as David describeth the blessedfulnes of the man vnto whom god ascribeth rightewesnes without dedes. <sup>7</sup> Blessed are they whose vnrightewesnes are forgiven and whose synnes are covered. <sup>8</sup> Blessed is that man to whom the Lorde imputeth not synne. <sup>9</sup> Came this blessednes then vpon the circumcised or vpon the vncircumcised? We saye verely how that fayth was rekened to Abraham for rightewesnes. <sup>10</sup> How was it rekened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in tyme of circumcision: but when he was yet vncircumcised. <sup>11</sup> And he received the signe of circumcision as a seale of that rightewesnes which is by fayth which fayth he had yet beyng

vncircumcised: that he shuld be the father of all them that beleve though they be not circumcised that rightewesnes myght be imputed to them also: <sup>12</sup> and that he myght be the father of the circumcised not because they are circumcised only: but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumcision. <sup>13</sup> For the promes that he shuld be the heyre of the worlde was not geven to Abraham or to his seed thorow the lawe: but thorow the rightewesnes which cometh of fayth. <sup>14</sup> For yf they which are of the lawe be heyres then is fayth but vayne and the promes of none effecte. <sup>15</sup> Because the lawe causeth wraathe. For where no lawe is there is no trasgression. <sup>16</sup> Therefore by fayth is the inheritaunce geven that it myght come of faveour: and the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham which is the father of vs all. <sup>17</sup> As it is wrytten: I have made the a father to many nacions even before god whom thou hast beleved which quyeneth the deed and called those thinges which be not as though they were. <sup>18</sup> Which Abraham contrary to hope beleved in hope that he shuld be the father of many nacions accordyng to that which was spoken: So shall thy seed be. <sup>19</sup> And he faynted not in the fayth nor yet conyded hys awne body which was now deed even when he was almost an hondred yeare olde: nether yet that Sara was past chyldeberinge. <sup>20</sup> He stackered not at the promes of God thorow vnbelefe: but was made stronge in the fayth and gave honour to God <sup>21</sup> full certified that what he had promised that he was able to make good. <sup>22</sup> And therefore was it reckened to him for rightewesnes. <sup>23</sup> It is not wrytten for him only that it was reckened to him for rightewesnes: <sup>24</sup> but also

for vs to whom it shalbe counted for rightewesnes so we beleve on him that rayseed vp Iesus oure Lorde from deeth. <sup>25</sup> Which was delivered for oure synnes and rose agayne forto iustifie vs.

## 5

<sup>1</sup> Because therefore that we are iustified by fayth we are at peace with god thorow oure Lorde Iesue Christ: <sup>2</sup> by who we have awaye in thorow fayth vnto this grace wherin we stonde and reioyce in hope of the prayse that shalbe geven of God. <sup>3</sup> Nether do we so only: but also we reioyce in tribulacion. For we know that tribulacion bringeth pacience <sup>4</sup> pacience bringeth experience experience bringeth hope. <sup>5</sup> And hope maketh not ashamed for the love of God is sheed abroad in oure hertes by the holy goost which is geven vnto vs. <sup>6</sup> For when we were yet weake accordynge to the tyme: Christ dyed for vs which were vngodly. <sup>7</sup> Yet scace will eny man dye for a rightewes man. Paraventure for a good man durst a man dye. <sup>8</sup> But God setteth out his love that he hath to vs seinge that whyll we were yet synners Christ dyed for vs. <sup>9</sup> Moche more then now (seyng we are iustified in his bloud) shall we be saved from wrath thorow him. <sup>10</sup> For yf when we were enemyes we were reconciled to God by the deeth of his sonne: moche more seinge we are reconciled we shal be preservid by his lyfe. <sup>11</sup> Not only so but we also ioye in God by the meanes of oure Lorde Iesus Christ by whom we have receavyd the attonment. <sup>12</sup> Wherefore as by one man synne entred into the worlde and deeth by the meanes of synne. And so deeth went over all men in somoche that all men synned. <sup>13</sup> For even vnto the tyme of the lawe was synne in the worlde: but synne was not regarded as longe as ther was no lawe: <sup>14</sup> neverthesse deeth rayned from Adam to Moses even over them also that synned

not with lyke transgression as dyd Adam: which is the similitude of him that is to come. <sup>15</sup> But the gyfte is not lyke as the synne. For yf thorow the synne of one many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: which grace was geven by one man Iesus Christ. <sup>16</sup> And the gyfte is not over one synne as deeth cam thorow one synne of one that synned. For damnacion cam of one synne vnto condemnacion: but the gyft cam to iustify from many synnes. <sup>17</sup> For yf by the synne of one deeth raigned by the meanes of one moche more shall they which receive aboundance of grace and of the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Iesus Christ. <sup>18</sup> Lykewyse then as by the synne of one condemnacion cam on all men: even so by the iustifyinge of one cometh the rightewesnes that bringeth lyfe vpo all men. <sup>19</sup> For as by one mannes disobediece many be cam synners: so by the obediece of one shall many be made righteous. <sup>20</sup> But the lawe in the meane tyme entred in that synne shuld encrease. Neverthelater where aboundance of synne was there was more plenteousnes of grace. <sup>21</sup> That as synne had raigned vnto deeth even so might grace raygne thorow rightewesnes vnto eternall lyfe by the helpe of Iesu Christ.

## 6

<sup>1</sup> What shall we saye then? Shall we continue in synne that there maye be aboundance of grace? <sup>2</sup> God forbyd. How shall we that are deed as touchynge synne live eny lenger therin? <sup>3</sup> Remember ye not that all we which are baptysed in the name of Iesu Christ are baptysed to dye with him? <sup>4</sup> We are buryed with him by baptism for to dye that lykewyse as Christ was rayseed vp from deeth by the glorie of the

father: even so we also shuld walke in a newe lyfe. <sup>5</sup> For yf we be graft in deeth lyke vnto him: even so must we be in the resurreccion. <sup>6</sup> This we must remember that oure olde man is crucified with him also that the body of synne myght vtterly be destroyed that hence forth we shuld not be servauntes of synne. <sup>7</sup> For he that is deed ys iustified from synne. <sup>8</sup> Wherefore yf we be deed with Christ we beleve that we shall live with him: <sup>9</sup> remembre that Christ once raysed from deeth dyeth no more. Deeth hath no moare power over him. <sup>10</sup> For as touchynge that he dyed he dyed concernynge synne once. And as touchinge that he liveth he liveth vnto God. <sup>11</sup> Lykewyse ymagen ye also that ye are deed concernynge synne: but are alive vnto God thorow Iesus Christ oure Lorde. <sup>12</sup> Let not synne raygne therfore in youre mortall bodyes that ye shuld thervnto obey in the lustes of it. <sup>13</sup> Nether geve ye youre membres as instrumentes of vnrightewesnes vnto synne: but geve youre selves vnto God as they that are alive from deeth. And geve youre membres as iustrumetes of rightewesnes vnto God. <sup>14</sup> Let not synne have power over you. For ye are not vnder the lawe but vnder grace. <sup>15</sup> What then? Shall we synne because we are not vnder the lawe: but vnder grace? God forbyd. <sup>16</sup> Remember ye not how that to whom soever ye comit youre selves as servautes to obey his servauntes ye are to whom ye obey: whether it be of synne vnto deeth or of obedience vnto rightewesnes? <sup>17</sup> God be thanked that though ye were once the servauntes of synne ye have yet obeyed with herte vnto the forme of doctryne wher vnto ye were delyvered. <sup>18</sup> Ye are then made fre from synne and are be come the servauntes of rightewesnes. <sup>19</sup> I will speake grossly because of the infirmitie of youre flesshe. As ye have geve youre membres servauntes to

vnclennes and to iniquitie from iniquitie vnto iniquitie: even so nowe geve youre membres servantes vnto rightewesnes that ye maye be sanctified. <sup>20</sup> For when ye were the servauntes of synne ye were not vnder rightewesnes. <sup>21</sup> What frute had ye then in tho thinges wher of ye are now ashamed. For the ende of tho thynges is deeth. <sup>22</sup> But now are ye delivered from synne and made the servauntes of God and have youre frute that ye shuld be sanctified and the ende everlastinge lyfe. <sup>23</sup> For the rewarde of synne is deeth: but eternall lyfe is the gyfte of God thorow Iesus Christ oure Lorde.

## 7

<sup>1</sup> Remember ye not brethren (I speake to them that know the lawe) how that the lawe hath power over a man as longe as it endureth? <sup>2</sup> For the woman which is in subieccion to a man is bounde by the lawe to the man as longe as he liveth. Yf the man be deed she is lowsed from the lawe of the man. <sup>3</sup> So then yf whill the man liveth she couple her selfe with another man she shalbe counted a wedlocke breaker. But yf the man be deed she is fre from the lawe: so that she is no wedlocke breaker though she couple her selfe with another man. <sup>4</sup> Even so ye my brethren are deed concerninge the lawe by the body of Christ that ye shuld be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God. <sup>5</sup> For when we were in the flesshe the lustes of synne which were stered vppe by the lawe raygned in oure membres to bringe forth frute vnto deeth. <sup>6</sup> But now are we delivered from the lawe and deed from that whervnto we werein bondage that we shuld serve in a newe conversacion of the sprete and not in the olde conversacion of the letter. <sup>7</sup> What shall we saye then? is the lawe synne? God forbid: but I knewe not what synne meant but by the lawe. For

I had not knowne what lust had meant excepte the lawe had sayde thou shalt not lust. <sup>8</sup> But synne toke an occasion by the meanes of the commaundement and wrought in me all manner of concupiscece. For with out the lawe synne was deed. <sup>9</sup> I once lived with out lawe. But when the commaundement came synne revyved and I was deed. <sup>10</sup> And the very same commaundement which was ordeyned vnto lyfe was founde to be vnto me an occasion of death. <sup>11</sup> For synne toke occasion by the meanes of the commaundement and so disceaved me and by the selfe commaundement slewe me. <sup>12</sup> Wherefore the lawe is holy and the commaundement holy iust and good. <sup>13</sup> Was that then which is good made death vnto me? God forbyd. Naye synne was death vnto me that it myght appere how that synne by the meanes of that which is good had wrought death in me: that synne which is vnder the commandement myght be out of measure synfull. <sup>14</sup> For we knowe that the lawe is spirituall: but I am carnall solde vnder synne <sup>15</sup> because I wote not what I doo. For what I wold that do I not: but what I hate that do I. <sup>16</sup> Yf I do now that which I wolde not I graute to the lawe that it is good. <sup>17</sup> So then nowe it is not I that do it but synne that dwelleth in me. <sup>18</sup> For I knowe that in me (that is to saye in my flesshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to performe that which is good. <sup>19</sup> For I doo not that good thinge which I wold: but that evill do I which I wolde not. <sup>20</sup> Finally yf I do that I wolde not then is it not I that doo it but synne that dwelleth in me doeth it. <sup>21</sup> I fynde then by the lawe that when I wolde do good evyll is present with me. <sup>22</sup> I delite in the lawe of God concerninge the inner man. <sup>23</sup> But I se another lawe in my membres rebellinge agaynst the lawe of my mynde and subduynge

me vnto the lawe of synne which is in my membres. <sup>24</sup> O wretched man that I am: who shall delyver me from this body of deeth? <sup>25</sup> I thanke God thorow Iesus Christ oure Lorde. So then I my silfe in my mynde serve the lawe of God and in my flesshe the lawe of synne.

## 8

<sup>1</sup> Ther is then no damnacion to them which are in Christ Iesu which walke not after the flesshe: but after the sprete. <sup>2</sup> For the lawe of the sprete that bringeth life thorow Iesus Christ hath delivered me from the lawe of synne and deeth. <sup>3</sup> For what the lawe coule not doo in as moche it was weake because of the flesshe: that performed God and sent his sonne in the similitude of synfull flesshe and by synne daned synne in the flesshe: <sup>4</sup> that the rightewesnes requyred of the lawe myght be fulfilled in vs which walke not after the flesshe but after the sprete. <sup>5</sup> For they that are carnall are carnally mynded. But they that are spirituall are gostly mynded. <sup>6</sup> To be carnally mynded is deeth. But to be spirituall mynded is lyfe and peace. <sup>7</sup> Because that the fleshly mynde is emnyte agaynst God: for it is not obedient to the lawe of God nether can be. <sup>8</sup> So then they that are geven to the flesshe cannot please God. <sup>9</sup> But ye are not geven to the flesshe but to the sprete: yf so be that the sprite of God dwell in you. If ther be eny man that hath not the sprite of Christ the same is none of his. <sup>10</sup> Yf Christ be in you the body is deed because of synne: but the sprite is lyfe for rightewesnes sake. <sup>11</sup> Wherefore if the sprite of him that raysed vppe Iesus from deeth dwell in you: even he that raysed vp Christ from deeth shall quycken youre mortall bodyes because that this sprite dwelleth in you. <sup>12</sup> Therefore brethren we are nowe detters not to the flesshe to live after the flesshe. <sup>13</sup> For if ye live

after the flesshe ye must dye. But yf ye mortifie the dedes of the body by the helpe of the sprite ye shall lyve. <sup>14</sup> For as many as are led by the sprete of God: they are the sonnes of god. <sup>15</sup> For ye have not receaved the sprete of bondage to feare eny moare but ye have receaved the sprite of adopcion wherby we crye Abba father. <sup>16</sup> The same sprete certifieth oure sprete that we are the sonnes of God. <sup>17</sup> Yf we be sonnes we are also heyres the heyres I meane of God and heyres anexed with Christ: if so be that we suffer togedder that we maye be glorified to gedder. <sup>18</sup> For I suppose that the afflictions of this lyfe are not worthy of the glory which shalbe shewed vpon vs. <sup>19</sup> Also the fervent desyre of the creatures abideth lokynge when the sonnes of God shall appere <sup>20</sup> because the creatures are subdued to vanyte agaynst their will: but for his will which subdueth them in hope. <sup>21</sup> For the very creatures shalbe delivered from the bondage of corrupcion into the glorious lybertie of the sonnes of God. <sup>22</sup> For we knowe that every creature groneth with vs also and travayleth in payne even vnto this tyme. <sup>23</sup> Not they only but even we also which have the fyrst frutes of the sprite morne in oureselves and wayte for the (adopcio) and loke for the delivraunce of oure bodyes. <sup>24</sup> For we are savyd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? <sup>25</sup> But and yf we hope for that we se not then do we with pacience abyde for it. <sup>26</sup> Lyke wyse the sprite also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercession mightely for vs with gronynges which cannot be expressid with tonge. <sup>27</sup> And he that searcheth the hertes knoweth what is the meaninge of the sprite: for he maketh intercession for the sayntes accordinge to the pleasure

of god. <sup>28</sup> For we knowe that all thinges worke for the best vnto them that love God which also are called of purpose. <sup>29</sup> For those which he knewe before he also ordeyned before that they shuld be lyke fassioned vnto the shape of his sonne that he myght be the fyrst begotten sonne amonge many brethren. <sup>30</sup> Moreover which he apoynted before them he also called. And which he called them also he iustified which he iustified them he also glorified. <sup>31</sup> What shall we then saye vnto these thinges? yf god be on oure syde: who can be agaynst vs? <sup>32</sup> which spared not his awne sonne but gave him for vs all: how shall he not with him geve vs all thinges also? <sup>33</sup> Who shall laye eny thinge to the charge of goddes chosen? it is god that iustifieth: <sup>34</sup> who then shall condempne? it is Christ which is deed the rather which is rysen agayne which is also on the ryght honde of God and maketh intercession for vs. <sup>35</sup> Who shall seperate vs from the love of god? shall tribulacion? or anguysshe? or persecucion? other honger? other nakednesse? other parell? other swearde? <sup>36</sup> As it is written: For thy sake are we kylled all daye longe and are counted as shepe apoynted to be slayne. <sup>37</sup> Neverthelesse in all these thinges we overcome strongly thorow his helpe that loved vs. <sup>38</sup> Ye and I am sure that nether deeth nether lyfe nether angels nor rule nether power nether thinges present nether thinges to come <sup>39</sup> nether heyth nether loweth nether eny other creature shalbe able to departe vs from the love of God shewed in Christ Iesu oure lorde.

## 9

<sup>1</sup> I saye the trueth in Christ and lye not in that wherof my conscience beareth me witnes in the holy gost <sup>2</sup> that I have gret hevynes and continuall sorowe in my hert. <sup>3</sup> For I



have wysshed my selfe to be cursed from Christ for my brethren and my kynsmen as pertayninge to the flesshe <sup>4</sup> which are the Israelites. To whom pertayneth the adopcion and the glorie and the covenantes and the law that was geven and the service of God and the promyses: <sup>5</sup> whose also are the fathers and they of whome (as concernynge the flesshe) Christ came which is God over all thinges blessed for ever Amen. <sup>6</sup> I speake not these thinges as though the wordes of god had take none effecte. For they are not all Israelites which came of Israel: <sup>7</sup> nether are they all chyldren straight waye because they are the seed of Abraham. But in Isaac shall thy seede be called: <sup>8</sup> that is to saye they which are the chyldren of the flesshe are not the chyldren of god. But the chyldren of promes are counted the seede. <sup>9</sup> For this is a worde of promes aboute this tyme will I come and Sara shall have a sonne. <sup>10</sup> Nether was it so with her only: but also when Rebecca was with chylde by one I meane by oure father Isaac <sup>11</sup> yeer the chyldren were borne when they had nether done good nether bad: that the purpose of God which is by election myght stonde it was sayde vnto her not by the reason of workes but by grace of the caller: <sup>12</sup> the elder shall serve the yonger. <sup>13</sup> As it is written: Iacob he loved but Esau he hated. <sup>14</sup> What shall we saye then? is there eny vnrightewesses with God? God forbyd. <sup>15</sup> For he sayth to Moses: I will shewe mercye to who I shewe mercy: and will have compassion on whom I have compassion. <sup>16</sup> So lieth it not then in a mans will or cunninge but in the mercye of god. <sup>17</sup> For the scripture sayth vnto Pharao: Even for this same purpose have I stered ye vp to shewe my power on ye and that my name myght be declared thorow out all the worlde. <sup>18</sup> So hath he mercye on whom he will and whom

he will he maketh hearde herted. <sup>19</sup> Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his will? <sup>20</sup> But o man what arte thou which disputest with God? Shall the worke saye to the workeman: why hast thou made me on this fassion? <sup>21</sup> Hath not the potter power over the claye even of the same lompe to make one vessell vnto honoure and a nother vnto dishonoure? <sup>22</sup> Even so God willynge to shewe his wrath and to make his power knowen suffered with longe pacience the vessels of wrath ordeyned to damnacion <sup>23</sup> that he myght declare the ryches of his glory on the vessels of mercye which he had prepayred vnto glorie: <sup>24</sup> that is to saye vs which he called not of the Iewes only but also of the gentylys. <sup>25</sup> As he sayth in Osee: I will call them my people which were not my people: and her beloved which was not beloved. <sup>26</sup> And it shall come to passe in the place where it was sayd vnto them ye are not my people: that there shalbe called the chyldren of the lyvyng God. <sup>27</sup> But Esaias cryeth concernynge Israel though the number of the chyldren of Israel be as the sonde of the see yet shall a remnaunt be saved. <sup>28</sup> He finyssheth the worde verely and maketh it short in ryghtwesses. For a short worde will god make on erth. <sup>29</sup> And as Esaias sayd before: Except the Lorde of sabaoth had left us seede we had bene made as Zodoma and had bene lykened to Gomorra. <sup>30</sup> What shall we saye then? We saye that the gentylys which folowed not rightewesnes have overtaken rightewesnes: I meane the rightewesnes which cometh of fayth. <sup>31</sup> But Israel which folowed the lawe of rightewesnes coulde not atayne vnto the lawe of rightewesnes. <sup>32</sup> And wherfore? Because they sought it not by fath: but as it were by the workes of the lawe. For they have stombled at the stomblyng stone. <sup>33</sup> As it is written: Beholde I

put in Syon a stomblyng stone and a rocke which shall make men faule. And none that beleve on him shalbe a shamed.

## 10

<sup>1</sup> Brethren my hertes desyre and prayer to God for Israel is that they might be saved. <sup>2</sup> For I beare them recorde that they have a fervet mynde to God warde but not accordinge to knowledge. <sup>3</sup> For they are ignoraunt of the rightewesnes which is alowed before God and goo about to stablishe their awne rightewesnes and therefore are not obedient vnto the rightewesnes which is of valew before God. <sup>4</sup> For Christ is the ende of the lawe to iustifie all that beleve. <sup>5</sup> Moses describeth the rightewesnes which cometh of the lawe howe that the man which doth the thinges of the lawe shall lyve therin. <sup>6</sup> But the rightewesnes which cometh of fayth speaketh on this wyse. Saye not in thyne hert who shall ascende into heven? (that is nothings els then to fetch Christ doune) <sup>7</sup> Other who shall descende into the depe? (that is nothings els but to fetch vp Christ from deeth) <sup>8</sup> But what sayth the scripture? The worde is nye the even in thy mouth and in thyn herte. This worde is the worde of fayth which we preache. <sup>9</sup> For yf thou shalt knowledge with thy mouth that Iesus is the lorde and shalt beleve with thyn hert that God raysted him up from deeth thou shalt be safe. <sup>10</sup> For the belefe of the hert iustifieth: and to knowledge with the mouth maketh a man safe. <sup>11</sup> For the scripture sayth: whosoever beleveth on him shall not be ashamed. <sup>12</sup> Ther is no difference bitwene the Iewe and the gentyll. For one is Lorde of all which is ryche vnto all that call on him. <sup>13</sup> For whosoever shall call on the name of the lorde shalbe safe. <sup>14</sup> But how shall they call on him on who they beleved not? how shall they beleve on him of whom they have not herde? how shall

they heare with out a preacher? <sup>15</sup> And how shall they preach except they be sent? As it is written: how beautifull are the fete of them which bringe glad tydynges of peace and bringe glad tydynges of good thinges. <sup>16</sup> But they have not all obeyed to the gospell. For Esaias sayth: Lorde who shall beleve oure sayinges? <sup>17</sup> So then fayth cometh by hearynge and hearynge cometh by the worde of God. <sup>18</sup> But I axe: have they not herde? No dout their sounde went out into all londes: and their wordes in to the endes of the worlde. <sup>19</sup> But I demaunde whether Israel dyd knowe or not? Fyrst Moses sayth: I will provoke you for to envy by the that are no people and by a folisshe nacion I will anger you. <sup>20</sup> Esaias after that is bolde and sayth. I am founde of the that sought me not and have appered to them that axed not after me. <sup>21</sup> And agaynst Israel he sayth: All daye longe have I stretched forth my hondes vnto a people that beleveth not but speaketh agaynst me.

## 11

<sup>1</sup> I saye then: hath god cast awaye his people? God forbyd. For even I verely am an Israelite of the seed of Abraham and of the tribe of Benjamin <sup>2</sup> god hath not cast awaye his people which he knew before. Ether wote ye not what the scripture sayth by the mouth of Helias how he maketh intercession to god agaynst Israel sayinge: <sup>3</sup> Lorde they have kyled thy prophetes and dygged doune thyn alters: and I am lefte only and they seke my lyfe. <sup>4</sup> But what sayth the answer of god to him agayne? I have reserved vnto me seven thousande men which have not bowed the knee to Baal. <sup>5</sup> Even so at this tyme ys ther a remmaunt lefte thorow the eleccion of grace. <sup>6</sup> Yf it be of grace the is it not of workes. For then were grace no moare grace. Yf it be of workes then is it no moare grace. For then were deservyng no

lenger deservynge. <sup>7</sup> What then? Israel hath not obtayned that that he sought. No but yet the election hath obtayned it. The remnaunt are blynded <sup>8</sup> accordynge as it is written: God hath geven the the sprete of vnquyetnes: eyes that they shuld not se and eares that they shuld not heare even vnto this daye. <sup>9</sup> And David sayth: Let their table be made a snare to take them with all and an occasion to faule and a rewarde vnto them. <sup>10</sup> Let their eyes be blynded that they se not: and ever bowe doune their backes. <sup>11</sup> I saye then: Have they therfore stombled that they shulde but faule only? God forbyd: but thorowe their faule is salvacion happened vnto the gentyls for to provoke the with all. <sup>12</sup> Wherefore yf the faule of them be the ryches of the worlde: and the mynysshynge of them the ryches of the gentyls: How moche more shuld it be so yf they all beleved. <sup>13</sup> I speake to you gentyls in as moche as I am the Apostle of the gentyls I will magnify myn office <sup>14</sup> that I myght provoke them which are my flesshe and myght save some of them. <sup>15</sup> For yf the castynge awaye of them be the reconcylynge of the worlde: what shall the receavyng of them be but lyfe agayne from deeth? <sup>16</sup> For yf one pece be holy the whole heepe is holy. And yf the rote be holy the braunches are holy also. <sup>17</sup> Though some of the brauuches be broken of and thou beyng a wylde olyue tree arte graft in amonge them and made parttaker of the rote and fatnes of the olyve tree <sup>18</sup> bost not thy selfe agaynst the brauches. For yf thou bost thy selfe remember that thou bearest not the rote but the rote the. <sup>19</sup> Thou wilt saye then: the brauches are broken of that I myght be grafte in. <sup>20</sup> Thou sayest well: because of vnbeleve they are broken of and thou stondest stedfast in fayth. Be not hye mynded but feare <sup>21</sup> seyng that God spared not the naturall

braunches lest haply he also spare not the. <sup>22</sup> Beholde the kyndnes and rigorousnes of God: on the which fell rigorousnes: but towards the kyndnes yf thou cotinue in his kyndnes. Or els thou shalt be hewen of <sup>23</sup> and they yf they byde not still in vnbelefe shalbe graffed in agayne. For God is of power to graffe them in agayne. <sup>24</sup> For yf thou wast cut out of a naturall wilde olyve tree and wast graffed contrary to nature in a true olyve tree: how moche more shall the naturall brauches be graffed in their awne olyve tree agayne. <sup>25</sup> I wolde not that this secrete shuld be hyd from you my brethren (lest ye shuld be wyse in youre awne consaytes) that partly blyndnes is happened in Israel vntyll the fulnes of the gentyls be come in: <sup>26</sup> and so all Israel shalbe saved. As it is writte: There shall come oute of Sion he that doth delyver and shall turne awaye the vngodlynes of Iacob. <sup>27</sup> And this is my covenaunt vnto them when I shall take awaye their synnes. <sup>28</sup> As concernynge the gospell they are enemies for youre sakes: but as touchinge the election they are loved for the fathers sakes. <sup>29</sup> For verely the gyftes and callynge of god are soche that it cannot repent him of them: <sup>30</sup> for loke as ye in tyme passed have not beleved God yet have now obtayned mercy thorow their vnbelefe: <sup>31</sup> even so now have they not beleved the mercy which is happened vnto you that they also maye obtayne mercy. <sup>32</sup> God hath wrapped all nacions in vnbeleve that he myght have mercie on all. <sup>33</sup> O the depnes of the aboundaunt wysdome and knowledge of God: how vnserchable are his iudgementes and his wayes past findyng out. <sup>34</sup> For who hath knowen the mynde of the lorde? or who was his counseller? <sup>35</sup> other who hath geven vnto him fyrst that he myght be recompensed agayne? <sup>36</sup> For of him and thorow him and

for him are all thinges To him be glorye for ever Amen.

## 12

<sup>1</sup> I beseche you therefore brethren by the mercifulnes of God that ye make youre bodyes aquicke sacrifice holy and acceptable vnto God which is youre resonable seruyng of god. <sup>2</sup> And fassion not youre selves lyke vnto this worlde: But be ye chaunged in youre shape by the renuyng of youre wittes that ye maye fele what thyng that good that acceptable and perfaycte will of god is. <sup>3</sup> For I saye (thorowe the grace that vnto me geve is) to every man amonge you that noman esteeme of him selfe moare then it becometh him to esteeme: but that he discretely iudge of him selfe accordyng as God hath dealte to every man the measure of fayth. <sup>4</sup> As we have many members in one body and all members have not one office: <sup>5</sup> so we beyng many are one body in Christ and every man (amonge oure selves) one anothers members <sup>6</sup> Seyng that we have dyvers gyftes accordyng to the grace that is geven vnto vs: yf eny man have the gyft of prophesye let him have it that it be agreyng vnto the fayth. <sup>7</sup> Let him that hath an office wayte on his office. Let him that teacheth take hede to his doctrine. <sup>8</sup> Let him that exhorthete geve attendaunce to his exhorthacion. Yf eny man geve let him do it with singlenes. Let him that ruleth do it with diligence. Yf eny man shewe mercy let him do it with cherfulness. <sup>9</sup> Let love be with out dissimulacion. Hate that which is evyll and cleave vnto that which is good. <sup>10</sup> Be kynde one to another with brotherly love. In gevyng honoure goo one before another. <sup>11</sup> Let not that busynes which ye have in honde be tedious to you. Be fervet in the sprete. Applye youre selves to the tyme. <sup>12</sup> Reioyce in hope. Be paciet in

tribulacion. Continue in prayer. <sup>13</sup> Distribute vnto the necessite of the saynctes and diligently to harbour. <sup>14</sup> Blesse the which persecute you: blesse but course not. <sup>15</sup> Be mery with the that are mery. Wepe with them that wepe. <sup>16</sup> Be of lyke affection one towards another. Be not hye mided: but make youre selves equall to the of the lower sorte. Be not wyse in youre awne opinions. <sup>17</sup> Recompence to no man evyll fore evyll. Provyde afore honde thinges honest in the syght of all men. <sup>18</sup> Yf it be possible howbe it of youre parte have peace with all men. <sup>19</sup> Derly beloued avenge not youre selves but geve rouse vnto the wrath of God. For it is written: vengeance is myne and I will rewarde saith the lorde. <sup>20</sup> Therefore yf thyn enemy hunger fede him: yf he thurst geve him drinke. For in so doynge thou shalt heape coles of fyre on his heed: <sup>21</sup> Be not overcome of evyll: But overcome evyll with goodnes.

## 13

<sup>1</sup> Let every soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be are ordeyned of God. <sup>2</sup> Whosoever therefore resysteth power resisteth the ordinaunce of God. And they that resist shall receave to the selfe damnacion. <sup>3</sup> For rulars are not to be feared for good workes but for evyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be praysed of the same. <sup>4</sup> For he is the minister of God for thy welth. But and yf thou do evyll then feare: for he beareth not a swearde for nought: but is the minister of God to take vengeance on them that do evyll. <sup>5</sup> Wherefore ye must nedes obeye not for feare of vengeance only: but also because of conscience. <sup>6</sup> And even for this cause paye ye tribute. For they are goddes ministers servyng for

the same purpose. <sup>7</sup> Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honoure to who honoure pertayneth. <sup>8</sup> Owe nothings to eny man: but to love one another. For he that loveth another fulfillleth the lawe. For these commaundementes: <sup>9</sup> Thou shalt not commit advoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desyre and so forth (yf there be eny other commaundement) they are all comprehended in this sayinge: Love thyne neighbour as thy selfe. <sup>10</sup> Love hurteth not his neighbour. Therefore is love the fulfilllinge of the lawe. <sup>11</sup> This also we knowe I mean the season howe that it is tyme that we shuld now awake oute of slepe. For now is oure salvation nearer then when we beleved. <sup>12</sup> The nyght is passed and the daye is come nye. Let us therfore cast away the dedes of darcknes and let vs put on the (Armoure) of lyght. <sup>13</sup> Let vs walke honestly as it were in the daye lyght: not in eatynge and drinkynge: nether in chamburyng and wantannes: nether in stryfe and envyinge: <sup>14</sup> but put the on the Lorde Iesus Christ. And make not provision for the flesshe to fulfill the lustes of it.

## 14

<sup>1</sup> Him that is weake in the fayth receive vnto you not in disputyng and troubyng his conscience. <sup>2</sup> One beleveth that he maye eat all thinge. Another which is weake eateth earbes. <sup>3</sup> Let not him that eateth despise him that eateth not. And let not him whiche eateth not iudge him that eateth. For God hath received him. <sup>4</sup> What arte thou that iudgest another manes servaut? Whether he stonde or faule that pertayneth vnto his master: ye he shall stonde. For God is able to make him stonde. <sup>5</sup> This man putteth difference bitwene daye and daye. An-

other man counteth all dayes alyke. Se that no man waver in his awne meanyng. <sup>6</sup> He that observeth one daye more then another doth it for the lordes pleasure. And he that observeth not one daye moare then another doeth it to please the lorde also. He that eateth doth it to please the lorde for he geveth god thankes. And he that eateth not eateth not to please the lorde with all and geveth god thankes. <sup>7</sup> For none of vs lyveth his awne servaut: nether doeth anye of vs dye his awne servaut. <sup>8</sup> Yf we lyve we lyve to be at the lordes will. And yf we dye we dye at the lordes will. Whether we lyve therfore or dye we are the lordes. <sup>9</sup> For Christ therfore dyed and rose agayne and revived that he myght be lorde both of deed and quicke. <sup>10</sup> But why doest thou then iudge thy brother? Other why doest thou despise thy brother? We shall all be brought before the iudgement seate of Christ. <sup>11</sup> For it is written: as truely as I lyve sayth the lorde all knees shall bowe to me and all tonges shall geve a knowledge to God. <sup>12</sup> So shall every one of vs geve accomptes of him selfe to God. <sup>13</sup> Let vs not therfore iudge one another eny more. But iudge this rather that no man put a stomblyng blocke or an occasion to faule in his brothers waye. <sup>14</sup> For I knowe and am full certified in the Lorde Iesus that ther is nothings comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen. <sup>15</sup> If thy brother be greved with thy meate now walkest thou not charitablye. Destroye not him with thy meate for whom Christ dyed. <sup>16</sup> Cause not youre treasure to be evyll spoken of. <sup>17</sup> For the kyngdome of God is not meate and drinke: but rightewesnes peace and ioye in the holy goost. <sup>18</sup> For whosoever in these thinges serveth Christ pleaseth well God and is commended of men. <sup>19</sup> Let vs folowe the thinges which make for peace and thinges wherwith one maye edyfie

another. <sup>20</sup> Destroye not the worke of god for a lytell meates sake. All thinges are pure: but it is evyll for that man which eateth with hurte of his conscience. <sup>21</sup> It is good nether to eate flesshe nether to drincke wyne nether eny thinge wherby thy brother stombleth ether falleth or is made weake. <sup>22</sup> Hast thou fayth? have it with thy selfe before god. Happy is he that condempneth not him selfe in that thinge which he aloweth. <sup>23</sup> For he that maketh conscience is dampned yf he eate: because he doth it not of fayth. For whatsoever is not of fayth that same is synne.

## 15

<sup>1</sup> We which are stronge ought to beare the fraylnes of them which are weake and not to stonde in oure awne cosaytes. <sup>2</sup> Let every man please his neighbour vnto his welth and edyfyinge. <sup>3</sup> For Christ pleased not him selfe: but as it is written. The rebukes of the which rebuked the fell one me. <sup>4</sup> Whatsoever thinges are written afore tyme are written for oure learnynge that we thorow pacience and comforte of the scripture myght have hope. <sup>5</sup> The God of pacience and consolacion geve vnto every one of you that ye be lyke mynded one towards another after the insample of Christ: <sup>6</sup> that ye all agreynge together maye with one mouth prayse God the father of oure Lorde Iesus. <sup>7</sup> Wherfore receave ye one another as Christ received vs to the prayse of God. <sup>8</sup> And I saye that Iesus Christ was a minister of the circumcision for the trueth of god to conferme the promyses made vnto the fathers. <sup>9</sup> And let the gentylys prayse god for his mercy as it is written: For this cause I will prayse the amonge the gentylys and synge in thy name. <sup>10</sup> And agayne, he sayth: reioyse ye gentyles with his people. <sup>11</sup> And agayne, prayse the Lorde all ye gentylys and laude him all nacions.

<sup>12</sup> And in another place Esaias sayth: ther shalbe the rote of Iesse and he that shall ryse to raygne over the gentylys: in him shall the gentylys trust. <sup>13</sup> The God of hope fyll you with all ioye and peace in belevynge: that ye maye be ryche in hope thorowe the power of the holy goost. <sup>14</sup> I my selfe am full certified of you my brethren that ye youre selves are full of goodnes and filled with all knowledge and are able to exhorte one another. <sup>15</sup> Neverthelesse brethren I have some what boldly written vnto you as one that putteth you in remembraunce thorow the grace that is geven me of God <sup>16</sup> that I shuld be the minister of Iesu Christ amonge the gentylys and shuld minister the gladde tydynges of God that the gentylys myght be an acceptable offerynge sanctyfyed by the holy goost. <sup>17</sup> I have therfore wherof I maye reioyse in Christ Iesu in tho thinges which pertayne to God. <sup>18</sup> For I dare not speake of eny of tho thinges which Christ hath not wrought by me to make the gentylys obedient with worde and dede <sup>19</sup> in myghty signes and wonders by the power of the sprete of God: so that from Ierusalem and the costes rounde aboute vnto Illyricum I have fylled all countres with the gladde tydynges of Christ. <sup>20</sup> So have I enforced my selfe to preache the gospell not where Christ was named lest I shuld have bylt on another mannes foundation: <sup>21</sup> but as it is written: To whom he was not spoken of they shall se: and they that hearde not shall vnderstonde. <sup>22</sup> For this cause I have bene ofte let to come vnto you: <sup>23</sup> but now seyng I have no moare to do in these countres and also have bene desyrous many yeares to come vnto you <sup>24</sup> when I shall take my iorney into spayne I will come to you. I trust to se you in my iorney and to be brought on my waye thither warde by you after that I have somewhat enjoyed you. <sup>25</sup> Now go

I vnto Ierusalem and minister vnto the saynctes. <sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpo the poore saynctes which are at Ierusalem. <sup>27</sup> It hath pleased them verely and their detters are they. For yf the getils be made partetakers of their spirituall thinges their dutie is to minister vnto the in carnall thinges. <sup>28</sup> When I have performed this and have brought them this frute sealed. I will come backe agayne by you into Spayne. <sup>29</sup> And I am sure when I come that I shall come with aboundaunce of the blessinge of the gospell of Christ. <sup>30</sup> I beseche you brethren for oure Lorde Iesus Christes sake and for the love of the sprete that ye helpe me in my busynes with youre prayers to God for me <sup>31</sup> that I maye be delyvered from them which beleve not in Iewry and that this my service which I have to Ierusalem maye be accepted of the saynctes <sup>32</sup> that I maye come vnto you with ioye by the will of God and maye with you be refreshed. <sup>33</sup> The God of peace be with you. Amen.

## 16

<sup>1</sup> I commede vnto you Phebe oure sister (which is a minister of the congregacion of Chenchrea) <sup>2</sup> that ye receave her in the Lorde as it becommeth saynctes and that ye assist her in whatsoever busynes she neadeth of youre ayde. For she hath suckered many and myne awne selfe also. <sup>3</sup> Grete Prisca and Aquila my helpers in Christ Iesu, <sup>4</sup> which have for my lyfe layde doune their awne neckes. Vnto which not I only geve thankes but also the congregacion of the gentyls. <sup>5</sup> Lyke wyse grete all the company that is in thy housse. Salute my welbeloved Epenetos which is the fyrst frute amonge them of Achaia. <sup>6</sup> Grete Mary which bestowed moche labour on vs. <sup>7</sup> Salute Andronicus and Iunia my cosyns which were

presoners with me also which are wele taken amonge the Apostles and were in Christ before me. <sup>8</sup> Grete Amplias my beloved in the Lorde. <sup>9</sup> Salute Vrban oure helper in Christ and Stachys my beloved. <sup>10</sup> Salute Appelles approved in Christ. Salute them which are of Aristobolus housholde. <sup>11</sup> Salute Herodion my kynsman. Grete them of the housholde of Narcissus which are in the Lorde. <sup>12</sup> Salute Triphena and Triphosa which wemen dyd labour in the Lorde. Salute the beloved Persis which laboured in the Lorde. <sup>13</sup> Salute Rufus chosen in the Lorde and his mother and myne. <sup>14</sup> Grete Asincritus, Phlegon, Herman, Patrobas, Hermen, and the brethren which are with them. <sup>15</sup> Salute Philologus and Iulia, Nereus and his sister, and Olimpha and all the saynctes which are with them. <sup>16</sup> Salute one another with an holy kysse. The congregacions of Christ salute you. <sup>17</sup> I beseche you brethren marke them which cause division and geve occasions of evyll contrary to the doctrine which ye have learned: and avoyde them. <sup>18</sup> For they that are suche serve not the Lorde Iesus Christ: but their awne bellyes and with swete preachinges and flatteringe wordes deceave the hertes of the innocetes. <sup>19</sup> For youre obedience extendeth to all men. I am glad no dout of you. But yet I wolde have you wyse vnto that which is good and to be innocetes concerninge evyll. <sup>20</sup> The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you. <sup>21</sup> Thimotheus my worke fellow and Lucius and Iason and Sopater my kynsmen salute you. <sup>22</sup> I Tertius salute you which wrote this epistle in the Lorde. <sup>23</sup> Gaius myne hoste and the hoste of all the congregacions saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you. <sup>24</sup> The grace of oure Lorde

Iesu Christ be with you all. Amen  
<sup>25</sup> To him that is of power to stablisshe you accordinge to my gospell and preachinge of Iesus Christ in vtteringe of the mistery which was kept secret sence the worlde begane <sup>26</sup> but now is opened by the scriptures of prophesie at the commaundement of the everlastinge god to stere vp obedience to the faith publisshed amonge all nacions: <sup>27</sup> To the same God which alone is wyse be prayse thorowe Iesus Christ for ever. Amen. 'To the Romayns. Sent from Chorinthum by Phebe she that was the minister vnto the congregacion at Chenchrea.'



## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

<sup>1</sup> Paul by vocation an Apostle of Iesus Christ thorow the will of God and brother Sostenes. <sup>2</sup> Vnto the congregacion of God which is at Corinthum. To them that are sanctified in Christ Iesu saintes by callynge with all that call on the name of oure lorde Iesus Christ in every place both of theirs and of oures. <sup>3</sup> Grace be with you and peace from God oure father and from the lorde Iesus Christ. <sup>4</sup> I thanke my God all wayes on youre behalfe for the grace of God which is geuen you by Iesus Christ <sup>5</sup> that in all thinges ye are made riche by him in all lerninge and in all knowledge <sup>6</sup> even as the testimony of Iesus Christ was confermed in you <sup>7</sup> so that ye are behynde in no gyft and wayte for the apperynge of oure lorde Iesus Christ <sup>8</sup> which shall strenght you vnto the ende that ye maye be blamelesse in the daye of oure lorde Iesus Christ. <sup>9</sup> For god is faythfull by whom ye are called vnto the fellishyppe of his sonne Iesus Christe oure lorde. <sup>10</sup> I beseche you brethren in the name of oure lorde Iesus Christ that ye all speake one thyng and that there be no dissencion amonge you: but be ye knyted together in one mynde and in one meaynge. <sup>11</sup> It is shewed vnto me (my brethren) of you by them that are of the housse of Cloe that ther is stryfe amonge you. <sup>12</sup> And this is it that I meane: how that comelie amonge you one sayeth: I holde of Paul: another I holde of Apollo: the thyrde I holde of Cephas: the four ye I holde of Christ. <sup>13</sup> Ys Christ devided? was Paul crucified for you? ether were ye baptised in the name of Paul? <sup>14</sup> I thanke God that I christened none of you but Crispus and Gayus <sup>15</sup> lest eny shulde

saye that I had baptised in myne awne name. <sup>16</sup> I baptised also the housse of Stephana. Forthermore knowe I not whether I baptised eny man or no. <sup>17</sup> For Christ sent me not to baptyse but to preache the gospell not with wysdome of wordes lest the crosse of Christ shuld have bene made of none effecte. <sup>18</sup> For the preachinge of the crosse is to them that perisse folishnes: but vnto vs which are saved it is the power of God. <sup>19</sup> For it is writen: I will destroye the wysdome of the wyse and will cast awaye the vnderstandinge of the prudent. <sup>20</sup> Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folisshnes? <sup>21</sup> For when the worlde thorow wysdome knew not God in the wysdome of God: it pleased God thorow folisshnes of preachinge to save them that beleve. <sup>22</sup> For the Iewes requyre a signe and the Grekes seke after wysdome. <sup>23</sup> But we preache Christ crucified vnto the Iewes an occasion of fallinge and vnto the Grekes folisshnes: <sup>24</sup> but vnto the which are called both of Iewes and Grekes we preache Christ the power of God and the wysdome of God. <sup>25</sup> For the folishnes of God is wyser then men: and the weakenes of God is stronger then men. <sup>26</sup> Brethren loke on youre callinge how that not many wyse men after the flesshe not many myghty not many of hie degre are called: <sup>27</sup> but God hath chosen the folysshe thinges of the worlde to confounde the wyse. And God hath chosyn the weake thinges of the worlde to confounde thinges which are myghty. <sup>28</sup> And vile thinges of the worlde and thinges which are despysed hath God chosen yee and thinges of no reputacion for to brynge to nought thinges of reputacion <sup>29</sup> that no flesshe shulde reioyce in his presence. <sup>30</sup> And vnto him partayne ye in Christ Iesu which of God is made vnto vs wysdome and

also rightewesnes and saunctifyinge and redempcion. <sup>31</sup> That accordinge as it is written: he which reioyseth shulde reioyce in the Lorde.

## 2

<sup>1</sup> And I brethren when I came to you came not in gloriousnes of wordes or of wysdome shewynge vnto you the testimony of God. <sup>2</sup> Nether shewed I my selfe that I knewe eny thinge amonge you save Iesus Christ even the same that was crucified. <sup>3</sup> And I was amonge you in weaknes and in feare and in moche treblinge. <sup>4</sup> And my wordes and my preachinge were not with entysynge wordes of manes wysdome: but in shewinge of the sprete and of power <sup>5</sup> that youre fayth shuld not stonde in the wysdome of me but in the power of God. <sup>6</sup> That we speake of is wysdome amonge them that are perfecte: not the wysdome of this worlde nether of the rulars of this worlde (which go to nought) <sup>7</sup> but we speake the wysdome of God which is in secrete and lieth hyd which God ordeyned before the worlde vnto oure glory: <sup>8</sup> which wysdome none of the rulars of the worlde knewe. For had they knowe it they wolde not have crucified the Lorde of glory. <sup>9</sup> But as it is written: The eye hath not sene and the eare hath not hearde nether have entred into the herte of man the thinges which God hath prepared for them that love him. <sup>10</sup> But God hath opened them vnto vs by his sprete. For the sprete searcheth all thinges the bottome of Goddes secretes. <sup>11</sup> For what man knoweth the thinges of a man: save the sprete of a man which is with in him? Even so the thinges of God knoweth no man but the sprete of god. <sup>12</sup> And we have not receaved the sprete of the worlde: but the sprete which cometh of god for to knowe the thinges that are geve to vs of god <sup>13</sup> which thinges also we speake not in the conynge wordes of manes wysdome but with the

conynge wordes of the holy goost makynge spretuall comparesons of spretuall thinges. <sup>14</sup> For the naturall man perceaveth not the thinges of the sprete of god. For they are but folysshnes vnto him. Nether can he perceave them because he is spretually examined. <sup>15</sup> But he that is spretuall discussteth all thinges: yet he him selfe is iudged of no man. <sup>16</sup> For who knoweth the mynde of the Lorde other who shall informe him? But we vnderstonde the mynde of Christ.

## 3

<sup>1</sup> And I coulde not speake vnto you brethren as vnto spretuall: but as vnto carnall even as it were vnto babes in Christ. <sup>2</sup> I gave you mylke to drinke and not meate. For ye then were not stronge no nether yet are. <sup>3</sup> For ye are yet carnall. As longe verely as ther is amonge you envyige stryfe and dissencion: are ye not carnall and walke after the manner of men? <sup>4</sup> As loge as one sayth I holde of Paul and another I am of Apollo are ye not carnall? <sup>5</sup> What is Paul? What thinge is Apollo? Only ministers are they by who ye beleved even as the Lorde gave every man grace. <sup>6</sup> I have planted: Apollo watred: but god gave increace. <sup>7</sup> So then nether is he that planteth eny thinge nether he that watreth: but god which gave the increace. <sup>8</sup> He that planteth and he that watreth are nether better then the other. Every man yet shall receive his rewarde accordynge to his labour. <sup>9</sup> We are goddis labourers ye are goddis husbandrye ye are goddis byldynge. <sup>10</sup> Accordynge to the grace of god geven vnto me as a wyse bylder have I layde the foundation And another bylt theron But let every man take hede how he bildeth apon. <sup>11</sup> For other foundation can no man laye then that which is layde which is Iesus Christ. <sup>12</sup> Yf eny man bilde

on this foundation golde silver precious stones tymbre haye or stoble: <sup>13</sup> every mannes worke shall appere. For the daye shall declare it and it shalbe shewed in fyre. And ye fyre shall trye euery mannes worke what it is. <sup>14</sup> Yf eny mannes worke that he hath bylt upon byde he shall receave a rewarde. <sup>15</sup> If eny manes worke burne he shall suffre losse: but he shalbe safe him selfe: neverthelesse yet as it were thorow fyre. <sup>16</sup> Are ye not ware that ye are the temple of god and how that the sprete of god dwelleth in you? <sup>17</sup> Yf eny man defyle the temple of god him shall god destroye. For the temple of god is holy which temple ye are. <sup>18</sup> Let no man deceave him silfe. Yf eny man seme wyse amonge you let him be a fole in this worlde that he maye be wyse. <sup>19</sup> For the wisdome of this worlde is folysshnes with god. For it is written: he compaseth the wyse in their craftynes. <sup>20</sup> And agayne God knoweth the thoughtes of the wyse that they be vayne. <sup>21</sup> Therefore let no man reioyce in men. For all thinges are youre <sup>22</sup> whether it be Paul other Apollo other Cephas: whether it be the worlde other lyfe other deeth whether they be present thinges or thinges to come: all are youre <sup>23</sup> and ye are Christes and Christ is goddis.

#### 4

<sup>1</sup> Let men this wyse esteme vs even as the ministers of Christ and disposers of the secretes of God. <sup>2</sup> Furthermore it is requyred of the disposers that they be founde faithfull. <sup>3</sup> With me is it but a very smal thinge that I shuld be iudged of you ether of (mans daye) No I iudge not myn awne selfe. <sup>4</sup> I know nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. <sup>5</sup> Therefore iudge no thinge before the tyme vntill the Lorde come which will lighten thinges that are

hyd in darcknes and open the counsels of the hertes. And then shall every man have prayse of God. <sup>6</sup> These thinges brethren I have described in myn awne person and Apollos for youre sakes that ye myght learne by vs that no man counte of him selfe beyonde that which is above written: that one swell not agaynst another for eny mans cause. <sup>7</sup> For who preferreth the? What hast thou that thou hast not receaved? Yf thou have receaved it why reioycest thou as though thou haddest not receaved it? <sup>8</sup> Now ye are full: now ye are made rych: ye raygne as kinges with out vs: and I wold to god ye dyd raygne that we might raygne with you. <sup>9</sup> Me thinketh that God hath set forth vs which are Apostles for the lowest of all as it were men appoynted to deeth. For we are a gasyngestocke vnto the worlde and to the angels and to men. <sup>10</sup> We are foles for Christes sake and ye are wyse thorow Christ. We are weake and ye are stroge. Ye are honorable and we are despised. <sup>11</sup> Even vnto this daye we hunger and thyrst and are naked and are boffeted with fistes and have no certayne dwellinge place <sup>12</sup> and laboure workinge with our awne hondes. We are revysed and yet we blesse. We are persecuted and suffer it. <sup>13</sup> We are evyll spoken of and we praye. We are made as it were the filthynes of the worlde the ofscowringe of all thinges even vnto this tyme. <sup>14</sup> I write not these thinges to shame you: but as my beloved sonnes I warne you. <sup>15</sup> For though ye have ten thousande instructours in Christ: yet have ye not many fathers. In Christ Iesu I have begotten you thorowe the gospell. <sup>16</sup> Wherfore I desyre you to folowe me. <sup>17</sup> For this cause have I sent vnto you Timotheus which is my deare sonne and faithfull in the Lorde which shall put you in remembraunce of my wayes which I have in Christ even as I teache every where in

all congregacions. <sup>18</sup> Some swell as though I wolde come no more at you. <sup>19</sup> But I will come to you shortely yf God will: and will knowe not the wordes of the which swell but the power: <sup>20</sup> for the kyngdome of God is not in wordes but in power. <sup>21</sup> What will ye? Shall I come vnto you with a rodde or els in love and in the sprete of mekenes?

## 5

<sup>1</sup> There goeth a comen sayinge that ther is fornicacion amonge you and soche fornicacion as is not once named amonge the gentylys: that one shuld have his fathers wyfe. <sup>2</sup> And ye swell and have not rather sorowed that he which hath done this dede myght be put from amonge you. <sup>3</sup> For I verely as absent in body even so present in sprete have determyned all redy (as though I were present) of him that hath done this dede <sup>4</sup> in the name of oure Lorde Iesu Christ when ye are gaddered togedder and my sprete with the power of the Lorde Iesus Christ <sup>5</sup> to deliver him vnto Satan for the destruccion of the flesshe that the sprete maye be saved in the daye of the Lorde Iesus. <sup>6</sup> Youre reioysinge is not good: knowe ye not that a lytle leve sowreth the whole lompe of dowe. <sup>7</sup> Pource therfore the olde leven that ye maye be newe dowe as ye are swete breed. For Christ oure esterlambe is offered vp for vs. <sup>8</sup> Therefore let vs kepe holy daye not with olde leve nether with the leven of maliciousnes and wickednes: but with the swete breed of purenes and truth. <sup>9</sup> I wrote vnto you in a pistle that ye shuld not company with fornicatours. <sup>10</sup> And I meant not at all of the fornicatours of this worlde ether of the coveteous or of extorsioners ether of the ydolaters: for then must ye nedes have gone out of the worlde. <sup>11</sup> But now I write vnto you that ye company not togedder yf eny that is called a brother be a fornicator or coveteous or a worshipper of ymages ether

a raylar ether a dronkard or an extorcionar: with him that is soche se that ye eate not. <sup>12</sup> For what have I to do to iudge them which are with out? Do ye not iudge them that are with in? <sup>13</sup> Them that are with out God shall iudge. Put awaye from amonge you that evyll parson.

## 6

<sup>1</sup> How dare one of you havinge busines with another goo to lawe vnder the wicked and not rather vnder the sainctes? <sup>2</sup> Do ye not know that the sainctes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge smale trifles: <sup>3</sup> knowe ye not how that we shall iudge the angles? How moche more maye we iudge thinges that partayne to the lyfe? <sup>4</sup> If ye have iudgementes of worldely matters take them which are despised in the congregacion and make them iudges. <sup>5</sup> This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all that can iudge bitwene brother and brother <sup>6</sup> but one brother goeth to lawe with another: and that vnder the vnbelevers? <sup>7</sup> Now therfore ther is vtterly a faute amonge you because ye goo to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selves to be robbed? <sup>8</sup> Naye ye youre selves do wronge and robbe: and that the brethren. <sup>9</sup> Do ye not remember how that the vnrighteous shall not inheret the kyngdome of God? Be not deceaved. For nether fornicators nether worshyppers of ymages nether whormongers nether weaklinges nether abusars of them selves with the mankynde <sup>10</sup> nether theves nether the coveteous nether dronkardes nether cursed speakers nether pillers shall inheret the kyngdome of God. <sup>11</sup> And soche ware ye verely: but ye are wessed: ye are sanctified: ye are iustified by the name of the Lorde Iesus and by the sprete of oure God. <sup>12</sup> All

things are lawfull vnto me: but all things are not proffitable. I maye do all thinges: but I will be brought vnder no mans power. <sup>13</sup> Meates are ordeyned for the belly and the belly for meates: but God shall destroy bothe it and them. Let not the body be applied vnto fornicacion but vnto the Lorde and the Lorde vnto the body. <sup>14</sup> God hath rayseed vp the Lorde and shall rayse vs vp by his power. <sup>15</sup> Ether remember ye not that youre bodyes are the members of Christ? Shall I now take the members of Christ and make them the members of an harlot? God forbyd. <sup>16</sup> Do ye not vnderstonde that he which coupleth him selfe with an harlot is become one body? For two (saith he) shalbe one flesshe. <sup>17</sup> But he that is ioyned vnto the Lorde is one sprete. <sup>18</sup> Fle fornicacion. All synnes that a man dothe are with out the body. But he that is a fornicator synneth agaynst his awne body. <sup>19</sup> Ether knowe ye not how that youre bodyes are the temple of the holy goost which is in you who ye have of God and how that ye are not youre awne? <sup>20</sup> For ye are dearly bought. Therefore glorifie the God in youre bodyes and in youre spretes for they are goddes.

## 7

<sup>1</sup> As concerninge the thinges wherof ye wrote vnto me: it is good for a man not to touche a woman. <sup>2</sup> Neverthesse to avoyde fornicacion let every man have his wyfe: and let every woman have her husbände. <sup>3</sup> Let the man geve vnto the wyfe due benevolence. Lykwyse also the wyfe vnto the man. <sup>4</sup> The wyfe hath not power over her awne body: but the husbände. And lykwyse the man hath not power over his awne body: but the wyfe. <sup>5</sup> Withdrawē not youre selves one from another excepte it be with consent for a tyme for to geve youre selves to fastyngē and prayer. And

afterwarde come agayne to the same thyngē lest Satan tempt you for youre incontynēcyē. <sup>6</sup> This I saye of faveour not of commaundement. <sup>7</sup> For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God one after this maner another after that. <sup>8</sup> I saye vnto the vnmarried men and widdowes: it is good for them yf they abyde even as I do. <sup>9</sup> But and yf they cannot abstayne let them mary. For it is better to mary then to burne. <sup>10</sup> Vnto the maryed commaunde not I but the Lorde: that the wyfe separate not her selfe from the man. <sup>11</sup> Yf she separate her selfe let her remayne vnmarried or be reconciled vnto her husbände agayne. And let not the husbände put away his wyfe from him. <sup>12</sup> To the remnaunt speake I and not the lorde. Yf eny brother have a wyfe that beleveth not yf she be content to dwell with him let him not put her away. <sup>13</sup> And the woman which hath to her husbände an infidell yf he consent to dwell with her let her not put him away. <sup>14</sup> For the vnbelevyngē husbände is sanctified by the wyfe: and the vnbelevyngē wyfe is sanctified by the husbände. Or els were youre chyldeyn vnclene: but now are they pure. <sup>15</sup> But and yf the vnbelevyngē departe let him departe. A brother or a sister is not in subiection to soche. God hath called vs in peace. <sup>16</sup> For how knowest thou o woman whether thou shalt save that man or no? Other how knowest thou o man whether thou shalt save that woman or no? <sup>17</sup> but even as God hath distributed to every man. As the lorde hath called every person so let him walke: and so orden I in all congregacions. <sup>18</sup> Yf eny man be called beyngē circumcised let him adde nothinge therto. Yf eny be called vncircumcised: let him not be circumcised. <sup>19</sup> Circumcision is nothinge vncircumcision is nothinge: but the keypyng of the commaundmentes of god is

altogether. <sup>20</sup> Let every man abyde in the same state wherin he was called. <sup>21</sup> Arte thou called a servaut? care not for it. Neverthelesse yf thou mayst be fre vse it rather. <sup>22</sup> For he that is called in the lorde beyng a servaut is the lordes freman. Lykwyse he that is called beyng fre is Christes servaut. <sup>23</sup> Ye are dearly bought be not mennes seruautes. <sup>24</sup> Brethren let everye man wherin he is called therin abyde with God. <sup>25</sup> As concernynge virgins I have no commaundment of the lorde: yet geve I counsell as one that hath obtayned mercye of the lorde to be faythfull. <sup>26</sup> I suppose that it is good for the present necessite. For it is good for a man so to be. <sup>27</sup> Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. <sup>28</sup> But and yf thou take a wyfe thou synnest not. Lykwyse if a virgin mary she synneth not. Neverthelesse soche shall have trouble in their flesshe: but I faver you. <sup>29</sup> This saye I brethren the tyme is shorte. It remayneth that they which have wives be as though they had none <sup>30</sup> and they that wepe be as though thy wept not: and they that reioyce be as though they reioysed not: and they that bye be as though they possessed not: <sup>31</sup> and they that vse this worlde be as though they vsed it not. For the fassion of this worlde goeth awaye. <sup>32</sup> I wolde have you without care: the single man careth for the thinges of the lorde how he maye please the lorde. <sup>33</sup> But he that hath married careth for the thinges of the worlde howe he maye please his wyfe. <sup>34</sup> There is difference bitwene a virgin and a wyfe. The single woman careth for the thinges of the lorde that she maye be pure both in body and also in sprete But she that is maryed careth for the thinges of the worlde how she maye please her husband. <sup>35</sup> This speake I for youre proffit not to tangle you

in a snare: but for that which is honest and comly vnto you and that ye maye quyety cleave vnto the lorde with out separacion. <sup>36</sup> If eny man thinke that it is vncomly for his virgin if she passe the tyme of mariage ad if so nede requyre let him do what he listeth he synneth not: let the be coupled in mariage. <sup>37</sup> Neverthelesse he that purposeth surely in his herte havynge none nede: but hath power over his awne will: and hath so decreed in his herte that he will kepe his virgin doth well. <sup>38</sup> So then he that ioyneth his virgin in maryage doth well. But he that ioyneth not his virgin in mariage doth better. <sup>39</sup> The wyfe is bounde to the lawe as long as her husband liveth If her husbände slepe she is at liberte to mary with whom she wyll only in the lorde. <sup>40</sup> But she is happiar yf she so abyde in my iudgmet And I thinke verely that I have the sprete of God.

## 8

<sup>1</sup> To speake of thinges dedicate vnto ydols we are sure that we all have knowledge. knowledge maketh a man swell: but love edifieth. <sup>2</sup> If eny man thinke that he knoweth eny thinge he knoweth nothyng yet as he ought to knowe. <sup>3</sup> But yf eny man love god the same is knowen of him. <sup>4</sup> To speake of meate dedicat vnto ydols we are sure that ther is none ydoll in the worlde and that ther is none other god but one. <sup>5</sup> And though ther be that are called goddes whether in heven other in erth (as ther be goddes many and lordes many) <sup>6</sup> yet vnto vs is there but one god which is the father of whom are all thinges and we in him: and one lorde Iesus Christ by whom are all thinges and we by him. <sup>7</sup> But every man hath not knowledge. For some suppose that ther is an ydoll vntyll this houre and eate as of a thinge offered vnto the ydole and so their consciences beyng

yet weake are defyled. <sup>8</sup> Meate maketh vs not acceptable to god. Nether yf we eate are we the better. Nether yf we eate not are we the worsse. <sup>9</sup> But take hede that youre libertie cause not the weake to faule. <sup>10</sup> For yf some man se ye which hast knowledge sit at meate in the ydoles temple shall not the conscience of hym which is weake be boldened to eate those thinges which are offered vnto the ydole? <sup>11</sup> And so thorow thy knowledge shall the weake brother perisse for whom christ dyed. <sup>12</sup> When ye synne so agaynst the brethren and wounde their weake consciences ye synne agaynst Christ. <sup>13</sup> Wherfore yf meate hurt my brother I will eate no flesshe whill the worlde stondest because I will not hurte my brother.

## 9

<sup>1</sup> Am I not an Apostle? am I not fre? have I not sene Iesus Christ oure lorde? Are not ye my worke in the lorde. <sup>2</sup> Yf I be not an Apostle vnto other yet am I vnto you. For the seale of myne Apostleshippe are ye in the lorde. <sup>3</sup> Myne answer to them that axe me is this. <sup>4</sup> Have we not power to eate and to drynke? <sup>5</sup> Ether have we not power to leade about a sister to wyfe as wel as other Apostles and as the brethren of the lorde and Cephas? <sup>6</sup> Ether only I and Barnabas have not power this to do? <sup>7</sup> who goeth a warfare eny tyme at his awne cost? who planteth a vynearde and eateth not of the frute? Who fedeth a flocke and eateth not of the mylke? <sup>8</sup> Saye I these thinges after the manner of men? Or sayth not the lawe the same also? <sup>9</sup> For it ys written in the lawe of Moses. Thou shall not mosell the mouth of the oxe that treadeth out the corne. Doth God take thought for oxen? <sup>10</sup> Ether sayth he it not all to gedder for oure sakes? For oure sakes no doute this is written: that he which eareth shuld eare in hope: and that he

which thressheth in hope shuld be parttaker of his hope. <sup>11</sup> Yf we sowe vnto you spirituall thynges: is it a greate thyng yf we reepe youre carnall thynges <sup>12</sup> Yf other be parttakers of this power over you? wherfore are not we rather. Neverthesse we have not vsed this power: but suffre all thinges lest we shuld hynder the gospell of Christ. <sup>13</sup> Do ye not vnderstoder how that they which minister in the temple have their fyndyng of the temple? And they which wayte at the aulter are partakers with the aultre? <sup>14</sup> Even so also dyd the lorde ordayne that they which preache the gospell shuld live of the gospell. <sup>15</sup> But I have vsed none of these thinges. Nether wrote I these thinges that it shuld be so done vnto me. For it were better for me to dye the that eny man should take this reioysinge from me. <sup>16</sup> In that I preache the gospell I have nothinge to reioyce of. For necessite is put vnto me. Wo is it vnto me yf I preache not the gospell. <sup>17</sup> If I do it with a good will I have a rewarde. But yf I do it agaynst my will an office is committed vnto me. <sup>18</sup> What is my rewarde then? Verely that when I preache the gospell I make the gospell of Christ fre that I misvse not myne auctorite in the gospel <sup>19</sup> For though I be fre from all men yet have I made my silfe servaunt vnto all men that I myght wynne the moo. <sup>20</sup> Vnto the Iewes I became as a Iewe to winne the Iewes. To the that were vnder the lawe was I made as though I had bene vnder the lawe to wynne the that were vnder the lawe. <sup>21</sup> To them that were without lawe became I as though I had bene without lawe (when I was not without lawe as perteyninge to god but vnder a lawe as concerninge Christ) to wynne the that were without lawe. <sup>22</sup> To the weake became I as weake to wynne the weake. In all thinge I fassioned my silfe to all men to save at the lest waye some. <sup>23</sup> And this I do

for the gospels sake that I might have my parte therof. <sup>24</sup> Perceave ye not how that they which runne in a course runne all yet but one receaveth the rewarde. So runne that ye maye obtayne. <sup>25</sup> Euery man that proveth masteryes abstaineth from all thinges. And they do it to obtayne a corruptible croune: but we to obtayne an vncorruptible croune: <sup>26</sup> I therefore so runne not as at an vncertayne thinge. So fyght I not as one that beateth the ayer: <sup>27</sup> but I tame my body and bringe it into subieccion lest after that I have preached to other I my silfe shuld be a castawaye.

## 10

<sup>1</sup> Brethren I wolde not that ye shuld be ignoraunt of this how that oure fathers were all vnder a cloude and all passed thorow the see <sup>2</sup> and were all baptised vnder Moses in the cloude and in the see: <sup>3</sup> and dyd all eate of one spirituall meate <sup>4</sup> and did all drincke of one maner of spirituall drincke. And they dranke of that spretuall rocke that folowed them which rocke was Christ. <sup>5</sup> But in many of them had god no delite. For they were overthrowen in the wildernes. <sup>6</sup> These are ensamples to vs that we shuld not lust after evyll thinges as they lusted. <sup>7</sup> Nether be ye worshippers of Images as were some of them accordynge as it is written: The people sate doune to eate and drynke and rose vp agayne to playe. <sup>8</sup> Nether let vs comit fornicacion as some of them committed fornicacion and were destroyed in one daye .xxiii. thousande. <sup>9</sup> Nether let vs tempte Christ as some of them tempted and were destroyed of serpentes. <sup>10</sup> Nether murmure ye as some of them murmured and were destroyed of the destroyer. <sup>11</sup> All these thinges happened vnto them for ensamples and were written to put vs in remembraunce whom the endes of the worlde are come apon. <sup>12</sup> Wherfore let hym that thinketh

he stodeth take hede least he fall. <sup>13</sup> There hath none other temptacion taken you but soche as foloweth the nature of man. But God is faythfull which shall not suffer you to be tempted above youre strenght: but shall in the myddes of the temptacion make awaye to escape out. <sup>14</sup> Wherfore my deare beloved fle from worshippinge of ydols. <sup>15</sup> I speake as vnto them which have discrecion Iudge ye what I saye. <sup>16</sup> Ys not the cuppe of blessinge which we blesse partakynge of the bloude of Christ? ys not the breed which we breake partetakynge of the body of Christ? <sup>17</sup> because that we (though we be many) yet are one breed and one bodye in as moch as we all are partetakers of one breed. <sup>18</sup> Beholde Israhell which walketh carnally. Are not they which eate of the sacrificyse partetakers of the aultre? <sup>19</sup> What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thinge? <sup>20</sup> Nay but I saye that those thinges which the gentyle offer they offer to devyls and not to god. And I wolde not that ye shuld have fellowshipe with the devils. <sup>21</sup> Ye cannot drincke of the cup of the lorde and of that cup of the deuyls. Ye cannot be partetakers of the lordes table and of the table of deuyls. <sup>22</sup> Ether shall we provoke the lorde? Or are we stronger then he? <sup>23</sup> All thynges are lafull vnto me but all thynges are not expedient. All thynges are lawfull to me but all thinges edifye not. <sup>24</sup> Let no man seke his awne proffet: but let every man seke anothers welthe. <sup>25</sup> What soever is solde in the market that eate and axe no questions for conscience sake. <sup>26</sup> For the erth is the lordis and all that therein is. <sup>27</sup> Yf eny of them which beleve not bid you to a feest and yf ye be disposed to goo what soever is seet before you: eate axinge no question for conscience sake. <sup>28</sup> But and yf eny



man saye vnto you: this is dedicate vnto ydols eate not of it for his sake that shewed it and for hurtyng of conscience. The erth is the lordes and all that there in is. <sup>29</sup> Conscience I saye not thynne: but the conscience of that other. For why shuld my liberte be iudged of another manes conscience: <sup>30</sup> For yf I take my parte with thakes: why am I evell spoken of for that thynge wherfore I geve thanks. <sup>31</sup> Whether therfore ye eate or dryncke or what soever ye do do all to the prayse of God. <sup>32</sup> Se that ye geve occasion of evell nether to the Iewes nor yet to the gentylys nether to the congregacion of god: <sup>33</sup> euen as I please all men in all thinges not sekynge myne awne proffet but the proffet of many that they myght be saved.

## 11

<sup>1</sup> Folowe me as I do Christ. <sup>2</sup> I commende you brethren that ye remember me in all thinges and kepe the ordinaunces even as I delyvered them to you. <sup>3</sup> I wolde ye knew that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. <sup>4</sup> Every man prayenge or prophesyenge havynge eny thynge on his heed shameth his heed. <sup>5</sup> Every woman that prayeth or prophisieth bare hedded dishonesteth hyr heed. For it is even all one and the very same thinge even as though she were shaven. <sup>6</sup> If the woman be not covered lett her also be shoren. If it be shame for a woman to be shorne or shave let her cover her heed. <sup>7</sup> A man ought not to cover his heed for as moche as he is the image and glory of God. The woman is the glory of the man. <sup>8</sup> For the man is not of the woman but the woman of the man. <sup>9</sup> Nether was the man created for the womans sake: but the woman for the mannes sake. <sup>10</sup> For this cause ought the woman to have power on her heed for the angels sakes. <sup>11</sup> Neverthelesse nether is the man with oute the woman nether the woman with out

the man in the lorde. <sup>12</sup> For as the woman is of the man even so is the man by the woman: but all is of God. <sup>13</sup> Iudge in youre selves whether it be coly that a woman praye vnto god bare heeded. <sup>14</sup> Or els doth not nature teach you that it is a shame for a man if he have longe heere: <sup>15</sup> and a prayse to a woman yf she have longe heere? For her heere is geven her to cover her with all. <sup>16</sup> If there be eny man amonge you that lusteth to stryve let him knowe that we have no soche custome nether the congregacions of God. <sup>17</sup> This I warne you of and commende not that ye come to gedder: not after a better maner but after a worsse. <sup>18</sup> Fyrst of all when ye come togedder in the congregacion I heare that ther is dissencion amonge you: and I partly beleve it. <sup>19</sup> For ther must be sectes amonge you that they which are perfecte amonge you myght be knowen. <sup>20</sup> When ye come to gedder a man cannot eate the lordes supper. <sup>21</sup> For every man begynneth a fore to eate his awne supper. And one is hongrye and another is dronken. <sup>22</sup> Have ye not houses to eate and to drinke in? Or els despise ye the congregacion of god and shame them that have not? What shall I saye vnto you? shall I prayse you: In this prayse I you not. <sup>23</sup> That which I delyvered vnto you I received of the lorde. For the lorde Iesus the same nyght in which he was betrayed toke breed: <sup>24</sup> and thanked and brake and sayde. Take ye and eate ye: this is my body which is broken for you. This do ye in the remembraunce of me. <sup>25</sup> After the same maner he toke the cup when sopper was done sayenge. This cup is the newe testament in my bloude. This do as oft as ye dryncke it in the remembraunce of me. <sup>26</sup> For as often as ye shall eate this breed and dryncke this cup ye shall shewe the lordes deeth tyll he come. <sup>27</sup> Wherfore whosoever shall eate of this bred or dryncke of the

cup vnworthely shalbe giltie of the body and bloud of the Lorde <sup>28</sup> Let a man therfore examen him silfe and so let hi eate of the breed and drynke of the cup. <sup>29</sup> For he that eateth or drinketh vnworthely eateth and drynketh his awne damnacion because he maketh no difference of the lordis body. <sup>30</sup> For this cause many are weake and sicke amonge you and many slepe. <sup>31</sup> Yf we had truly iudged oure selves we shuld not have bene iudged. <sup>32</sup> But when we are iudged of the lorde we are chastened because we shuld not be daned with the worlde. <sup>33</sup> Wherfore my brethren when ye come to gedder to eate tary one for another. <sup>34</sup> Yf eny man hongre let hi eate at home that ye come not togedder vnto condemnacion. Other thinges will I set in order when I come.

## 12

<sup>1</sup> In spirituall thinges brethren I wolde not have you ignoraunt. <sup>2</sup> Ye knowe that ye were gentyls and went youre wayes vnto domme ydoles even as ye were ledde. <sup>3</sup> Wherfore I declare vnto you that no man speakeynge in the sprete of god defieth Iesus. Also no man can saye that Iesus is the lorde: but by the holy goost. <sup>4</sup> Ther are diversities of gyftes verely yet but one sprete. <sup>5</sup> And ther are differences of administracions and yet but one lorde. <sup>6</sup> And ther are divers maners of operacions and yet but one God which worketh all thinges that are wrought in all creatures. <sup>7</sup> The gyftes of the sprete are geuen to every man to proffit ye congregacion. <sup>8</sup> To one is geuen thorow the spirite the vtterance of wisdome? To another is geuen the vtterance of knowledge by ye same sprete. <sup>9</sup> To another is geuen fayth by the same sprete. To another the gyftes of healyng by the same sprete. <sup>10</sup> To another power to do myracles. To another prophesie? To another iudgement of spretes. To another divers tonges.

To another the interpretacion ofoges. <sup>11</sup> And these all worketh even the silfe same sprete devydyng to every man severall gyftes even as he will. <sup>12</sup> For as the body is one and hath many membres and all the membres of one body though they be many yet are but one body: even so is Christ. <sup>13</sup> For in one sprete are we all baptysed to make one body whether we be Iewes or getyls whether we be bonde or fre: and have all dronke of one sprete. <sup>14</sup> For the body is not one member but many. <sup>15</sup> Yf the fote saye: I am not the honde therfore I am not of the body: is he therfore not of the body? <sup>16</sup> And if the eare saye I am not the eye: therfore I am not of the body: is he therfore not of the body? <sup>17</sup> If all the body were an eye where were then the eare? If all were hearynge: where were the smellynge? <sup>18</sup> But now hath god disposed the membres every one of them in the body at his awne pleasure. <sup>19</sup> If they were all one member: where were the body? <sup>20</sup> Now are ther many membres yet but one body. <sup>21</sup> And the eye can not saye vnto the honde I have no nede of the: nor the heed also to the fete. I have no nede of you. <sup>22</sup> Ye rather a greate deale those membres of the body which seme to be most feble are most necessary. <sup>23</sup> And apou those membres of that body which we thinke lest honest put we most honestie on. And oure vngodly parties have most beauty on. <sup>24</sup> For oure honest members nede it not. But God hath so disposed the body ad hath geuen most honoure to that parte which laked <sup>25</sup> lest there shuld be eny stryfe in the body: but that the membres shuld indifferetly care one for another. <sup>26</sup> And yf one member suffer all suffer with him: yf one member be had in honoure all members be glad also. <sup>27</sup> Ye are the body of Christ and members one of another. <sup>28</sup> And God hath also ordeyned in the congregacion fyrst

the Apostels secondarely prophetes thyrdly teachers then the that do miracles: after that the gyftes of healyng helpers governors diverse of tonges. <sup>29</sup> Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? <sup>30</sup> Have all the gyftes of healinge? Do all speake with tonges? Do all interpret? <sup>31</sup> Covet after the best giftes. And yet shewe I vnto you a moare excellent waye.

### 13

<sup>1</sup> Though I spake with the tonges of me and angels and yet had no love I were even as soundinge brasse: or as a tynklyng Cymball. <sup>2</sup> And though I coulde prophesy and vnderstode all secretes and all knowledge: yee yf I had all fayth so that I coulde move mountayns oute of ther places and yet had no love I were nothyng. <sup>3</sup> And though I bestowed all my gooddes to fede the poore and though I gave my body even that I burned and yet had no love it profeteth me nothinge. <sup>4</sup> Love suffreth longe and is corteous. Love envieth not. Love doth not frowardly swelleth not <sup>5</sup> dealeth not dishonestly seketh not her awne is not provoked to anger thynketh not evyll <sup>6</sup> reioyseth not in iniquite: but reioyseth in the trueth <sup>7</sup> suffreth all thyng beleveth all thynges hopeth all thynges endureth in all thynges. <sup>8</sup> Though that prophesyng fayle other tonges shall cease )or knowledge vanysshe awaye yet love falleth never awaye. <sup>9</sup> For oure knowledge is vnperfect and oure prophesyng is vnperfet. <sup>10</sup> But when that which is perfect is come then that which is vnperfet shall be done awaye. <sup>11</sup> When I was a chylde I spake as a chylde I vnderstode as a childe I ymagened as a chylde. But assone as I was a man I put awaye childesshnes. <sup>12</sup> Now we se in a glasse even in a darke speakyng: but then shall we se face to face.

Now I knowe vnperfectly: but then shall I knowe even as I am knowen. <sup>13</sup> Now abideth fayth hope and love even these thre: but the chefe of these is love.

### 14

<sup>1</sup> Labour for love and covet spretuall giftes: and most chefly for to prophesy. <sup>2</sup> For he that speaketh with toges speaketh not vnto men but vnto god for no man heareth him how be it in the sprete he speaketh misteries. <sup>3</sup> But he that prophesieth speaketh vnto men to edifyng to exhortacion and to comferte. <sup>4</sup> He that speaketh with tonges proffiteth him silfe: he that prophesyeth edifieth the congregacion. <sup>5</sup> I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophisieth? then he that speaketh with tonges except he expoude it also that the congregacion maye have edifyng. <sup>6</sup> Now brehren if I come vnto you speakige with tonges: what shall I profit you excepte I speake vnto you other by revelacion or knowledge or prophesyng or doctrine. <sup>7</sup> Moreover when thinges with out lyfe geve sounde: whether it be a pype or an harpe: except they make a distinccion in the soundes: how shall it be knowen what is pyped or harped? <sup>8</sup> And also if the trope geve an vncertayne voyce who shall prepare him silfe to fyght? <sup>9</sup> Even so lykwyse when ye speake with toges excepte ye speake wordes that have signification how shall that be vnderstode what is spoke? For ye shall but speake in the ayer. <sup>10</sup> Many kyndes of voyces are in the worlde and none of them are with out signification. <sup>11</sup> If I knowe not what the voyce meaneth I shalbe vnto him that speaketh an alient: and and he that speaketh shalbe an alient vnto me <sup>12</sup> Even so ye (for as moche as ye covet spretuall giftes) seke that ye maye have plentye vnto

the edifyinge of the congregacion. <sup>13</sup> Wherefore let him that speaketh with tonges praye that he maye interpret also. <sup>14</sup> If I praye with tonge my sprete prayeth: but my mynde is with out frute. <sup>15</sup> What is it then? I will praye with the sprete ad will praye with the mynde also. I will singe with the sprete and will singe with the mynde also. <sup>16</sup> For els when thou blessest with the sprete how shall he that occupieth the roume of the vnlearned saye amen at thy gevinge of thankes seyng he vnderstandeth not what thou sayest. <sup>17</sup> Thou verely gevest thankes well but the other is not edyfyed. <sup>18</sup> I thanke my god I speake with toges moare then ye all. <sup>19</sup> Yet had I lever in the congregacion to speake five wordes with my mynde to the informacio of other rather then ten thousande wordes with the tonge. <sup>20</sup> Brethren be not chyldre in witte. How be it as concerninge maliciousnes be chyldre: but in witte be perfet. <sup>21</sup> In the lawe it is written with other toges and with other lyppes wyll I speake vnto this people and yet for all that will they not heare me sayth the Lorde. <sup>22</sup> Wherefore tonges are for a signe not to them that beleve: but to them that beleve not. Contrary wyse prophesyng serveth not for them that beleve not: but for them which beleve. <sup>23</sup> Yf therefore when all the congregacion is come to gedder and all speake with tonges ther come in they that are vnlearned or they which beleve not: will they not saye that ye are out of youre wittes? <sup>24</sup> But and yf all prophesy and ther come in one that beleveth not or one vnlearned he is rebuked of all men and is iudged of every man: <sup>25</sup> and so are the secretes of his hert opened and so falleth he doune on his face and worshipping God and sayth that God is with you in dede. <sup>26</sup> How is it then brethren? When ye come to gedder every man hath his songe hath his doctryne hath his

tonge hath his revelacion hath his interpretacion. Let all thinges be done vnto edifyinge. <sup>27</sup> If eny man speake with tonges let it be two at once or at the most thre at once and that by course: and let another interprete it. <sup>28</sup> But yf ther be no interpreter let him kepe silence in the congregacion and let him speake to him selfe and to God. <sup>29</sup> Let the Prophetes speake two at once or thre at once and let other iudge. <sup>30</sup> Yf eny revelacion be made to another that sitteth by let the fyrst holde his peace. <sup>31</sup> For ye maye all prophesy one by one that all maye learne and all maye have comferte. <sup>32</sup> For the spretes of the Prophetes are in the power of the Prophetes. <sup>33</sup> For God is not causer of stryfe: but of peace as he is in all other congregacions of the saynctes. <sup>34</sup> Let youre wyves kepe silence in the congregacions. For it is not permitted vnto them to speake: but let them be vnder obedience as sayth the lawe. <sup>35</sup> If they will learne enythinge let the axe their husbandes at home. For it is a shame for wemen to speake in the congregacion. <sup>36</sup> Spronge the worde of god from you? Ether came it vnto you only? <sup>37</sup> Yf eny man thinke him sylfe a prophet ether spirituall: let him vnderstonde what thinges I write vnto you. For they are the commaundementes of the Lorde. <sup>38</sup> But and yf eny man be ignorant let him be ignorant. <sup>39</sup> Wherefore brethren covet to prophesy and forbyd not to speake with tonges. <sup>40</sup> And let all thinges be done honestly and in order.

## 15

<sup>1</sup> Brethren as pertayninge to the gossell which I preached vnto you which ye have also accepted and in the which ye continue <sup>2</sup> by which also ye are saved: I do you to wit after what maner I preached vnto you yf ye kepe it except ye have beleved in vayne. <sup>3</sup> For fyrst of all I delivered

vnto you that which I receaved: how that Christ dyed for oure synnes agreinge to the scriptures: <sup>4</sup> and that he was buried and that he arose agayne the thyrde daye accordinge to the scriptures: <sup>5</sup> and that he he was sene of Cephas then of the twelve. <sup>6</sup> After that he was sene of moo the five hundred brethren at once: of which many remayne vnto this daye and many are fallen aslepe. <sup>7</sup> After that appered he to Iames then to all the Apostles. <sup>8</sup> And last of all he was sene of me as of one that was borne out of due tyme. <sup>9</sup> For I am the lest of all the Apostles which am not worthy to be called an Apostle because I persecuted the congregacion of God. <sup>10</sup> But by the grace of God I am that I am. And his grace which is in me was not in vayne: but I labored moare aboundantly then they all not I but the grace of God which is with me. <sup>11</sup> Whether it were I or they so we preache and so have ye beleved. <sup>12</sup> If Christ be preached how that he rose from death: how saye some that are amonge you that ther is no resurreccion from death? <sup>13</sup> If ther be no rysynge agayne from death: then is Christ not rysen. <sup>14</sup> If Christ be not rysen then is oure preachinge vayne and youre faith is also in vayne. <sup>15</sup> Ye and we are founde false witnesses of God. For we have testified of God how that he raysyd vp Christ whom he raysyd not vp yf it be so that the deed ryse not vp agayne. <sup>16</sup> For yf the deed ryse not agayne then is Christ not rysen agayne. <sup>17</sup> If it beso that Christ rose not then is youre fayth in vayne and yet are ye in youre synnes. <sup>18</sup> And therto they which are fallen a slepe in Christ are perished. <sup>19</sup> If in this lyfe only we beleve on christ then are we of all men the miserablest. <sup>20</sup> But now is Christ rysen from death and is become the fyrst frutes of them that slept. <sup>21</sup> For by a man came deeth and by a man came

resurreccion from death. <sup>22</sup> For as by Adam all dye: Even so by Christ shall all be made alive <sup>23</sup> and every man in his awne order. The fyrst is Christ then they that are Christis at his commynge. <sup>24</sup> Then cometh the ende when he hath delivered vp the kyngdome to God the father when he hath put doune all rule auctorite and power. <sup>25</sup> For he must raygne tyll he have put all his enemyes vnder his fete. <sup>26</sup> The last enemye that shalbe destroyed is deeth. <sup>27</sup> For he hath put all thinges vnder his fete. But when he sayth all thinges are put vnder him it is manyfest that he is excepted which dyd put all thinges vnder him. <sup>28</sup> When all thinges are subdued vnto him: then shall the sonne also him selfe be subiecte vnto him that put all thinges vnder him that God maye be all in all thinges. <sup>29</sup> Ether els what do they which are baptised over the deed yf the deed ryse not at all? Why are they then baptised over the deed? <sup>30</sup> Ye and why stonde we in ieoperdy every houre? <sup>31</sup> By oure reioysinge which I have in Christ Iesu oure Lorde I dye dayly. <sup>32</sup> That I have fought with beastes at Ephesus after the maner of men what avautageth it me yf the deed ryse not agayne? Let vs eate and drynke to morowe we shall dye. <sup>33</sup> Be not deceived: malicious speakinges corrupte good maners. <sup>34</sup> Awake truely out of slepe and synne not. For some have not the knowlege of God. I speake this vnto youre rebuke. <sup>35</sup> But some man will saye: how aryse the deed? with what bodyes come they in? <sup>36</sup> Thou fole that which thou sowest is not quickened except it dye. <sup>37</sup> And what sowest thou? Thou sowest not that body that shalbe: but bare corne (I meane ether of wheet or of some other) <sup>38</sup> and God geveth it a body at his pleasure to every seed a severall body. <sup>39</sup> All flesshe is not one manner of flesshe: but ther is one maner flesshe of men another maner flesshe of beastes

another maner flesshe of fysshes and another of byrdes. <sup>40</sup> Ther are celestially bodies and ther are bodies terrestrially. But the glory of the celestially is one and the glory of the terrestrially is another. <sup>41</sup> Ther is one maner glory of the sonne and another glory of the mone and another glory of the starres. For one starre differeth from another in glory. <sup>42</sup> So is the resurreccion of the deed. It is sowe in corrupcion and ryseth in incorrupcion. <sup>43</sup> It is sowen in dishonoure and ryseth in honoure. It is sowe in weaknes and ryseth in power. <sup>44</sup> It is sowne a naturall body and ryseth a spretuall body. Ther is a naturall bodye and ther is a spretuall body: <sup>45</sup> as it is written: the fyrste man Adam was made a livinge soule: and the last Adam was made a quickeninge sprete. <sup>46</sup> How be it that is not fyrst which is spirituall: but that which is naturall and then that which is spretuall. <sup>47</sup> The fyrst man is of the erth erthy: the seconde man is the Lorde from heaven. <sup>48</sup> As is the erthy soche are they that are erthye. And as is the hevely soche are they that are hevely. <sup>49</sup> And as we have borne the ymage of the erthy so shall we beare the ymage of the hevely. <sup>50</sup> This saye I brethren that flesshe and bloud cannot inheret the kyngdome of God. Nether corrupcion inhereth vncorruptcion. <sup>51</sup> Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged <sup>52</sup> and that in a moment and in the twinclinge of an eye at the sounde of the last trompe. For the trompe shall blowe and the deed shall ryse incorruptible and we shalbe chaunged. <sup>53</sup> For this corruptible must put on incorruptibilite: and this mortall must put on immortalite. <sup>54</sup> When this corruptible hath put on incorruptibilite and this mortall hath put on immortalite: then shalbe brought to passe the sayinge that is written. Deeth is

consumed in to victory. <sup>55</sup> Deeth where is thy styng? Hell where is thy victory? <sup>56</sup> The styng of deeth is synne: and the strength of synne is the lawe. <sup>57</sup> But thanke be vnto God which hath geven vs victory thorow oure Lorde Iesus Christ. <sup>58</sup> Therefore my deare brethren be ye stedfast and unmovable alwayes ryche in the workes of the Lorde for as moch as ye knowe how that youre labour is not in vayne in the Lorde.

## 16

<sup>1</sup> Of the gadderynge for the saynctes as I have ordeyned in the congregacions of Galacia even so do ye. <sup>2</sup> Vpon some sondaye let every one of you put a syde at home and laye vp what soever he thinketh mete that ther be no gaderinges when I come. <sup>3</sup> When I am come whosoever ye shall alowe by youre letters them will I sende to bringe youre liberalite vnto Ierusalem. <sup>4</sup> And yf it be mete that I goo they shall go with me. <sup>5</sup> I will come vnto you after I have gone over Macedonia. For I will goo thorowout Macedonia. <sup>6</sup> With you paraveture I wyll abyde awhyle: or els winter that ye maye brynge me on my waye whyther soever I goo. <sup>7</sup> I will not se you now in my passage: but I trust to abyde a whyle with you yf God shall suffre me. <sup>8</sup> I will tary at Ephesus untyll whitsontyde. <sup>9</sup> For a greate dore and a frutefull is opened vnto me: and ther are many adversaries. <sup>10</sup> If Timotheus come se that he be without feare with you. For he worketh the worke of the Lorde as I doo. <sup>11</sup> Let no man despyse him: but convaye him forthe in peace that he maye come vnto me. For I loke for him with the brethren. <sup>12</sup> To speake of brother Apollo: I greatly desyred him to come vnto you with the brethren but his mynde was not at all to come at this tyme. How be it he will come when he shall have convenient tyme. <sup>13</sup> Watche ye

stonde fast in the fayth auyte you lyke men and be stronge. <sup>14</sup> Let all youre busynes be done in love. <sup>15</sup> Brethren (ye knowe the housse of Stephana how that they are the fyrst frutes of Achaia and that they have appoynted them selves to minister vnto the saynctes) <sup>16</sup> I beseche you that ye be obedient vnto soche and to all that helpe and laboure. <sup>17</sup> I am gladde of the comynge of Stephana Fortunatus and Achaicus: for that which was lackinge on youre parte they have supplied. <sup>18</sup> They have comforted my sprete and youres. Loke therefore that ye knowe them that are soche. <sup>19</sup> The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the Lorde and so doeth the congregacion that is in their housse. <sup>20</sup> All the brethren grete you. Grete ye one another with an holy kysse. <sup>21</sup> The salutacion of me Paul with myne awne hande. <sup>22</sup> Yf eny man love not the Lorde Iesus Christ the same be anathema maranatha. <sup>23</sup> The grace of the Lorde Iesus Christ be with you all. <sup>24</sup> My love be with you all in Christ Iesu. Amen. 'The epistle vnto the Corinthyans sent from Philippos by Stephana and Fortunatus and Acaichus and Timotheus.'

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

<sup>1</sup> Paul an Apostle of Iesu Christ by the will of God and brother Timotheus. Vnto the congregacion of God which is at Corinthum with all the saynctes which are in all Achaia. <sup>2</sup> Grace be with you and peace from God oure father and from the Lorde Iesus Christ. <sup>3</sup> Blessed be God the father of oure Lorde Iesus Christ the father of mercy and the God of all comforte <sup>4</sup> which comforteth vs in all oure tribulacion in so moche that we are able to comforte them which are troubled in whatsoever tribulacion it be with the same comforte wher with we oure selves are comforted of God. <sup>5</sup> For as the afflictions of Christ are pleteous in vs even so is oure consolacion plenteous by Christ. <sup>6</sup> Whether we be troubled for youre consolacion and salvacion which salvacion sheweth her power in that ye soffre the same afflictions which we also suffre: or whether we be comforted for youre consolacion and salvacion: <sup>7</sup> yet oure hope is stedfast for you in as moch as we know how that as ye have youre parte in afflictions so shall ye be parttakers of consolacion. <sup>8</sup> Brethren I wolde not have you ignoraunt of oure trouble which happened vnto vs in Asia. For we were greved out of measure passynge strength so greatly that we despaired even of lyfe. <sup>9</sup> Also we receaved an answer of deeth in oure selves and that because we shuld not put oure trust in oure selves: but in God which rayseth the deed to lyfe agayne <sup>10</sup> and which delivered vs from so gret a deeth and doth delivre. On whom we trust that yet hereafter he will deliver <sup>11</sup> by the helpe of youre prayer for vs: that by the meanes of many occasions thankes maye be geven of many on

oure behalfe for the grace geven vnto vs. <sup>12</sup> Oure reioysynge is this the testimony of oure conscience that in synglenes and godly purenes and not in fleshly wysdome but by the grace of God we have had oure conuersacion in the worlde and most of all to you wardes. <sup>13</sup> We write no nother thinges vnto you then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende <sup>14</sup> even as ye have founde vs partly: for we are youre reioysynge even as ye are oures in the daye of the Lorde Iesus. <sup>15</sup> And in this confidence was I mynded the other tyme to have come vnto you that ye myght have had yet one pleasure moare: <sup>16</sup> and to have passed by you into Macedonia and to have come agayne out of Macedonia vnto you and to have bene ledde forth to Iewrye warde of you. <sup>17</sup> When I thus wyse was mynded: dyd I vse lightnes? Or thinke I carnally those thinges which I thinke? that with me shuld be ye ye and naye naye. <sup>18</sup> God is faythfull: For oure preachynge vnto you was not ye and naye. <sup>19</sup> For Goddis sonne Iesus Christ which was preached amonge you by vs (that is to saye by me and Silvanus and Timotheus) was not ye and naye: but in him it was ye. <sup>20</sup> For all the promyses of God in him are ye: and are in him Amen vnto the lawde of God thorow vs. <sup>21</sup> For it is God which stablisseth vs and you in Christ and hath annoynted vs which hath also sealed vs <sup>22</sup> and hath geven the earnest of the sprete into oure hertes. <sup>23</sup> I call God for a recorde vnto my soule that forto faver you with all I came not enymoare vnto Corinthum. <sup>24</sup> Not that we be lordes over youre fayth: but helpers of youre ioye. For by fayth ye stode.

## 2

<sup>1</sup> But I determened this in my silfe that I wolde not come agayne to you in hevines. <sup>2</sup> For yf I make you



sorye who is it that shuld make me glad but the same which is made sory by me? <sup>3</sup> And I wrote this same pistle vnto you lest yf I came I shuld take hevynes of them of whom I ought to reioyce. Certaynly this confidence have I in you all that my ioye is the ioye of you all. <sup>4</sup> For in great affliction and anguysshe of hert I wrote vnto you with many teares: not to make you sory but that ye myght perceave the love which I have most specially vnto you. <sup>5</sup> If eny man hath caused sorow the same hath not made me sory but partely: lest I shuld greve you all. <sup>6</sup> It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgeve him and comforte him: <sup>7</sup> lest that same persone shuld be swallowed vp with over moche hevines. <sup>8</sup> Wherfore I exhorte you that love maye have streghth over him. <sup>9</sup> For this cause verely dyd I write that I myght knowe the profe of you whether ye shuld be obediet in all thinges. <sup>10</sup> To whom ye forgeve enythinge I forgeve also. And verely if I forgeve enythinge to whom I forgave it for youre sakes forgave I it in the roume of Christ <sup>11</sup> lest Satan shuld prevet vs. For his thoughtes are not vnknown vnto vs. <sup>12</sup> When I was come to Troada for Christes gospels sake (and a great dore was opened vnto me of the Lorde) <sup>13</sup> I had no rest in my sprete because I founde not Titus my brother: but toke my leave of them and went away into Macedonia. <sup>14</sup> Thankes be vnto God which alwayes geveth vs the victorie in Christ and openeth the saver of his knowledge by vs in every place. <sup>15</sup> For we are vnto God the swete savoure of Christ both amonge them that are saved and also amonge them which perisshe. <sup>16</sup> To the one parte are we the savoure of deeth vnto deeth. And vnto the other parte are we the savoure of lyfe vnto lyfe. And who is

mete vnto these thinges? <sup>17</sup> For we are not as many are which choppe and chaunge with the worde of God: but even oute of purenes and by the power of God and in the sight of God so speake we in Christ.

### 3

<sup>1</sup> We begyn to prayseoure selves agayne. Nede we as some other of pistles of recommendacion vnto you? or letters of recommendacion from you? <sup>2</sup> Ye areoure pistle written inoure hertes which is vnderstonde and reed of all men <sup>3</sup> in that ye are knowen how that ye are the pistle of Christ ministred by vs and written not with ynke: but with the sprete of the livynge God not in tables of stone but in fleshly tables of the herte. <sup>4</sup> Suche trust have we thorow Christ to god ward <sup>5</sup> not that we are sufficient ofoure selves to thinke enythinge as it were ofoure selves: butoure ablenes cometh of God <sup>6</sup> which hath made vs able to minister the newe testament not of the letter but of the sprete. For the letter kylleth but the sprete geveth lyfe. <sup>7</sup> Yf the ministracion of deeth thorow the letters figured in stones was glorious so that the chyldren of Israel coulde not beholde the face of Moses for the glory of his countenance (which glory neverthelesse is done awaye) <sup>8</sup> why shall not the ministracion of the sprete be moche more glorious? <sup>9</sup> For if the ministringe of condempnacion be glorious: moche more do the ministracion of rightewesnes excede in glory. <sup>10</sup> For no dout that which was there glorified is not once glorified in respecte of this excedynge glory. <sup>11</sup> Then if that which is destroyed was glorious moche more shall that which remayneth be glorious. <sup>12</sup> Seynge then that we have soche trust we vse gret boldnes <sup>13</sup> and do not as Moses which put a vayle over his face that the children of Israel shuld not se for what purpose that served which is put awaye. <sup>14</sup> But their

myndes were blinded. For untill this daye remaineth the same coveringe vntake awaye in the olde testament when they reade it which in Christ is put awaye. <sup>15</sup> But even vnto this daye when Moses is redde the vayle hangeth before their hertes. <sup>16</sup> Neverthelesse when they tourne to the Lorde the vayle shalbe taken awaye. <sup>17</sup> The Lorde no dout is a sprete. And where the sprete of the Lorde is there is libertie. <sup>18</sup> But we all beholde the glorie of the Lorde with his face open and are chaunged vnto the same similitude from glory to glory even of the sprite of the Lorde.

#### 4

<sup>1</sup> Therefore seinge that we have soche an office even as mercy is come on vs we faynte not: <sup>2</sup> but have cast from vs the clokes of vnhonestie and walke not in craftines nether corrupte we the worde of God: but walke in open trueth and reporte oure selves to every mannes conscience in the sight of God. <sup>3</sup> Yf oure Gospell be yet hyd it is hid amonge them that are lost <sup>4</sup> in whom the god of this worlde hath blynded the myndes of them which beleve not lest the light of the glorious gospell of Christ which is the ymage of god shuld shyne vnto them. <sup>5</sup> For we preache not oure selves but Christ Iesus to be the Lorde and oure selves youre servautes for Iesus sake. <sup>6</sup> For it is God that commauded the light to shyne out of darcknes which hath shynd in oure hertes for to geve the light of the knowledge of the glorie of God in the face of Iesus Christ. <sup>7</sup> But we have this treasure in erthe vessels that the excellent power of it myght appere to be of God and not of vs. <sup>8</sup> We are troubled on every side yet are we not with out shyft. We are in povertie: but not vtterly without somewhat. <sup>9</sup> We are persecuted: but are not forsake. We are cast doune: neverthelesse we perisse not. <sup>10</sup> And we all wayes

beare in oure bodyes the dyinge of the Lorde Iesus that the lyfe of Iesu myght appere in oure bodyes. <sup>11</sup> For we which live are alwayes delyvered vnto deeth for Iesus sake that the lyfe also of Iesu myght appere in oure mortall flesshe. <sup>12</sup> So then deeth worketh in vs and lyfe in you. <sup>13</sup> Seynge then that we have the same sprete of fayth accordinge as it is written: I beleved and therefore have I spoken. We also beleve and therefore speake. <sup>14</sup> For we knowe that he which rayseed vp the Lorde Iesus shall rayse vp vs also by the meanes of Iesus and shall seet vs with you. <sup>15</sup> For all thinges do I for youre sakes that the plenteous grace by thankes geve of many maye redounde to the prayse of god. <sup>16</sup> Wherefore we are not weried but though oure vttward man perisse yet the inwarde man is renewed daye by daye. <sup>17</sup> For oure excedinge tribulacion which is momentany and light prepareth an excedinge and an eternall wayght of glorie vnto vs <sup>18</sup> whill we loke not on the thynges which are sene but on the thynges which are not sene. For thinges which are sene are temporall: but thynges which are not sene are eternall

#### 5

<sup>1</sup> We knowe suerly yf oure erthy mancion wherein we now dwell were destroyed that we have a bildinge ordeyned of god an habitacion not made with hondes but eternall in heven. <sup>2</sup> And herefore sigh we desyringe to be clothed with oure mansion which is from heven: <sup>3</sup> so yet if that we be founde clothed and not naked. <sup>4</sup> For as longe as we are in this tabernacle we sigh and are greved for we wold not be vnclothed but wolde be clothed apon that mortalite myght be swallowed vp of lyfe. <sup>5</sup> He that hath ordeyned vs for this thyng ys god which very same hath geven vnto vs the ernest of the sprete. <sup>6</sup> Therefore we are

alwaye of good chere and knowe well that as longe as we are at home in the body we are absent from God. <sup>7</sup> For we walke in fayth and se not. <sup>8</sup> Neverthelesse we are of good comforte and had lever to be absent from the body and to be present with the lorde. <sup>9</sup> Wherefore whether we be at home or from home we endeouore oure selves to please him. <sup>10</sup> For we must all appere before the iudgement seate of Christ that every man maye receive the workes of his body accordynge to that he hath done whether it be good or bad? <sup>11</sup> Seynge then that we knowe how the lorde is to be feared we fare fayre with men. For we are knowen wel ynough vnto God. I trust also that we are knowen in youre consciences. <sup>12</sup> We prayse not oure selves agayne vnto you but geve you an occasion to reioyce of vs that ye maye have some what agaynst the whych reioyce in the face and not in the hert. <sup>13</sup> For yf we be to fervent to God are we to fervent. Yf we kepe measure for youre cause kepe we measure. <sup>14</sup> For the love of Christ costrayneth vs be cause we thus iudge yf one be deed for all that then are all deed <sup>15</sup> and that he dyed for all that they which live shuld not hence forth live vnto them selves but vnto hym whith died for them and rose agayne. <sup>16</sup> Wherefore henceforth knowe we no man after the flesshe. In somoche though we have knowe Christ after the flesshe now hence forthe knowe we hym so no more. <sup>17</sup> Therefore yf eny man be in Christ he is a newe creature. Olde thynges are passed awaye beholde all thinges are be come newe. <sup>18</sup> Neverthelesse all thinges are of god which hath reconciled vs vnto him sylfe by Iesus Christ and hath geven vnto vs the office to preach the atonement. <sup>19</sup> For god was in Christ and made agreement bitwene the worlde and hym sylfe and imputed not their synnes vnto them: and hath committed to vs

the preachynge of the atonment. <sup>20</sup> Now then are we messengers in the roume of Christ: even as though God did beseche you thorow vs: So praye we you in Christes stede that ye be atone with God: <sup>21</sup> for he hath made him to be synne for vs which knewe no synne that we by his meanes shuld be that rightewesnes which before God is aloved.

## 6

<sup>1</sup> We as helpers therfore exhorte you that ye receive not the grace of god in (vayne) <sup>2</sup> For he saith: I have hearde the in a tyme accepted: and in the daye of saluacion have I suckered the. Beholde now is that well accepted tyme: beholde now is that daye of saluacion. <sup>3</sup> Let vs geve no man occasion of evyll that in oure office be founde no faute: <sup>4</sup> but in all thynges let vs behave oure selves as the ministers of God. In moche patience in afflictions in necessite in anguysshe <sup>5</sup> in strypes in presonmet in stryfe in laboure in watchinge in fastyng <sup>6</sup> in purenes in knowledge in longe sufferynge in kyndnes in the holy goost in love vnfayned <sup>7</sup> in the wordes of trueth in the power of God by the armoure of rightewesnes on the right honde and on the lyfte <sup>8</sup> in honoure and dishonoure in evyll reporte and good reporte as desceauers and yet true <sup>9</sup> as unknowen and yet knowen: as dyinge and beholde we yet live: as chastened and not killed: <sup>10</sup> as sorowyng and yet alwaye mery: as poore and yet make many ryche: as havynge nothyng and yet possessynge all thynges. <sup>11</sup> O ye Corinthyans oure mouth is open vnto you. Oure herte is made large: <sup>12</sup> ye are in no straye in vs but are in a straye in youre awne bowelles: <sup>13</sup> I promyse you lyke rewarde with me as to my childre. Set youre selues therfore at large <sup>14</sup> and beare not a straugers yoke wyth the vnbelevers. For what fellshippe hath rightewesnes with vnrightewesnes?

What company hath light with darknes? <sup>15</sup> What concorde hath Christ with beliall? Ether what parte hath he that beleveth with an infidele? <sup>16</sup> how agreeth the temple of god with ymages? And ye are the temple of that luyngge god as sayde god. I will dwell amonge the and walke amonge the and wilbe their god: and they shalbe my people. <sup>17</sup> Wherefore come out from amonge the and separate youreselues (sayth the lorde) and touche none vn-cleane thyngge: so wyll I receave you <sup>18</sup> and wilbe a father vnto you and ye shalbe vnto me sonnes and doughters sayth the lorde almyghty.

## 7

<sup>1</sup> Seynge that we have soche promeses derely beloved let vs clense oure selves from all fylthynges of the flesshe and sprete and growe vp to full holynes in the feare of God. <sup>2</sup> Vnderstonde vs. we have hurte no man: we have corrupte no man: we have defrauded no man. <sup>3</sup> I speake not this to condempne you: for I have shewed you before that ye are in oure hertes to dye and live with you. I am very bolde over you and reioyce greatly in you. <sup>4</sup> I am filled with comforte and am excadinge ioyouse in all oure tribulacions. <sup>5</sup> For when we were come into Macedonia oure flesshe had no rest but we were troubled on every syde. Outwarde was fightyngge inwarde was feare. <sup>6</sup> Neverthelesse God that comfortith the abiecte comforted vs at the commynge of Titus. <sup>7</sup> And not with his commynge only: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre youre mornynge youre fervent mynde to me warde: so that I now reioyce the more. <sup>8</sup> Wherefore though I made you sory with a letter I repent not: though I did repent. For I perceave that the same pistle made you sory though it were but for a ceason. <sup>9</sup> But I now reioyce not that ye were

sory but that ye so sorowed that ye repented. For ye sorowed godly: so that in nothyngge ye were hurte by vs. <sup>10</sup> For godly sorowe causeth repentaunce vnto salvacion not to be repented of: when worldly sorow causeth deeth. <sup>11</sup> Beholde what diligence this godly sorowe that ye toke hath wrought in you: yee it caused you to cleare youre selves. It caused indignacion it caused feare that caused desyre it caused a fervent mynde it caused punysshment. For in all thynges ye have shewed youreselues that ye were cleare in that matter. <sup>12</sup> Wherefore though I wrote vnto you I did it not for his cause that did hurte nether for his cause that was hurte: but that oure good mynde whych we have towarde you in the sight of god myght appere vnto you. <sup>13</sup> Therefore we are comforted because ye are comforted: yee and excedyngly the moare ioyed we for the ioye that Titus had: because his sprete was refreshed of you all. <sup>14</sup> I am therfor, not now ashamed though I bosted my sylfe to hym of you. For as all thynges which I preached vnto you are true even so is oure bostyngge that I bosted my silfe to Titus with all founde true. <sup>15</sup> And now is his inwarde affection more aboundant towarde you when he remembreth the obedience of every one of you: how with feare and trymblyngge ye received hym. <sup>16</sup> I reioyce that I maye be bolde over you in all thynges.

## 8

<sup>1</sup> I do you to wit brethren of the grace of god which is geven in the congregacions of Macedonia <sup>2</sup> how that the aboundaunce of their reioysing is that they are tried with moche tribulacion. And therto though they were excadinge poore yet haue they geue excadinge richly and that in singlenesse. <sup>3</sup> For to their powers (I beare recorde) yee and beyonde their power they were

willynge of their owne accorde<sup>4</sup> and prayed vs with great instaunce that we wolde receave their benefite and suffre them to be parttakers with other in ministrynge to the saynctes.<sup>5</sup> And this they did not as we loked for: but gave their awne selves fyrst to the lorde and after vnto vs by the will of God:<sup>6</sup> so that we coule not but desyre Titus to acomplysse the same benivolence amonge you also even as he had begonne.<sup>7</sup> Now therefore as ye are ryche in all parties in fayth in worde in knowledge in all fervetnes and in love which ye have to vs: even so se that ye be plenteons in this benivolence.<sup>8</sup> Thys saye I not as commaundyng: but be cause other are so fervent therefore prove I youre love whether it be perfait or no.<sup>9</sup> Ye knowe the liberalitie of oure lorde Iesus Christ which though he were riche yet for youre sakes be came poore: that ye thorow his povertie myght be made ryche.<sup>10</sup> And I geve counsell hereto. For this is expedient for you which beganne not to do only: but also to will a yeare agoo.<sup>11</sup> Now therefore performe the dede: that as ther was in you a redines to will even so ye maye performe the dede of that which ye have.<sup>12</sup> For if ther be fyrst a willynge mynde it is accepted accordyng to that a man hath and not accordinge to that he hath not.<sup>13</sup> It is not my mynde that other be set at ease and ye brought into combraunce:<sup>14</sup> but that ther be egalnes now at this tyme that youre aboundaunce sucker their lacke: that their aboundaunce maye supplie youre lacke: that ther maye be equalite<sup>15</sup> agreynge to that which is written. He that gaddered moche had never the more aboundaunce and he that gaddered lytell had never the lesse.<sup>16</sup> Thankes be vnto god which put in the hert of Titus the same good mynde toward you.<sup>17</sup> For he accepted the request yee rather he was so well willynge that of his awne

accorde came vnto you.<sup>18</sup> We haue sent with him that brother whose laude is in the gossell thorow out all the congregacions:<sup>19</sup> and not so only but is also chosen of the congregacions to be a felowe with vs in oure iorney concerninge this benivolence that is ministred by vs vnto the prayse of the lorde and to sterve vp youre prompt mynde.<sup>20</sup> For thys we eschue that eny man shuld rebuke vs in this plenteous distribucion that is ministred by vs<sup>21</sup> and therefore make provision for honest thynges not in the sight of god only but also in the sight of men.<sup>22</sup> We have sent with them a brother of oures whom we have ofte tymes proved diliget in many thynges but now moche more diligent. The great confidence which I have in you: hath caused me this to do:<sup>23</sup> partly for Titus sake which is my felowe and helper as concernyng you partly because of other which are oure brethren and the messengers of the congregacions and the glory of Christ.<sup>24</sup> Wherfore shewe vnto them the proffe of youre love and of the reioysynge that we have of you that the congregacions maye se it.

## 9

<sup>1</sup> Of the ministrynge to the saynctes it is but superfluous for me to write vnto you:<sup>2</sup> for I knowe youre redynes of mide wherof I bost my silfe vnto them of Macedonia and saye that Achaia was prepared a yeare agoo and youre fervetnes hath provoked many.<sup>3</sup> Never thelesse yet have I sent these brethren lest oure reioysynge over you shuld be in vayne in this behalfe and that ye (as I have sayd) preparare youre selues<sup>4</sup> lest paraveture yf they of Macedonia come with me and fynde you vnprepared the boost that I made in this matter shuld be a shame to vs: I saye not vnto you.<sup>5</sup> Wherfore I thought it

necessary to exhorthe the brethren to come before hode vnto you forto prepare youre good blessinge promysed afore that it myght be redy: so that it be a blessinge and not a defraudyng. <sup>6</sup> This yet remember howe that he which soweth lytell shall reepe lytell: and he that soweth plenteously shall reepe plenteously. <sup>7</sup> And let every man do accordyng as he hath purposed in his herte not groudgyngly or of necessite. For god loveth a chearfull geuer. <sup>8</sup> God is able to make you ryche in all grace that ye in all thynges havynge sufficiet vnto the vttmoste maye be ryche vnto all manner good workes <sup>9</sup> as it is written: He that sparsed abroade and hath geven to the povre his rightewesnes remayneth for ever. <sup>10</sup> He that fyndeth the sower seed shall minister breed for fode and shall multiplie youre seed and increace the frutes of youre rightewesnes <sup>11</sup> that on all parties ye maye be made ryche in all synglenes which causeth thorowe vs thankes gevyng vnto god. <sup>12</sup> For the office of this ministracion not only supplieth the nede of the sayntes: but also is aboundaunt herein that for this laudable ministryng thankes myght be geven to god of many <sup>13</sup> whiche prayse god for the obedience of youre professyng the gospell of Christ and for youre synglenes in distributyng to them and to all me: <sup>14</sup> and in their prayers to God for you longe after you for the aboundaunt grace of God geven vnto you. <sup>15</sup> Thankes be vnto God for his vn speakeable gyft.

## 10

<sup>1</sup> I Paule my silfe beseche you by the mekenes and softnes of Christ which when I am present amonge you am of no reputacion but am bolde towarde you beinge absent. <sup>2</sup> I besech you that I nede not to be bolde when I am present (with

that same confidence wher with I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. <sup>3</sup> Neverthelesse though we walke compased with the fleshe yet we warre not fleshlye <sup>4</sup> For the weapes of oure warre are not carnall thinges but thynges myghty in god to cast doune stronge holdes <sup>5</sup> wherwith we overthrowe ymaginacyons and every hye thyng that exalteh it silfe agaynst the knowledge of god and bryng into captivite all vnderstandyng to the obedience of Christ <sup>6</sup> and are redy to take vengeaunce on all disobedience when youre obedience is fulfilled. <sup>7</sup> Loke ye on thynges after the vtter apparence? Yf eny man trust in him silfe that he is Christis let the same also considre of him silfe that as he is Christis even so are we Christes. <sup>8</sup> And though I shuld bost my silfe somewhat moare of oure auctorite which the lorde hath geven vs to edifie and not to destroye you it shulde not be to my shame. <sup>9</sup> This saye I lest I shuld seme as though I went about to make you a frayde with letters. <sup>10</sup> For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake and his speache rude. <sup>11</sup> Let him that is soche thynke on this wyse that as we are in wordes by letters when we are absent soche are we in dedes when we are present. <sup>12</sup> For we cannot fynde in oure hertes to make oure selves of the nombre of them or to compare oure selves to them which laude the selves neuerthelesse whill they measure the selves with them selves and compare the selves with the selves they vnderstode nought. <sup>13</sup> But we wyll not reioyce above measure: but accordyng to the quantitie of the measure which god hath distributed vnto vs a measure that reacheth even vnto you. <sup>14</sup> For we stretche uot out oure selves beyode measure as though we had not reached vnto you. For even vnto you have we come with the gospell

of Christ <sup>15</sup> and we bost not oure selves out of measure in other mens labours. Ye and we hope when youre fayth is increased amonge you to be magnified acordynge to oure measure more largely <sup>16</sup> and to preache the gospell in those regions which are beyode you: and not to reioyce of that which is by another mans measure prepared all redy. <sup>17</sup> Let him that reioyseth reioyce in the lorde. <sup>18</sup> For he that prayseth him silfe is not alowed: but he whom the lorde prayseth.

## 11

<sup>1</sup> Wolde to god ye coulde suffre me a lytell in my folysshnes: yee and I praye you forbear me. <sup>2</sup> For I am gelous over you with godly gelousy. For I coupled you to one man to make you a chaste virgen to Christ. <sup>3</sup> But I feare lest as the serpent begyled Eve thorow his sutteltie even so youre wittes shuld be corrupte from the singlenes that is in Christ. <sup>4</sup> For if he that commeth preache another Iesus then hym whom we preached: or if ye receave another sprete then that which ye have receaved: other another gospell then that ye have receaved ye myght right wel have bene content. <sup>5</sup> I suppose that I was not behynde the chefe apostles. <sup>6</sup> Though I be rude in speakynge yet I am not so in knowldege. How be it amonge you we are knowen to the vtmost what we are in all thynges. <sup>7</sup> Did I therin synne be cause I submitted my silfe that ye myght be exalted and because I preached to you the gospell of God fre? <sup>8</sup> I robbed other congregacions and toke wages of the to do you service with all. <sup>9</sup> And when I was present with yov and had nede I was greuous to no man for that which was lackynge vnto me the brethren which came from Macedonia supplied: and in all thynges I kept my silfe that I shuld not be greveous to you: and so will I kepe my silfe.

<sup>10</sup> Yf the trueth of Christ be in me this ieioysynge shall not be taken from me in the regions of Achaia. <sup>11</sup> Wherefore? Be cause I love you not? God knoweth. <sup>12</sup> Neverthelesse what I doo that will I do to cut awaye occasion from them which desyre occasion that they myght be founde lyke vnto vs in that wherin they reioyce. <sup>13</sup> For these falce apostles are disceatefull workers and fassion them selves lyke vnto the apostles of Christ. <sup>14</sup> And no marvayle for satan him silfe is chaunged into the fassion of an angell of light. <sup>15</sup> Therefore it is no great thyng though his ministers fassion them selves as though they were the ministers of rightewesnes: whose ende shalbe acordynge to their dedes. <sup>16</sup> I saye agayne lest eny man thynke that I am folishe: or els even now take me as a fole that I maye bost my silfe a lytell. <sup>17</sup> That I speake I speake it not after the wayes of the lorde: but as it were folysshly whill we are now come to bostynge. <sup>18</sup> Seynge that many reioyce after the flesshe I will reioyce also. <sup>19</sup> For ye suffre foles gladly be cause that ye youre selves are wyse. <sup>20</sup> For ye suffre even if a man brynge you into bondage: yf a man devoure: yf a man take: yf a man exalt hym silfe: yf a man smyte you on the face. <sup>21</sup> I speake as concernynge rebuke as though we had bene weake. How be it wherin soever eny man dare be bolde (I speake folisshly) I dare be bolde also <sup>22</sup> They are Ebrues so am I: They are Israelites even so am I. They are the seede of Abraham even so am I. <sup>23</sup> They are the ministers of Christ (I speake as a fole) I am moare: In labours moare abundant: In strypes above measure: In preson more plenteously: In deeth ofte. <sup>24</sup> Of the Iewes five tymes receaved I every tyme .xl. strypes saue one. <sup>25</sup> Thryse was I beten with rodde. I was once stoned. I suffered thryse shipwracke. Nyght

and daye have I bene in the depe of the see. <sup>26</sup> In iorneyinge often: In pannels of waters: In pannels of robbers: In ieopardies of myne awne nacion: In ieopardies amonge the hethen. I have bene in pannels in cities in pannels in wildernes in pannels in the see in pannels amonge falce brethren <sup>27</sup> in laboure and travayle in watchynge often in honger in thirst in fastynges often in colde and in nakednes. <sup>28</sup> And besyde the thynge which outwardly happen vnto me I am combred dayly and do care for all congregacions. <sup>29</sup> Who is sicke and I am not sicke? Who is hurte in the fayth and my hert burneth not? <sup>30</sup> Yf I must nedes reioyce I will reioyce of myne infirmities. <sup>31</sup> The God and father of oure lorde Iesus Christ which is blessed for evermore knoweth that I lye not <sup>32</sup> In the cite of Damascon the governer of the people vnder kynge Aretas layde watche in the cite of the Damascus and wolde have caught me <sup>33</sup> and at a wyndowe was I let doune in a basket thorowe the wall and so escaped his hondes.

## 12

<sup>1</sup> It is not expediet for me (no dout to reioyce. Neverthelesse I will come to visions and revelacions of the lorde. <sup>2</sup> I knowe a man in Christ above .xiiij. yeares agone (whether he weare in the body I cannot tell or whether he were oute of the body I cannot tell god knoweth) which was take vp into the thyrd heven. <sup>3</sup> And I knowe the same man (whether in the body or out of the body I cannot tell god knoweth) <sup>4</sup> howe that he was take vp into paradise and hearde wordes not to be spoke which no man can vtter. <sup>5</sup> Of this man will I reioyce of my silfe will I not reioyce except it be of myne infirmities. <sup>6</sup> And yet though I wolde reioyce I shuld not be a fole: for I wolde saye the trouthe. Neverthe lesse I spare lest eny man shuld thynke of me above that he seith me to be or

heareth of me. <sup>7</sup> And lest I shuld be exalted out of measure thorow the aboundance of revelacions ther was geven vnto me vnquyetnes of the flesshe the messenger of Satan to buffet me: be cause I shuld not be exalted out of measure <sup>8</sup> For this thynge besought I the lorde thryse that it myght departe from me. <sup>9</sup> And he sayde vnto me: my grace is sufficient for the. For my strength is made perfect thorow weaknes. Very gladly therefore will I reioyce of my weaknes that the strength of Christ maye dwell in me <sup>10</sup> Therefore have I delectacion in infirmities in rebukes in nede in persecucions in anguyshe for Christis sake. For when I am weake then am I stronge. <sup>11</sup> I am made a fole in bostynge my silfe. Ye have compelled me: I ought to have bene comeded of you. For in nothyng was I inferior vnto the chefe apostels Though I be nothyng <sup>12</sup> yet the tokens of an apostle were wrought amonge you with all patience: with signes and wonders and myghty dedes. <sup>13</sup> For what is it wherin ye were inferiors vnto other congregacions except it be therein that I was not greveous vnto you. Forgeve me this wronge done vnto you. <sup>14</sup> Beholde now the thyrd tyme I am redy to come vnto you: and yet will I not be grevous vnto you. For I seke not youres but you. Also the children ought not to laye vp for the fathers and mothers: but the fathers and mothers for the children. <sup>15</sup> I will very gladly bestowe and wilbe bestowed for youre soules: though the moare I love you the lesse I am loved agayne. <sup>16</sup> But be it that I greved you not: never the lesse I was crafty and toke you with gile. <sup>17</sup> Did I pill you by eny of the which I sent vnto you? <sup>18</sup> I desyred Titus and with him I sent a brother. Did Titus defraude you of eny thynge? walked we not in one sprete? walked we not in lyke steppes? <sup>19</sup> Agayne thynke ye that we excuse oure selves? We speake in Christ in the sight of God.



But we do all thynges dearly beloved for youre edifyng. <sup>20</sup> For I feare lest it come to passe that when I come I shall not fynde you soche as I wolde: and I shalbe foude vnto you soche as ye wolde not: I feare lest ther be founde amonge you debate envyinge wrath stryfe backbytynges whispanynges swellynges and discorde. <sup>21</sup> I feare lest when I come agayne God brynge me lowe amonge you and I be constrayned to bewayle many of the which have synned all redy and have not repented of the vnclennes fornicacion and wantanes which they haue committed.

### 13

<sup>1</sup> Now come I the thyrd tyme vnto you. In the mouth of two or thre witnesses shall every thinge stonde. <sup>2</sup> I tolde you before and tell you before: and as I sayde when I was present with you the seconde tyme so wryte I now beyng absent to them which in tyme past have synned and to all other: that if I come agayne I will not spare <sup>3</sup> seyng that ye seke experience of Christ which speaketh in me which amonge you is not weake but is myghty in you. <sup>4</sup> And verely though it came of weaknes that he was crucified yet liveth he thorow the power of God. And we no dout are weake in him: but we shall live with him by the myght of God amonge you. <sup>5</sup> Prove youre selves whether ye are in the fayth or not. Examen youre owne selves: knowe ye not youre awne selves how that Iesus Christ is in you excepte ye be castawayes? <sup>6</sup> I trust that ye shall knowe that we are not castawayes. <sup>7</sup> I desyre before God that ye do none evyll not that we shuld seme comendable: but that ye shuld do that which is honest: and let vs be counted as leawde persones. <sup>8</sup> We can do no thinge agaynst the trueth but for the trueth. <sup>9</sup> We are glad when we are weake and ye stronge. This also we wisse for even that

ye were perfect. <sup>10</sup> Therefore write I these thinges beyng absent lest when I am present I shuld vse sharpenes accordinge to the power which the Lorde hath geven me to edifie and not to destroye. <sup>11</sup> Finallye brethren fare ye well be perfect be of good comferte be of one mynde lyve in peace and the God of love and peace shalbe with you. <sup>12</sup> Grete one another in an holy kysse. <sup>13</sup> All ye saynctes salute you. <sup>14</sup> The grace of oure Lorde Iesus Christ and the love of God and the fellowship of the holy goost be with you all. Amen. 'The seconde epistle to the Corinthians. Sent from Philippos a citie in Macedonia, by Titus and Lucas.'

## THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

<sup>1</sup> Paul an Apostle, not of men, nether by man, but by Iesus Christ, and by God the father which rayseed him from death: <sup>2</sup> and all the brethren which are with me. Vnto the congregacions of Galacia. <sup>3</sup> Grace be with you and peace from God the father, and from oure Lorde Iesus Christ, <sup>4</sup> which gave him selfe for oure synnes to deliver vs from this present evyll worlde thorow the will of God oure father <sup>5</sup> to whom be prayse for ever and ever. Amen. <sup>6</sup> I marvayle that ye are so sone turned from him that called you in the grace of Christ vnto another gospell: <sup>7</sup> which is nothinge els but that ther be some which trouble you and intende to pervert to gospell of Christ. <sup>8</sup> Neverthesse though we oure selves or an angell from heven preache eny other gospell vnto you the that which we have preached vnto you holde him as a cursed. <sup>9</sup> As I sayde before so saye I now agayne yf eny man preache eny other thinge vnto you then that ye have received holde him accursed. <sup>10</sup> Preache I mannes doctrine or Godes? Ether go I about to please men? If I stodyed to please men I were not the servaunt of Christ. <sup>11</sup> I certifie you brethren that the gospell which was preached of me was not after the maner of men <sup>12</sup> nether received I it of man nether was I taught it: but received it by the revelacion of Iesus Christ. <sup>13</sup> For ye have hearde of my conversacion in tyme past in the Iewes wayes how that beyonde measure I persecuted the congregacion of God and spoyled it: <sup>14</sup> and prevayled in the Iewes laye above many of my companions which were of myne awne nacion and was a moche more fervet mayntener of the tradicions of the

elders. <sup>15</sup> But when it pleased God which seperated me from my mothers wombe and called me by his grace <sup>16</sup> for to declare his sonne by me that I shuld preache him amonge the hethen: immediatly I comened not of the matter with flesshe and bloud <sup>17</sup> nether returned to Ierusalem to them which were Apostles before me: but wet my wayes into Arabia and came agayne vnto Damasco. <sup>18</sup> Then after thre yeaere I returned to Ierusalem to se Peter and abode with him .xv. dayes <sup>19</sup> no nother of the Apostles sawe I save Iames the Lordes brother. <sup>20</sup> The thinges which I write beholde God knoweth I lye not. <sup>21</sup> After that I went into the costes of Siria and Cilicia: <sup>22</sup> and was vnknewen as touchinge my person vnto the congregacions of Iewrye which were in Christ. <sup>23</sup> But they hearde only that he which persecuted vs in tyme past now preacheth the fayth which before he destroyed. <sup>24</sup> And they glorified God on my behalffe.

## 2

<sup>1</sup> Then .xiiii. yeaeres after that I wet vp agayne to Ierusalem with Barnabas and toke with me Titus also. <sup>2</sup> Ye and I went vp by revelacion and comened with them of the Gospell which I preache amonge the gentyls: but apart with them which were counted chefe lest it shuld have bene thought that I shuld runne or had runne in vayne. <sup>3</sup> Also Titus which was with me though he were a Greke yet was not compelled to be circumcised <sup>4</sup> and that because of incommers beyng falce brethren which came in amonge other to spy out oure libertie which we have in Christ Iesus that they might bringe vs into bondage. <sup>5</sup> To whom we gave no roume no not for the space of an houre as concerninge to be brought into subieccion: and that because that the trueth of the gospell myght continue with you. <sup>6</sup> Of the which seme to be great (what

they were in tyme passed it maketh no matter to me: God loketh on no mans person) neverthelesse they which seme great added nothyng to me. <sup>7</sup> But contrary wyse when they sawe that the gospell over the vncircumcision was committed vnto me as the gospell over the circumcision was vnto Peter: <sup>8</sup> for he that was myghty in Peter in the Apostleshippe over the circumcision the same was myghty in me amonge the gentylys: <sup>9</sup> and therefore when they perceaved the grace that was geve vnto me then Iames Cephas and Iohn which semed to be pilers gave to me and Barnabas the ryght hondes and agreed with vs that we shuld preache amonge the Hethen and they amonge the Iewes: <sup>10</sup> warnynge only that we shulde remember the poore. Which thinge also I was diligent to do. <sup>11</sup> And when Peter was come to Antioche I withstode him in the face for he was worthy to be blamed. <sup>12</sup> For yerr that certayne came from Iames he ate with the gentylys. But when they were come he withdrue and separated him selfe fearinge them which were of the circumcision. <sup>13</sup> And the other Iewes dissembled lyke wyse in so moche that Barnabas was brought into their simulacion also. <sup>14</sup> But when I sawe that they went not the ryght waye after the trueth of the gospell I sayde vnto Peter before all men yf thou beyng a Iewe livest after the maner of the gentylys and not as do the Iewes: why causest thou the getyls to live as do the Iewes? <sup>15</sup> We which are Iewes by nature and not synners of the gentylys, <sup>16</sup> knowe that a man is not iustified by the dedes of the lowe: but by the fayth of Iesus Christ. And therefore we have beleved on Iesus Christ that we myght be iustified by the fayth of Christ and uot by the dedes of the lawe: because that by the dedes of the lawe no flesshe shalbe iustified. <sup>17</sup> Yf then whill we seke to be made rightewes by Christ

we oure selves are founde synners is not then Christ the minister of synne? God forbyd. <sup>18</sup> For yf I bylde agayne that which I destroyed. then make I my selfe a treaspaser. <sup>19</sup> But I thorow the lawe amen deed to the lawe: that I myght live vnto God. <sup>20</sup> I am crucified with Christ. I live verely: yet now not I but Christ liveth in me. For the lyfe which I now live in the flesshe I live by the fayth of the sonne of God which loved me and gave him selne for me. <sup>21</sup> I despise not the grace of God. For if rightewesnes come of the lawe then Christ dyed in vayne.

### 3

<sup>1</sup> O folisshe Galathyas: who hath bewitched you that ye shuld not beleve the trueth? To whom Iesus Christ was described before the eyes and amonge you crucified. <sup>2</sup> This only wolde I learne of you: received ye the sprete by the dedes of the lawe or els by preacheinge of the faith? <sup>3</sup> Are ye so vnwyse that after ye have begonne in the sprete the wolde nowe ende in the flesshe? <sup>4</sup> So many thinges there ye have suffred in vayne if that be vayne. <sup>5</sup> Which ministered to you the sprete and worketh myracles amonge you doth he it thorow the dedes of the lawe or by preacheinge of the fayth? <sup>6</sup> Even as Abraham beleved God and it was asscribed to him for rightewesnes. <sup>7</sup> Vnderstonde therefore that they which are of fayth the same are the chyldren of Abraham. <sup>8</sup> For the scripture sawe afore honde that God wolde iustifie the hethen thorow fayth and therefore shewed before honde glad tydinges vnto Abraham: In the shall all nacions be blessed. <sup>9</sup> So then they which be of fayth are blessed with faythfull Abraham. <sup>10</sup> For as many as are vnder the dedes of the lawe are vnder malediccion. For it is written: cursed is every man that cotinueth not in all thinges which are writte in the boke of the lawe to fulfill them. <sup>11</sup> That no man is iustified

by the lawe in the sight of God is euidet. For the iuste shall live by fayth. <sup>12</sup> The lawe is not of fayth: but the man that fulfilleth the thinges contayned in the lawe (shall live in the.) <sup>13</sup> But Christ hath delivered vs from the curse of the lawe and was made a cursed for vs. For it is writte: cursed is every one that hangeth on tree <sup>14</sup> that the blessinge of Abraham might come on the getyls thorow Iesus Christ and that we might receave the promes of the sprete thorow fayth. <sup>15</sup> Brethren I will speake after the maner of men. Though it be but a mans testament yet no man despiseth it or addeth eny thinge therto when it is once allowed. <sup>16</sup> To Abraham and his seed were the promises made. He sayth not in the seedes as in many: but in thy sede as in one which is Christ. <sup>17</sup> This I saye that the lawe which beganne afterwarde beyonde. iiii.C and. xxx. yeares doth not disanull the testament that was confermed afore of God vnto Christ ward to make the promes of none effect. <sup>18</sup> For yf the inheritaunce come of the lawe it cometh not of promes. But God gave it vnto Abraham by promes. <sup>19</sup> Wherefore then serveth the lawe? The lawe was added because of transgression (tyll the seed cam to which the promes was made) and it was ordeyned by angels in the honde of a mediator. <sup>20</sup> A mediator is not a mediator of one. But God is one. <sup>21</sup> Ys the lawe then agaynst the promes of God? God forbid. How be it yf ther had bene a lawe geve which coulde have geven lyfe: then no doute rightewesnes shuld have come by the lawe. <sup>22</sup> But the scripture concluded all thinges vnder synne that the promes by the fayth of Iesus Christ shuld be geve vnto them that beleve. <sup>23</sup> Before that fayth cam, we were kept and shut vp vnder the lawe, vnto the fayth which shuld afterwarde be declared. <sup>24</sup> Wherefore the lawe was oure scolemaster vnto the tyme

of Christ that we might be made rightewes by fayth. <sup>25</sup> But after that fayth is come now are we no lenger vnder a scolemaster. <sup>26</sup> For ye are all the sonnes of God by the fayth which is in Christ Iesus. <sup>27</sup> For all ye that are baptised have put on Christ. <sup>28</sup> Now is ther no Iewe nether getyle: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thinge in Christ Iesu. <sup>29</sup> Yf ye be Christes then are ye Abrahams seed and heyres by promes.

#### 4

<sup>1</sup> And I saye that the heyre as longe as he is a chyld differth not from a servaunt though he be Lorde of all <sup>2</sup> but is vnder tuters and governers vntill the tyme appoynted of the father. <sup>3</sup> Even so we as longe as we were chyldren were in bondage vnder the ordinaunces of the worlde. <sup>4</sup> But when the tyme was full come God sent his sonne borne of a woman and made bonde vnto the lawe <sup>5</sup> to redeme the which were vnder the lawe: that we thorow eleccion myght receave the inheritaunce that belongeth vnto the naturall sonnes. <sup>6</sup> Because ye are sonnes God hath sent the sprete of his sonne in to oure hertes which cryeth Abba father. <sup>7</sup> Wherefore now thou art not a servaunt but a sonne. Yf thou be the sonne thou arte also the heyre of God thorow Christ. <sup>8</sup> Notwithstandinge when ye knewe not God ye dyd service vnto them which by nature were no goddes. <sup>9</sup> But now seinge ye knowe god (yee rather are knowe of God) how is it that ye tourne agayne vnto the weake and bedgarly cerimonies whervnto agayne ye desyre afresshe to be in bondage? <sup>10</sup> Ye observe dayes and monethes and tymes and yeares. <sup>11</sup> I am in feare of you lest I have bestowed on you laboure in vayne. <sup>12</sup> Brethern I besech you be ye as I am: for I am as ye are. Ye have not hurte me at all. <sup>13</sup> Ye knowe how thorow infirmite of the flesshe I

preached the gospell vnto you at the fyrst. <sup>14</sup> And my temptacion which I suffered by reason of my flesshe ye despysed not nether abhorred: but receaved me as an angell of god: ye as Christ Iesus. <sup>15</sup> How happy were ye then? for I beare you recorde that yf it had bene possible ye wolde have plucked out youre awne eyes and have geven them to me. <sup>16</sup> Am I therefore become youre enemy because I tell you the truth? <sup>17</sup> They are gelous over you amysse. Ye they intede to exclude you that ye shuld be feruet to them warde. <sup>18</sup> It is good alwayes to be fervent so it be in a good thinge and not only when I am present with you. <sup>19</sup> My littel children (of whom I travayle in birth againe vntill Christ be fassioned in you) <sup>20</sup> I wolde I were with you now and coulde chaunge my voyce: for I stonde in a doute of you <sup>21</sup> Tell me ye that desyre to be vnder the lawe have ye not hearde of the lawe? <sup>22</sup> For it is written that Abraham had two sonnes the one by a bonde mayde the other by a fre woman. <sup>23</sup> Yee and he which was of the bonde woman was borne after the flesshe: but he which was of the fre woman was borne by promes. <sup>24</sup> Which thinges betoken mystery. For these wemen are two testaments the one from the mounte Sina which gendreth vnto bondage which is Agar. <sup>25</sup> For mounte Sina is called Agar in Arabia and bordreth vpo the cite which is now Ierusalem and is in bondage with her chyldren. <sup>26</sup> But Ierusalem which is above is fre: which is the mother of vs all. <sup>27</sup> For it is written: reioyce thou bare that bearest no chyldre: breake forthe and crye thou that travelest not. For the desolate hath many moo chyldren then she which hath an husband. <sup>28</sup> Brethren we are after the maner of Isaac chyldren of promes. <sup>29</sup> But as then he that was borne carnally persecuted him that was borne spiritually. Even so is it now. <sup>30</sup> Neverthelesse what sayth

the scripture: put away the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. <sup>31</sup> So then brethren we are not chyldre of the bonde woman: but of the fre woman.

## 5

<sup>1</sup> Stond fast therfore in the libertie wher with Christ hath made vs fre and wrappe not youre selves agayne in the yoke of bondage. <sup>2</sup> Beholde I Paul saye vnto you that yf ye be circumcised Christ shall proffit you nothinge at all. <sup>3</sup> I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. <sup>4</sup> Ye are gone quyte from Christ as many as are iustified by the lawe and are fallen from grace. <sup>5</sup> We loke for and hope in the sprite to be iustified thorow fayth. <sup>6</sup> For in Iesu Christ nether is circumcision enythinge worth nether yet vncircumcision but faith which by love is mighty in operacion. <sup>7</sup> Ye did runne well: who was a let vnto you that ye shuld not obey the trueth? <sup>8</sup> Even that counsell that is not of him that called you. <sup>9</sup> A lytell leaven doth leaven the whole lombe of dowe. <sup>10</sup> I have trust towarde you in the Lorde that ye wyll be none other wyse mynded. He that troubleth you shall beare his iudgement what soever he be. <sup>11</sup> Brethren yf I yet preache circucision: why do I then yet suffre persecucion? For then had the offence which the crosse geveth ceased. <sup>12</sup> I wolde to God they were seperated from you which trouble you. <sup>13</sup> Brethren ye were called in to (libertie) only let not youre libertie be an occasion vnto the flesshe but in love serve one another. <sup>14</sup> For all the lawe is fulfilled in one worde which is this: thou shalt love thyne neighbour as thy selfe. <sup>15</sup> Yf ye byte and devoure one another: take hede lest ye be consumed one of another. <sup>16</sup> I saye walke in the sprete and fulfill not

the lustes of the flesshe. <sup>17</sup> For the flesshe lusteth contrary to the sprete and the sprete cotrary to the flesshe. These are contrary one to the other so that ye cannot do that which ye wolde. <sup>18</sup> But and yf ye be ledde of the sprete then are ye not vnder the lawe. <sup>19</sup> The dedes of the flesshe are manyfest whiche are these aduoutrie fornicacion vnclenes wantannes <sup>20</sup> ydolatrie witchecraft hatred variaunce zele wrath stryfe sedicion sectes <sup>21</sup> envyinge murther dronkenes glottony and soche lyke: of the which I tell you before as I have tolde you in tyme past that they which comit soche thinges shall not inherite the kyngdome of God. <sup>22</sup> But the frute of sprete is loue ioye peace longesufferinge gentlenes goodnes faythfulnes <sup>23</sup> meknes temperancye. Agaynst suche ther is no lawe. <sup>24</sup> They ye are Christis have crucified the flesshe with the appetites and lustes <sup>25</sup> Yf we lyve in the sprete let vs walke in the sprete. <sup>26</sup> Let vs not be vayne glorious provokinge one another and envyinge one another.

## 6

<sup>1</sup> Brethren yf eny man be fallen by chauce into eny faute: ye which are spirituall helpe to amende him in the sprete of meknes: consyderynge thy silfe lest thou also be tempted. <sup>2</sup> Beare ye one anothers burthen and so fulfill the lawe of Christ. <sup>3</sup> If eny man seme to him silfe that he is somewhat when in dede he is nothyng the same deceaveth hym silfe in his ymaginacion. <sup>4</sup> Let every man prove his awne worke and then shall he have reioysinge in his awne silfe and not in another. <sup>5</sup> For every man shall beare his awne burthen. <sup>6</sup> Let him that is taught in the worde minister vnto him that teacheth him in all good thinges. <sup>7</sup> Be not deceived God is not mocked. For what soever a man soweth that shall he reepe. <sup>8</sup> He that soweth in his flesshe shall of the flesshe reepe corrupcion. But he that soweth in the sprete shall

of the sprete reepe lyfe everlastinge. <sup>9</sup> Let vs not be wery of well doynge. For when the tyme is come we shall reepe with out werines. <sup>10</sup> Whill we have therfore tyme let vs do good vnto all men and specially vnto them which are of the housholde of fayth. <sup>11</sup> Beholde how large a letter I have written vnto you with myne awne honde. <sup>12</sup> As many as desyre with vtwarde apperauce to please carnally they constrayne you to be circumcised only be cause they wolde not suffre persecucion with the crosse of Christ. <sup>13</sup> For they them selves which are circumcised kepe not the lawe: but desyre to have you circumcised that they myght reioyce in youre flesshe. <sup>14</sup> God forbyd that I shuld reioyce but in the crosse of oure Lorde Iesu Christ wherby the worlde is crucified as touchinge me and I as concerninge the worlde. <sup>15</sup> For in Christ Iesu nether circucision avayleth eny thinge at all nor vncircumcision: but a new creature. <sup>16</sup> And as many as walke accordinge to this rule peace be on them and mercy and vpon Israel that pertayneth to God. <sup>17</sup> From hence forth let no man put me to busynes. For I beare in my bodye the markes of the Lorde Iesu. <sup>18</sup> Brethren the grace of oure Lorde Iesu Christe be with youre sprete. Amen. 'Vnto the Galathians written from Rome.'

## THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

<sup>1</sup> Paul an Apostle of Iesu Christ by the will of God. To the saynctes which are at Ephesus and to them which beleve on Iesus Christ. <sup>2</sup> Grace be with you and peace from God oure father and from the Lorde Iesus Christ. <sup>3</sup> Blessed be God the father of oure lorde Iesus Christ which hath blessed vs with all maner of spirituall blessinges in hevely thynges by Chryst <sup>4</sup> accordynge as he had chosen vs in him before the foundation of the worlde was layde that we shuld be saintes and without blame before him thorow loue. <sup>5</sup> And ordeyned vs before thorow Iesus Christ to be heyres vnto him silfe accordynge to the pleasure of his will <sup>6</sup> to the prayse of the glorie of his grace where with he hath made vs accepted in the beloved. <sup>7</sup> By whom we have redemption thorow his bloude euen the forgevenes of synnes accordynge to the riches of his grace <sup>8</sup> which grace he shed on vs abundantly in all wisdome and perceavaunce. <sup>9</sup> And hath opened vnto vs the mistery of his will accordynge to his pleasure and purposed the same in hym silfe <sup>10</sup> to have it declared when the tyme were full come that all thynges bothe the thynges which are in heven and also the thynges which are in erthe shuld be gaddered togedder even in Christ: <sup>11</sup> that is to saye in him in whom we are made heyres and were therto predestinate accordynge to the purpose of him which worketh all thynges after the purpose of his awne will: <sup>12</sup> that we which before beleved in Christ shuld be vnto the prayse of his glory. <sup>13</sup> In whom also ye (after that ye hearde the worde of trueth I meane the goppell of youre saluacion wherin

ye beleved) were sealed with the holy sprete of promes <sup>14</sup> which is the earnest of oure inheritaunce to redeme the purchased possession and that vnto the laude of his glory. <sup>15</sup> Wherefore even I (after that I hearde of the fayth which ye have in the lorde Iesu and love vnto all the saynctes) <sup>16</sup> cease not to geve thanks for you makyng mención of you in my prayers <sup>17</sup> that the God of oure lorde Iesus Christ and the father of glory myght geve vnto you the sprete of wisdome and open to you the knowledge of him silfe <sup>18</sup> and lighten the eyes of youre myndes that ye myght knowe what that hope is where vnto he hath called you and what the riches of his glorious inheritaunce is apou the saintes <sup>19</sup> and what is the excedynge greatnes of his power to vs warde which beleve accordynge to the workynge of that his mighty power <sup>20</sup> which he wrought in Christ when he raysted him from deeth and set him on his right honde in hevenly thynges <sup>21</sup> above all rule power and myght and dominacion and above all names that are named not in this worlde only but also in the worlde to come: <sup>22</sup> and hath put all thynges vnder his fete and hath made him aboue all thynges ye heed of the congregacion <sup>23</sup> which is his body and the fulnes of him that filleth all in all thynges.

## 2

<sup>1</sup> And hath quickened you also that were deed in treaspasse and synne <sup>2</sup> in the which in tyme passed ye walked acordynge to the course of this worlde and after the gowerner that ruleth in the ayer the sprete that now worketh in the children of vnbelefe <sup>3</sup> amonge which we also had oure conversacion in tyme past in the lustes of oure flesshe and fulfilled the will of the flesshe and of the mynde: and were naturally the children of wrath even as wel as other. <sup>4</sup> But God which is rich in

mercy thorow his greate love wherwith he loved vs <sup>5</sup> even when we were deed by synne hath quickened vs together in Christ (for by grace are ye saved) <sup>6</sup> and hath raysed vs vp together and made vs sitte together in hevenly thynges thorow Christ Iesu <sup>7</sup> for to shewe in tymes to come the excedynge ryches of his grace in kyndnes to vs warde in Christ Iesu. <sup>8</sup> For by grace are ye made safe thorowe fayth and that not of youre selves. For it is the gyfte of God <sup>9</sup> and commeth not of workes lest eny man shuld bost him silfe. <sup>10</sup> For we are his workmanship created in Christ Iesu vnto good workes vnto the which god ordeyned vs before that we shuld walke in them. <sup>11</sup> Wherefore remember that ye beyng in tyme passed getyls in the flesshe and were called vncircumcision to the which are called circucision in the flesshe which circucision is made by hondes: <sup>12</sup> Remember I saye that ye were at that tyme with oute Christ and were reputed aliantes from the comen welth of Israel and were straugers from the testamentes of promes and had no hope and were with out god in this worlde. <sup>13</sup> But now in Christ Iesu ye which a whyle agoo were farre of are made nye by the bloude of Christ. <sup>14</sup> For he is oure peace whych hath made of both one and hath broken doune the wall that was a stoppe bitwene vs <sup>15</sup> and hath also put away thorow his flesshe the cause of hatred (that is to saye the lawe of commaundementes contayned in the lawe written) for to make of twayne one newe man in him silfe so makynge peace: <sup>16</sup> and to reconcile both vnto god in one body thorow his crosse and slewe hatred therby: <sup>17</sup> and came and preached peace to you which were afarre of and to them that were nye. <sup>18</sup> For thorow him we both have an open waye in in one sprete vnto the father. <sup>19</sup> Now therefore ye are no moare straugers

and foreners: but citesyns with the saynctes and of the housholde of god: <sup>20</sup> and are bilt apon the foundation of the apostles and prophetes Iesus Christ beyng the heed corner stone <sup>21</sup> in whom every bildynge coupled togedder groweth vnto an holy temple in the lorde <sup>22</sup> in whom ye also are bilt togedder and made an habitation for god in the sprete.

### 3

<sup>1</sup> For this cause I Paul a in the bodes of Iesus christ for youre sakes which are hethen: <sup>2</sup> Yf ye have hearde of the ministracion of the grace of god which is geven me to you warde. <sup>3</sup> For by revelacion shewed he this mistery vnto me as I wrote above in feawe wordes <sup>4</sup> wher by when ye rede ye maye knowe myne vnderstondynge in the mistery of Christ <sup>5</sup> which mistery in tymes passed was not opened vnto the sonnes of men as it is nowe declared vnto his holy apostles and prophetes by the sprete: <sup>6</sup> that the gentyls shuld be inheritours also and of the same body and partakers of his promis that is in Christ by the meanes of the gossell <sup>7</sup> whereof I am made a minister by the gyfte of the grace of god geve vnto me thorow the workynge of his power. <sup>8</sup> Vnto me the lest of all sayntes is this grace geven that I shuld preache amonge the gentyls the unsearchable ryches of Christ <sup>9</sup> and to make all men se what the felyshippe of the mistery is which from the begynnyng of the worlde hath bene hid in God which made all thynges thorow Iesus Christ <sup>10</sup> to the intent that now vnto the rulars and powers in heven myght be knowe by the congregacion the many folde wisdome of god <sup>11</sup> accordinge to the eternall purpose which he purposed in Christ Iesu oure lorde <sup>12</sup> by whom we are bolde to drawe nye in ye trust which we have by fayth on him. <sup>13</sup> Wherefore I desire that ye faynt not because of my trybulacions for



youre sakes: which is youre prayse.  
<sup>14</sup> For this cause I bowe my knees vnto the father of oure lorde Iesus Christ <sup>15</sup> which is father over all that ys called father In heven and in erth <sup>16</sup> that he wolde graunt you acordynge to the ryches of his glory that ye maye be strenghted with myght by his sprete in the inner man <sup>17</sup> that Christ maye dwell in youre hertes by fayth that ye beyng roted and grounded in loue <sup>18</sup> myght be able to comprehend with all sayntes what ys that bredth and length depth and heyth: <sup>19</sup> and to knowe what is the love of Christ which love passeth knowledge: that ye might be fulfilled with all manner of fulnes which commeth of God. <sup>20</sup> Vnto him that is able to do excedynge aboudantly above all that we axe or thynke accordynge to the power that worketh in vs <sup>21</sup> be prayse in the congregacion by Iesus Christ thorow out all generacios from tyme to tyme Amen.

#### 4

<sup>1</sup> I therfore which am in bondes for the lordes sake exhorte you that ye walke worthy of the vocacion wherwith ye are called <sup>2</sup> in all humblenes of mynde and meknes and longe sufferynge forbearinge one another thorowe love <sup>3</sup> and that ye be dyliget to kepe the vntie of the sprete in the bonde of peace <sup>4</sup> beyng one body and one sprete even as ye are called in one hope of youre callynge. <sup>5</sup> Let ther be but one lorde one fayth one baptism: <sup>6</sup> one god and father of all which is above all thorow all and in you all. <sup>7</sup> Vnto every one of vs is geven grace acordinge to the measure of the gyft of christ. <sup>8</sup> Wherfore he sayth: He is gone vp an hie and hath ledde captivitie captive and hath geven gyftes vnto men. <sup>9</sup> That he ascended: what meaneth it but that he also descended fyrst into the lowest parties of the erth? <sup>10</sup> He that descended is even the same also that ascended

vp even above all hevens to fulfill all thinges. <sup>11</sup> And the very same made some Apostles some prophetes some Evangelistes some Sheperdes some Teachers: <sup>12</sup> that the saintes might have all thinges necessarie to worke and minister with all to the edifyng of the body of christ <sup>13</sup> tyll we every one (in the vntie of fayth and knowledge of the sonne of god) growe vp vnto a parfayte man after the measure of age of the fulnes of Christ. <sup>14</sup> That we hence forth be no moare chyldren waueryng and caryed with every wynde of doctryne by the wylynes of men and craftynes wherby they laye a wayte for vs to deceave vs. <sup>15</sup> But let vs folowe the trueth in loue and in all thynges growe in him which is the heed that ys to saye Christ <sup>16</sup> in whom all the body ys coupled and knet togedder in every ioynt wherwith one ministrith to another (acordinge to the operacion as every parte hath his measure) and increaseth the body vnto the edifyng of it silfe in love. <sup>17</sup> This I saye therfore and testifie in the lorde that ye hence forth walke not as other gentylys walke in vanitie of their mynde <sup>18</sup> blynded in their vnderstondynge beyng straungers from the lyfe which is in god thorow the ignorancy that is in them because of the blyndnes of their hertes: <sup>19</sup> which beyng past repentaunce have geven them selves vnto wantannes to worke all manner of vnclennes even with gredynes. <sup>20</sup> But ye have not so learned Christ, <sup>21</sup> if so be ye have hearde of him and are taught in him even as the trueth is in Iesu. <sup>22</sup> So then as concernynge the coversacion in tyme past laye from you that olde man which is corrupte thorow the deceavable lustes <sup>23</sup> and be ye renued in the sprete of youre myndes <sup>24</sup> and put on that newe man which after the ymage of God is shapen in ryghtewesnes and true holynes. <sup>25</sup> Wherfore put awaye

lyinge and speake every man truth vnto his neighbour for as moche as we are members one of another. <sup>26</sup> Be angrie but synne not let not the sonne go doune apon your wrathe <sup>27</sup> nether geue place vnto the backbyter. <sup>28</sup> Let him that stole steale no moare but let him rather labour with his hondes some good thinge that he maye have to geve vnto him that nedeth. <sup>29</sup> Let no filthy comunicacion procede out of youre mouthes: but that whych is good to edefye with all when nede ys: that it maye have faveour with the hearers. <sup>30</sup> And greve not the holy sprete of God by whome ye are sealed vnto the daye of redempcion. <sup>31</sup> Let all bitternes fearsnes and wrath rorynge and cursyd speakyng be put awaye from you with all maliciousnes. <sup>32</sup> Be ye courteouse one to another and mercifull forgevyng one another even as god for Christes sake forgave you.

## 5

<sup>1</sup> Be ye folowers of god as dere children <sup>2</sup> and walke in love even as Christ loved vs and gave him silfe for vs an offeryng and a sacrifice of a swete saver to god. <sup>3</sup> So that fornicacion and all vnclennes or coveteousnes be not once named amonge you as it be commeth saynctes: <sup>4</sup> nether filthynes nether folishe talkyng nether gestinge which are not comly: but rather gevyng of thanks <sup>5</sup> For this ye knowe that no whormonger other vnclene person or coveteous person which is the worshipper of ymages hath eny inheritaunce in the kyngdome of Christ and of God. <sup>6</sup> Let no man deceave you with vayne wordes. For thorow soche thinges cometh the wrath of God vpon the chylde of vnbelefe. <sup>7</sup> Be not therefore companions with them. <sup>8</sup> Ye were once dercknes but are now light in the Lorde. Walke as chylde of light. <sup>9</sup> For the frute of the sprete is in all goodnes

rightewesnes and trueth. <sup>10</sup> Accept that which is pleasinge to the Lorde: <sup>11</sup> and have no fellowshipe with the vnfrutfull workes of dercknes: but rather rebuke them. <sup>12</sup> For it is shame even to name those thinges which are done of them in secrete: <sup>13</sup> but all thinges when they are rebuked of the light are manifest. For whatsoever is manifest that same is light. <sup>14</sup> Wherefore he sayth: awake thou that slepest and stond vp from deeth and Christ shall geve the light. <sup>15</sup> Take hede therefore that ye walke circuspectly: not as foles: but as wyse <sup>16</sup> redemyng the tyme: for the dayes are evyll. <sup>17</sup> Wherefore be ye not vnwyse but vnderstonde what the will of the Lorde is <sup>18</sup> and be not dronke with wyne wherein is excesse: but be fulfilled with the sprete <sup>19</sup> speakyng vnto youre selves in psalmes and ymnes and spretuall songes synginge and makinge melodie to the Lorde in youre hertes <sup>20</sup> gevinge thanks all wayes for all thinges vnto God the father in the name of oure Lorde Iesu Christ: <sup>21</sup> submitte youre selves one to another in the feare of God. <sup>22</sup> Wemen submit youre selves vnto youre awne husbandes as vnto the Lorde. <sup>23</sup> For the husbande is the wyves heed even as Christ is the heed of the congregacion and the same is the saveoure of the body. <sup>24</sup> Therefore as the congregacion is in subieccion to Christ lykwyse let the wyves be in subieccion to their husbandes in all thinges. <sup>25</sup> Husbandes love youre wyves even as Christ loved the congregacion and gave him silfe for it <sup>26</sup> to sanctifie it and clensed it in the fountayne of water thorow the worde <sup>27</sup> to make it vnto him selfe a glorious congregacion with oute spot or wrynckle or eny soche thinge: but that it shuld be holy and with out blame. <sup>28</sup> So ought men to love their wyves as their awne bodies. He that loveth his wyfe loveth him sylfe. <sup>29</sup> For no man ever yet hated

his awne flesshe: but norissheth and cherisseth it even as the lorde doth the congregacion. <sup>30</sup> For we are members of his body of his flesshe and of his bones. <sup>31</sup> For this cause shall a man leave father and mother and shall cotinue with his wyfe and two shalbe made one flesshe. <sup>32</sup> This is a great secrete but I speake bitwene Christ and the congregacion. <sup>33</sup> Neverthelesse do ye so that every one of you love his wyfe truely even as him silfe. And let the wyfe se that she feare her husbände.

## 6

<sup>1</sup> Chyldren obey youre fathers and mothers in the Lorde: for so is it right. <sup>2</sup> Honoure thy father and mother that is the fyrst commaundement that hath eny promes <sup>3</sup> that thou mayst be in good estate and lyve longe on the erthe. <sup>4</sup> And ye fathers move not youre children to wrath: but bringe the vp with the norter and informacion of the Lorde. <sup>5</sup> Servautes be obedient vnto youre carnall masters with feare and trimblinge in singlenes of youre hertes as vnto Christ: <sup>6</sup> not with service in the eye sight as men pleasars: but as the servautes of Christ doynge the will of God from the herte <sup>7</sup> with good will servinge the Lorde and not men. <sup>8</sup> And remember that whatsoever good thinge eny man doeth that shall he receave agayne of the Lorde whether he be bonde or fre. <sup>9</sup> And ye masters do even the same thinges vnto them puttinge awaye threateninges: and remember that even youre master also is in heaven nether is ther eny respecte of person with him. <sup>10</sup> Finally my brethren be stronge in the Lorde and in the power of his myght. <sup>11</sup> Put on the armour of God that ye maye stonde stedfast agaynst the crafty assautes of the devyll. <sup>12</sup> For we wresle not agaynst flesshe and bloud: but agaynst rule agaynst power and agaynst worldly rulars of the darckenes of this worlde agaynst spretu-

all wickednes for heavenly thinges. <sup>13</sup> For this cause take vnto you the armour of God that ye maye be able to resist in the evyll daye and to stonde perfect in all thinges. <sup>14</sup> Stonde therfore and youre loynes gyrd aboute with veritie havinge on the brest plate of rightewesnes <sup>15</sup> and shood with showes prepared by the gospell of peace. <sup>16</sup> Above all take to you the shelde of fayth wherwith ye maye quenche all the fyrie dartes of the wicked. <sup>17</sup> And take the helmet of salvacion and the swearde of the sprete which is the worde of God. <sup>18</sup> And praye all wayes with all maner prayer and supplicacion: and that in the sprete: and watch thervnto with all instance and supplicacion for all saynctes <sup>19</sup> and for me that vltraunce maye be geve vnto me that I maye open my mouth boldly to vtter the secretes of the gospell <sup>20</sup> whereof I am a messenger in bondes that therin I maye speake frely as it becommeth me to speake. <sup>21</sup> But that ye maye also knowe what condicion I am in and what I do Tichicus my deare brother and faythfull minister in the Lorde shall shewe you of all thinges <sup>22</sup> whom I sent vnto you for the same purpose that ye myght knowe what case I stonde in and that he myght comfort youre hertes. <sup>23</sup> Peace be with the brethren and love with fayth from God the father and from the Lorde Iesu Christ. <sup>24</sup> Grace be with all them which love oure lorde Iesus Christ in puernes. Amen. 'Sent from Rome vnto the Ephesyans by Tichicus.'

## THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

<sup>1</sup> Paul and Timotheus the seruautes of Iesu Christ To all the saintes in Christ Iesu which are at Philippos with the Bissshops and Deacons. <sup>2</sup> Grace be with you and peace from God oure father and from the Lorde Iesus Christ. <sup>3</sup> I thanke my God with all remembraunce of you <sup>4</sup> all wayes in all my prayers for you and praye with gladnes <sup>5</sup> because of the fellowshyp which ye have in the gospell from the fyrst daye vnto now: <sup>6</sup> and am suerly certified of this that he which beganne a good worke in you shall go forthe with it vntyll the daye of Iesus Christ <sup>7</sup> as it becometh me so to iudge of you all because I have you in my herte and have you also every one companions of grace with me even in my bondes as I defende and stablysshe the gospell. <sup>8</sup> For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. <sup>9</sup> And this I praye that youre love maye increace more and more in knowledge and in all feelinge <sup>10</sup> that ye myght accepte thinges most excellent that ye myght be pure and soche as shuld hurte no manes conscience vntyll the daye of Christ <sup>11</sup> filled with the frutes of rightewesnes which frutes come by Iesus Christ vnto the glory and laude of God. <sup>12</sup> I wolde ye vnderstode brethern that my busynes is happened vnto the greater furtherynge of the gospell. <sup>13</sup> So that my bondes in Christ are manyfest thorow out all the iudgement hall and in all other places: <sup>14</sup> In so moche that many of the brethern in the lorde are boldned thorow my bodes and dare more largely speake the worde with out feare. <sup>15</sup> Some ther are which preache Christ of envie and stryfe and some of good wyll. <sup>16</sup> The one

parte preacheth Christ of stryfe and not purely supposinge to adde more aduersitie to my bondes. <sup>17</sup> The other parte of love because they se that I am set to defend the gospell. <sup>18</sup> What then? So that Christ be preached all maner wayes whether it be by occasion or of true meaninge I therin ioye: ye and will ioye. <sup>19</sup> For I knowe that this shall chaunce to my salvacion thorow youre prayer and ministringe of the sprete of Iesu Christ, <sup>20</sup> as I hertely loke for and hope that in nothings I shalbe ashamed: but that with all confidence as all wayes in tymes past even so now Christ shalbe magnified in my body whether it be thorowe lyfe or els deeth. <sup>21</sup> For Christ is to me lyfe and deeth is to me a vauntage. <sup>22</sup> Yf it chaunce me to live in the flesshe that is to me frutefull forto worke and what to chose I wote not. <sup>23</sup> I am constrayned of two thinges: I desyre to be lowsed and to be with Christ which thinge is best of all. <sup>24</sup> Neverthelesse to abyde in the flesshe is moare nedfull for you. <sup>25</sup> And this am I sure of that I shall abyde and with you all continue for the furtheraunce and ioye of youre fayth <sup>26</sup> that ye maye moare abundantly reioyce in Iesus Christ thorowe me by my comminge to you agayne. <sup>27</sup> Only let yovre conversacion be as it be cometh the gospell of Christ: that whether I come and se you or els be absent I maye yet heare of you that ye contynue in one sprete and in one soule labouringe as we do to mayntayne the fayth of the gospell <sup>28</sup> and in nothyng fearinge youre adversaries: which is to them a token of perdicion and to you of salvacion and that of God. <sup>29</sup> For vnto you it is geven that not only ye shulde beleve on Christ: but also suffre for his sake <sup>30</sup> and have even the same fight which ye sawe me have and now heare of me.

## 2

<sup>1</sup> If ther be amonge you eny con-

solacion in Christ yf ther be eny cofortable love yf there be eny fellowshipe of the sprete yf ther be eny compassion or mercy: <sup>2</sup> fulfill my ioye that ye drawe one waye havinge one love beyng of one accorde and of one mynde <sup>3</sup> that nothinge be done thorow stryfe or vayne glory but that in mekenes of mynde every man esteeme other better then him selfe <sup>4</sup> and that no man consyder his awne but what is mete for other. <sup>5</sup> Let the same mynde be in you that was in Christ Iesu: <sup>6</sup> Which beyng in the shape of god and thought it not robbery to be equall with god. <sup>7</sup> Neverthelesse he made him silfe of no reputacion and toke on him the shape of a servaunte and became lyke vnto men <sup>8</sup> and was founde in his aparell as a man. He humbled him silfe and became obediet vnto the deeth even the deeth of the crosse. <sup>9</sup> Wherfore god hath exalted him and geve him a name above all names: <sup>10</sup> that in the name of Iesus shuld every knee bowe bothe of thinges in heven and thinges in erth and thinges vnder erth <sup>11</sup> and that all tonges shuld confesse that Iesus Christ is the lorde vnto the prayse of God the father. <sup>12</sup> Wherfore my dearly beloved as ye have always obeyed not when I was present only but now moche more in myne absence even so worke out youre awne saluacion with feare and trembynge. <sup>13</sup> For it is god which worketh in you both the will and also that dede even of good will <sup>14</sup> Do all thyng with out murmuryng and disputyng <sup>15</sup> that ye maye be fautelesse and pure and the sonnes of God with out rebuke in the middes of a croked and a perverse nacion amonge which se that ye shyne as lightes in the worlde <sup>16</sup> holdinge fast the worde of lyfe vnto my reioysyng in the daye of Christ that I have not runne in vayne <sup>17</sup> nether have labored in vayne. Yee and though I be offered vp vpon the offeryng and sacrifice of youre

fayth: I reioyce and reioyce with you all. <sup>18</sup> For the same cause also reioyce ye and reioyce ye with me. <sup>19</sup> I trust in the lorde Iesus for to sende Timotheus shortly vnto you that I also maye be of good comforte when I knowe what case ye stonde in. <sup>20</sup> For I have no man that is so lyke mynded to me which with so pure affection careth for youre matters. <sup>21</sup> For all other seke ytir awne and not that which is Iesus Christes. <sup>22</sup> Ye knowe the proffe of him howe that as a sone with the father so with me bestowed he his labour upon the gospell. <sup>23</sup> Him I hope to sende assone as I knowe how it will go with me. <sup>24</sup> I trust in the lorde I also my silfe shall come shortly. <sup>25</sup> I supposed it necessary to sende brother Epaphroditus vnto you my companion in laboure and felowe soudier youre Apostel and my minister at my nedes. <sup>26</sup> For he longed after you and was full of hevines because that ye had hearde saye that he shuld be sicke. <sup>27</sup> And no doute he was sicke and that nye vnto deeth. But god had mercy on him: not on him only but on me also lest I shuld have had sorowe upon sorowe. <sup>28</sup> I sent him therfore the diligentiar that when ye shuld se him ye myght reioyce agayne and I myght be the lesse sorowfull. <sup>29</sup> Receave him therfore in the lorde with all gladnes and make moche of soche: <sup>30</sup> because that for the worke of Christ he went so farre that he was nye vnto deeth and regarded not his lyfe to fulfill that service which was lackyng on youre parte toward me.

### 3

<sup>1</sup> Moreover my brethren reioyce in the lorde. It greveth me not to write one thinge often to you. For to you it is a sure thyng. <sup>2</sup> Beware of dogges beware of evyll workers. Beware of dissencion. <sup>3</sup> For we are circumcision which worshippe god in the sprete and reioyce in Christ

Iesu and have no confidence in the flesshe: <sup>4</sup> though I have wherof I myght reioyce in the flesshe. Yf eny other man thynketh that he hath wherof he myght trust in the flesshe: moche moare I: <sup>5</sup> circumcised the eyght daye of the kynred of Israhell of the trybe of Beniamyn an Ebrue borne of the Ebrues: as concernynge the lawe a pharisaye <sup>6</sup> and as concernynge fervetnes I perseuted the congregacion and as touchynge the rightewesnes which is in the lawe I was vnrebukable. <sup>7</sup> But the thynges that were vauntage vnto me I counted losse for Christes sake. <sup>8</sup> Ye I thinke all thynges but losse for that excellet knowledges sake of Christ Iesu my lorde. For whom I have counted all thynges losse and do iudge them but donge that I myght wyne Christ <sup>9</sup> and myght be founde in him not havynge myne awne rightewesnes which is of the lawe: But that which spryngeth of the fayth which is in Christ. I meane the rightewesnes which cometh of God thorowe fayth <sup>10</sup> in knowynge him and the vertue of his resurreccion and the fellowshipe of his passions that I myght be conformable vnto his (deeth) <sup>11</sup> yf by eny meanes I myght attayne vnto the resurreccion from death. <sup>12</sup> Not as though I had all redy attained to it Ether were all redy perfect: but I folowe yf that I maye comprehend that wherin I am comprehended of Christ Iesu. <sup>13</sup> Brethren I counte not my silfe that I have gotten it: but one thyng I saye: I forget that which is behynde and stretche my silfe vnto that which is before <sup>14</sup> and preace vnto the marke apoynted to obtayne the rewarde of the hie callynge of god in Christ Iesu. <sup>15</sup> Let vs therefore as many as be perfect be thus wyse minded: and yf ye be other wyse mynded I praye God open even this vnto you. <sup>16</sup> Neverthesse in that wher vnto we are come let vs procede by one rule that we maye

be of one acorde. <sup>17</sup> Brethren be folowers of and me loke on them which walke even so as ye have vs for an ensample. <sup>18</sup> For many walke (of whom I have tolde you often and now tell you wepyng) that they are the enemyes of the crosse of Christ <sup>19</sup> whose ende is dampnacion whose God is their bely and whose glory is to their shame which are worldely mynded. <sup>20</sup> But oure conversacion is in heven from whence we loke for a saveour enen the lorde Iesus Christ <sup>21</sup> which shall chaunge oure vile bodies that they maye be fashioned lyke vnto his glorious body acordinge to the workynge wherby he is able to subdue all thynges vnto hym silfe.

#### 4

<sup>1</sup> Herfore my brethren dearly beloved and longed for my ioye and croune so continue in the lorde ye beloved. <sup>2</sup> I praye Evodias and beseche Sintiches that they be of one accorde in the lorde. <sup>3</sup> Yee and I beseche the faythfull yockfelowe helpe the wemen which labored with me in the gospell and with Clement also and with other my labour felowes whose names are in the boke of lyfe. <sup>4</sup> Reioyce in the Lorde alwaye and agayne I saye reioyce. <sup>5</sup> Let youre softenes be knowen vnto all men. The lorde is even at honde. <sup>6</sup> Be not carfull: but in all thynges shewe youre petition vnto god in prayer and suplicacion with gevynge of thanks. <sup>7</sup> And the peace of god which passeth all vnderstandinge kepe youre hertes and myndes in christ Iesu. <sup>8</sup> Furthermore brethren whatsoever thynges are true whatsoever thynges are honest whatsoever thynges are iust whatsoever thynges are pure whatsoever thynges pertayne to love whatsoever thynges are of honest reporte: yf ther be eny verteous thynges yf there be eny laudable thynges those same have ye in youre mynde <sup>9</sup> which ye have both learned

and receaved herde and also sene in me: those thynges do and the god of peace shalbe with you. <sup>10</sup> I reioyse in the lorde greatly that now at the last ye are revived agayne to care for me in that wherein ye were also carefull but ye lacked oportunitie. <sup>11</sup> I speake not because of necessitie. For I have learned in whatsoever estate I am therewith to be content. <sup>12</sup> I can both cast doune my silfe I can also excede. Every where and in all thynges I am instructed both to be full and to be hongry: to have plenty and to suffre nede. <sup>13</sup> I can do all thynges thorow the helpe of Christ which strengtheth me. <sup>14</sup> Not wistondyng ye have well done that ye bare parte with me in my tribvlacion. <sup>15</sup> Ye of Philippos knowe that in the begynnyng of the gospell when I departed from Macedonia no congregacion bare parte with me as concernyng gevyng and receavyng but ye only. <sup>16</sup> For when I was in Tessalonica ye sent once and afterwarde agayne vnto my nedes: <sup>17</sup> not that I desyre gyftes: but I desyre aboudant frute on youre parte. <sup>18</sup> I receaved all and have plentie. I was even filled after that I had receaved of Epaphroditus that which came from you an odour that smelleth swete a sacrifice accepted and plesaunt to God. <sup>19</sup> My god fulfill all youre nedes thorow his glorious riches in Iesu Christ. <sup>20</sup> Vnto God and oure father be prayse for ever more. Amen. <sup>21</sup> Salute all the saintes in Christ Iesu. The brethren which are with me grete you. <sup>22</sup> All the saynctes salute you: and most of all they which are of the Emperours housholde. <sup>23</sup> The grace of oure lorde Iesu Christ be with you all. Amen. 'Sent from Rome by Epaphroditus.'

## THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

<sup>1</sup> Paul an Apostle of Iesu Christ by the wyll of God and brother Timotheus. <sup>2</sup> To the sayntes which are at Colossa and brethren that beleve in Christ. Grace be with you and peace from God oure father and from the Lorde Iesus Christ. <sup>3</sup> We geve thanks to God the father of oure Lorde Iesus Christ alwayes prayenge for you <sup>4</sup> sence we hearde of youre faith which ye have in Christ Iesu and of the love which ye beare to all sayntes <sup>5</sup> for the hopes sake which is layde vp in store for you in heven of which hope ye have herde before by the true worde of the gospell <sup>6</sup> which is come vnto you even as it is in to all the worlde and is frutefull as it is amonge you from the fyrst daye in the which ye herde of it and had experiece in the grace of God in the trueth <sup>7</sup> as ye learned of Epaphra oure deare felowe servaunt which is for you a faythfull minister of Christ <sup>8</sup> which also declared vnto vs youre love which ye have in the sprete. <sup>9</sup> For this cause we also sence the daye we herde of it have not ceasyd prayenge for you and desyringe <sup>10</sup> that ye myght be fulfilled with the knowledge of his will in all wisdom and spretuall vnderstodynge that ye myght walke worthy of the lorde in all thynges that please beyng frutfull in all good workes and encreasyng in the knowledge of God <sup>11</sup> strengthened with all myght thorowe hys glorious power vnto all pacience and longe sufferynge with ioyfulnes <sup>12</sup> gevyng thanks vnto the father which hath made vs mete to be part takers of the enheritaunce of saintes in light. <sup>13</sup> Which hath delivered vs from the power of dercknes and hath translated vs in to the kyngdome of his dere sone

<sup>14</sup> in whom we have redempcion thurou his bloud that is to saye the forgevenes of sinnes <sup>15</sup> which is the ymage of the invisible god fyrst begotten of all creatures. <sup>16</sup> For by him were all thynges created thynge that are in heven and thynges that are in erth: thynges visible and thynges invisible: whether they be maieste or lordshippe ether rule or power. All thynges are creatyd by hym and in him <sup>17</sup> and he is before all thynges and in him all thynges have their beyng. <sup>18</sup> And he is the heed of the body that is to wit of the congregacion: he is the begynnyng and fyrst begotten of the deed that in all thynges he might have the preeminence. <sup>19</sup> For it pleased the father that in him shuld all fulnes dwell <sup>20</sup> and by him to reconcile all thyng vnto him silfe and to set at peace by him thorow the bloud of his crosse both thynge in heven and thynges in erth. <sup>21</sup> And you (which were in tymes past straungers and enymes because youre myndes were set in evyll workes) hath he now reconciled <sup>22</sup> in the body of his flesshe thorowe deeth to make you holy vnblameable and with out faut in his awne syght <sup>23</sup> yf ye continue grounded and stablysshed in the fayth and be not moved awaye from the hope of the gospell wher of ye have herde howe that it is preached amonge all creatures which are vnder heven wher of I Paul am made a minister. <sup>24</sup> Now ioye I in my soferinges which I suffre for you and fulfill that which is behynde of the passions of Christ in my flesshe for his bodies sake which is the congregacion <sup>25</sup> wherof I am made a minister acordyng to the ordinaunce of god which ordinaunce was geven me vnto you warde to fulfill the worde of god <sup>26</sup> that mistery hid sence the worlde beganne and sence the begynnyng of generacions: but now is opened to his sayntes <sup>27</sup> to whom god wolde



make knowen the glorious riches of this mistery amonge the gentyls which riches is Christ in you the hope of glory <sup>28</sup> whom we preach warnynge all men and teachinge all men in all wisdome to make all men perfect in Christ Iesu. <sup>29</sup> Wherin I also laboure and stryve even as farforth as hys workynge worketh in me myghtely.

## 2

<sup>1</sup> I wolde ye knewe what fyghtinge I have for youre sakes and for them of Laodicia and for as many as have not sene my parson in the flesshe <sup>2</sup> that their hertes myght be confortd and knet togedder in love and in all ryches of full vnderstondynge for to knowe the mistery of God the father and of Christ <sup>3</sup> in whom are hid all the treasures of wisdom and knowledge. <sup>4</sup> This I saye lest eny man shuld begyle you with entysinge wordes. <sup>5</sup> For though I be absent in the flesshe yet am I present with you in the sprete ioyinge and beholdinge the order that ye kepe and youre stedfast fayth in Christ. <sup>6</sup> As ye have therefore receaved Christ Iesu the Lorde even so walke <sup>7</sup> roted and bylt in him and stedfaste in the fayth as ye have learned: and therin be plenteous in gevyngre thankes. <sup>8</sup> Beware lest eny man come and spoyle you thorow philosophy and disceatfull vanitie, thorow the tradicions of me and ordinaunces after the worlde and not after christ. <sup>9</sup> For in him dwelleth all the fulnes of the godheed bodyly <sup>10</sup> and ye are complete in him which is the heed of all rule and power <sup>11</sup> in whom also ye are circucised with circumcison made mith out hondes by puttinge of the sinfull boddy of the flesshe thorow the circumcison that is in Christ <sup>12</sup> in that ye are buried with him thorow baptism in whom ye are also rysen agayne thorowe fayth that is wrought by the operacion of god which rayed him from deeth. <sup>13</sup> And ye which

weare deed in synne thorow the vncircumcision of youre flesshe hath he quyckened with him and hath forgeve vs all oure trespases <sup>14</sup> and hath put out the handwritinge that was agaynst vs contayned in the lawe writte and that hath he take out of the waye and hath fastened it to his crosse <sup>15</sup> and hath spoyled rule and power and hath made a shewe of the openly and hath triumphed over them in his awne persone. <sup>16</sup> Let noman therfore trouble youre consciences aboute meate and drynke or for a pece of an holydaye as the holydaye of the newe mone or of the sabboth dayes <sup>17</sup> which are nothings but shaddowes of thynges to come: but the body is in Christ. <sup>18</sup> Let no man make you shote at a wronge (marke) which after his awne ymaginacion walketh in the humblenes and holynes of angels thynges which he never sawe: causelesse puft vp with his fleshly mynde <sup>19</sup> and holdeth not the heed wherof all the body by ioyntes and couples receaveth norissment and is knet to gedder and encreaseth with the in creasyngre that commeth of god. <sup>20</sup> Wherefore if ye be deed with Christ from ordinaunces of the worlde why as though ye yet lived in the worlde are ye ledde with tradicions of them that saye? <sup>21</sup> Touche not tast not handell not: <sup>22</sup> which all perysshe with the vsinge of the and are after the commaundmentes and doctryns of men <sup>23</sup> which thynges have the similitude of wisdome in chosen holynes and humblenes and in that they spare not the body and do the flesshe no worshype vnto his nede.

## 3

<sup>1</sup> If ye be then rysen agayne with christ seke those thynges which are above where Christ sitteth on the right honde of god. <sup>2</sup> Set youre affection on thynges that are above and not on thynges which are on the erth. <sup>3</sup> For ye are deed and youre lyfe is

hid with Christ in god. <sup>4</sup> When Christ which is oure lyfe shall shewe him silfe then shall ye also appere with him in glory. <sup>5</sup> Mortifie therefore youre membres which are on the erth fornicacion vnclennes vnnatural lust evyll concupiscece and coveteousnes which is worshippinge of ydols: <sup>6</sup> for which thynges sakes the wrath of God cometh on the chyldren of vnbeleve. <sup>7</sup> In which thynges ye walked once. when ye lived in them. <sup>8</sup> But now put ye also away from you all thynges wrath fearsnes maliciousnes cursed speakyng filthy speakyng out of youre mouthes. <sup>9</sup> Lye not one to another that the olde man with his workes be put of <sup>10</sup> and the new put on which is renued in knowledge after the ymage of him that made him <sup>11</sup> where is nether gentile ner Iewe circumcision nor vncircumcision Barbarous or Sithian bonde or fre: but Christe is all in all thynges. <sup>12</sup> Now therefore as electe of god holy and beloved put on tender mercie kyndnes humblenes of myndes meknes longe sufferynge <sup>13</sup> forbearynge one another and forgevyng one another if eny man have a quarrell to a nother even as Christ forgave you even so do ye. <sup>14</sup> Above all these things put on love which is the bonde of perfectnes. <sup>15</sup> And the peace of god rule in youre hertes to the which peace ye are called in one body. And se that ye be thankfull. <sup>16</sup> Let the worde of Christ dwell in you plenteously in all wisdom. Teache and exhorte youre awne selves in psalmes and hymnes and spretuall songes which have favour with them syngyng in youre hertes to the lorde. <sup>17</sup> And all thynges (whatsoever ye do in worde or dede) do in the name of the lorde Iesu gevinge thakes to god the father by him. <sup>18</sup> Wyves submit youre selves vnto youre awne husbandes as it is comly in the Lorde. <sup>19</sup> Husbandes love youre wyves and be not bitter vnto them. <sup>20</sup> Children obey youre

fathers and mothers in all thynges for that is wel pleasyng vnto the lorde. <sup>21</sup> Fathers rate not youre children lest they be of a desperate mynde. <sup>22</sup> Servauntes be obedient vnto youre bodyly masters in all thynges: not with eye service as men pleasers but in synglenes of herte fearyng god. <sup>23</sup> And whatsoever ye do do it hertely as though ye did it to the lorde and not vnto men <sup>24</sup> for as moche as ye knowe that of the lorde ye shall receive the rewarde of inheritaunce for ye serve the lorde Christ. <sup>25</sup> But he that doth wronge shall receive for the wronge that he hath done: for there is no respect of persons.

#### 4

<sup>1</sup> Ye masters do vnto youre servauntes that which is iust and egall seinge ye knowe that ye also have a master in heven. <sup>2</sup> Continue in prayer and watch in the same with thankes gevyng <sup>3</sup> prayenge also for vs that God open vnto vs the dore of vtteraunce that we maye speake the mistery of Christ wherfore I am in bondes: <sup>4</sup> that I maye vtter it as it becometh me to speake. <sup>5</sup> Walke wysely to them that are with out and redeme the tyme. <sup>6</sup> Let youre speache be all wayes well favoured and be powdred with salt that ye maye know how to answer every man. <sup>7</sup> The deare brother Tichicos shall tell you of all my busynes which is a faythfull minister and felowe servaunt in the Lorde <sup>8</sup> whom I have sent vnto you for the same purpose that he myght knowe how ye do and myght comfort youre hertes <sup>9</sup> with one Onesimus a faythfull and a beloved brother which is one of you. They shall shewe you of all thynges which are adoyng here. <sup>10</sup> Aristarchus my preson felowe saluteth you and Marcus Barnabassis systers sonne: touchinge whom ye received commaundementes. Yf he come vnto you receive him: <sup>11</sup> and Iesus which

is called Iustus which are of the circumcision. These only are my workefeloves vnto the kyngdome of God which were vnto my consolation. <sup>12</sup> Epaphras the servaut of Christ which is one of you saluteth you and all wayes laboreth fervently for you in prayers that ye maye stonde perfect and full in all that is the will of god. <sup>13</sup> I beare him recorde that he hath a fervet mynde towarde you and towarde them of Laodicia and them of Hierapolis. <sup>14</sup> Deare Lucas the Phisicion greteth you and Demas. <sup>15</sup> Salute the brethren which are of Laodicia and salute Nymphas and the congregacion which is in his housse. <sup>16</sup> And when the pistle is reed of you make that it be reed in the congregacion of the Laodicians also: and that ye lyke wyse reade the epistle of Laodicia. <sup>17</sup> And saye to Archippus: take hede to the office that thou hast receaved in the Lorde that thou fulfill it. <sup>18</sup> The salutacion by the honde of me Paul. Remember my bondes. Grace be with you. Amen. 'Sent from Rome by Tichicus and Onesimus.'

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

<sup>1</sup> Paul Syluanus and Timotheus. Vnto the congregacion of the Tessa-  
lonians in God the father and in the  
Lorde Iesus Christ. Grace be with  
you and peace from God oure father  
and from the Lorde Iesus Christ.  
<sup>2</sup> We geve God thakes all waye for  
you all makeinge mension of you in  
oure prayers <sup>3</sup> with out ceasyng  
and call to remembraunce youre  
worke in the faythe and labour in  
love and perseveraunce in the hope  
of oure lorde Iesus Christ in the sight  
of God oure father: <sup>4</sup> because we  
knowe brethren beloved of god how  
that ye are electe. <sup>5</sup> For oure gospell  
came not vnto you in worde only  
but also in power and also in the  
holy gost and in moche certayntie  
as ye knowe after what maner we  
behaued oure selves amonge you  
for youre sakes. <sup>6</sup> And ye became  
folowers of vs and of the lord and  
receaved the worde in moche afflic-  
cion with ioye of the holy gost:  
<sup>7</sup> so that ye were an ensample to  
all that beleve in Macedonia and  
Achaia. <sup>8</sup> For from you sounded  
out the worde of the lorde not in  
Macedonia and in Achaia only: but  
yours fayth also which ye have vnto  
god spred her silfe abroad in all  
quartars so greatly that it nedeth not  
vs to speake eny thyng at all. <sup>9</sup> For  
they the selves shewe of you what  
maner of entryng in we had vnto  
you and how ye tourned to God from  
ymages for to serve the lvyng and  
true god <sup>10</sup> and for to loke for his  
sonne from heven whom he rayssed  
from death: I mean Iesus which  
delivereth vs from wrath to come.

### 2

<sup>1</sup> For ye youre selves knowe  
brethren of oure entraunce in vnto

you howe that it was not in vayne:  
<sup>2</sup> but even after that we had suffer-  
ed before and were shamfully  
entreated at Phillippos (as ye well  
knowe) then were we bolde in oure  
God to speake vnto you the gospell  
of God with moche stryvynge. <sup>3</sup> Oure  
exhortacion was not to brynge you  
to erreure nor yet to vncleennes  
nether was it with gyle: <sup>4</sup> but as we  
were allowed of God that the gospell  
shuld be committed vnto vs: even  
so we speake not as though we en-  
tended to please men but God which  
trieth oure hertes. <sup>5</sup> Nether was  
oure conversacion at eny tyme with  
flatteryng wordes as ye well knowe  
nether in cloked coveteousnes God  
is recorde: <sup>6</sup> nether sought we  
praysse of men nether of you nor yet  
of eny other when we myght have  
bene chargeable as the apostles of  
Christ <sup>7</sup> but we were tender amonge  
you even as a nourse cheressheth  
her children <sup>8</sup> so was oure affeccion  
towards you oure good will was  
to have dealte vnto you not the  
gospell of God only: but also oure  
awne soules because ye were deare  
vnto vs. <sup>9</sup> Ye remember brethren  
oure laboure and travayle. For we  
laboured daye and nyght because  
we wolde not be grevous vnto eny  
of you and preached vnto you the  
gospell of God. <sup>10</sup> Ye are witnesses  
and so is god how holyly and iustly  
and vnblameable we behaved oure  
selves amonge you that beleve: <sup>11</sup> as  
ye knowe how that we exhorted  
and comforted and besought every  
one of you as a father his children  
<sup>12</sup> that ye wolde walke worthy of  
God which hath called you vnto  
his kyngdome and glory. <sup>13</sup> For  
this cause thanke we god with out  
ceasyng because that when ye re-  
ceaved of vs the worde wherwith  
God was preached ye receaved it not  
as the worde of man: but even as  
it was in dede the worde of God  
which worketh in you that beleve.  
<sup>14</sup> For ye brethren became folowers  
of the congregacions of god which

in Iewry are in Christ Iesu: for ye have suffered lyke thynges of youre kynsmen as we oure selves have suffered of the Iewes. <sup>15</sup> Which as they kylled the lorde Iesus and their awne prophetes even so have they persecuted vs and God they please not and are contrary to all men <sup>16</sup> and forbid vs to preache vnto the gentylys that they myght be saved to fulfill their synnes all waye. For the wrath of God is come on them even to the vtmost. <sup>17</sup> For as moch brethren as we are kept from you for a season as concernynge the bodyly presence but not in the herte we enforced the more to se you personally with great desire. <sup>18</sup> And therefore we wolde have come vnto you I paul once and agayne: but Satan with stode vs. <sup>19</sup> For what is oure hope or ioye or crowne of reioysynge? are not ye it in the presence of oure lorde Iesus Christ at his comynge? <sup>20</sup> yes ye are oure glory and ioye.

### 3

<sup>1</sup> Wherefore sence we coulde no lenger forbear it pleased vs to remaine at Athens alone <sup>2</sup> and sent Timotheus oure brother and minister of god and oure laboure felowe in the gossell of Christ to stablysshe you and to comforte you over youre fayth <sup>3</sup> that no man shulde be moved in these afflictions. For ye youre selves knowe that we are even apoynted therevnto. <sup>4</sup> For verely when I was with you I tolde you before that we shulde suffre tribulacion even as it came to passe and as ye knowe. <sup>5</sup> For this cause when I coulde no lenger forbear I sent that I myght have knowledge of youre fayth lest haply the tempter had tempted you and that oure laboure had bene bestowed in vayne. <sup>6</sup> But now lately when Timotheus came from you vnto vs and declared to vs youre fayth and youre love and how that ye have good remembraunce of vs all wayes desyringe to se vs

as we desyre to se you. <sup>7</sup> Therefore brethren we had consolacion in you in all oure adversite and necessite through youre fayth. <sup>8</sup> For now are we alyve yf ye stonde stedfast in the lorde. <sup>9</sup> For what thanks can we recompence to god agayne for you over all the ioye that we ioye for youre sakes before oure god <sup>10</sup> whyle we nyght and daye praye excedingly that we myght se you presently and myght fulfill that wich is lackynge in youre fayth. <sup>11</sup> God him silfe oure father and oure lorde Iesus Christ gyde oure iorney vnto you: <sup>12</sup> and the lorde increace you and make you flowe ouer in love one towarde another and towarde all men even as we do towarde you <sup>13</sup> to make youre hertes stable and vnblameable in holynes before God oure father at the commynge of oure Lorde Iesus Christ with all his saintes.

### 4

<sup>1</sup> Further more we beseche you brethren and exhorte you in the lorde Iesus that ye increace more and more euen as ye have receaved of vs how ye ought to walke and to please god. <sup>2</sup> Ye remember what commaundmentes we gave you in oure lorde Iesu Christ. <sup>3</sup> For this is the will of god even that ye shuld be holy <sup>4</sup> and that ye shuld abstayne from fornicacion that every one of you shuld knowe how to kepe his vessell in holynes and honoure <sup>5</sup> and not in the lust of concupiscence as do the hethen which knowe not god <sup>6</sup> that noman goo to farre and defraude his brother in bargayninge: because the lorde is a venger of all suche thynges as we tolde you before tyme and testified. <sup>7</sup> For god hath not called vs vnto vnclennes: but vnto holynes. <sup>8</sup> He therefore that despiseth despiseth not man but God which hath sent his holy sprete amonge you. <sup>9</sup> But as touchynge brotherly love ye nede not that I wryte vnto you. For ye are taught

of God to love on another. <sup>10</sup> Ye and that thinge verely ye do vnto all the brethren which are thorow oute all Macedonia. We beseche you brethren that ye encrease more and more <sup>11</sup> and that ye studye to be guyet and to medle with youre awne busynes and to worke with youre awne hondes as we commaunded you: <sup>12</sup> that ye maye behave youre selves honestly towarde them that are with out and that nothinge be lackynge vnto you. <sup>13</sup> I wolde not brethren have you ignoraunt concerninge them which are fallen aslepe that ye sorowe not as other do which have no hope. <sup>14</sup> For yf we beleve that Iesus dyed and rose agayne: even so them also which slepe by IeJesus will God brynge agayne with him. <sup>15</sup> And this saye we vnto you in the worde of the Lorde that we which live and are remayninge in the comminge of the Lorde shall not come yerre they which slepe. <sup>16</sup> For the Lorde him selfe shall descende from heven with a showte and the voyce of the archangell and trompe of God. And the deed in Christe shall aryse fyrst: <sup>17</sup> then shall we which live and remayne be caught vp with them also in the cloudes to mete the Lorde in the ayer. And so shall we ever be with the Lorde. <sup>18</sup> Wherefore comforte youre selves one another with these wordes

## 5

<sup>1</sup> Of the tymes and seasons brethren ye have no nede that I write vnto you: <sup>2</sup> for ye youre selves knowe perfectly that the daye of the Lorde shall come even as a thefe in the nyght. <sup>3</sup> When they shall saye peace and no daunger than commeth on the soden destruccion as the travalyng of a woman with childe and they shall not scape. <sup>4</sup> But ye brethren are not in darcknes that that daye shuld come on you as it were a thefe. <sup>5</sup> Ye are all the children of light and the children of

the daye. We are not of the nyght nether of darcknes. <sup>6</sup> Therefore let vs not slepe as do other: but let vs watch and be sober. <sup>7</sup> For they that slepe slepe in the nyght: and they that be dronken are dronken in the nyght. <sup>8</sup> But let vs which are of the daye be sober armed with the brest plate of fayth and love and with hope of salvacion as an helmet. <sup>9</sup> For god hath not apoynted vs vnto wrath: but to obtayne salvacion by the meanes of oure lorde Iesu Christ <sup>10</sup> which died for vs: that whether we wake or slepe we shuld lyve togedder with him. <sup>11</sup> Wherefore comforte youre selves togedder and edifie one another even as ye do. <sup>12</sup> We beseche you brethren that ye knowe them which laboure amonge you and have the oversight of you in the Lorde and geve you exhortacion <sup>13</sup> that ye have them the more in love for their workes sake and be at peace with them. <sup>14</sup> We desyre you brethren warne them that are vnruely comforte the feble mynded forbear the weake have continuall pacience towarde all men. <sup>15</sup> Se that none recopence evill for evyll vnto eny man: but ever folowe that which is good both amonge youre selves and to all men. <sup>16</sup> Reioyce ever. <sup>17</sup> Praye continually. <sup>18</sup> In all thinges geve thanks. For this is the wyll of God in Christ Iesu towarde you. <sup>19</sup> Quenche not the sprete. <sup>20</sup> Despise not prophesyng. <sup>21</sup> Examen all thinges and kepe that which is good. <sup>22</sup> Abstayne from all suspicious thinges. <sup>23</sup> The very God of peace sanctifie you thorow out. And I praye God that youre whole sprete soule and body be kept faultlesse vnto the comynge of oure Lorde Iesu Christ <sup>24</sup> Faythfull is he which called you: which will also do it. <sup>25</sup> Brethren praye for vs. <sup>26</sup> Grete all the brethren with an holy kysse. <sup>27</sup> I charge you in the Lorde that this pistle be reed vnto all the holy brethren. <sup>28</sup> The grace

of the Lorde Iesus Christ be with  
you. Amen. 'The fyrst pistle vnto  
the Tessalonyans sent from Athens.'

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

<sup>1</sup> Paul Syluanus and Timotheus. Vnto the congregacion of the Thessalonyans which are in God oure father and in the Lorde Iesus Christ. <sup>2</sup> Grace be with you and peace from God oure father and from the Lorde Iesus Christ. <sup>3</sup> We are bounde to thanke God all wayes for you brethren as it is mete because that youre fayth groweth excedyngly and every one of you swymmeth in love towarde another betwene youre selves <sup>4</sup> so that we oureselves reioyce of you in the congregacions of God over youre pacience and fayth in all youre persecucions and tribulacions that ye suffre <sup>5</sup> which is a token of the ryghtewes iudgement of god that ye are counted worthy of the kyngdom of god for which ye also suffre. <sup>6</sup> It is verely a rightewes thinge with God to recompence tribulacion to them that trouble you: <sup>7</sup> and to you which are troubled rest with vs when the lorde Iesus shall shewe him silfe from heven with his myghty angels <sup>8</sup> in flammyng fyre rendrynge vengeance vnto them that knowe not God and to them that obeye not vnto the gospell of oure Lorde Iesus Christ <sup>9</sup> which shalbe punysshed with everlastyng damnacion from the presence of the lorde and from the glory of his power <sup>10</sup> when he shall come to be glorified in his saintes and to be made marvelous in all them that beleve: because oure testimonye that we had vnto you was belevd even the same daye that we preached it. <sup>11</sup> Wherefore we praye all wayes for you that oure god make you worthy of the callynge and fulfill all delectacion of goodnes and the worke of fayth with power: <sup>12</sup> that the name of oure lorde Iesus

Christ maye be gloryfied in you and ye in him thorowe the grace of oure God and of the lorde Iesus Christ.

### 2

<sup>1</sup> We beseche you brethren by the commynge of oure lorde Iesu Christ and in that we shall assemble vnto him <sup>2</sup> that ye be not sodely moved from youre mynde and be not troubled nether by sprete nether by wordes nor yet by letter which shuld seme to come from vs as though the daye of Christ were at honde. <sup>3</sup> Let no man deceave you by eny meanes for the lorde commeth not excepte ther come a departyng fyrst and that that synfnll man be opened the sonne of perdicion <sup>4</sup> which is an adversarie and is exalted above all that is called god or that is worshipped: so that he shall sitt as God in temple of god and shew him silfe as god. <sup>5</sup> Remember ye not that when I was yet with you I tolde you these thynges? <sup>6</sup> And nowe ye knowe what with holdeth: even that he myght be vttered at his tyme. <sup>7</sup> For the mistery of that iniquitie doeth he all readie worke which onlie loketh vntill it be taken out of the waye. <sup>8</sup> And then shall that wicked be vttered whom the lorde shall consume with the sprete of hys mouth and shall destroye with the apearaunce of his commynge <sup>9</sup> even him whose commynge is by the workyng of Satan wyth all lyinge power signes and wonders: <sup>10</sup> and in all deceavablenes of vnrightewesnes amonge them that perysse: because they receaved not the (love) of the truth that they myght have bene saved. <sup>11</sup> And therefore god shall sende them stronge delusion that they shuld beleve lyes: <sup>12</sup> that all they myght be damned which belevd not the trueth but had pleasure in vnrightewesnes. <sup>13</sup> But we are bounde to geve thankes alwaye to god for you brethren beloved of the lorde for because that God hath from the begynnyng chosen you to



saluacion thorow sanctifyng of the sprete and thorowe belevynge the trueth: <sup>14</sup> whervnto he called you byoure gospell to obtayne the glorye that cometh of oure lord Iesu Christ. <sup>15</sup> Therefore brethren stonde fast and kepe the ordinaunces which ye have learned: whether it were by oure preachynge or by pistle. <sup>16</sup> Oure lorde Iesu Christ hym silfe and God oure father which hath loved vs and hath geven vs everlastynge consolacion and good hope thorowe grace <sup>17</sup> comforte youre hertes and stablysshe you in all doctrine and good doynge.

### 3

<sup>1</sup> Furthermore brethren praye for vs that the worde of god maye have fre passage and be gloryfied as it is with you: <sup>2</sup> and that we maye be delivered from vnresonable and evyll men. For all men have not fayth: <sup>3</sup> but the lorde is faythfull which shall stablysshe you and kepe you from evyll. <sup>4</sup> We have confidence thorow the lorde to you warde that ye both do and will do that which we commaunde you. <sup>5</sup> And the lorde gyde youre hertes vnto the love of God and paciece of Christ. <sup>6</sup> We requyre you brethren in the name of oure lorde Iesu Christ that ye with drawe youre selves from every brother that walketh inordinatly and not after the institucion which ye received of vs. <sup>7</sup> Ye youre selves knowe how ye ought to folowe vs. For we behaved not oure selves inordinatly amonge you. <sup>8</sup> Nether toke we breed of eny man for nought: but wrought with labour and travayle nyght and daye because we wolde not be grevous to eny of you: <sup>9</sup> not but that we had auctoritie: but to make oure selves an insample vnto you to folowe vs. <sup>10</sup> For when we were with you this we warned you of that yf ther were eny which wolde not worke that the same shuld not eate. <sup>11</sup> We have hearde saye no doute that ther

are some which walke amonge you inordinatly and worke not at all but are besy bodies. <sup>12</sup> Them that are soche we commaunde and exhorte by oure lorde Iesu Christ that they worke with quyetnes and eate their awne breed. <sup>13</sup> Brethren be not wery in well doynge. <sup>14</sup> Yf eny man obey not oure saynges sende vs worde of him by a letter: and have no companie with him that he maye be ashamed. <sup>15</sup> And count him not as an enemy: but warne him as a brother. <sup>16</sup> The very lorde of peace geve you peace all wayes by all meanes. The lorde be with you all. <sup>17</sup> The salutacion of me Paul with myne awne honde. This is the token in all pistles. So I write. <sup>18</sup> The grace of oure lorde Iesus Christ be with you all Amen. 'Sent from Athens.'

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

<sup>1</sup> Paul an Apostle of Iesus Christ by the commaundement of God oure savioure and Lorde Iesus Christ which is oure hope. <sup>2</sup> Vnto Timothe his naturall sonne in the fayth. Grace mercy and peace from God oure father and Lorde Iesus Christ oure Lorde. <sup>3</sup> As I besought the to abyde styll in Ephesus when I departed into Macedonia even so do that thou commaunde some that they teache no nother wise: <sup>4</sup> nether geve hede to fables and genealogies which are endlesse and brede doutes more then godly edyfyinge which is by fayth: <sup>5</sup> for the ende of the commaundement is love that cometh of a pure herte and of a good conscience and of fayth vnfayned: <sup>6</sup> from the which thinges some have erred and have turned vnto vayne iangelinge <sup>7</sup> because they wolde be doctours the scripture and yet vnderstonde not what they speake nether wherof they affirme. <sup>8</sup> We knowe that the lawe is good yf a man vse it lawfully <sup>9</sup> vnderstandinge this how that the lawe is not geuen vnto a righteous man but vnto the vnrighteous and disobedient to the vngodly and to synners to vnholy and vnclean to murtherers of fathers and murtherers of mothers to manslears <sup>10</sup> and whormongers: to them that defile them selues with mankynde: to menstealers: to lyars and to periured and so forth yf ther be eny other thinge that is contrary to holsome doctrine <sup>11</sup> accordinge to the gospell of the glory of the blessed God which gospell is committed vnto me. <sup>12</sup> And I thanke Christ Iesus oure Lorde which hath made me stronge: for he counted me true and put me in office <sup>13</sup> when before I was a blasphemar and a persecuter

and a tyraut. But I obtayned mercy because I dyd it ignorauntly thorow vnbelefe. <sup>14</sup> Neverthelater the grace of oure Lorde was more aboundaunt with fayth and love which is in Christ Iesu. <sup>15</sup> This is a true sayinge and by all meanes worthy to be receaved that Christ Iesus came into the world to save synners of whom I am chefe. <sup>16</sup> Notwithstandinge for this cause was mercy geve vnto me that Iesus Christ shuld fyrst shewe on me all longe pacience vnto the ensample of them which shall in tyme to come beleve on him vnto eternall lyfe. <sup>17</sup> So then vnto god kynge everlastinge immortall invisible and wyse only be honoure and prayse for ever and ever Amen. <sup>18</sup> This commaundement commit I vnto the sonne Timotheus accordyng to the prophisies which in tyme past were prophisied of the that thou in them shuldest fyght a good fyght <sup>19</sup> havinge fayth and good consciece which some have put awaye from them and as concerninge fayth have made shipwracke. <sup>20</sup> Of whose nombre is Himeneus and Alexander which I have delivered vnto Satan that they myght be taught not to blaspheme

## 2

<sup>1</sup> I exhorte therfore that above all thynges prayers supplicacions intercessions and gevyng of thankes behad for all men: <sup>2</sup> for kynges and for all that are in auctorite that we maye live a quyete and a peasable life in all godlines and honestie. <sup>3</sup> For that is good and accepted in the sight of god oure savioure <sup>4</sup> which will have all men saved and to come vnto the knowledge of the trueth. <sup>5</sup> For ther is one god and one (mediator) bitwene god and man which is the man Christ Iesus <sup>6</sup> which gave him silfe a raunsome for all men that it shuld be testified at his tyme <sup>7</sup> where vnto I am ordayned a preacher and an apostle: I tell the trueth in Christ and lye not beyng the

teacher of the gentyls in fayth and veritie. <sup>8</sup>I wyll therefore that the men praye every where lifynge vp pure hondes without wrath or dowtinge. <sup>9</sup>Lykwyse also the wemen that they araye them selves in comlye apparel with shamfastnes and discrete behaveour not with broyded heare other golde or pearles or costly araye: <sup>10</sup>but with suche as becometh wemen that professe the worshippyng of God thorow good workes. <sup>11</sup>Let the woman learne in silence with all subieccion. <sup>12</sup>I suffre not a woman to teache nether to have auctoricie over a man: but forto be in silence. <sup>13</sup>For Adam was fyrst formed and then Eve. <sup>14</sup>Also Adam was not deceived but the woman was deceived and was in transgression. <sup>15</sup>Notwithstandynge thorow bearinge of chylde they shalbe saved so they continue in fayth love and holynes with discretion.

### 3

<sup>1</sup>This is a true sayinge. Yf a man covet the office of a bysshope he desyreth a good worke. <sup>2</sup>Ye and a bisshope must be fautlesse the husband of one wyfe sober discrete honestly aparmed harberous apt to teache <sup>3</sup>not dronken no fighter not geve to filthy lucre: but gentle abhorrynge fightynge abhorrynge coveteousnes <sup>4</sup>and one that rueleth his awne housse honestly havynge chylde vnder obedience with all honeste. <sup>5</sup>For yf a man cannot rule his owne housse how shall he care for the congregacion of God. <sup>6</sup>He maye not be a yonge skoler lest he swell and faule into the iudgement of the evyll speaker. <sup>7</sup>He must also be well reported of amonge them which are with out forth lest he fall into rebuke and snare of the evyll speaker. <sup>8</sup>Lykwyse must the deacons be honest not double tonged not geve vnto moche drynkinge nether vnto filthy lucre: <sup>9</sup>but havynge the mistery of the fayth in pure conscience. <sup>10</sup>And let them fyrst be proved and then

let them minister yf they be founde fautlesse. <sup>11</sup>Even so must their wyves be honest not evyll speakers: but sober and faythfull in all thinges. <sup>12</sup>Let the deacons be the husbandes of one wyfe and suche as rule their chylde well and their awne houtholdes. <sup>13</sup>For they that minister well get them selves good degre and greate libertie in the fayth which is in Christ Iesu. <sup>14</sup>These thinges write I vnto the trustinge to come shortly vnto the: <sup>15</sup>but and yf I tarie longe that then thou mayst yet have knowledge how thou oughtest to behave thy silfe in the housse of God which is the congregacion of the livinge God the pillar and grounde of trueth. <sup>16</sup>And with out naye great is that mistery of godlines: God was shewed in the flesshe was iustified in the sprete was sene of angels was preached vnto the gentyls was beleved on in erth and received vp in glory.

### 4

<sup>1</sup>The sprete speaketh evydently that in the latter tymes some shall departe from the fayth and shall geve hede vnto spretes of erreure and dyvelysse doctrine <sup>2</sup>of them which speake falce thorow ypocrisye and have their consciences marked with an hote yron <sup>3</sup>forbyddinge to mary and commaunding to abstayne from meates which God hath created to be received with gevyng thanks of them which beleve and knowe the trueth. <sup>4</sup>For all the creatures of God are good and nothyng to be refused yf it be received with thanks gevyng. <sup>5</sup>For it is sanctifyed by the worde of God and prayer. <sup>6</sup>Yf thou shalt put the brethren in remembraunce of these thynges thou shalt be a good minister of Iesu Christ which hast bene norished vp in the wordes of the fayth and good doctryne which doctryne thou hast continually followed. <sup>7</sup>But cast away vngostly and olde wyves

fables. Exercyse thy silfe vnto godlines. <sup>8</sup> For bodely exercise proffiteth lyttill: But godlines is good vnto all thynges as a thyng which hath promyses of the lyfe that is now and of the lyfe to come. <sup>9</sup> This is a sure sayinge and of all parties worthy to be receaved. <sup>10</sup> For therefore we laboure and suffre rebuke because we beleve in the livynge god which is the savioure of all men: but specially of those that beleve. <sup>11</sup> Suche thynges commaunde and teache. <sup>12</sup> Let no man despyse thy youth: but be vnto them that beleve an insample in worde in conversacion in love in sprete in fayth and in purenes. <sup>13</sup> Till I come geve attendaunce to redynge to exhortacion and to doctryne. <sup>14</sup> Despyse not the gyfte that is in ye which was geven the thorow prophesye and with layinge on of the hondes of an elder. <sup>15</sup> These thynges exercyse and geve thy silfe vnto them that it maye be sene how thou profetest in all thinges. <sup>16</sup> Take hede vnto thy silfe and vnto learnynge and continue therin. For if thou shalt so do thou shalt save thy silfe and them that heare the.

## 5

<sup>1</sup> Rebuke not an elder: but exhorte him as a father and the yonger me as brethren <sup>2</sup> the elder wemen as mothers the yonger as sisters with all purenes. <sup>3</sup> Honoure widdowes which are true wyddowes. <sup>4</sup> Yf eny wyddowe have chyldren or neves let them learne fyrst to rule their awne houses godly and to recompence their elders. For that is good and acceptable before God. <sup>5</sup> She that is a very wyddowe and frendlesse putteth her trust in god and continueth in supplicacion and prayer nyght and daye. <sup>6</sup> But she that liveth in pleasure is deed even yet alive. <sup>7</sup> And these thynges commaunde that they maye be without faut <sup>8</sup> Yf ther be eny that provideth not for his awne and namly for

them of his housholde the same denyeth the fayth and is worsse then an infydell. <sup>9</sup> Let no wyddowe be chosen vnder threscore yere olde and soche a one as was the wyfe of one man <sup>10</sup> and well reported of in good workes: yf she have noressed children yf she have bene liberall to straugers yf she have wessed the saynctes fete yf she have ministred vnto them which were in adversite yf she were continually geve vnto all maner good workes. <sup>11</sup> The yonger widdowes refuse. For when they have begone to wexe wantone to the dishonoure of Christ then will they mary <sup>12</sup> havynge damnacion because they have broke their fyrst fayth. <sup>13</sup> And also they learne to goo from housse to housse ydle ye not ydle only but also tryflynge and busybodyes speakyng thynges which are not comly. <sup>14</sup> I will therefore that the yonger weme mary and beare childre and gyde the housse and geve none occasion to the adversary to speake evill <sup>15</sup> For many of them are all redy turned bake and are gone after Satan. <sup>16</sup> And yf eny man or woman that beleveth have widdowes let the minister vnto them and let not the congregacion be charged: that that maye have sufficient for them that are widdowes in dede. <sup>17</sup> The elders that rule wel are worthy of double honoure most specially they which laboure in the worde and in teachinge. <sup>18</sup> For the scripture sayth: Thou shalt not mousell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. <sup>19</sup> Agaynst an elder receive none accusacion: but vnder two or thre witnesses. <sup>20</sup> Them that synne rebuke openly that other maye feare. <sup>21</sup> I testifie before god and the lorde Iesus Christ and the electe angels that thou observe these thynges with out hasty iudgement and do nothyng parcially. <sup>22</sup> Laye hondes sodely on no man nether be partaker of other mens synnes: kepe

thy silfe pure. <sup>23</sup> Drynke no lenger water but vse a lytell wyne for thy stommakes sake and thyne often diseases. <sup>24</sup> Some mennes synnes are open before honde and goo before vnto iudgement: some mennes synnes folowe after. <sup>25</sup> Lykwyse also good workes are manyfest before honde and they that are other wyse cannot be hid.

## 6

<sup>1</sup> Let as many servauntes as are vnder the yoke counte their masters worthy of all honour that the name of god and his doctryne be not evyll spoken of. <sup>2</sup> Se that they which have belevynge masters despyse them not because they are brethren: but so moche the rather do service for as moche as they are belevynge and beloved and partakers of the benefite. These thynges teache and exhorte. <sup>3</sup> Yf eny man teache other wise and is not content with the wholsome wordes of oure lorde Iesu christ and with the doctryne of godlines <sup>4</sup> he is pufte vp and knoweth nothyng: but wasteth his braynes aboute questions and stryfe of wordes wherof sprynge envie stryfe raylinges evyll surmysinges <sup>5</sup> and vayne disputacions of men with corrupte myndes and destitute of the trueth which thynke that lucre is godlines. From soche seperate thy silfe. <sup>6</sup> Godlines is great ryche yf a man be content with that he hath. <sup>7</sup> For we brought nothyng into the worlde and it is a playne case that we can cary nothyng out. <sup>8</sup> When we have fode and rayment let vs therwith be content. <sup>9</sup> They that wilbe ryche faule into temptacion and snares and into many folysshe and noysome lustes which droune me in perdicion and destruccion. <sup>10</sup> For coveteousnes is the rote of all evyll which whill some lusted after they erred from the fayth and tanglyd them selves with many sorowes. <sup>11</sup> But thou which arte the man of god flye soche thynges Folowe

rightewesnes godlines love pacience and meknes. <sup>12</sup> Fyght the good fyght of fayth. Laye honde on eternall lyfe where vnto thou arte called and hast professed a good profession before many witnesses. <sup>13</sup> I geve the charge in the sight of God which quickneth all thinges and before Iesu Christ which vnder Pocius Pilate witnessed a good witnessinge <sup>14</sup> that thou kepe the commaundement and be with out spotte and vnrebukeable vntyll the apperynge of oure lorde Iesu Christ <sup>15</sup> which aperyng (when the tyme ys come) he shall shewe that is blessed and myghty only kyng of kynges and lorde of lordes <sup>16</sup> which only hath immortalite and dwelleth in light that no man can attayne whom never man sawe nether can se: vnto whom be honoure and rule everlastyng. Amen. <sup>17</sup> Charge them that are ryche in this worlde that they be not excedyng wyse and that they trust not in the vncertayne ryches but in the livyng god which geveth vs abundantly all thynges to enioye them <sup>18</sup> and that they do good and be ryche in good workes and redy to geve and to distribute <sup>19</sup> layinge vp in store for them selves a good foundation agaynst the tyme to come that they maye obteyne eternall lyfe <sup>20</sup> O Timothe save that which is geve ye to kepe and avoyde vngostly vanities of voyces and opposicions of sciece falsly so called <sup>21</sup> which science whyll some professed they have erred as concernyng the fayth. Grace be with the Amen. 'Sent from Laodicea which is the chefest cite of Phrigia Pacaciana.'

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

<sup>1</sup> Paul an Apostle of Iesu Christ by the will of God to preache the promes of lyfe which lyfe is in Christ Iesu. <sup>2</sup> To Timothe his beloved sonne. Grace mercy and peace from God the father and from Christ Iesu oure Lorde. <sup>3</sup> I thanke god whom I serve from myne elders with pure consciene that with out ceasyng I make mencion of the in my prayres nyght and daye <sup>4</sup> desyryng to se the myndfull of thy teares: so that I am filled with ioye <sup>5</sup> when I call to remembraunce the vnfayned fayth that is in the which dwelt fyrst in thy graumoder Lois and in thy mother Eunica: and am assured that it dwelleth in the also. <sup>6</sup> Wherefore I warne the that thou stere vp the gyfte of god which is in the by the puttyng on of my hondes. <sup>7</sup> For god hath not geven to vs the sprete of feare: but of power and of love and of sobrenes of mynde. <sup>8</sup> Be not a shamed to testyfy oure lorde nether be a shamed of me which am bounde for his sake: but suffre adversite with the gospell also thorow the power of god <sup>9</sup> which saved vs and called vs with an holy callinge not acordinge to oure dedes but accordyng to his awne purpose and grace which grace was geve vs thorowe Christ Iesu before the worlde was <sup>10</sup> but is nowe declared openly by the appearng of oure savioure Iesu Christ which hath put away deth and hath brought lyfe and immortalite vnto light thorow the gospell <sup>11</sup> whervnto I am apoynted a preacher and an Apostle and a teacher of the gentylys: <sup>12</sup> for the which cause I also suffre these thynges. Neverthelesse I am not a shamed For I knowe who I have belevd and am sure that he is

able to kepe that which I have committed to his kepyng agaynst that daye. <sup>13</sup> Se thou have the ensample of the holsome wordes which thou heardest of me in fayth and love which is in Iesu Christ. <sup>14</sup> That good thyng whiche was committed to thy kepyng kepe in the holy goost which dwelleth in vs. <sup>15</sup> This thou knowest how that all they which are in Asia be turned from me. Of which sorte are Phigelos and hermogenes. <sup>16</sup> The lorde geve mercie vnto the housse of Onesiphoros for he ofte refreshed me and was not a shamed of my chayne: <sup>17</sup> but when he was at Rome he sought me out very diligently and founde me. <sup>18</sup> The lorde graunt vnto him that he maye fynde mercie with the lorde at that daye. And in how many thynges he ministred vnto me at Ephesus thou knowest very wel.

## 2

<sup>1</sup> Thou therefore my sonne be stronge in the grace that is in Christ Iesu. <sup>2</sup> And what thynges thou hast hearde of me many bearyng witnes the same diliver to faythfull men which are apte to teache other <sup>3</sup> Thou therefore suffre affliction as a good soudier of Iesu Christ. <sup>4</sup> No man that warreth entanglith him silfe with worldely busynes and that be cause he wolde please him that hath chosen him to be a soudier. <sup>5</sup> And though a man strive for a mastery yet ys he not crowned except he strive lafully. <sup>6</sup> The husbandman that laboreth must fyrst receive of the frutes. <sup>7</sup> Consyder what I saye. The lorde geve the vnderstondyng in all thynges. <sup>8</sup> Remember that Iesus Christ beyng of he sede of David rose agayne from deth accordyng to my gospell <sup>9</sup> wherin I suffre trouble as an evyll doar even vnto bondes. But the worde of god was not bounde. <sup>10</sup> Herefore I suffre all thynges for the electes sakes that they myght also obtayne that saluacion which is in Christ

Iesu with eternall glory. <sup>11</sup> It is a true sayinge if we be deed with him we also shall live with him. <sup>12</sup> Yf we be pacient we shall also raigne with him. If we denye him he also shall denye vs. <sup>13</sup> Yf we beleve not yet abideth he faithfull. He cannot denye him silfe. <sup>14</sup> Of these thynge put them in remembraunce and testifie before the lorde that they stryve not about wordes which is to no proffet but to pervert the hearers. <sup>15</sup> Study to shewe thy silfe laudable vnto god a workman that nedeth not to be a shamed dividynge the worde of trueth iustly. <sup>16</sup> Vngostly and vayne voyces passe over. For they shall encrease vnto greater vngodlynnes <sup>17</sup> and their wordes shall fret even as doeth a cancre: of whose nombre ys Hymeneos and Philetos <sup>18</sup> which as concernynge the trueth have erred sayinge that the resurreccion is past all redy and do destroye the fayth of divers persones. <sup>19</sup> But the sure grounde of god remayneth and hath this seale: the lorde knoweth them that are his and let every man that calleth on the name of Christ departe from iniquite. <sup>20</sup> Not withstandinge in a greate housse are not only vesselles of golde and of silver: but also of wood and of erthe some for honoure and some vnto dishonoure. <sup>21</sup> But Yf a man purdge him silfe from suche felowes he shalbe a vessell sanctified vnto honoure mete for the lorde and prepared vnto all good workes. <sup>22</sup> Lustes of youth avoyde and folowe rightwesnes fayth love and peace with them that call on the lorde with pure herte. <sup>23</sup> Folisshe and vnlearned questions put from the remebrynge that they do but gendre stryfe. <sup>24</sup> But the servaunt of the lorde must not stryve: but must be peasable vnto all men and apte to teache and one that can suffre: the evyll in meknes <sup>25</sup> and can informe them that resist yf that god at any tyme will geve them repentaunce for to knowe the trueth: <sup>26</sup> that they

maye come to the selves agayne out of the snare of the devyll which are now taken of him at his will.

### 3

<sup>1</sup> This understonde that in the last dayes shall come parelous tymes. <sup>2</sup> For the me shalbe lovers of their awne selves coveteous bosters proude cursed speakers disobedient to father and mother vnthakfull vnholly <sup>3</sup> vnkinde trucebreakers stubborn falce accusars ryatours fearce despisers of the which are good <sup>4</sup> traytours heddy hye mynded gredy apou voluptuousnes more then the lovers of god <sup>5</sup> havynge a similitude of godly lyvynge but have denyed the power ther of and soche abhorre. <sup>6</sup> Of this sorte are they which entre in to houses and brynge into bondage wymmen laden with synne which wemen are ledde of divers lustes <sup>7</sup> ever learnynge and never able to come vnto the knowledge of the trueth. <sup>8</sup> As Iannes and Iambres withstode Moses even so do these resist the trueth men they are of corrupt myndes and leawde as concernynge the fayth: <sup>9</sup> but they shall prevayle no lenger. For their madnes shalbe vttered vnto all men as theirs was. <sup>10</sup> But thou hast sene the experience of my doctrine fassion of lyuynge purpose fayth longe sufferynge love pacience <sup>11</sup> persecucions and afflictions which happened vnto me at Antioche at Iconium and at lystra: which persecucions I suffered patiently. And from them all the lorde delivered me. <sup>12</sup> Ye and all that will live godly in Christ Iesu must suffre persecucions. <sup>13</sup> But the evyll men and disceavers shall wexe worsse and worsse whill they deceave and are deceived them selves. <sup>14</sup> But continue thou in the thynges which thou hast learned which also were committed vnto the seyngge thou knowest of whom thou hast learned them <sup>15</sup> and for as moche also as thou hast knowe holy scripture of a chylde which is able to make the

wyse vnto saluacion thorowe the fayth which ys in Christ Iesu. <sup>16</sup> For all scripture geve by inspiracion of god is proffitable to teache to improve to amende and to instruct in rightewesnes <sup>17</sup> that the man of god maye be perfect and prepared vnto all good workes.

#### 4

<sup>1</sup> I testifie therefore before god and before the lorde Iesu Christ which shall iudge quicke and deed at his aperyng in his kyngdom <sup>2</sup> preache the worde be fervent be it in season or out of season. Improve rebuke exhorte with all longe sufferinge and doctryne. <sup>3</sup> For the tyme will come when they wyll not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett the an heepe of teachers <sup>4</sup> and shall turne their eares from the trueth and shalbe geven vnto fables. <sup>5</sup> But watch thou in all thynges and suffre adversitie and do the worke of an evangelist fulfill thyne office vnto the vtmost. <sup>6</sup> For I am now redy to be offered and the tyme of my departyng is at honde. <sup>7</sup> I have fought a good fight and have fulfilled my course and have kept the fayth. <sup>8</sup> From hence forth is layde vp for me a croune of rightewesnes which the lorde that is a righteous iudge shall geve me at that daye: not to me only but vnto all them that love his commyng. <sup>9</sup> Make spede to come vnto me at once. <sup>10</sup> For Demas hath left me and hath loved this present worlde and is departed into Tessalonica. Crescens is gone to Galacia and Titus vnto Dalmacea. <sup>11</sup> Only Lucas is with me. Take Marke and bringe him with the for he is necessary vnto me forto minister. <sup>12</sup> And Tichicus have I sent to Ephesus. <sup>13</sup> The cloke that I lefte at Troada with Carpus when thou commest bryng with the and the bokes but specially the partchemet. <sup>14</sup> Alexander the coppersmyth did me moche evyll

the lorde rewarde him accordyng to his dedes <sup>15</sup> of whom be thou ware also. For he withstode oure preachyng sore. <sup>16</sup> At my fyrst answeyng no man assisted me but all forsoke me. I praye God that it maye not be layde to their charges: <sup>17</sup> not withstandinge the Lorde assisted me and stregthed me that by me the preachinge shuld be fulfilled to the vtmost and that all the gentylys shuld heare. And I was delivered out of the mouth of the lyon. <sup>18</sup> And the Lorde shall delivre me from all evyll doynge and shall kepe me vnto his heavenly kyngdome. To who be prayse for ever and ever. Amen. <sup>19</sup> Salute Prisca and Aquila and the housholde of Onesiphorus. <sup>20</sup> Erastus abode at Corinthum. Trophimos I lefte at Miletum sicke. <sup>21</sup> Make spede to come before winter. Eubolus gretith the and Pudes and Linus and Claudia and all the brethren. <sup>22</sup> The Lorde Iesus Christ be with thy sprete. Grace be with you. Amen. 'The seconde pistle written from Rome vnto Timothe when Paul was presented the seconde tyme vp before the Emperoure Nero.'



## THE EPISTLE OF PAUL THE APOSTLE TO TITUS

<sup>1</sup> Paul the seruaunt of God and an Apostle of Iesu Christ to preache the fayth of goddis electe and the knowl- edge of that trueth which is after godlynes <sup>2</sup> vpon the hope of eternall lyfe which lyfe God that cannot lye hath promised before the worlde beganne: <sup>3</sup> but hath opened his worde at the tyme apoynted thorow preachynge which preachynge is committed vnto me by the commaundement of god oure saveoure. <sup>4</sup> To Titus his naturall sonne in the comen fayth. Grace mercie and peace from God the father and from the lord Iesu Christ oure saveoure. <sup>5</sup> For this cause left I ye in Creta that thou shuldest performe that which was lackynge and shuldest ordeyne elders in every citie as I apoynted the. <sup>6</sup> Yf eny be fautelesse the hus- bande of one wyfe havynge fayth- full childre which are not selandred of royote nether are disobedient. <sup>7</sup> For a bisshoppe must be fautelesse as it be commeth the minister of God: not stubborne not angrye no dronkarde no fyghter not geven to filthy lucre: <sup>8</sup> but herberous one that loveth goodnes sobre mynded righteous holy temperat <sup>9</sup> and suche as clevech vnto the true worde of doctryne that he maye be able to ex- horte with wholsom learnynge and to improve them that saye agaynst it. <sup>10</sup> For ther are many disobedient and talkers of vanite and disceavers of myndes namely they of the circum- cision <sup>11</sup> whose mouthes must be stopped which pervert whole houses teachinge thinges which they ought not because of filthy lucre. <sup>12</sup> One beyng of the selves which was a poyet of their awne sayde: The Cretayns are all wayes lyars evyll beastes and slowe belies. <sup>13</sup> This witnes is true wherfore rebuke them

sharply that they maye be sounde in the fayth <sup>14</sup> and not takynge hede to Iewes fables and commaundmentes of men that turne from the trueth. <sup>15</sup> Vnto the pure are all thynges pure: but vnto them that are de- filed and vnbelevynge is nothyng pure: but even the very myndes and consciences of them are defiled. <sup>16</sup> They confesse that they knowe god: but with the dedes they denye hym and are abhominable and dis- obedient and vnto all good workes discommendable.

## 2

<sup>1</sup> But speake thou that which be- cometh wholsome learninge. <sup>2</sup> That the elder men be sober honest dis- crete sounde in the fayth in love and in paciece. <sup>3</sup> And the elder weme lykewyse that they be in soche ray- ment as becommeth holynes not falce accusars not geven to moche drinkynge but teachers of honest thynges <sup>4</sup> to make the younge we- men sobremynded to love their hus- bandes to love their children <sup>5</sup> to be discrete chast huswyfly good and obediet vnto their awne husbandes that the worde of god be not evyll spoken of. <sup>6</sup> Yonge men lykwyse exhorte that they be sobre myn- ded. <sup>7</sup> Above all thynges shewe thy silfe an insample of good workes with uncorrupt doctryne with hon- estie <sup>8</sup> and with the wholsome worde which cannot be rebuked that he which withstondeth maye be a shamed havynge no thinge in you that he maye disprays. <sup>9</sup> The servautes exhorte to be obediet vnto their awne masters and to please in all thynges not answeyng agayne <sup>10</sup> nether be pickers but that they shewe all good faythfulnes that they maye do worshippe to the doctryne of oure saveoure God in all thynges. <sup>11</sup> For the grace of god that bryn- geth saluacion vnto all men hath appered <sup>12</sup> and teacheth vs that we shuld denye vngodlynes and worldly lustes and that we shuld live sobre

mynded righteously and godly in this present worlde <sup>13</sup> lokinge for that blessed hope and glorious apperenge of the myghty god and of oure savioure Iesu Christ <sup>14</sup> which gave him silfe for vs to redeme vs from all vnrightewesnes and to pouрге vs a peculiar people vnto him silfe fervently geven vnto good workes. <sup>15</sup> These thinges speake and exhorte and rebuke with all commaundynges Se that no man despise the.

### 3

<sup>1</sup> Warne the that they submitte them selves to rule and power to obey the officers that they be readie vnto all good workes <sup>2</sup> that they speake evyll of no man that they be no fyghters but softe shewynges all meknes vnto all men. <sup>3</sup> For we oure selves also were in tymes past vnwyse disobedient deceived in daunger to lustes and to diuers maners of voluptuousnes livynges in maliciousnes and envie full of hate hatyng one another. <sup>4</sup> But after that the kyndnes and love of oure saveoure God to manwarde appered <sup>5</sup> not of the dedes of rightewesnes which we wrought but of his mercie he saved vs by the foutayne of the newe birth and with the renuynges of the holy goost <sup>6</sup> which he shed on vs abundantly thorow Iesus Christ oure saveoure <sup>7</sup> that we once iustified by his grace shuld be heyres of eternall lyfe thorowe hope <sup>8</sup> This is a true sayinge. Of these thinges I wolde thou shuldest certifie that they which beleve God myght be diligent to go forwarde in good workes. These thinges are good and proffitable vnto me. <sup>9</sup> Folishe questions and genealogies and braulinges and stryfe aboute the lawe avoyde for they are vnproffitable and superfluous. <sup>10</sup> A man that is geue to heresie after the fyrst and the seconde admonicion avoyde <sup>11</sup> remembrynges that he that is soche is perverted and

synneth even damned by his awne iudgement. <sup>12</sup> When I shall sende Artemas vnto the or Tichicus be diliget to come to me vnto Nichopolis. For I have determined ther to wynter. <sup>13</sup> Brynges zenas the lawear and Apollos on their iorney diligently that nothynges be lackynges vnto them. <sup>14</sup> And let oures also learne to excell in good workes as farforth as nede requyreth that they be not vnfrutefull. <sup>15</sup> All that are with me salute the. Grete them that love vs in the fayth. Grace be with you all Amen. 'Written from Nichopolis a cite of Macedonia.'

## THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON

<sup>1</sup> Paul the presoner of Iesu Christ and brother Timotheus. Vnto Philemon the beloved and oure helper <sup>2</sup> and to the beloved Appia and to Archippus oure felowe soudier and to the congregacion of thy housse. <sup>3</sup> Grace be with you and peace from God oure father and from the Lorde Iesus Christ. <sup>4</sup> I thake my God makinge mencio all wayes of the in my prayers <sup>5</sup> when I heare of thy love and fayth which thou hast towarde the Lorde Iesu and towarde all saynctes: <sup>6</sup> so that the fellisshippe that thou hast in the fayth is frutefull thorow knowledge of all good thinges which are in you by Iesus Christ. <sup>7</sup> And we have great ioye and consolacion over thy love: for by the (brother) the saynctes hertes are comforted. <sup>8</sup> Wherfore though I be bolde in Christ to enioyne the that which becometh the: <sup>9</sup> yet for loves sake I rather beseche the though I be as I am even Paul aged and now in bondes for Iesu Christes sake. <sup>10</sup> I beseche the for my sonne Onesimus whom I begat in my bondes <sup>11</sup> which in tyme passed was to the vnprofitable: but now proffetable bothe to the and also to me <sup>12</sup> whom I have sent home agayne. Thou therfore receive him that is to saye myne awne bowels <sup>13</sup> whom I wolde fayne have retayned with me that in thy stede he myght have ministred vnto me in the bondes of the gospell. <sup>14</sup> Neverthelesse without thy mynde wolde I doo nothings that that good which springeth of the shuld not be as it were of necessitie but willingly. <sup>15</sup> Haply he therfore departed for a season that thou shuldest receive him for ever <sup>16</sup> not nowe as a servaut: but above a servaut I meane a brother beloved specially to me: but how moche more vnto the both

in the flesshe and also in the Lorde? <sup>17</sup> Yf thou count me a felowe receive him as my selfe. <sup>18</sup> Yf he have hurt the or oweth the ought that laye to my charge. <sup>19</sup> I Paul have written it with myne awne hode. I will recompence it. So that I do not saye to the howe that thou owest vnto me even thyne awne silfe. <sup>20</sup> Even so brother let me enioye the in the Lorde. Comforte my bowels in the Lorde. <sup>21</sup> Trustinge in thyne obediece I wrote vnto the knowynge that thou wilt do more then I saye for. <sup>22</sup> Moreover prepare me lodgyng: for I trust thorow the helpe of youre prayers I shalbe geven vnto you. <sup>23</sup> Ther salute ye Epaphras my felowe presoner in Christ Iesu <sup>24</sup> Marcus Aristarchus Demas Lucas my helpers. <sup>25</sup> The grace of oure Lorde Iesu Christ be with youre spretes. Amen. 'Sent from Rome by Onesimus a servaut.'

## THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

<sup>1</sup> God in tyme past diversly and many wayes spake vnto the fathers by Prophetes: <sup>2</sup> but in these last dayes he hath spoken vnto vs by his sonne whom he hath made heyre of all thinges: by who also he made the worlde. <sup>3</sup> Which sonne beyng the brightnes of his glory and very ymage of his substance bearyng vp all thinges with the worde of his power hath in his awne person poured oure synnes and is sitten on the right honde of the maiestie an hie <sup>4</sup> and is more excellent then the angels in as moche as he hath by inheritaunce obteyned an excellent name then have they. <sup>5</sup> For vnto which of the angels sayde he ateny tyme: Thou arte my sonne this daye be gate I the? And agayne: I will be his father and he shalbe my sonne. <sup>6</sup> And agayne when he bringeth in the fyrst begotten sonne in to the worlde he sayth: And all the angels of God shall worshippe him. <sup>7</sup> And of the angels he sayth: He maketh his angels spretes and his ministres flammes of fyre. <sup>8</sup> But vnto the sonne he sayth: God thy seate shalbe forever and ever. The cepter of thy kyngdome is a right cepter. <sup>9</sup> Thou hast loved rightewesnes and hated iniquyte. Wherefore God which is thy God hath anoynted the with the oyle of gladnes above thy felowes. <sup>10</sup> And thou Lorde in the begynninge hast layde the foundation of the erth. And the heves are the workes of thy hondes. <sup>11</sup> They shall perisse but thou shalt endure. They all shall waxe olde as doth a garment: <sup>12</sup> and as a vesture shalt thou chaunge them and they shalbe chaunged. But thou arte all wayes and thy yeres shall not fayle. <sup>13</sup> Vnto which of

the angels sayde he at eny tyme? Sit on my ryght honde tyll I make thyne enemyes thy fote stole. <sup>14</sup> Are they not all mynistrynge spretes sent to minister for their sakes which shalbe heyres of salvacion?

## 2

<sup>1</sup> Wherefore we ought to geve the more hede to the thinges we have herde lest we perysshe. <sup>2</sup> For yf the worde which was spoke by angels was stedfast: so that every trasgression and disobediace received a iust recompence to rewarde: <sup>3</sup> how shall we escape yf we despyse so great saluacion which at ye fyrst began to be preached of the lorde him silfe and afterwarde was confermed vnto vs warde by the ye hearde it <sup>4</sup> god bearyng witnes therto bothe with sygnes and wonders also and with divers miracles and gyftes of the holy gooste accordyng to his awne will. <sup>5</sup> He hath not vnto the angels put in subieccion the worlde to come where of we speake. <sup>6</sup> But one in a certayne place witnessed sayinge. What is man that thou arte myndfull of him? <sup>7</sup> After thou haddest for a season made him lower then the angels: thou crownedst him with honour and glory and hast set him above the workes of thy hondes. <sup>8</sup> Thou hast put all thynges in subieccion vnder his fete. In that he put all thynges vnder him he left nothyng that is not put vnder him. <sup>9</sup> Neverthelesse we yet se not all thynges subdued but him that was made lesse then the angelles: we se that it was Iesus which is crowned with glory and honour for the sofferinge of death: that he by the grace of god shulde tast of deeth for all men. <sup>10</sup> For it became him for whom are all thynges and by whom are all thynges after that he had brought many sonnes vnto glory that he shuld make the lorde of their saluacion perfect thorow sofferyng. <sup>11</sup> For he that sanctifieth and they which are sanctified are all

of one. For which causes sake he is not ashamed to call the brethren <sup>12</sup> saying: I will declare thy name vnto my brethren and in the myddes of the congregacion will I prayse the. <sup>13</sup> And agayne: I will put my trust in him. And agayne. beholde here am I and the children which god hath geuen me. <sup>14</sup> For as moche then as the children were parte takers of flesshe and bloud he also him silfe lyke wyse toke parte with them for to put doune thorow deeth him that had lordshippe over deeth that is to saye the devyll <sup>15</sup> and that he myght delyver the which thorow feare of deeth were all their lyfetye in dauger of bondage. <sup>16</sup> For he in no place taketh on him the angels: but the seede of Abraham taketh he on him. <sup>17</sup> Wherfore in all thynges it became him to be made lyke vnto his brethren that he myght be mercifull and a faythfull hie preste in thynges concernynge god for to pouрге the peoples synnes. <sup>18</sup> For in that he him silfe suffered and was tempted he is able to sucker them that are tempted.

### 3

<sup>1</sup> Wherfore holy brethren partakers of the celestially callinge consyder the embassatour and hie prest of oure profession Christ Iesus <sup>2</sup> which was faythfull to him that made him even as was Moses in all his house. <sup>3</sup> And this man was counted worthy of more glory then Moses: In as moche as he which hath prepared the house hath most honoure in the house. <sup>4</sup> Every house is prepared of some man. But he that ordeyned all thynges is god. <sup>5</sup> And Moses verely was faythfull in all his house as a minister to beare witnes of the thynges which shuld be spoken afterwarde. <sup>6</sup> But Christ as a sonne hath rule over the house whose house are we so that we hold fast the confydence and the reioysynge of that hope vnto the ende. <sup>7</sup> Wherfore as the holy goost sayth: to daye if

ye shall heare his voyce <sup>8</sup> harden not youre hertes after the rebelyon in the daye of temptacion in the wildernes <sup>9</sup> where youre fathers tempted me proved me and sawe my workes xl. yeare longe. <sup>10</sup> Wherfore I was greved with the generacion and sayde. They erre ever in their hertes: they verely have not knowe my wayes <sup>11</sup> so that I sware in my wrathe that they shuld not enter into my rest. <sup>12</sup> Take hede brethren that therbe in none of you an evyll herte in vnbeleve that he shuld departe from the lyvyng god: <sup>13</sup> but exhorte one another dayly whill is it called to daye lest eny of you wexe harde herted thorow the deceytfullnesse of sinne. <sup>14</sup> We are partetakers of Christ yf we kepe sure vnto the ende the fyrst substance <sup>15</sup> so longe as it is sayd: to daye yf ye heare his voyce harde not youre hertes as when ye rebelled. <sup>16</sup> For some when they hearde rebelled: howbe it not all that came out of Egypt vnder Moses. <sup>17</sup> But with who was he displeased .xl. yeares? Was he not displeased with them that synned: whose carkases were overthorwen in the desert? <sup>18</sup> To whom sware he that they shuld not enter into his rest: but vnto them that beleved not? <sup>19</sup> And we se that they coude not enter in because of vnbeleve.

### 4

<sup>1</sup> Let vs feare therefore lest eny of vs forsakyng the promes of entryng into his rest shulde seme to come behinde. <sup>2</sup> For vnto vs was it declared as well as vnto them. But it proffited not them that they hearde the worde because they which hearde it coupled it not with fayth. <sup>3</sup> But we which have beleved do enter into his rest as contrarywyse he sayde to the other: I have sworne in my wrath 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.

<sup>4</sup> For he spake in a certayne place of the seventh daye on this wyse: And god did rest the seventh daye from all his workes. <sup>5</sup> And in this place agayne: They shall not come into my rest. <sup>6</sup> Seynge therefore it foloweth that some muste enter therinto and they to who it was fyrst preached entred not therin for vnbeleues sake. <sup>7</sup> Agayne he apoynteth in David a certayne present daye after so longe a tyme sayinge as it is rehearsed: this daye if ye heare his voyce be not harde herted. <sup>8</sup> For if Iosue had given them rest then wolde he not afterwarde have spoke of another daye. <sup>9</sup> There remayneth therefore yet a rest to the people of God. <sup>10</sup> For he that is is entred into his rest doth cease from his awne workes as god did from his. <sup>11</sup> Let vs study therefore to entre into that rest lest eny man faule after the same ensample in to vnbelefe. <sup>12</sup> For the worde of god is quycke and myghty in operacion and sharper then eny two edged swearde: and entreth through even vnto the dividynge asonder of the soule and the sprete and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: <sup>13</sup> nether is there eny creature invisible in the sight of it. For all thynges are naked and bare vnto the eyes of him of whom we speake. <sup>14</sup> Seynge then that we have a great hye prest whych is entred into heven (I meane Iesus the sonne of God) let vs holde oure profession. <sup>15</sup> For we have not an hye prest which can not have compassion on oure infirmities: but was in all poyntes tempted lyke as we are: but yet with out synne. <sup>16</sup> Let vs therefore goo boldely vnto the seate of grace that we maye receave mercy and fynde grace to helpe in tyme of nede.

## 5

<sup>1</sup> For every hye prest that is taken from amonge men is ordeyned for men in thynges pertaynyng to god:

to offer gyftes and sacryfyses for synne: <sup>2</sup> which can have compassion on the ignoraunt and on them that are out of the waye because that he him silfe also is compased with infirmitie: <sup>3</sup> For the which infirmities sake he is bounde to offer for synnes as well for hys awne parte as for the peoples. <sup>4</sup> And no man taketh honour vnto him silfe but he that is called of God as was Aaron. <sup>5</sup> Even so lykewise Christ glorified not him silfe to be made the hye prest: but he that sayde vnto him: thou arte my sonne this daye begat I the glorified him. <sup>6</sup> As he also in another place speaketh: Thou arte a prest for ever after the order of Melchisedech. <sup>7</sup> Which in the dayes of his flesshe did offer vp prayers and sup plicacions with stronge cryinge and teares vnto him that was able to save him from deeth: and was also hearde because of his godlines. <sup>8</sup> And though he were Goddes sonne yet learned he obediece by tho thynges which he suffered <sup>9</sup> and was made parfaite and the cause of eternall saluacion vnto all them that obey him: <sup>10</sup> and is called of God an hye prest after the order of Melchisedech. <sup>11</sup> Wherof we have many thynges to saye which are harde to be vttered: because ye are dull of hearinge. <sup>12</sup> For when as concerninge the tyme ye ought to be teachers yet have ye nede agayne that we teache you the fyrst principles of the worde of god: and are become soche as have nede of mylke and not of stronge meate: <sup>13</sup> For every man that is feed with mylke is inexperte in the worde of rightewesnes. For he is but a babe. <sup>14</sup> But stronge meate belongeth to them that are perfecte which thorow custome have their wittes exercised to iudge both good and evyll also.

## 6

<sup>1</sup> Wherfore let vs leave the doc-tryne pertaynyng to the beginninge

of a Christen man and let vs go vnto perfeccion and now no more laye the foundation of repentaunce from deed workes and of fayth towarde God <sup>2</sup> of baptyme of doctryne and of layinge on of hondes and of resurreccion from deeth and of eternall iudgement. <sup>3</sup> And so will we do yf God permitte. <sup>4</sup> For it is not possible that they which were once lyghted and have tasted of the hevenly gyft and were become partetakers of the holy goost <sup>5</sup> and have tasted of the good worde of God and of the power of the worlde to come: <sup>6</sup> yf they faule shuld be renewed agayne vnto repentaunce: for as moche as they have (as concerninge them selves) crucified the sonne of God a fresshe makynge a mocke of him. <sup>7</sup> For that erth which drinketh in the rayne wich cometh ofte vpon it and bringeth forth erbes mete for them that dresse it receaveth blessynge of god. <sup>8</sup> But that grounde which beareth thornes and bryars is reproved and is nye vnto cursynge: whose ende is to be burned. <sup>9</sup> Neverthelesse deare frenedes we trust to se better of you and thynges which accompany saluacion though we thus speake. <sup>10</sup> For god is not vnrighteous that he shuld forget youre worke and laboure that procedeth of love which love shewed in his name which have ministred vnto the saynctes and yet minister <sup>11</sup> Yee, and we desyre that every one of you shew the same diligence to the stablysshynge of hope even vnto the ende: <sup>12</sup> that ye faynt not but folowe them which thorow fayth and pacience inheret the promyses. <sup>13</sup> For when god made promes to Abraham because he had no greater thinge to sweare by he sware by him silfe <sup>14</sup> sayinge: Surely I will blesse the and multiply the in dede. <sup>15</sup> And so after that he had taryed a longe tyme he enjoyed the promes. <sup>16</sup> Men verely sweare by him that is greater then them selves and an othe to

conferme the thynges ys amonge them an ende of all stryfe. <sup>17</sup> So god willynge very abundantly to shewe vnto the heyres of promes the stablenes of his counsaile he added an othe <sup>18</sup> that by two immutable thinges (in which it was vnpossible that god shuld lye) we myght have perfect consolacion which have fled for to holde fast the hope that is set before vs <sup>19</sup> which hope we have as an ancre of the soule both sure and stedfast. Which hope also entreth in into tho thynges which are with in the vayne <sup>20</sup> whither the fore runner is for vs entred in I mean Iesus that is made an hie prest for ever after the order of Melchisedech.

## 7

<sup>1</sup> This Melchisedech kynge of Salem (which beinge prest of the most hie god met Abraham as he returned agayne from the slaughter of the kynges and blessed him: <sup>2</sup> to whom also Abraham gave tythes of all thynges) fyrst is by interpretacion kynge of rightewesnes: after that he is kynge of Sale that is to saye kynge of peace <sup>3</sup> with out father with out mother with out kynne and hath nether begynnyng of his tyme nether yet ende of his lyfe: but is lykened vnto the sonne of god and cotinueth a preste for ever. <sup>4</sup> Consyder what a man this was vnto who the patriarke Abraham gave tythes of the spoyles. <sup>5</sup> And verely those children of levy which receive the office of the prestes have a commaundement to take a cordyng to the lawe tythes of the people that is to saye of their brethren yee though they spronge out of the loynes of Abraham. <sup>6</sup> But he whose kynred is not counted amonge them received tythes of Abraham and blessed him that had the promyses. <sup>7</sup> And no man denyeth but that which is lesse receaveth blessinge of that which is greater. <sup>8</sup> And here men that dye receive tythes. But there he

receaveth tythes of whom it is witnessed that he liveth. <sup>9</sup> And to saye the trueth Levy him silfe also which receaveth tythes payed tythes in Abraham. <sup>10</sup> For he was yet in the loynes of his father Abraham when Melchisech met him. <sup>11</sup> Yf now therefore perfeccion came by the presthod of the levites (for vnder that presthod the people recaved the lawe) what neded it furthermore that an other prest shuld ryse after the order of Melchisedech and not after the order of Aaron? <sup>12</sup> Now no dout yf the presthod be translated then of necessitie must the lawe be translated also. <sup>13</sup> For he of whom these thynges are spoken pertayneth vnto another trybe of which never man served at the aultre. <sup>14</sup> For it is evident that oure lorde spronge of the trybe of Iuda of which trybe spake Moses nothyng concernynge presthod. <sup>15</sup> And it is yet a more evydent thinge yf after the similitude of Melchisedech ther aryse a nother prest <sup>16</sup> which is not made after the lawe of the carnall commaundment: but after the power of the endlesse lyfe <sup>17</sup> (For he testifieth: Thou arte a prest forever after the order of Melchysedech) <sup>18</sup> Then the commaundment that went a fore is disanulled because of hir weaknes and vnprofitablenes. <sup>19</sup> For the lawe made nothyng perfecte: but was an introduccion of a better hope by which hope we drawe nye vnto god. <sup>20</sup> And for this cause it is a better hope that it was not promysed with out an othe. <sup>21</sup> Those prestes were made with out an oth: but this prest with an oth by him that saide vnto him The lorde sware and will not repent: Thou arte a prest for ever after the order of Melchisedech. <sup>22</sup> And for that cause was Iesus a stablyssher of a better testament. <sup>23</sup> And amonge them many were made prestes because they were not suffred to endure by the reason of death. <sup>24</sup> But this man because he endureth ever hath an everlastinge presthod. <sup>25</sup> Wherefore

he is able also ever to save them that come vnto god by him seynge he ever lyveth to make intercession for vs. <sup>26</sup> Soche an hye prest it became vs to have which is wholly harmlesse vndefyled separat from synners and made hyar then heven. <sup>27</sup> Which nedeth not dayly (as yonder hie prestes) to offer vp sacrifice fyrst for his awne synnes and then for the peoples synnes. For that did he at once for all when he offered vp him silfe. <sup>28</sup> For the lawe maketh men prestes which have infirmitie: but the worde of the othe that came fence the lawe maketh the sonne prest which is perfecte for ever more.

## 8

<sup>1</sup> Of the thynges which we have spoke this is the pyth: that we have soche an hye preste that is sitten on the right honde of the seate of maieste in heven <sup>2</sup> and is a minister of holy thynges and of the very tabernacle which God pyght and not man. <sup>3</sup> For every hye prest is ordeyned to offer gyftes and sacryfises wherfore it is of necessitie that this man have somewhat also to offer. <sup>4</sup> For he were not a preste yf he were on the erth where are prestes that acordynge to the lawe offer giftes <sup>5</sup> which prestes serve vnto the ensample and shadowe of heavenly thynges: even as the answer of God was geven vnto Moses when he was about to fynnishe the tabernacle: Take hede (sayde he) that thou make all thynges accordynge to the patrone shewed to the in the mount. <sup>6</sup> Now hath he obtayned a more excellent office in as moche as he is the mediator of a better testament which was made for better promyses. <sup>7</sup> For yf that fyrst testament had bene fautelesse: then shuld no place have bene sought for the seconde. <sup>8</sup> For in rebukyng the he sayth: Beholde the dayes will come (sayth the lorde) and I will fynnysh upon the housse of Israhel and upon the housse of Iuda a newe



testament: <sup>9</sup> not lyke the testament that I made with their fathers at that tyme when I toke them by the hondes to lede them oute of the londe of Egipte for they continued not in my testament and I regarded them not sayth the lorde. <sup>10</sup> For this is the testament that I will make with the housse of Israhell: After those dayes sayth the lorde: I will put my lawes in their myndes and in their hertes I will wryte the and I wilbe their God and they shalbe my people. <sup>11</sup> And they shall not teache every man his neghboure and every man his brother sayinge: knowe the lorde: For they shall knowe me from the lest to the moste of them: <sup>12</sup> For I wilbe mercifull over their vnrightwesnes and on their synnes and on their iniquities. <sup>13</sup> In that he sayth a new testament he hath abrogat the olde. Now that which is disanulled and wexed olde is redy to vannysse away.

## 9

<sup>1</sup> That fyrst tabernacle verely had ordinaunces and servynges of god and wordly holynes. <sup>2</sup> For there was a fore tabernacle made wherin was the candlesticke and the table and the shewe breed which is called wholly. <sup>3</sup> But with in the seconde vayle was ther a tabernacle which is called holiest of all <sup>4</sup> which had the golden senser and the arcke of the testament overlayde round about with golde wherin was the golden pot with manna and Aarons rodde that spronge and the tables of the testament. <sup>5</sup> Over the arcke were the cherubis of glory shadowynge the seate of grace. Of which thynges we wyll not now speake perticularly. <sup>6</sup> When these thynges were thus ordeyned the prestes went all wayes into the fyrst tabernacle and executed the service of god. <sup>7</sup> But into the seconde went the hie prest alone once every yeare: and not with out blood which he offered for him silfe and for the ignoraunce of the people. <sup>8</sup> Wherwith the holy

goost this signifyeng that the waye of holy thynges was not yet opened whill as yet the fyrst tabernacle was stondynge. <sup>9</sup> Which was a similitude for the tyme then present and in which were offered gyftes and sacrifices that coulde not make them that minister perfecte as pertaynyng to the conscience <sup>10</sup> with only meates and dringes and divers wesshynges and iustifynges of the flesshe which were ordeyned vntyll the tyme of reformation. <sup>11</sup> But Christ beyng an hie prest of good thynges to come came by a greater and a moare perfecte tabernacle not made with hondes: that is to saye not of this maner bildynge <sup>12</sup> nether by the blood of gotes and calves: but by his awne blood we entred once for all into the holy place and founde eternall redempcion. <sup>13</sup> For yf the blood of oxen and of Gotes and the ashes of an heyfer when it was sprynckled purified the vnclene as touchynge the purifyng of the flesshe: <sup>14</sup> How moche more shall the blood of Christ (which thorow the eternall sprete offered him silfe with out spot to God) pourdge youre consciences from deed workes for to serve the livyng god? <sup>15</sup> And for this cause is he the mediator of the newe testament that thorow deeth which chaused for the redempcion of those transgressions that were in the fyrst testament) they which were called myght receive the promes of eternall inheritaunce. <sup>16</sup> For whersoever is a testament there must also be the deeth of him that maketh the testament. <sup>17</sup> For the testament taketh auctoritie when men are deed: For it is of no value as longe as he that made it is a live. <sup>18</sup> For which cause also nether that fyrst testament was ordeyned with out blood. <sup>19</sup> For when all the commaundementes were redde of Moses vnto all the people he toke the blood of calves and of Gotes with water and purple woll and ysope and sprynckled both the boke and all the people <sup>20</sup> sayinge: this is the

bloud of the testament which god hath apoynted vnto you. <sup>21</sup> Moreover he sprenkled the tabernacle with bloud also and all the ministrynge vessels. <sup>22</sup> And almost all thynges are bye the lawe poured with bloud and with out effusion of bloud is no remission. <sup>23</sup> It is then nede that the similitudes of hevenly thynges be purified with soche thynges: but the hevenly thynges them selves are purified with better sacrifices then are those. <sup>24</sup> For Christ is not entred into the holy places that are made with hondes which are but similitudes of true thynges: but is entred into very heven for to appere now in the syght of God for vs: <sup>25</sup> not to offer him silfe often as the hye prest entreth in to the holy place every yeare with straunge bloud <sup>26</sup> for then must he have often suffered sence the worlde began. But now in the ende of the worlde hath he appered once to put synne to flyght by the offeryng vpon of him silfe. <sup>27</sup> And as it is apoynted vnto men that they shall once dye and then commeth the iudgement <sup>28</sup> even so Christ was once offered to take awaye the synnes of many and vnto them that loke for him shall he appeare agayne without synne vnto saluacion.

## 10

<sup>1</sup> For the lawe which hath but the shadowe of good thynges to come and not the thynges in their awne fassion can never with the sacryfises which they offer yere by yere continually make the comers thervnto parfayte. <sup>2</sup> For wolde not then those sacrifices have ceased to have bene offered because that the offerers once poured shuld have had no moare consciences of sinnes. <sup>3</sup> Neverthesse in those sacrifices is ther mencion made of synnes every yeare. <sup>4</sup> For it is vnpossible that the bloud of oxen and of goates shuld take awaye synnes. <sup>5</sup> Wherefore when he commeth into the worlde he sayth: Sacrifice and offeringe thou woldest not have: but a bodie

hast thou ordeyned me. <sup>6</sup> In sacrifices and synne offerynges thou hast no lust. <sup>7</sup> Then I sayde: Lo I come in the chefest of the boke it is written of me that I shuld doo thy will o god. <sup>8</sup> Above when he had sayed sacrifice and offeryng and burnt sacrifices and synne offerynges thou woldest not have nether hast allowed (which yet are offered by the lawe) <sup>9</sup> and then sayde: Lo I come to do thy will o god: he taketh awaye the fyrst to stablisse the latter. <sup>10</sup> By the which will we are sanctified by the offeringe of the body of Iesu Christe once for all. <sup>11</sup> And every prest is redy dayly ministrynge and ofte tymes offereth one maner of offeryng which can never take awaye synnes. <sup>12</sup> But this man after he had offered one sacrifice for synnes sat him doune for ever on the right honde of god <sup>13</sup> and from hence forth tarieth till his foes be made his fotestole. <sup>14</sup> For with one offeryng hath he made perfecte for ever them that are sanctified. <sup>15</sup> And the holy goost also beareth vs recorde of this even when he tolde before: <sup>16</sup> This is the testament that I will make vnto them after those dayes sayth the lorde. I will put my lawes in their hertes and in their mynde I will write them <sup>17</sup> and their synnes and iniquities will I remember no moare. <sup>18</sup> And where remission of these thynges is there is no moare offeryng for synne. <sup>19</sup> Seynge brethren that by the meanes of the bloud of Iesu we maye be bolde to enter into that holy place <sup>20</sup> by the newe and livyng waye which he hath prepared for vs through the vayle that is to saye by his flesshe. <sup>21</sup> And seyng also that we have an hye prest which is ruler over the house of god <sup>22</sup> let vs drawe nye with a true herte in a full fayth sprynckled in oure hertes from an evyll conscience and wessed in oure bodies with pure water <sup>23</sup> and let vs kepe the profession of oure

hope with oute waveringe (for he is faythfull that promysed) <sup>24</sup> and let vs consyder one another to provoke vnto love and to good workes: <sup>25</sup> and let vs not forsake the felishippe that we have amonge oure selves as the maner of some is: but let vs exhorte one another and that so moche the more because ye se that the daye draweth nye. <sup>26</sup> For yf we synne willyngly after that we have receaved the knowledge of the trueth there remayneth no more sacrifice for synnes <sup>27</sup> but a fearfull lokynge for iudgement and violent fyre which shall devoure the adversaries <sup>28</sup> He that despiseth Moses lawe dyeth with out mercy vnder two or thre witnesses. <sup>29</sup> Of how moche sorer punyshment suppose ye shall he be counted worthy which treadeth vnderfote the sonne of god: and counteth the bloude of the testament as an vnholly thyng wherwith he was sanctified and doth dishonoure to the sprete of grace. <sup>30</sup> For we knowe him that hath sayde vengeance belongeth vnto me I will recompence sayth the lorde. And agayne: the lorde shall iudge his people. <sup>31</sup> It is a fearfull thyng to faule into the hondes of the livynge God. <sup>32</sup> Call to remembraunce the dayes that are passed in the which after ye had receaved light ye endured a greate fyght in adversities <sup>33</sup> partly whill all men wondred and gased at you for the shame and trioulacion that was done vnto you and partly whill ye became companyons of the which so passed their tyme. <sup>34</sup> For ye suffered also with my bondes and toke a worth the spoylynge of youre goodes and that with gladnes knowynge in youre selves how that ye had in heven a better and an enduryng substance <sup>35</sup> Cast not awaye therefore youre confidence which hath great rewarde to recompence. <sup>36</sup> For ye have nede of paciece that after ye have done the will of god ye myght

receave the promes. <sup>37</sup> For yet a very lytell whyle and he that shall come will come and will not tary. <sup>38</sup> But the iust shall live by faith. And yf he withdrawe him silfe my soule shall have no pleasure in him. <sup>39</sup> We are not whiche withdrawe oure selves vnto dampnacion but partayne to fayth to the wynnyng of the soule.

## 11

<sup>1</sup> Fayth is a sure confidence of thynges which are hoped for and a certayntie of thynges which are not sene. <sup>2</sup> By it the elders were well reported of. <sup>3</sup> Thorow fayth we vnderstode that the worlde was ordeyned by the worde of god: and that thynges which are sene were made of thynges which are not sene. <sup>4</sup> By fayth Abell offered vnto god a more plenteous sacrifice then Cayn: by which he obteyned witnes that he was righteous god testifyinge of his gyftes: by which also he beyng deed yet speaketh. <sup>5</sup> By fayth was Enoch traslated that he shuld not se death: nether was he founde: for God had taken him awaye. Before he was taken awaye he was reported of that he had pleased God: <sup>6</sup> but with out fayth it is vnpossible to please him. For he that commeth to God must beleve that God is and that he is a rewarder of them that seke him. <sup>7</sup> By fayth Noe honored God after that he was warned of thynges which were not sene and prepared the arcke to the savinge of his houssholde thorowe the which arcke he condempned the worlde and became heyre of the rightewesnes which commeth by fayth. <sup>8</sup> By fayth Abraham when he was called obeyed to goo out into a place which he shuld afterwarde receave to inheritaunce and he wet out not knowynge whether he shuld goo. <sup>9</sup> By fayth he removed into the londe that was promysed him as into a straunge countre and dwelt in tabernacles: and so dyd Isaac and Iacob heyres with him of the same

promes. <sup>10</sup> For he looked for a citie havinge a foundation whose bylder and maker is God. <sup>11</sup> Thorow fayth Sara also received strength to be with chylde and was delivered of a chylde when she was past age because she iudged him faythfull which had promysed. <sup>12</sup> And therefore spronge therof one (and of one which was as good as deed) so many in multitude as the starres of the skye and as the sond of the see shore which is innumerable. <sup>13</sup> And they all dyed in fayth and received not the promyses: but sawe them a farre off and beleved them and saluted them: and confessed that they were straungers and pilgrims on the erthe. <sup>14</sup> They that saye soche thinges declare that they seke a countre. <sup>15</sup> Also yf they had bene myndfull of that countre from whence they came oute they had leasure to have returned agayne. <sup>16</sup> But now they desyre a better that is to saye a hevenlye. Wherefore God is not ashamed of them even to be called their God: for he hath prepared for them a citie. <sup>17</sup> In fayth Abraham offered vp Isaac when he was tempted and he offered him beinge his only begotten sonne which had received the promyses <sup>18</sup> of whom it was sayde in Isaac shall thy seed be called: <sup>19</sup> for he considered that God was able to rayse vp agayne from deeth. Wherefore received he him for an ensample. <sup>20</sup> In fayth Isaac blessed Iacob and Esau concerninge thinges to come. <sup>21</sup> By fayth Iacob when he was a dyinge blessed both the sonnes of Ioseph and bowed him selfe towarde the toppe of his cepter. <sup>22</sup> By fayth Ioseph when he dyed remembred the departinge of the chyldren of Israel and gave commaundement of his bones. <sup>23</sup> By fayth Moses when he was borne was hid thre monethes of his father and mother because they sawe he was a proper chylde: nether feared they the kyniges commaundement. <sup>24</sup> By fayth Moses when he was

great refused to be called the sonne of Pharaos daughter <sup>25</sup> and chose rather to suffre adversitie with the people of God then to enioye the pleasurs of synne for a ceason <sup>26</sup> and estemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had a respect vnto the rewarde. <sup>27</sup> By fayth he forsoke Egypt and feared not the fearcenes of the kynge. For he endured even as he had sene him which is invisible. <sup>28</sup> Thorow fayth he ordeyned the ester lambe and the effusion of bloud lest he that destroyed the fyrst borne shuld touche them. <sup>29</sup> By fayth they passed thorow the reed see as by drye londe which when the Egypcians had assayed to do they were drowned. <sup>30</sup> By fayth the walles of Ierico fell doune after they were compased about seven dayes. <sup>31</sup> By fayth the harlot Raab perished not with the vnbelevers when she had received the spyes to lodgyng peaseably. <sup>32</sup> And what shall I more saye the tyme wold be to short for me to tell of Gedeo of Barach and of Samson and of Iephthae: also of David and Samuel and of the Prophetes: <sup>33</sup> which thorowe fayth subdued kyngdomes wrought righteousnes obteyned the promyses stopped the mouthes of Lyons <sup>34</sup> quenched the violence of fyre escaped the edge of the swearde of weake were made stroge waxed valient in fight turned to flyght the armyes of the alientes. <sup>35</sup> And the wemen received their deed rayed to lyfe agayne. Other were racked and wolde not be delyvered that they myght receive a better resurreccion. <sup>36</sup> Other tasted of mockynges and scourginges morover of bondes and presonment: <sup>37</sup> were stoned were hewen a sunder were tepted were slayne with swerdes walked vppe and doune in shepes skynnes in gotes skynnes in nede tribulacion and vexacion <sup>38</sup> which the worlde was not worthy of: they wadred in wildernes in moutaynes

in dennes and caves of the erth.  
<sup>39</sup> And these all thorow fayth ob-  
 tained good reporte and received  
 not the promes <sup>40</sup> God provydinge a  
 better thinge for vs that they with  
 out vs shuld not be made perfecte.

## 12

<sup>1</sup> Wherefore let vs also (seyng that  
 we are compased with so great a  
 multitude of witnesses) laye awaye  
 all that presseth doune and the  
 synne that hangeth on and let vs  
 rune with pacience vnto the battayle  
 that is set before vs <sup>2</sup> lokyng vnto  
 Iesus the auctor and fynnyssher  
 of oure fayth which for the ioye  
 that was set before him abode the  
 crosse and despyed the shame and  
 is set doune on the right honde  
 of the trone of God. <sup>3</sup> Consider  
 therefore how that he endured suche  
 speakinge agaynst him of synners  
 lest ye shuld be weried and faynte  
 in youre myndes. <sup>4</sup> For ye have not  
 yet resisted vnto bloud sheddingge  
 stryvinge agaynst synne. <sup>5</sup> And  
 ye have forgotten the consolacion  
 which speaketh vnto you as vnto  
 chylde: My sonne despyse not  
 the chastenyng of the Lorde nether  
 faynt when thou arte rebuked of  
 him: <sup>6</sup> For whom the Lorde loveth  
 him he chasteneth: yee and he  
 scourgeth every sonne that he re-  
 ceaveth. <sup>7</sup> Yf ye endure chastnyng  
 God offereth him selfe vnto you  
 as vnto sonnes. What sonne is  
 that whom the father chasteneth  
 not? <sup>8</sup> If ye be not vnder correccion  
 (where of all are part takers) then  
 are ye bastardes and not sonnes.  
<sup>9</sup> Moreover seyng we had fathers of  
 oure flesshe which corrected vs and  
 we gave them reverence: shuld we  
 not moche rather be in subieccion  
 vnto the father of spretuall gyftes  
 that we myght live? <sup>10</sup> And they  
 verely for a feawe dayes nurtred vs  
 after their awne pleasure: but he  
 learneth vs vnto that which is prof-  
 fitable that we myght receave of his  
 holines. <sup>11</sup> No manner chastisyng

for the present tyme semeth to  
 be ioyeous but greveous: never-  
 thelesse afterwarde it bryngeth the  
 quyete frute of rightewesnes vnto  
 them which are therin exercysed.  
<sup>12</sup> Stretch forth the therefore agayne the  
 hondes which were let doune and  
 the weake knees <sup>13</sup> and se that ye  
 have strayght steppes vnto youre  
 fete lest eny haltinge turne out of  
 the waye: yee let it rather be healed.  
<sup>14</sup> Embrace peace with all men and  
 holynes: with out the which no man  
 shall se the Lorde. <sup>15</sup> And looke to  
 that no man be destitute of the grace  
 of God and that no rote of bitternes  
 springe vp and trouble and therby  
 many be defiled: <sup>16</sup> and that there  
 be no fornicator or vnclene person  
 as Esau which for one breakfast  
 solde his birthright. <sup>17</sup> Ye knowe  
 how that afterwarde when he wolde  
 have inherited the blessinge he was  
 put by and he foude no meanes to  
 come therby agayne: no though he  
 desyred it with teares. <sup>18</sup> For ye are  
 not come vnto the mounte that can  
 be touched and vnto burnyng fyre  
 nor yet to myst and darcknes and  
 tempest of wedder <sup>19</sup> nether vnto  
 the sounde of a trope and the voyce  
 of wordes: which voyce they that  
 hearde it wisshed awaye that the  
 comunicacion shuld not be spoken  
 to them. <sup>20</sup> For they were not able  
 to abyde that which was spoken. If  
 a beast had touched the mountayne  
 it must have bene stoned or thrust  
 thorowe with a darte: <sup>21</sup> even so ter-  
 reble was the sight which appered.  
 Moses sayde I feare and quake.  
<sup>22</sup> But ye are come vnto the mounte  
 Sion and to the citie of the livinge  
 god the celestiall Ierusalem: and  
 to an innumerable sight of angels  
<sup>23</sup> and vnto the congregacion of the  
 fyrst borne sonnes which are writte  
 in heven and to God the iudge of  
 all and to the spretes of iust and  
 perfecte men <sup>24</sup> and to Iesus the  
 mediator of the newe testament and  
 to the spryncklyng of bloud that  
 speaketh better then the bloud of

Abell. <sup>25</sup> Se that ye despise not him that speaketh. For yf they escaped not which refused him that spake on erth: moche more shall we not escape yf we turne awaye from him that speaketh from heven: <sup>26</sup> whose voyce the shouke the erth and now declareth sayinge: yet once more will I shake not the erth only but also heven. <sup>27</sup> No dout that same that he sayth yet once more signifieth the removinge a waye of those thinges which are shaken as of thinges which have ended their course: that the thynges which are not shaken maye remayne. <sup>28</sup> Wherfore if we receive a kyngdom which is not moved we have grace wherby we maye serve god and please him with reverence and godly feare. <sup>29</sup> For oure god is a consumynge fyre.

### 13

<sup>1</sup> Let brotherly love continue. <sup>2</sup> Be not forgetfull to lodge straungers. For therby have dyvers received angels into their houses vnwares. <sup>3</sup> Remember them that are in bondes even as though ye were bounde with them. Be myndfull of them which are in adversitie as ye which are yet in youre bodies. <sup>4</sup> Let wedlocke be had in pryce in all poyntes and let the chamber be vndefiled: for whore keepers and advoutrars god will iudge. <sup>5</sup> Let youre conversacion be with out coveteousnes and be content with that ye have all redy. For he verely sayd: I will not fayle the nether forsake the: <sup>6</sup> that we maye boldly saye: the lorde is my helper and I will not feare what man doeth vnto me. <sup>7</sup> Remember them which have the oversight of you which have declared vnto you the worde of god. The ende of whose conversacion se that ye looke vpon and folowe their fayth. <sup>8</sup> Iesus Christ yesterdaye and to daye and the same continueth for ever. <sup>9</sup> Be not caryed aboute with divers and straunge learnynge. For it is a good thyng that the herte be stablissed with

grace and not with meates which have not proffeted them that have had their pastyme in them. <sup>10</sup> We have an altre wherof they maye not eate which serve in the tabernacle. <sup>11</sup> For the bodies of those beastes whose bloud is brought into the holy place by the hie prest to pource sinne are burnt with out the tentes. <sup>12</sup> Therefore Iesus to sanctifye the people with his awne bloud suffered with out the gate. <sup>13</sup> Let vs goo forth therefore out of the tentes and suffer rebuke with him. <sup>14</sup> For here have we no continuyng cite: but we seke one to come. <sup>15</sup> For by him offer we the sacrifice of laude allwayes to god: that is to saye the frute of those lypes which confesse his name. <sup>16</sup> To do good and to distribute forget not for with suche sacrifices god is pleased. <sup>17</sup> Obeye the that have the oversight of you and submit youre selves to them for they watch for youre soules even as they that must geve a comptes: that they maye do it with ioye and not with grefe. For that is an vnprofitable thyng for you. <sup>18</sup> Praye for vs. We have confidence because we have a good conscience in all thynges and desyre to live honestly. <sup>19</sup> I desire you therefore somewhat the moare abundantly that ye so do that I maye be restored to you quyckly. <sup>20</sup> The god of peace that brought agayne from deth oure lorde Iesus the gret shepperde of the shepe thorowe the bloud of the everlastynge testament <sup>21</sup> make you perfect in all good workes to do his will workynge in you that which is pleasaut in his syght thorow Iesus christ To whom be prayse for ever whill the worlde endureth Amen. <sup>22</sup> I beseche you brethren suffre the wordes of exhortacio: For we have written vnto you in feawe wordes: <sup>23</sup> knowe the brother Timothe whom we have sent from vs with whom (yf he come shortly) I will se you. <sup>24</sup> Salute the that have the oversight of you and all the saynctes. They of Italy salute you. <sup>25</sup> Grace be with

you all. Amen. 'Sent from Italy by  
Timotheus.'

## THE GENERAL EPISTLE OF JAMES

<sup>1</sup> James the seruant of God and of the Lorde Iesus Christ sendeth gretinge to thee .xii. trybes which are scattered here and there. <sup>2</sup> My brethren count it excedynge ioye when ye faule into divers temptacions <sup>3</sup> for as moche as ye knowe how that the tryinge of youre fayth bringeth pacience: and let pacience <sup>4</sup> have her perfect worke that ye maye be perfecte and sounde lackinge nothinge. <sup>5</sup> Yf eny of you lacke wysdome let him axe of God which geveth to all men indifferentlie and casteth no man in the teth: and it shal be geven him. <sup>6</sup> But let him axe in fayth and waver not. For he that douteth is lyke the waves of the see tost of the wynde and caried with violence. <sup>7</sup> Nether let that man thinke that he shall receave eny thinge of the Lorde. <sup>8</sup> A waveringe mynded man is vnstable in all his wayes. <sup>9</sup> Let the brother of lowe degre reioyce in that he is exalted <sup>10</sup> and the ryche in that he is made lowe. For even as the flower of the grasse shall he vanysshe awaye. <sup>11</sup> The sonne ryseth with heate and the grasse wydereth and his flower falleth awaye and the beautie of the fassion of it perissheth: even so shall the ryche man perissh with his aboundance. <sup>12</sup> Happy is the man that endureth in temptacion for when he is tryed he shall receave the crowne of lyfe which the Lorde hath promysed to them that love him. <sup>13</sup> Let no man saye when he is tepted that he is tempted of God. For God tepteth not vnto evyll nether tepteth he anie man. <sup>14</sup> But every man is tepted drawne awaye and entysed of his awne concupiscece. <sup>15</sup> Then when lust hath conceived she bringeth forth synne

and synne when it is fynished bringeth forthe deeth. <sup>16</sup> Erre not my deare brethren. <sup>17</sup> Every good gyfte and every parfayt gyft is from above and commeth doune from the father of light with whom is no variablenes nether is he chaunged vnto darcknes. <sup>18</sup> Of his awne will begat he vs with the worde of lyfe that we shuld be the fyrst frutes of his creatures. <sup>19</sup> Wherefore deare brethren let every man be swyfte to heare slowe to speake and slowe to wrath. <sup>20</sup> For the wrath of man worketh not that which is ryghteous before God. <sup>21</sup> Wherefore laye a parte all fylthynes all superfluite of maliciousnes and receave with meknes the worde that is grafted in you which is able to save youre soules. <sup>22</sup> And se that ye be doars of the worde and not hearers only deceavinge youre awne selves with sophistrie <sup>23</sup> For yf eny heare the worde and do it not he is lyke vnto a man that beholdeth his bodyly face in a glasse. <sup>24</sup> For assone as he hath loked on him silfe he goeth his waye and forgetteth immediatlie what his fassion was. <sup>25</sup> But whoso loketh in the parfaict lawe of libertie and continueth ther in (yf he be not a forgetfull hearer but a doar of the worke) the same shall be happie in his dede. <sup>26</sup> Yf eny man amonge you seme devoute and refrayne not his tonge: but deceive his awne herte this mannes devocion is in vayne <sup>27</sup> Pure devocion and vndefiled before God the father is this: to vysit the frendlesse and widdowes in their adversite and to kepe him silfe vnspotted of the worlde.

## 2

<sup>1</sup> Brethren have not the fayth of oure lorde Iesus Christ the lorde of glory in respecte of persons. <sup>2</sup> Yf ther come into youre company a man with a golden ryng and in goodly aparell and ther come in also a poore man in vyle rayment <sup>3</sup> and ye have a respecte to him



that weareth the gaye clothyng and saye vnto him. Sit thou here in a good place: and saye vnto the poore stonde thou there or sit here vnder my fotestole: <sup>4</sup> are ye not parciall in youre selues and have iudged after evyll thoughtes? <sup>5</sup> Harken my deare beloved brethren. Hath not God chosen the poore of this worlde which are ryche in fayth and heyres of the kyngdom which he promysed to them that love him? <sup>6</sup> But ye have despised the poore. Are not the ryche they which opresse you: and they which drawe you before iudges? <sup>7</sup> Do not they speake evyll of that good name after which ye be named. <sup>8</sup> Yf ye fulfill the royall lawe accordynge to the scripture which sayth. Thou shalt love thyne neighbour as thy silfe ye do well. <sup>9</sup> But yf ye regarde one person more then another ye commit synne and are rebuked of the lawe as transgressours. <sup>10</sup> Whosoever shall kepe the whole lawe and yet fayle in one poynt he is gyltie in all. <sup>11</sup> For he that sayd. Thou shalt not commit adulterie sayed also: thou shalt not kyll. Though thou do none adulterie yet yf thou kill thou arte a transgressor of the lawe. <sup>12</sup> So speake ye and so do as they that shalbe iudged by the lawe of libertie. <sup>13</sup> For ther shalbe iudgement merciles to him that sheweth no mercy and mercy reioyseth agaynst iudgement: <sup>14</sup> What a vayleth it my brethren though a man saye he hath fayth when he hath no dedes? Can fayth save him? <sup>15</sup> If a brother or a sister be naked or destitute of dayly fode <sup>16</sup> and one of you saye vnto them: Departe in peace God sende you warmnes and fode: not withstandinge ye geve the not tho thynges which are nedfull to the body: what helpeth it the? <sup>17</sup> Even so fayth yf it have no dedes is deed in it selfe. <sup>18</sup> Ye and a man myght saye: Thou hast fayth and I have dedes: Shewe me thy fayth by thy

dedes: and I will shewe the my fayth by my dedes. <sup>19</sup> Belevest thou that ther is one God? Thou doest well. The devyls also beleve and tremble. <sup>20</sup> Wilt thou vnderstonde o thou vayne man that fayth with out dedes is deed? <sup>21</sup> Was not Abraham oure father iustified thorow workes when he offered Isaac his sonne vpo the aultre? <sup>22</sup> Thou seist how that fayth wrought with his dedes and through the dedes was the fayth made parflect: <sup>23</sup> and the scripture was fulfilled which sayth: Abraham beleved God and it was reputed vnto him for rightewesnes: and he was called the frede of God. <sup>24</sup> Ye se then how that of dedes a man is iustified and not of fayth only. <sup>25</sup> Lyke wyse also was not Raab the harlot iustified thorow workes when she received the messengers and sent the out another waye? <sup>26</sup> For as the body with oute the sprete is deed even so fayth with out dedes is deed.

### 3

<sup>1</sup> My brethren, be not every man a master remembringe how that we shall receive the more damnacion: <sup>2</sup> for in many thinges we synne all. Yf a man synne not in worde the same is a perfecte man and able to tame all the body. <sup>3</sup> Beholde we put bittes into the horses mouthes that they shuld obeye vs and we turne aboute all the body. <sup>4</sup> Beholde also the shyppes which though they be so gret and are dryven of fearce windes yet are they turned about with a very smale helme whither soever the violence of the governer wyll. <sup>5</sup> Even so the tonge is a lyttell member and bosteth great thinges. Beholde how gret a thinge a lyttell fyre kyndleth <sup>6</sup> and the tonge is fyre and a worlde of wyckednes. So is the tonge set amonge oure members that it defileth the whole body and setteth a fyre all that we have of nature and is it selfe set a fyre even of hell. <sup>7</sup> All the natures of beastes and of byrdes and of serpentis and

things of ye see are meked and tamed of the nature of man. <sup>8</sup> But the tonge can no man tame. That is an vntuely evyll full of deedly poyson. <sup>9</sup> Therwith blesse we God the father and therwith cursse we me which are made after the similitude of God. <sup>10</sup> Out of one mouth procedeth blessinge and cursynge. My brethren these thinges ought not so to be. <sup>11</sup> Doth a fountayne sende forth at one place swete water and bytter also? <sup>12</sup> Can the fygge tree my Brethren beare olive beries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. <sup>13</sup> If eny man be wyse and endued with learnynge amonge you let him shewe the workes of his good conversacion in meknes that ys coupled with wisdom. <sup>14</sup> But Yf ye have bitter envyng and stryfe in youre hertes reioyce not: nether be lyars agaynst the trueth. <sup>15</sup> This wisdom descendedeth not from a boue: but is erthy and naturall and diuylishe. <sup>16</sup> For where envyng and stryfe is there is stablenes and all maner of evyll workes. <sup>17</sup> But the wisdom that is from above is fyrst pure then peasable gentle and easy to be entreated full of mercy and good frutes without iudgyng and without simulacion: <sup>18</sup> yee and the frute of rightewesnes is sowed in peace of them that mayntene peace.

#### 4

<sup>1</sup> From whence commeth warre and fightynge amonge you: come they not here hence? even of youre voluptuousnes that rayne in youre members. <sup>2</sup> Ye lust and have not. Ye envie and have indignacion and cannot obtayne. Ye fight and warre and have not because ye axe not. <sup>3</sup> Ye axe and receave not because ye axe a mysse: even to consume it apon youre voluptuousnes. <sup>4</sup> Ye advouterars and wemen that breke matrimonie: knowe ye not how that the freshippe of the worlde is ennimite to god warde? Whosoever wilbe a

frende of the worlde is made the enemye of god. <sup>5</sup> Ether do ye thinke that the scripture sayth in vayne The sprite that dwelleth in you lusteth even contrary to envie: <sup>6</sup> but geveth more grace. <sup>7</sup> Submit youre selves to god and resist the devyll and he will flye from you. <sup>8</sup> Drawe nye to god and he will drawe nye to you. Clense youre hondes ye synners and pourdge youre hertes ye waveryng mynded. <sup>9</sup> Suffre afflictions: sorowe ye and wepe. Let youre laughter be turned to mornynge and youre ioye to hevynes. <sup>10</sup> Cast doune youre selves before the lorde and he shall lift you vp. <sup>11</sup> Backbyte not one another brethren. He that backbyteh hys brother and he that iudgeth his brother backbyteth the lawe and iudgeth the lawe. But and yf thou iudge the lawe thou art not an observer of the lawe: but a iudge. <sup>12</sup> Ther is one lawe geve which is able to save and to distroye. What art thou that iudgeth another man? <sup>13</sup> Go to now ye that saye: to daye and to morow let vs go into soche a citie and continue there a yeare and bye and sell and wyne: <sup>14</sup> and yet can not tell what shall happen to morowe. For what thyng is youre lyfe? It is even a vapoure that apereth for a lytell tyme and the vanyssheth awaye: <sup>15</sup> For that ye ought to saye: yf the lorde will and yf we live let vs do this or that. <sup>16</sup> But nowe ye reioyce in youre bostinges. All soche reioysynge is evyll. <sup>17</sup> Therefore to him that knoweth how to do good and doth it not to him it is synne.

#### 5

<sup>1</sup> Goo to now ye ryche men. Wepe and howle on youre wretchednes that shall come apon you. <sup>2</sup> Your riches is corrupte youre garmentes are motheaten. <sup>3</sup> Your golde and youre silver are cankred and the rust of them shalbe a witnes vnto you and shall eate youre flesshe as

it were fyre. Ye have heaped treasure togedder in youre last dayes: <sup>4</sup> Beholde the hyre of the labourers which have reped doune youre felde (which hyer is of you kept backe by fraude) cryeth: and the cryes of them which have reped are entred into the eares of the lorde Sabaoth. <sup>5</sup> Ye have lived in pleasure on the erth and in wantannes. Ye have norysshed youre hertes as in a daye of slaughter. <sup>6</sup> Ye have condempned and have killed the iust and he hath not resisted you. <sup>7</sup> Be pacient therefore brethren vnto the commynge of the lorde. Beholde the husbände man wayteth for the precious frute of the erth and hath longe pacience ther vppon vntill he receave (the erly and the latter rayne.) <sup>8</sup> Be ye also pacient therefore and settle youre hertes for the commynge of the lorde draweth nye. <sup>9</sup> Grodge not one agaynst another brethren lest ye be dampned. Beholde the iudge stondesth before the dore. <sup>10</sup> Take (my brethren) the prophettes for an ensample of sufferynge adversitie and of longe pacience which spake in the name of the lorde. <sup>11</sup> Beholde we counte them happy which endure. Ye have hearde of the pacience of Iob and have knowen what ende the lorde made. For the lorde is very pitifull and mercifull. <sup>12</sup> But above all thynge my brethren sweare not nether by heven nether by erth nether by eny other othe. Let youre ye be ye and youre maye naye: lest ye faule into ypocrecy. <sup>13</sup> Yf eny of you be evyll vexed let him praye. Yf eny of you be mery let him singe Psalmes. <sup>14</sup> Yf eny be defeated amonge you let him call for the elders of the congregacion and let the praye over him and anoynte him with oyle in the name of the lorde: <sup>15</sup> and the prayer of fayth shall save the sicke and the lorde shall rayse him vp: and yf he have committed synnes they shalbe forgeuen him.

<sup>16</sup> knowledge youre fautes one to another: and praye one for another that ye maye be healed. The prayer of a ryghteous man avayleth moche yf it be fervet. <sup>17</sup> Helias was a man mortall even as we are and he prayed in his prayer that it myght not rayne: and it rayned not on the erth by the space of thre yeares and sixe monethes. <sup>18</sup> And he prayed agayne and the heven gave rayne and the erth brought forth her frute. <sup>19</sup> Brethren yf eny of you erre from the trueth and an other convert him <sup>20</sup> let the same knowe that he which converted the synner from goynge a straye out of his waye shall save a soule from deeth and shall hyde the multitude of synnes.

## THE FIRST EPISTLE GENERAL OF PETER

<sup>1</sup> Peter an Apostle of Iesu Christ to them that dwell here and there as straungers thorowout Pontus Galacia Capadocia Asia and Bethinia <sup>2</sup> electe by the forknowledge of God the father thorow the sanctifyinge of the sprete vnto obedience and springklinge of the bloud of Iesus Christ. Grace be with you and peace be multiplyed. <sup>3</sup> Blessed be God the father of oure Lorde Iesus Christ which thorow is abundant mercie begat vs agayne vnto a lively hope by the resurreccion of Iesus Christ from deeth <sup>4</sup> to enioye an inheritaunce immortall and vndefiled and that purifieth not reserved in heven for you <sup>5</sup> which are kept by the power of God thorow fayth vnto salvacion which salvacion is prepared all redy to be shewed in the last tyme <sup>6</sup> in the which tyme ye shall reioyce though now for a season (if nede requyre) ye are in hevines thorowe manifolde temptacions, <sup>7</sup> that youre fayth once tried beinge moche more precious then golde that perissheth (though it be tried with fyre) myght be founde vnto lawde glory and honoure at the apperinge of Iesus Christ: <sup>8</sup> whom ye have not sene and yet love him in whom even now though ye se him not ye yet beleue and reioyce with ioye vnspeakable and glorious: <sup>9</sup> receavyng the ende of youre fayth the salvacion of youre soules. <sup>10</sup> Of which salvacion have the Prophetes enquiryed and searched which prophised of the grace that shuld come vnto you <sup>11</sup> searchinge when or at what tyme the sprete of Christ which was in them shuld signifie which sprete testified before the passions that shuld come vnto Christ and the glory that shuld folowe after: <sup>12</sup> vnto which Prophetes it was declared that not

vnto them selves but vnto vs they shuld minister the thinges which are now shewed vnto you of them which by the holy goost sent doune from heven have preached vnto you the thinges which the angels desyre to beholde. <sup>13</sup> Wherfore gyrde vp the loynes of youre myndes be sober and trust perfectly on the grace that is brought vnto you by the declaringe of Iesus Christ <sup>14</sup> as obedient chyl dren not facioninge youre selves vnto youre olde lustes of ignorancye: <sup>15</sup> but as he which called you is holy even so be ye holy in all maner of conuersacion <sup>16</sup> because it is written. Be ye holy for I am holy. <sup>17</sup> And yf so be that ye call on the father which with out respecte of person iudgeth accordinge to every manes worke se that ye passe the tyme of youre pilgremage in feare. <sup>18</sup> For as moche as ye know how that ye were not redemed with corruptible sylver and golde from youre vayne conversacion which ye received by the tradicions of the fathers: <sup>19</sup> but with the precious bloud of Christ as of a lambe vndefiled and withouten spot <sup>20</sup> which was ordeyened before the worlde was made: but was declared in the last tymes for youre sakes <sup>21</sup> which by his meanes have beleved on god that raysed him from deth and glorified him that youre fayth and hope myght be in god. <sup>22</sup> And for as moche as ye have purified youre soules thorowe the sprete in obeyinge the trueth for to love brotherly withouten saynyng se that ye love one another with a pure hert fervently: <sup>23</sup> for ye are borne a newe not of mortall seed but of immortall by the worde of god which liveth and lasteth for ever. <sup>24</sup> For all flesshe is as grasse and all the glory of man is as the floure of grasse. The grasse widdereth and the flower falleth awaye <sup>25</sup> but the worde of the lorde endureth ever. And this is the worde which by the

gospell was preached amonge you.

## 2

<sup>1</sup> Wherefore laye asyde all maliciousnes and all gyle and dissimulation and envie and all backbytynge: <sup>2</sup> and as newe borne babes desyre that reasonable mylke which is without corrupcion that ye maye growe therin. <sup>3</sup> If so be that ye have tasted how plesaunt the lorde is <sup>4</sup> to whom ye come as vnto a livynge stone disalowed of men but chosen of god and precious: <sup>5</sup> and ye as lyvynge stones are made a spretuall housse and an holy presthode for to offer vp spretuall sacryfice acceptable to god by Iesus Christ. <sup>6</sup> Wherefore it is contayned in the scripture: beholde I put in Sion an heed corner stone electe and precious: and he that beleveth on him shall not be ashamed. <sup>7</sup> Vnto you therefore which beleve he is precious: but vnto them which beleve not the stone which the bylders refused the same is made the heed stone in the corner <sup>8</sup> and a stone to stomble at and a rocke to offende them which stomble at the worde and beleve not that where on they were set. <sup>9</sup> But ye are a chosyn generacion a royall presthod an holy nacion and a peculiar people that ye shuld shewe the vertues of him that called you out of darknes into hys marvelous light <sup>10</sup> which in tyme past were not a people yet are now the people of God: which were not vnder mercye but now have obteyned mercye. <sup>11</sup> Derly beloved I beseche you as straegers and pilgrims abstayne from fleshly lustes which fyght agaynst the soule <sup>12</sup> and se that ye have honest conversacion amonge the getyls that they which backbyte you as evyll doars maye se youre good workes and prayse god in the daye of visitacion. <sup>13</sup> Submit youre selves vnto all manner ordinaunce of man for the lordes sake whether it be vnto the kynge as vnto the chefe heed: <sup>14</sup> other vnto rulars as vnto

them that are sent of him for the punysshment of evyll doars: but for the laude of them that do well. <sup>15</sup> For so is the will of god that ye put to sylence the ygnorancie of the folyshe men: <sup>16</sup> as fre and not as havinge the libertie for a cloke of maliciousnes but even as the servautes of god. <sup>17</sup> Honoure all men. Love brotherly felishippe. Feare god and honour the kynge. <sup>18</sup> Servautes obey youre masters with all feare not only yf they be good and courteous: but also though they be frowarde. <sup>19</sup> For it is thankeworthye yf a man for conscience towarde god endure grefe sufferinge wrongfully. <sup>20</sup> For what prayse is it if when ye be buffeted for youre fautes ye take it patiently? But and yf when ye do well ye suffer wronge and take it patiently then is there thanke with God. <sup>21</sup> For herevnto verely were ye called: for Christ also suffered for vs levinge vs an insample that ye shuld folowe his steppes, <sup>22</sup> which dyd no sinne nether was ther gyle founde in his mouth: <sup>23</sup> which when he was reviled reviled not agayne: when he suffered he threatened not: but committed the cause to him that iudgeth ryghteously <sup>24</sup> which his awne silfe bare oure synnes in his body on the tree that we shuld be dellyvered from synne and shuld lyve in rightewesnes. By whose strypes ye were healed. <sup>25</sup> For ye were as shepe goinge astraye: but are now returned vnto the shepheard and bisshoppe of youre soules.

## 3

<sup>1</sup> Lykewyse let the wyves be in subieccion to their husbandes that even they which beleve not the worde maye with out the worde be wonne by the conversacion of the wyves: <sup>2</sup> whill they beholde youre pure coversacion coupled with feare. <sup>3</sup> Whose apparell shall not be outwarde with broyded heare and hanginge on of golde other in puttinge on of gorgious aparell: <sup>4</sup> but

let the hyd man of the herte be incorrupt with a meke and a quyete sprete which sprete is before God a thinge moche set by. <sup>5</sup> For after this maner in the olde tyme dyd the holy wemen which trusted in God tyer the selves and were obediet to their husbands <sup>6</sup> even as Sara obeyed Abraham and called him Lorde: whose doughters ye are as longe as ye do well and be not afrayde of every shadowe. <sup>7</sup> Lyke wyse the men dwell with them accordinge to knowledge gevinge honoure vnto the wyfe as vnto the weaker vessell and as vnto them that are heyres also of the grace of lyfe that youre prayers be not let. <sup>8</sup> In conclusion be ye all of one mynde one suffre with another love as brethren be petifull be courteous <sup>9</sup> not redringe evyll for evyll nether rebuke for rebuke: but contrary wyse blesse remembringe that the are thervnto called even that ye shuld be heyres of blessinge. <sup>10</sup> If eny man longe after life and loveth to se good dayes let him refrayne his tonge from evyll and his lippes that they speake not gyle. <sup>11</sup> Let him eschue evyll and do good: let him seke peace and ensue it. <sup>12</sup> For the eyes of the Lorde are over the righteous and his eares are open vnto their prayers. But the face of the Lorde beholdeth the that do evyll. <sup>13</sup> Moreover who is it that will harme you yf ye folowe that which is good? <sup>14</sup> Not withstandinge happy are ye yf ye suffre for rightewesnessis sake. Ye and feare not though they seme terrible vnto you nether be troubled: <sup>15</sup> but sanctifie the Lorde God in youre hertes. Be redy all wayes to geve an answer to every man that axeth you a reason of the hope that is in you and that with meaknes and feare: <sup>16</sup> havinge a good consciene that when they backbyte you as evyll doars they maye be ashamed for as moche as they have falsely accused youre good conversacion in

Christ. <sup>17</sup> It is better (yf the wyll of God be so) that ye suffre for well doynge then for evyll doynge. <sup>18</sup> For as moche as Christ hath once suffered for synnes the iuste for the vniuste forto bringe vs to God and was kylled as pertayninge to the flesshe: but was quyckened in the sprete. <sup>19</sup> In which sprete he also wet and preached vnto the spretes that were in preson <sup>20</sup> which were in tyme passed disobedient when the longe sufferinge of God abode excedinge paciently in the dayes of Noe whyll the arcke was a preparinge wherin feawe (that is to saye.viii soules) were saved by water <sup>21</sup> which signifieth baptism that now saveth vs not the puttinge awaye of the filth of the flesshe but in that a good conscience consenteth to God by the resurreccion of Iesus Christ <sup>22</sup> which is oure right honde of God and is gone into heven angels power and myght subdued vnto him.

#### 4

<sup>1</sup> For as moche as christ hath suffred for vs in the flesshe arme youre selves lyke wyse with the same mynde: for he which suffereth in the flesshe ceasith from synne <sup>2</sup> that he hence forwarde shuld lyve as moche tyme as remayneth in the flesshe: not after the lustes of men but after the will of God. <sup>3</sup> For it is sufficient for vs that we have spent the tyme that is past of the lyfe after the will of the gentyls walkinge in wantannes lustes dronkennes in eatinge drinkinge and in abominable ydolatrie. <sup>4</sup> And it semeth to them a straunge thinge that ye runne not also with them vnto the same excesse of ryote and therefore speake they evill of you <sup>5</sup> which shall geve a comptes to him that is redy to iudge quycke and deed. <sup>6</sup> For vnto this purpose verely was the gossell preached vnto the (deed) that they shuld be condempned of men in the flesshe but shuld live before God in the sprete. <sup>7</sup> The ende of all thinges

is at honde. Be ye therefore discrete and sober that ye maye be apte to prayers. <sup>8</sup> But above all thinges have fervet love amonge you. For love covereth the multitude of synnes. <sup>9</sup> Be ye herberous one to another and that with out grudginge. <sup>10</sup> As every man hath receaved the gyfte minister the same one to another as good ministers of the manyfolde grace of God. <sup>11</sup> Yf eny man speake let him talke as though he spake the wordes of God. If eny man minister let him do it as of the abilitie which god ministreth vnto him. That god in all thinges maye be glorified thorow Iesus Christ to whom be prayse and dominion for ever and whyll the worlde stondesth. Amen. <sup>12</sup> Dearly beloved be not troubled in this heate which now is come amonge you to trye you as though some straunge thinge had happened vnto you: <sup>13</sup> but reioyce in as moche as ye are partetakers of Christes passions that when his glory appereth ye maye be mery and glad. <sup>14</sup> If ye be rayled vpon for the name of Christ happie are ye. For the sprete of glory and the sprete of god resteth apon you. On their parte he is evyll spoken of: but on youre parte he is glorified. <sup>15</sup> Se that none of you suffre as a murtherer or as a thefe or an evyll doar or as a busybody in other mens matters. <sup>16</sup> Yf eny man suffre as a Christe man let him not be ashamed: but let him glorifie god on his behalfe. <sup>17</sup> For the tyme is come that iudgement must begynne at the housse of god. If it fyrst begynne at vs what shall the ende be of them which beleve not the gospell of god? <sup>18</sup> And yf the righteous scasily be saved: where shall the vngodly and the sinner appere? <sup>19</sup> Wherefore let them that suffer accordynge to the will of god commit their soules to him with well doynge as vnto a faythfull creator.

## 5

<sup>1</sup> The elders which are amonge you I exhorte which am also an elder and a witnes of the afflictions of Christ and also a partaker of the glory that shalbe opened: <sup>2</sup> se that ye fede Christes flocke which is amonge you takynge the oversyght of them <sup>3</sup> not as though ye were compelled therto but willyngly: not for the desyre of filthy lucre but of a good mynde. not as though ye were lordes over the parishes: but that ye be a insample to the flocke. <sup>4</sup> And when the chef shep-herde shall appere ye shall receive an incorruptible croune of glorye. <sup>5</sup> Lykwyse ye yonger submit youre selves vnto the elder. Submit youre selves every man one to another knet youre selves togedder in lowlines of mynde. For god resisteth the proude and geveth grace to the humble. <sup>6</sup> Submit youre selves therefore vnder the myghty honde of god that he maye exalt you when the tyme is come. <sup>7</sup> Cast all youre care to him: for he careth for you. <sup>8</sup> Be sober and watch for youre adversary the devyll as a rorynge lion walketh about sekynge whom he maye devoure: <sup>9</sup> whom resist stedfust in the fayth remebrynge that ye do but fulfill the same afflictions which are apoynted to youre brethren that are in the worlde. <sup>10</sup> The God of all grace which called you vnto his eternall glory by Christ Iesus shall his awne silfe after ye have soffred a lytell affliction make you perfect: shall settle strenght and stablishe you. <sup>11</sup> To him be glory and dominion for ever and whill the worlde endureth Amen. <sup>12</sup> By Silvanus a faythfull brother vnto you (as I suppose) have I written brefly exhortynge and testifyng how that this is the true grace of god wherin ye stonde. <sup>13</sup> The companions of youre eleccion that are at Babilon, saluteth you and Marcus my sonne. <sup>14</sup> Grete ye one another with the kysse of love.

Peace be with you all which are in  
Christ Jesus. Amen.



## THE SECOND EPISTLE GENERAL OF PETER

<sup>1</sup> Simon Peter a seruaunt and an Apostle of Iesus Christ to them which have obtayned lyke precious fayth with vs in the rightewesnes that commeth of oure God and savioure Iesus Christ. <sup>2</sup> Grace with you and peace be multiplied in the knowledge of God and of Iesus oure Lorde. <sup>3</sup> Accordinge as his godly power hath geuen vnto vs all thinges that pertayne vnto lyfe and godlynes thorow the knowledge of him that hath called vs by vertue and glory <sup>4</sup> by the meanes whereof are geuen vnto vs excellent and moste greate promises that by the helpe of them ye shuld be partakers of the godly nature in that ye flye the corrupcion of worldly lust. <sup>5</sup> And hervnto geve all diligence: in youre fayth minister vertue and in vertue knowledge <sup>6</sup> and in knowledge temperancy and in temrancy pacience in pacience godlynes <sup>7</sup> in godlynes brotherly kyndnes in brotherly kyndnes love. <sup>8</sup> For yf these thinges be amonge you and are plenteous they wyll make you that ye nether shalbe ydle nor vnfrutefull in the knowledge of oure lorde Iesus Christ. <sup>9</sup> But he that lacketh these thynges is blynde and gropeth for the waye with his honde and hath forgotten that he was poured from his olde synnes. <sup>10</sup> Wherfore brethren geve the moare diligence forto make youre callinge and eleccion sure. For yf ye do soche thynges ye shall never erre. <sup>11</sup> Ye and by this meanes an entrynge in shall be ministred vnto you abundantly in to the everlastynge kyngdome of oure lorde and saveoure Iesus Christ. <sup>12</sup> Wherfore I will not be necgligent to put you allwayes in remembraunce of soche thinges though that ye knowe them youre selves and be also stablISHED in the

present trueth. <sup>13</sup> Notwithstodinge I thynke that mete (as longe as I am in this tabernacle) to stere you vp by puttyng you in remembraunce <sup>14</sup> for as moch as I am sure howe that the tyme is at honde that I must put of my tabernacle even as oure lorde Iesus Christ hath shewed me. <sup>15</sup> I will enfource therfore that on every syde ye myght have wherwith to stere vp the remembraunce of these thynges after my departynge. <sup>16</sup> For we folowed not decevable fables when we opened vnto you the power and commynge of oure lorde Iesus Christ but with oure eyes we sawe his maieste: <sup>17</sup> even then verely when he receaved of god the father honour and glory and when ther came soche a voyce to him from excellent glorie. This is my dere beloved sonne in whom I have delite. <sup>18</sup> This voyce we hearde when it came from heven beyng with him in the holy mounte. <sup>19</sup> We have also a right sure worde of prophesye wher vnto yf ye take hede as vnto a lyght that shyneth in a darke place ye do wel vntill the daye dawne and the daye starre aryse in youre hertes. <sup>20</sup> So that ye fyrst knowe this. that no prophesye in the scripture hath eny private interpretacion. <sup>21</sup> For the scripture came never by the will of man: but holy men of god spake as they were moved by the holy goost.

## 2

<sup>1</sup> Ther were falce prophetes amonge the people even as ther shalbe falce teachers amonge you: wich prevely shall brynge in damnable sectes even denyng the Lorde that hath bought them and brynge vpon them selves swyft damnacion <sup>2</sup> and many shall folowe their damnable wayes by which the waye of trueth shalbe evyll spoken of <sup>3</sup> and thorow coveteousnes shall they with fayned wordes make marchandyse of you whose iudgement is not farre of and their

dampnacion slepeth not. <sup>4</sup> For yf god spared not the angels that synned but cast them doune into hell and delyuered them in chaynes of darknes to be kept vnto iudgement. <sup>5</sup> Nether spared the olde worlde but saved Noe the ryghte preacher of rightewesnes and brought in the flud vpon the worlde of the vngodly <sup>6</sup> and turned the cities of zodom and Gomor into asshes; overthrewed them damned them and made on them an ensample vnto all that after shuld live vngodly. <sup>7</sup> And iust Lot vexed with the vnclenly conversacion of the wicked delivered he. <sup>8</sup> For he beyng ryghteous and dwellyng amonge them in seynge and hearyng vexed his righteous soule from daye to daye with their vnlawfull dedes. <sup>9</sup> The lorde knoweth how to deliver the godly out of temptacion and how to reserve the vniuste vnto the daye of iudgement for to be punished: <sup>10</sup> namely them that walke after the flesshe in the lust of vnclennes and despyse the rulars. Presumptuous are they and stubborne and feare not to speake evyll of them that are in auctorite. <sup>11</sup> When the angels which are greater bothe in power and myght receave not of the lorde raylyng iudgement agaynst them. <sup>12</sup> But these as brute beastes naturally made to betaken and destroyed speake evyll of that they knowe not and shall perisse through their awne destruccion <sup>13</sup> and receave the rewarde of vnrightewesnes. They count it pleasure to live deliciously for a season. Spottes they are and filthines livinge at pleasure and in disceaveable wayes feastyng with you: <sup>14</sup> havinge eyes full of advoutrie and that cannot cease to synne begylyng vnstable soules. Hertes they have exercised with coveteousnes. They are cursed chyl dren <sup>15</sup> and have forsaken the right waye and are gone astraye folowinge the waye of Balam the

sonne of Bosor which loved the rewarde of vnrightewesnes: <sup>16</sup> but was rebuked of his iniquitie. The tame and dome beast speakinge with manes voyce forbade the folishnes of the Prophete. <sup>17</sup> These are welles without water and cloudes caried about of a tempest to whome the myst of darcknes is reserved for ever. <sup>18</sup> For when they have spoke the swellinge wordes of vanytie they begyle with wantanes thorowe that lustes of the flesshe them that were clene escaped: but now are wrapped in errors. <sup>19</sup> They promys them libertye and are them selves the bonde servauntes of corrupcion. For of whom soever a man is over come vnto the same is he in bondage. <sup>20</sup> For yf they after they have escaped from the filthynes of the worlde thorowe the knowledge of the Lorde and of the saviour Iesus Christ they are yet tagled agayne therin and overcome: then is the latter ende worsse with them then the beginninge. <sup>21</sup> For it had bene better for the not to have knowne the waye of righteousnes then after they have knowe it to turne from the holy commaundment geve vnto them. <sup>22</sup> It is happened vnto them accordinge to the true proverbe: The dogge is turned to his vomit agayne and the sow that was wessed to her wallowyng in the myre.

### 3

<sup>1</sup> This is the seconde pistle that I now wryte vnto you beloved wherewith I sterve vp and warne youre pure myndes <sup>2</sup> to call to remembrance the wordes which were tolde before of the holy prophetes and also the commaundment of vs the apostles of the lorde and saveour. <sup>3</sup> This fyrst vnderstode that ther shall come in the last dayes mockers which will walke after their awne lustes <sup>4</sup> and saye. Where is the promes of his comyng? For sence the fathers dyed all thinges cotinue in the same estate wher in

they were at the begynninge. <sup>5</sup> This they knowe not (and that willyngly) how that the hevens a great whyle ago were and the erth that was in the water appered vp out of the water by the worde of god: <sup>6</sup> by the which thinges the worlde that then was perished over flowen with the water. <sup>7</sup> But the heves verely and erth which are now are kept by the same worde in store and reserved vnto fyre agaynst the daye of iudgement and perdition of vngodly men. <sup>8</sup> Derely beloved be not ignorant of this one thyng how that one daye is with the lorde as a thousande yeare and a thousand yeare as one daye. <sup>9</sup> The lorde is not slacke to fulfill his promes as some men count slacknes: but is pacient to vs warde and wolde have no man lost but wolde receave all men to repentaunce. <sup>10</sup> Neverthelesse the daye of the lorde will come as a thefe in the nyght in the which daye the hevens shall perisse with terrible noyes and the elemetes shall melt with heet and the erth with the workes that are therin shall burne. <sup>11</sup> Yf all these thinges shall perisse what maner persons ought ye to be in holy conversacion and godlynes: <sup>12</sup> lokyng for and hastyng vnto the commynge of the daye of God in which the hevens shall perisse with fyre and the elementes shalbe consumed with heate. <sup>13</sup> Neverthelesse we loke for a newe heven and a newe erth accordyng to his promes where in dwelleth rightewesnes. <sup>14</sup> Wherfore derly beloved seyng that ye loke for soche thynges be diliget that ye maye be founde of him in peace with out spotte and vndefiled <sup>15</sup> And suppose that the longe sufferyng of the lorde is saluacion even as oure derely beloved brother Paul accordyng to the wysdome geve vnto him wrote to you <sup>16</sup> yee almost in very pistle speakyng of soche thynges: amonge which are many thynges harde to be vnderstonde

which they that are vnlearned and vnstable pervert as they do other scriptures vnto their awne destruction. <sup>17</sup> Ye therefore beloved seyng ye knowe it before hande beware lest ye be also plucked a waye with the erreure of the wicked and fall from youre awne stedfastnes: <sup>18</sup> but growe in grace and in the knowledge of oure lorde and saveoure Iesus Christ. To whom he glory bothe now and for ever. Amen.

## THE FIRST EPISTLE GENERAL OF JOHN

<sup>1</sup> That which was from the begynning concerninge which we have hearde which we have sene with oure eyes which we have loked vpon and oure hondes have hadled of the worde of life. <sup>2</sup> For the lyfe appered and we have sene and beare witnes and shewe vnto you that eternall lyfe which was with the father and appered vnto vs. <sup>3</sup> That which we have sene and herde declare we vnto you that ye maye have felloushippe with vs and that oure fellishippe maye be with the father and his sonne Iesus Christ. <sup>4</sup> And this write we vnto you that oure ioye maye be full. <sup>5</sup> And this is the tydynges which we have hearde of him and declare vnto you that god is lyght and in him is no darknes at all <sup>6</sup> yf we saye that we have fellishippe with him and yet walke in darknes we lye and do not the truth: <sup>7</sup> but and yf we walke in (lyght) even as he is in lyght then have we fellishippe with him and the bloud of Iesus Christ his sonne clenseth vs from all synne. <sup>8</sup> Yf we saye that we have no synne we deceave oure selves and trueth is not in vs. <sup>9</sup> Yf we knowledge oure synnes he is faythfull and iust to forgeve vs oure synnes and to clense vs from all vnrightewesnes. <sup>10</sup> Yf we saye we have not sinned we make him a lyar and his worde is not in vs.

### 2

<sup>1</sup> My lytell children these thynges write I vnto you that ye synne not: yf eny man synne yet we have an advocate with the father Iesus Christ which is righteous: <sup>2</sup> and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. <sup>3</sup> And herby we are sure

that we knowe him yf we kepe his commaundementes. <sup>4</sup> He that sayth I knowe him and kepeth not his commaundementes is a lyar and the veritie is not in him. <sup>5</sup> Whosoever kepeth his (worde) in him is the love of god perfect in dede. And therby knowe we that we are in him. <sup>6</sup> He that sayth he bydeth in him ought to walke even as he walked. <sup>7</sup> Brethren I write no newe commaundement vnto you: but that olde commaundement which ye hearde from the begynnyng. The olde commaundement is the worde which ye hearde from the begynnyng. <sup>8</sup> Agayne a newe commaundement I write vnto you a thyng that is true in him and also in you: for the darknes is past and the true lyght now shyneth. <sup>9</sup> He that sayth how that he is in the light and yet hateth his brother is in darknes even vntyll this tyme. <sup>10</sup> He that loveth his brother abydeth in the light and ther is none occasion of evyll in him. <sup>11</sup> He that hateth his brother is in darknes and walketh in darknes: and cannot tell whither he goeth because that darknes hath blynded his eyes. <sup>12</sup> Babes I write vnto you how that youre synnes are forgiven you for his names sake. <sup>13</sup> I wryte vnto you fathers how that ye have knowen him that was from the begynnyng. I wryte vnto you yonge men how that ye have overcome the wicked. I wryte vnto you lytell children how that ye have knowne the father. <sup>14</sup> I wryte vnto you fathers how that ye have knowe him that was from the begynnyng. I wryte vnto you youge men how that ye are stronge: and the worde of God abydeth in you and ye have overcome that wicked. <sup>15</sup> Se that ye love not the worlde nether the thynges that are in the worlde. Yf eny man love the worlde the love of the father is not in him. <sup>16</sup> For all that is in the worlde (as the lust of the flesshe the lust of the eyes and the pryde of gooddes) is not of the father: but of the worlde <sup>17</sup> And the

worlde vannyssheth awaye and the lust therof: but he that fulfilleth the will of god abydeth ever. <sup>18</sup> Lytell children it is the last tyme and as ye have herde how that Antichrist shall come: even now are there many Antichristes come allredy. Wherby we knowe that it is the last tyme. <sup>19</sup> They went oute from vs but they were not of vs. For yf they had bene of vs they wolde no dout have continued with vs. But that fortuneth that that myght appere that they were not of vs. <sup>20</sup> And ye have an oyntment of the holy gost and ye knowe all thynges. <sup>21</sup> I wrote not vnto you as though ye knewe not the trueth: but as though ye knewe it and knowe also that no lye commeth of trueth. <sup>22</sup> Who is a liar: but he that denyeth that Iesus is Christ? The same is the Antichrist that denyeth the father and the sonne. <sup>23</sup> Whosoever denyeth the sonne the same hath not the father. <sup>24</sup> Let therefore abyde in you that same which ye hearde from the begynnyng. Yf that which ye hearde from the begynnyng shall remayne in you ye also shall continewe in the sonne and in the father <sup>25</sup> And this is the promes that he hath promysed vs even eternall lyfe. <sup>26</sup> This have I written vnto you concernyng the that disceave you. <sup>27</sup> And the annoyntyng which ye have receaved of him dwelleth in you. And ye nede not that eny man teache you: but as the annoyntyng teaheth you all thynges and is true and is no lye: and as it taught you even so byde therin. <sup>28</sup> And nowe babes abyde in him that when he shall appere we maye be bolde and not be made a shamed of him at his commyng. <sup>29</sup> Yf ye knowe that he is righteous knowe also that he which foloweth rightewesnes is borne of him.

### 3

<sup>1</sup> Beholde what love the father hath shewed on vs that we shuld be called the sonnes of god. For

this cause the worlde knoweth you not because it knoweth not him. <sup>2</sup> Derely beloved now are we the sonnes of God and yet it dothe not appere what we shal be. But we knowe that when it shall appere we shal be lyke him. For we shall se him as he is. <sup>3</sup> And every man that hath thys hope in him pourgeth him silfe even as he ys pure. <sup>4</sup> Whosoever committeth synne committeth vnrighteousnes also for synne is vnrighteousnes. <sup>5</sup> And ye knowe that he appered to take awaye oure synnes and in him is no synne. <sup>6</sup> As many as byde in him synne not: whosoever synneth hath not sene him nether hath knowen him. <sup>7</sup> Babes let no man deceave you He that doeth righteousnes is righteous even as he is righteous. <sup>8</sup> He that committeth synne is of the devill: for the devyll synneth sence the begynnyng. For this purpose appered the sonne of god to lowse the workes of the devill. <sup>9</sup> Whosoever is borne of god sinneth not: for his seed remayneth in him and he cannot sinne because he is borne of god. <sup>10</sup> In this are the children of god knowen and the children of the devyll. Whosoever doeth not rightewesnes is not of God nether he that loveth not his brother. <sup>11</sup> For this is the tydings that ye hearde from the begynnyng that we shuld love one another: <sup>12</sup> not as Cayn which was of the wicked and slewe his brother. And wherfore slewe he him? Because his awne workes were evyll and his brothers good. <sup>13</sup> Marvayle not my brethren though the worlde hate you. <sup>14</sup> We knowe that we are translated from deeth vnto lyfe be cause we love the brethren. He that loveth not his brother abydeth in deeth. <sup>15</sup> Whosoever hateth his brother is a man sleare. And ye knowe that no man sleare hath eternall lyfe abydinge in him. <sup>16</sup> Herby perceave we love: that he gave his lyfe for vs: and therefore ought we also to

geve oure lyves for the brethren. <sup>17</sup> Whosoever hath this worldes good and seith his brother have neade: and shutteth vp his compassion from him: how dwelleth the love of God in him? <sup>18</sup> My babes let vs not love in worde nether in tonge: but with dede and in veritie: <sup>19</sup> for therby we knowe that we are of the veritie and can before him quiet oure hertes. <sup>20</sup> But yf oure hertes condempne vs God is gretter then oure hertes and knoweth all thinges. <sup>21</sup> Beloved yf oure hertes condempne vs not then have we trust to god warde: <sup>22</sup> and what so ever we axe we shall receave of him: be cause we kepe his commaundementes and do those thinges which are pleasinge in his sight. <sup>23</sup> And this is his commaundement that we beleve on the name of his sonne Iesus Christ and love one another as he gave commaundement. <sup>24</sup> And he that kepeth his commaundementes dwelleth in him and he in him: and therby we knowe that ther abydeth in vs of the sprete which he gave vs.

#### 4

<sup>1</sup> Ye beloved beleve not every sprete: but prove the spretes whether they are of God or no: for many falce Prophetes are gone out into the worlde. <sup>2</sup> Herby shall ye knowe the sprete of God. Every sprete that confesseth that Iesus Christ is come in the flesshe is of God. <sup>3</sup> And every sprete which confesseth not that Iesus Christ is come in the flesshe is not of God. And this is that sprete of Antichrist of whom ye have hearde howe that he shuld come: and even now alredy is he in the worlde. <sup>4</sup> Lytell chylde yre are of God and have overcome them: for greater is he that is in you then he that is in the worlde. <sup>5</sup> They are of the worlde and therefore speake they of the worlde and the worlde heareth them. <sup>6</sup> We are of God. He that knoweth God heareth vs: he that is not of God heareth vs not. Herby knowe we the sprete

of veritie and the sprete of erreure. <sup>7</sup> Beloved let vs love one another: for love cometh of God. And every one that loveth is borne of God and knoweth God. <sup>8</sup> He that loveth not knoweth not God: for God is love. <sup>9</sup> In this appered the love of god to vs ward because that god sent his only begotten sonne into the worlde that we myght live thorow him. <sup>10</sup> Herin is love not that we loved god but that he loved vs and sent his sonne to make agrement for oure sinnes. <sup>11</sup> Beloved yf god so loved vs we ought also to love one another. <sup>12</sup> No man hath sene god at enytyme. Yf we love one another god dwelleth in vs and his love is perfect in vs. <sup>13</sup> Herby know we that we dwell in him and he in vs: because he hath geven vs of his sprete. <sup>14</sup> And we have sene and do testifie that the father sent the sonne which is the saveour of the worlde. <sup>15</sup> Whosoever confesseth that Iesus is the sonne of god in him dwelleth god and he in god. <sup>16</sup> And we have knowen and beleved the love that god hath to vs. God is love and he that dwelleth in love dwelleth in god and god in him. <sup>17</sup> Herin is the love perfect in vs that we shuld have trust in the daye of iudgement: For as he is even so are we in this worlde. <sup>18</sup> Ther is no feare in love but perfect love casteth out all feare for feare hath paynfulnes. He that feareth is not perfect in love. <sup>19</sup> We love him for he loved vs fyrst. <sup>20</sup> Yf a man saye I love god and yet hate his brother he is a liar. For how can he that loveth not his brother whom he hath sene love god whom he hath not sene? <sup>21</sup> And this commaundement have we of him: that he which loveth God shuld love his brother also.

#### 5

<sup>1</sup> Whosoever beleveth that Iesus is Christ is borne of god. And every one that loveth him which begat loveth him also which was begotte of him. <sup>2</sup> In this we knowe that we love the children of god when we

love god and kepe his commaundementes. <sup>3</sup> This is the love of god that we kepe his commaundementes and his commaundementes are not greveous <sup>4</sup> For all that is borne of god over commeth the worlde. And this is the victory that overcometh the worlde even oure fayth. <sup>5</sup> Who is it that overcommeth the worlde: but he which beleveth that Iesus is the sonne of god? <sup>6</sup> This Iesus Christ is he that cam by water and bloud not by water only: but by water and bloud. And it is the sprete that beareth witnes because the sprete ys trueth. <sup>7</sup> (For ther are thre which beare recorde in heuen the father the worde and the wholy goost. And these thre are one) <sup>8</sup> For there are thre which beare recorde (in erth:) the sprete and water and bloud: and these thre are one. <sup>9</sup> Yf we receave the witnes of men the witnes of god is greater. For this is the witnes of god which he testified of his sonne. <sup>10</sup> He that beleveth on the sonne of god hath the witnes in him silfe. He that beleveth not God hath made him a lyar be cause he beleveth not the recorde that god gave of his sonne. <sup>11</sup> And this ys that recorde how that god hath geven vnto vs eternall lyfe and this lyfe is in his sonne. <sup>12</sup> He that hath the sonne hath lyfe: and he that hath not the sonne of god hath not lyfe. <sup>13</sup> These thynges have I written vnto you that beleve on the name of the sonne of God that ye maye knowe howe that ye have eternall lyfe and that ye maye beleve on the name of the sonne of god. <sup>14</sup> And this is the trust that we have in him: that yf we axe eny thinge accordyng to his will he heareth vs. <sup>15</sup> And yf we knowe that he heare vs what soever we axe we knowe that we shall have the petitions that we desyre of him. <sup>16</sup> Yf eny man se his brother synne a synne that is not vnto deeth let him axe and he shall geve him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth for which saye I not that a man

shuld praye. <sup>17</sup> All vnrightewesnes is synne and ther is synne not vnto deeth. <sup>18</sup> We knowe that whosoever is borne of god synneth not: but he that is begotten of god kepeth him silfe and that wicked toucheth him not. <sup>19</sup> We knowe that we are of god and that the worlde is altogedder set on wickednes. <sup>20</sup> We knowe that the sonne of God is come and hath geven vs a mynde to knowe him which is true: and we are in him that is true through his sonne Iesu Christ. This same is very god and eternall lyfe. <sup>21</sup> Babes kepe youre selves from ymages. Amen.

## THE SECOND EPISTLE OF JOHN

<sup>1</sup> The elder to the electe lady and her chyldren which I love in the trueth: and not I only but also all that have knowe the trueth <sup>2</sup> for the truthes sake which dwelleth in vs and shalbe in vs for ever. <sup>3</sup> With you be grace mercy and peace from God the father and from the Lorde Iesus Christ the sonne of the father in trueth and love. <sup>4</sup> I reioysed greatly that I founde of thy chyldre walkinge in trouth as we have receaved a commaundement of the father. <sup>5</sup> And nowe beseche I the lady not as though I wrote a newe commaundement vnto the but that same which we had from the begynninge that we shuld love one another. <sup>6</sup> And this is the love that we shulde walke after his commaundementes. This commaundement is (that as ye have hearde from the begynninge) ye shuld walke in it. <sup>7</sup> For many deceavers are entred in to the worlde which confesse not that Iesus Christ is come in the flesshe. This is a deceaver and an Antichrist. <sup>8</sup> Loke on youre selves that we loose not that we have wrought: but that we maye have a full rewarde. <sup>9</sup> Whosoever transgresseth and bydeth not in the doctrine of Christ hath not God. He that endureth in the doctrine of Christ hath bothe the father and the sonne. <sup>10</sup> Yf ther come eny vnto you and bringe not this learninge him receave not to housse: nether bid him God spede. <sup>11</sup> For he that biddeth him God spede is parttaker of his evyll dedes. <sup>12</sup> I had many thinges to wryte vnto you neverthesse I wolde not wryte with paper and ynke: but I trust to come vnto you and speake with you mouth to mouth that oure ioye maye be full. <sup>13</sup> The sonnes of thy electe syster grete the. Amen.



## THE THIRD EPISTLE OF JOHN

<sup>1</sup> The Elder vnto the beloven Gayus whom I love in the trueth. <sup>2</sup> Beloved I wisshe in all thinges that thou prosperedest and farest well even as thy soule prospereth. <sup>3</sup> I reioused greatly when the brethren came and testified of the trueth that is in the how thou walkest in trouthe. <sup>4</sup> I have no greater ioye then for to heare howe that my sonnes walke in veritie. <sup>5</sup> Beloved thou doest faythfully what soever thou doest to the brethren and to straungers <sup>6</sup> which bare witnes of thy love before all the congregacion. Which brethren when thou bryngest forwardes on their iorney (as it besemeth god) thou shalt do well: <sup>7</sup> because that for his names sake they went forth and toke nothings of the gentyls. <sup>8</sup> We therefore ought to receave soche that we also myght be helpers to the trueth. <sup>9</sup> I wrote vnto the congregacion: but Diotrephes which loveth to have the preeminence amonge them receaveth vs not. <sup>10</sup> Wherfore yf I come I will declare his dedes which he doeth iesting on vs with malicious wordes nether is therewith content. Not only he him silfe receaveth not the brethren: but also he forbiddeth them that wolde and thrusteth them out of the congregacion. <sup>11</sup> Beloved folowe not that which is evyll but that which is good. He that doeth well is of God: but he that doeth evyll seith not God. <sup>12</sup> Demetrius hath good reporte of all men and of the trueth: ye and we oure selves also beare recorde and ye knowe that oure recorde is true. <sup>13</sup> I have many thinges to wryte: but I will not with ynke and penne wryte vnto the. <sup>14</sup> For I trust I shall shortly se the and we shall speake mouth to mouth. Peace be with the. The lovers salute the. Grete the lovers by name.

## THE GENERAL EPISTLE OF JUDE

<sup>1</sup> Iudas the servaunt of Iesus Christ the brother of Iames. To them which are cal and sanctified in god the father and preserved in Iesu Christ. <sup>2</sup> Mercy vnto you and peace and love be multiplied. <sup>3</sup> Beloved when I gave all diligence to write vnto you of the commen saluacion: it was nedfull for me to wryte vnto you to exhorte you that ye shuld continually laboure in the fayth which was once geve vnto the sayntes <sup>4</sup> For ther are certayne craftely crept in of which it was write afore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantannes and denye God the only Lorde and oure Lorde Iesus Christ. <sup>5</sup> My mynde is therfore to put you in remebraunce for as moche as ye once knowe this how that the Lorde (after that he had delivered the people out of Egypt) destroyed them which afterwarde beleved not. <sup>6</sup> The angels also which kept not their fyrst estate: but lefte their awne habitacion he hath reserved in everlastinge chaynes vnder darcknes vnto the iudgement of the greate daye: <sup>7</sup> even as Sodom and Gomor and the cities aboute them (which in lyke maner defiled them selves with fornicacion and folowed straunge flesshe) are set forth for an ensample and suffre the vengeaunce of eternall fyre. <sup>8</sup> Lykwyse these dremers defyle the flesshe despysse rulars and speake evyll of them that are in auctoritie. <sup>9</sup> Yet Michael the archangell when he strove agaynst the devyll and disputed about the body of Moses durst not geve raylinge sentence but sayde: the Lorde rebuke ye. <sup>10</sup> But these speake evyll of those thinges which they knowe not: and what thinges they knowe naturally

as beastes which are without reason in tho thinges they corrupte them selves. <sup>11</sup> Wo be vnto them for they have folowed the waye of Cayn and are vtterly geven to the erreoure of Balam for lukers sake and perysshe in the treason of Core. <sup>12</sup> These are spottes which of youre kindnes feast to gedder with out feare fedyngge them selves. Cloudes they are with outen water caried about of wyndes and trees with out frute at gadringe tyme twyse deed and plucked vp by the rotes. <sup>13</sup> They are the ragynge waves of the see fominge out their awne shame. They are wandryngge starres to whom is reserved the myst of darcknes for ever. <sup>14</sup> Enoch the seventh from Adam prophesied before of suche saying: Beholde the lorde shall come with thousandes of sayntes <sup>15</sup> to geve iudgement agaynst all men and to rebuke all that are vngodly amonge them of all their vngodly dedes which they have vngodly committed and of all their cruell speakynges which vngodly sinners have spoken agaynst him. <sup>16</sup> These are murmurers complainers walkyngge after their awne lustes whose mouthes speake proude thynge. They have men in greate reverence be cause of a vauntage. <sup>17</sup> But ye beloved remember the wordes which were spoken before of the Apostles of oure lorde Iesus Christ <sup>18</sup> how that they tolde you that ther shulde be begylers in the last tyme which shuld walke after ther awne vngodly lustes. <sup>19</sup> These are makers of sectes fleshlie havynge no sprete. <sup>20</sup> But ye derlye beloved edyfie yovre selves in youre most holy fayth prayinge in the holy goost <sup>21</sup> and kepe youre selves in the love of God lokinge for the mercy of oure lorde Iesus Christ vnto eternall lyfe. <sup>22</sup> And have compassion on some separatynge them: <sup>23</sup> and other save with feare pullinge them out of the fyre and hate the fylthy vesture of the flesshe. <sup>24</sup> Vnto him that is

able to kepe you that ye faule not  
and to present you fautlesse before  
the presence of his glory with ioye  
<sup>25</sup> that is to saye to God oure saveour  
which only is wyse be glory maiestie  
dominion and power now and for  
ever. Amen.

## THE REVELATION OF ST. JOHN THE DIVINE

<sup>1</sup> The reuelacion of Iesus Christe which god gave vnto him for to shewe vnto his servauntes things which muste shortly come to passe. And he sent and shewed by his angell vnto his servaunt Ihon <sup>2</sup> which bare recorde of the worde of god and of the testimony of Iesus Christe and of all thinges that he sawe. <sup>3</sup> Happy is he that redith and they that heare the wordes of the prophesy and kepe thoo thinges which are written therin. For the tyme is at honde. <sup>4</sup> Ihon to the .vii. congregacions in Asia. Grace be with you and peace from him which is and which was and which is to come and from the .vii. spretes which are present before his trone <sup>5</sup> and from Iesus Christ which is a faythfull witnes and fyrst begotte of the deed: and Lorde over the kinges of the erth. Vnto him that loved vs and wessed vs from synnes in his awne bloud <sup>6</sup> and made vs kinges and Prestes vnto God his father be glory and dominion for ever more. Amen. <sup>7</sup> Beholde he commeth with cloudes and all eyes shall se him: and they also which peersed him. And all kinredes of the erth shall wayle. Even so. Amen. <sup>8</sup> I am Alpha and Omega the begynninge and the endinge sayth the Lorde almyghty which is and which was and which is to come. <sup>9</sup> I Ihon youre brother and companyon in tribulacion and in the kyngdom and pacience which is in Iesu Christe was in the yle of Pathmos for the worde of god and for the witnessynge of Iesu Christe. <sup>10</sup> I was in the sprete on a sondaye and herde behynde me a gret voyce as it had bene of a trompe <sup>11</sup> sayinge: I am Alpha and Omega the fyrst and the laste. That thou seist write in a boke and sende it vnto the congregacions which are in Asia vnto

Ephesus and vnto Smyrna and vnto Pargamos and vnto Thiatira and vnto Sardis and vnto Philadelphia and vnto Laodicia. <sup>12</sup> And I turned backe to se the voyce that spake to me. And when I was turned: I sawe .vii. golde candelstyckes <sup>13</sup> and in the myddes of the candelstyckes one lyke vnto the sone of man clothed with a lynnyn garmet doune to the ground and gyrd aboute the pappes with a golden gyrdle <sup>14</sup> His heed and his heares were whyte as whyte woll and as snowe: and his eyes were as a flame of fyre: <sup>15</sup> and his fete lyke vnto brasse as though they brent in a fornace: and his voyce as the sounde of many waters. <sup>16</sup> And he had in his right honde vii. starres. And out of his mouth wet a sharpe twoo edged swearde. And his face shone even as the sonne in his strength. <sup>17</sup> And when I sawe him I fell at his fete even as deed. And he layde hys ryght honde apon me sayinge vnto me: feare not. I am the fyrst and the laste <sup>18</sup> and am alyve and was deed. And beholde I am alyve for ever more and have the kayes of hell and of deeth. <sup>19</sup> wryte therfore the thynges which thou haste sene and the thynges which are and the thynges which shalbe fulfilled hereafter: <sup>20</sup> and the mystery of the vii. starres which thou sawest in my ryght honde and the vii. golden candelstyckes. The vii. stares are the messengers of the vii. congregacions: And the vii. candlestyckes which thou sawest are the vii. congregacions.

## 2

<sup>1</sup> Unto the messenger of the congregacion of Ephesus wryte: These thynges sayth he that holdeth the vii. starres in his right honde and walketh in the myddes of the vii. golden candlestyckes. <sup>2</sup> I knowe thy workes and thy labour and thy pacience and howe thou cannest not forbear the which are evyll:

and examinedst them which saye they are Apostles and are not: and hast founde them lyars <sup>3</sup> and dydest wasse thy self. And hast pacience: and for my names sake hast labored and hast not faynted. <sup>4</sup> Neverthesse I have sumwhat agaynst the for thou haste lefte thy fyrst love. <sup>5</sup> Remember therefore from whence thou art fallen and repent and do the fyrst workes. Or elles I wyll come vnto the shortly and will remove thy candlestyke out of his place excepte thou repent. <sup>6</sup> But this thou haste because thou hatest the dedes of the Nicolaitans which dedes I also hate. <sup>7</sup> Lett him that hath eares heare what the sprete sayth vnto the congregacions. To him that overcometh will I geve to eate of the tree of lyfe which is in the myddes of the paradice of god. <sup>8</sup> And vnto the angell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrst and the laste which was deed and is alive. <sup>9</sup> I knowe thy workes and tribulacion and poverté but thou art ryche: And I knowe the blaspemy of them whiche call them selves Iewes and are not: but are the congregacion of sathan. <sup>10</sup> Feare none of thoo thynges which thou shalt soffre. Beholde the devyll shall caste of you into preson to tempte you and ye shall have tribulacion .x. dayes. Be faythfull vnto the deeth and I will geve the a croune of lyfe. <sup>11</sup> Let him that hath ears heare what the sprete sayth to the congregacions: He that overcometh shall not be hurte of the seconde deeth. <sup>12</sup> And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swerde with two edges. <sup>13</sup> I knowe thy workes and where thou dwellest evyn where Sathans seat ys and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes of myne which was slayne amonge you where sathan dwelleth.

<sup>14</sup> But I have a fewe thynges agaynst the: that thou hast there they that mayntayne the doctryne of Balam which taught in balake to put occasion of syn before the chylderne of Israhell that they shulde eate of meate dedicat vnto ydoles and to commyt fornicacion. <sup>15</sup> Even so hast thou them that mayntayne the doctryne of the Nicolaytans which thynges I hate. <sup>16</sup> But be converted or elles I will come vnto the shortly and will fyght agaynste the with thes wearde of my mouth <sup>17</sup> Lett him that hath eares heare what the sprete sayth vnto the congregacions: To him that overcommeth will I geve to eate manna that is hyd and will geve him a whyte stone and in the stone a newe name wrytten which no man knoweth savinge he that receaveth it. <sup>18</sup> And vnto the messenger of the congregacion of Theatira write: This sayth the sonne of god which hath his eyes lyke vnto a flame of fyre whose fete are like brasse: <sup>19</sup> I knowe thy workes and thy love service and fayth and thy paciece and thy dedes which are mo at the last then at the fyrste. <sup>20</sup> Notwitstondinge I have a feawe thynges agaynst the that thou sufferest that woman Iesabell which called her sylfe a prophetes to teache and to deceave my servauntes to make them commyt fornicacion and to eate meates offered vppe vnto ydoles. <sup>21</sup> And I gave her space to repent of her fornicacion and she repented not. <sup>22</sup> Beholde I will caste her into a beed and them that commyt fornicacion with her into gret adversite excepte they tourne from their deades. <sup>23</sup> And I will kyll her children with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto evere one of you accordyng vnto youre workes. <sup>24</sup> Vnto you I saye and vnto other of them of Thiatyra as many as have not this lerninge and which have

not knowen the depnes of Sathan (as they saye) I will put apon you none other burthe <sup>25</sup> but that which ye have alreddy. Holde fast tyll I come <sup>26</sup> and whosoever overcometh and kepeth my workes vnto the ende to hym will I geve power over nacions <sup>27</sup> and he shall rule them with a rodde of yron: and as the vessels of a potter shall he breake them to shevers. Even as I receaved of my father <sup>28</sup> euen so will I geve him the mornynge starre. <sup>29</sup> Let him that hath eares heare what the sprete sayth to the congregacions.

### 3

<sup>1</sup> And wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the sprete of god and the vii. starres. I knowe thy workes thou haste a name that thou lvyest and thou art deed. <sup>2</sup> Be awake and strength the thynges which remayne that are redy to dye. For I have not founde thy workes perfaycte before god. <sup>3</sup> Remember therefore how thou hast receaved and hearde and hold faste and repet. Yf thou shalt not watche I will come on ye as a thefe and thou shalt not knowe what houre I wyll come apon the <sup>4</sup> Thou haste a feawe names in Sardis which have not defyled their garmentes: and they shall walke with me in whyte for they are worthy <sup>5</sup> He that overcometh shalbe clothed in whyte araye and I will not put out his name out of the boke of lyfe and I will confesse his name before my father and before his angelles. <sup>6</sup> Let him that hath eares heare what the sprete sayth vnto the congregacions. <sup>7</sup> And wryte vnto the tydinges bringer of the congregacion of Philadelphia: this sayth he that is holy and true which hath the keye of Daud: which openyth and noma shutteth and shutteth and no man openeth. <sup>8</sup> I knowe thy workes. Beholde I have set before the an open doore and no man can shut it for thou haste a lyttell strengthe and

haste kept my sayinges: and haste not denyed my name. <sup>9</sup> Beholde I make them of the congregacion of Sathan which call them selves Iewes and are not but do lye: Beholde: I will make them that they shall come and worshippe before thy fete: and shall knowe that I love the. <sup>10</sup> Because thou hast kept the wordes of my paciece therfore I will kepe the from the houre of temptacion which will come upo all the worlde to tempte them that dwell vpon the erth. <sup>11</sup> Beholde I come shortly. Holde that which thou haste that no man take awaye thy croune. <sup>12</sup> Him that overcometh will I make a pyllar in the temple of my God and he shall goo no more oute. And I will wryt vpo him the name of my God and the name of the cite of my god newe Ierusalem which cometh doune oute of heven from my God and I will wryte vpon him my newe name. <sup>13</sup> Let him that hath eares heare what the sprete sayth vnto the congregacions. <sup>14</sup> And vnto the messenger of the congregacion which is in Laodicia wryte: This sayth (amen) the faythfull and true witnes the begynninge of the creatures of God. <sup>15</sup> I knowe thy workes that thou arte nether colde nor hot: I wolde thou were colde or hotte. <sup>16</sup> So then because thou arte bitwene bothe and nether colde ner hot I will spew the oute of my mouth: <sup>17</sup> because thou sayst thou arte riche and incresyd with goodes and haste nede of nothyng and knowest not howe thou arte wretched and miserable poore blinde and nakyd. <sup>18</sup> I counsell the to bye of me golde tryed in the fyre that thou mayste be riche and whyte raymet that thou mayste be clothed that thy fylthy nakednes do not apere: and anoynt thyne eyes with eye salve that thou mayste se. <sup>19</sup> As many as I love I rebuke and chasten. Be fervent therfore and repent. <sup>20</sup> Beholde I stode at the doore and knocke. Yf eny man heare my voyce and upon the dore I will

come in vnto him and will suppe with him and he with me. <sup>21</sup> To him that overcommeth will I graunte to sytt with me in my seate evyn as I overcam and have sytten with my father in his seate. <sup>22</sup> Lett him that hath eares heare what the sprete sayth vnto the congregacions.

#### 4

<sup>1</sup> After this I loked and beholde a dore was open in heven and the fyrste voyce which I harde was as it were of a trompet talkinge with me which said: come vp hydder and I will shewe the thynges which must be fulfyllid hereafter. <sup>2</sup> And immediatly I was in the sprete: and beholde a seate was put in heven and one sate on the seate. <sup>3</sup> And he that sat was to loke upon like vnto a iaspar stone and a sardyne stone: And there was a rayne bowe aboute the seate in syght lyke to an Emeralde. <sup>4</sup> And aboute the seate were .xxiiii. seates. And upon the seates .xxiiii. elders syttinge clothed in whyte rayment and had on their heddes crownes of gold. <sup>5</sup> And out of the seate proceded lightnynges and thundrynges and voyces and there wer vii. lampes of fyre burninge before the seate which are the vii. sprettes of God. <sup>6</sup> And before the seate there was a see of glasse lyke vnto cristall and in the myddes of the seate and rounde aboute the seate were iiii. bestes full of eyes before and behynde. <sup>7</sup> And the fyrste best was lyke a lion the seconde best lyke a calfe and the thyrde beste had a face as a man and the fourthe beste was like a flyinge egle. <sup>8</sup> And the iiii. bestes had eche one of them vi. wynges aboute him and they were full of eyes with in. And they had noo reste daye nether nyght sayinge: holy holy holy lorde god almyghty which was and is and is to come. <sup>9</sup> And when those beestes gave glory and honour and thankes to him that sat on the seate which lyveth for ever and

ever: <sup>10</sup> the xxiiii. elders fell doune before him that sat on the trone and worshipped him that lyveth for ever and caste their crownes before the trone sayinge: <sup>11</sup> thou arte worthy lorde to receave glory and honoure and power for thou haste created all thinges and for thy wylles sake they are and were created.

#### 5

<sup>1</sup> And I sawe in the right honde of him that sat in the trone a boke written with in and on the backside sealyd with vii. seales. <sup>2</sup> And I sawe a stronge angell which cryed with a loude voyce: Who is worthy to open the boke and to loose the seales ther of. <sup>3</sup> And no man in heven ner in erth nether vnder the erth was able to open the boke nether to loke thereon. <sup>4</sup> And I wepte moche because no man was founde worthy to open and to rede the boke nether to loke thereon. <sup>5</sup> And one of the elders sayde unto me: wepe not: Beholde a lion beinge of the tribe of Iuda the rote of Daudid hath obtayned to open the boke and to lose the vii. seales ther of. <sup>6</sup> And I behelde and loo in the myddes of the seate and of the .iiii. bestes and in the myddes of the elders stode a lambe as though he had bene kylled which had vii. hornes and vii. eyes which are the spretes of God sent into all the worlde. <sup>7</sup> And he cam and toke the boke oute of the right honde of him that sate upon the seate. <sup>8</sup> And when he had take the boke the .iiii. bestes and xxiiii. elders fell doune before the labe havynge harpes and golden vialles full of odoures which are the prayers of saynctes <sup>9</sup> and they songe a newe songe saynge: thou art worthy to take the boke and to open the seales therof: for thou waste kylled and haste redemed vs by thy bloud out of all kynreddes and tonges and people and nacions <sup>10</sup> and haste made vs vnto oure god kynges and prestes and we shall raygne on the erth. <sup>11</sup> And I behelde and I herd the

voyce of many angylles aboute the trone and about the bestes and the elders and I herde thousand thousandes <sup>12</sup> saynge with a lowde voyce: Worthy is the lambe that was killed to receave power and riches and wisdom and strenghte and honoure and glory and blyssynge. <sup>13</sup> And all creatures which are in heven and on the erth and vnder the erth and in the see and all that are in them herd I saynge: blyssinge honour glory and power be vnto hym that sytteth upon the seate and vnto the lambe for ever more. <sup>14</sup> And the .iiii. bestes sayd: Amen. And the .xxiiii. elders fell upon their faces and worshypped him that lyveth for ever more.

## 6

<sup>1</sup> And I sawe when the lambe openyd one of the seales and I herde one of the .iiii. bestes saye as it were the noyse of thonder come and se. <sup>2</sup> And I sawe and beholde there was a whyte horsse and he that sat on him had a bowe and a croune was gevyn vnto him and he went forth conqueringe and forto overcome. <sup>3</sup> And when he opened the seconde seale I herde the seconde beste saye: come and se. <sup>4</sup> And there went out another horsse that was red and power was geven to him that satte thereon to take peace from the erth and that they shulde kyll one another. And there was geven vnto him a gret swearde. <sup>5</sup> And when he opened the thyrde seale I herde the thyrde beste saye: come and se. And I behelde and loo a blacke hors: and he that sate on him had a payre of balances in his honde. <sup>6</sup> And I herd a voyce in the myddes of the .iiii. bestes saye: a measure of whete for a peny and .iii. measures of barley for a peny: and oyle and wyne se thou hurte not. <sup>7</sup> And when he opened the fourthe seale I herde the voyce of the fourthe beste saye: come and se. <sup>8</sup> And I loked and beholde a grene horsse and his name that sat on him was deeth and hell folowed

after him and power was geven vnto them over the fourthe parte of the erth to kyll with swearde and with honger and with deeth that cometh of vermen of the erth. <sup>9</sup> And when he opened the fyfte seale I sawe vnder the aultre the soules of them that were kylled for the worde of God and for the testimony which they had <sup>10</sup> and they cryed with a lowde voyce saynge: How longe tariest thou lorde holy and true to iudge and to avenge oure bloud on them that dwell on the erth? <sup>11</sup> And longe whyte garmentes were geven vnto every one of them. And it was sayde vnto them that they shulde reste for a lyttle season vntyll the nomber of their felowes and brethren and of them that shulde be kylled as they were were fulfilled. <sup>12</sup> And I behelde when he opened the sixte seale and loo there was a grett erth quake and the sunne was as blacke as sacke clothe made of heare. And the mone waxed even as bloud: <sup>13</sup> and the starres of heven fell vnto the erth even as a fygge tree castith from her her fygges when she is shaken of a myghty wynde. <sup>14</sup> And heven vanysshed away as a scroll when it is rolled togedder. And all mountayns and yles were moved oute of their places. <sup>15</sup> And the kynges of the erth and the gret men and the ryche men and the chefe captaynes and the myghty men and every bond man and every free man hyd them selves in dennes and in rockes of the hylles <sup>16</sup> and sayde to the hylles and rockes: fall on vs and hyde vs from the presence of him that sytteth on the seate and from the wrath of the lambe <sup>17</sup> for the grete daye of hys wrath ys come And who can endure it.

## 7

<sup>1</sup> And after that I sawe .iiii. angels stonde on the .iiii. corners of the erth holdynge the .iiii. wyndes of the erth that the wyndes shulde not blowe on the erthe nether on the



see nether on eny tree. <sup>2</sup> And I sawe another angell ascende from the rysynge of the sunne: which had the seale of the lyvynge god and he cryed with a loude voyce to the iiii angelles (to whom power was geven to hurt the erth and the see) <sup>3</sup> saying: Hurt not the erth nether the see nether the trees tyll we have sealed the servauntes of oure god in their forheddes. <sup>4</sup> And I herde the nombre of them which were sealed and there were sealed an C. and xliiii. M. <sup>5</sup> of all the trybes of the chyldren of Israhell. Of the trybe of Iuda were sealed xii.M. Of the trybe of Ruben were sealed xii.M. of the trybe of Gad were sealed xii.M. <sup>6</sup> Of the trybe of Asser were sealed xii.M. Of the trybe of Neptalym were sealed xii.M. Of the trybe of Manasses were sealed xii.M. <sup>7</sup> Of the trybe of Symeon were sealed xii.M. Of the tribe of Leuy were sealed xii.M. Of the trybe of Isacar were sealed xii.M. <sup>8</sup> Of the trybe of zabulon were sealed xii.M. Of the tribe of Ioseph were sealed xii.M. Of the trybe of Beniamin were sealed xii. thowsande. <sup>9</sup> After this I behelde and lo a gret multitude (which noman coude nombre) of all nacions and people and tonges stode before the seate and before the lambe clothed with longe whyte garmentes and palmes in there hondes <sup>10</sup> and cryed with a lowde voyce sayinge: salvacion be asscribed to him that syttith upon the seate of oure god and vnto the lambe. <sup>11</sup> And all the angelles stode in the compase of the seate and of the elders and of the iiii. bestes and fel before the seat on their faces and worshipped god <sup>12</sup> sayinge amen: Blessynge and glory wisdom and thankes and honour and power and myght be vnto oure god for evermore Amen. <sup>13</sup> And one of the elders answered sayinge vnto me: what are these which are arayed in longe whyte garmentes and whence cam they? <sup>14</sup> And I sayde vnto him:

lorde thou wottest. And he sayde vnto me: these are they which cam oute of gret tribulacion and made their garmetes large and made them whyte in the bloud of the lambe: <sup>15</sup> therefore are they in the presence of the seate of God and serve him daye and nyght in hys temple and he that sytteth in the seate wyll dwell amonge them. <sup>16</sup> They shalt hunger no more nether thyrst nether shall the sunne lyght on them nether eny heate: <sup>17</sup> For the lambe which ys in the myddes of the seate shall fede them and shall ledde them vnto fountaynes of lyuynge water and god shall wpe awaye all teares from their eyes.

## 8

<sup>1</sup> And when he had opened the seventh seale there was silence in heven aboute the space of halfe an houre. <sup>2</sup> And I sawe angelles stondynge before god and to them were geven vii. trompettes. <sup>3</sup> And another angell cam and stode before the aultre havynge a golden senser and moche of odoures was geven vnto him that he shulde offre of the prayers of all saynctes upon the golden aultre which was before the seate. <sup>4</sup> And the smoke of the odoures which came of the prayers of all saynctes ascended vppe before god out of the angelles honde. <sup>5</sup> And the angell toke the senser and fylled it with fyre of the aultre and caste it into the erth and voyces were made and thondrynges and lightnynges and erthquake. <sup>6</sup> And the .vii. angells which had the .vii. tropettes prepared them selves to blowe. <sup>7</sup> The fyrst angell blewe and there was made hayle and fyre which were myngled with bloud and they were caste into the erth: and the thryd parte of trees was burnt and all grene grasse was brent. <sup>8</sup> And the seconde angell blewe: and as it were a gret mountayne: burnynge with fyre was caste in to

the see <sup>9</sup> and the thyrde parte of the see tourned to bloud and the thyrde parte of the creatures which had lyfe dyed and the thyrde part of shippes were destroyed. <sup>10</sup> And the thyrde angell blewe and ther fell a grett starre from heven burnynge as it were a lampe and it fell into the thyrde parte of the ryvers and into fountaynes of waters <sup>11</sup> and the name of the starre is called wormwod. And the thyrde part was turned to wormwod. And many me dyed of the waters because they were made bytter. <sup>12</sup> And the fourth angell blew and the thyrde parte of the sunne was smytten and the thyrde parte of the mone and the thyrde part of starres: so that the thyrde parte of them was darckned. And the daye was smytten that the thyrde part of it shulde not shyne and lyke wyse the nyght. <sup>13</sup> And I behelde and herd an angell flyinge thorowe the myddes of heven sayinge with a lowde voyce: Woo wo to the inhabiters of the erth because of the voyces to come of the trompe of the .iii. angells which were yet to blowe.

## 9

<sup>1</sup> And the fyfte angell blewe and I sawe a stare fall from heven vnto the erth. And to him was geven the kaye of the bottomlesse pytt. <sup>2</sup> And he opened the botomlesse pytt and there arose the smoke of a grett fornace. And the sunne and the ayer were darkned by the reason of the smoke of the pytt. <sup>3</sup> And there cam out of the smoke locustes vpon the erth: and vnto them was geve power as the scorpions of the erth have power. <sup>4</sup> And it hurt the grasse of the erth: nether eny grene thinge: nether eny tree: but only those me which have not the seale in their forhedes <sup>5</sup> and to the was commaunded that they shulde not kyll them but that they shulde be vexed v monethes and their payne was as the payne that cometh of

a scorpion when he hath stoge a man. <sup>6</sup> And in those dayes shall men seke deeth and shall not fynde it and shall desyre to dye and deeth shall flye from them. <sup>7</sup> And the similitude of the locustes was lyke vnto horses prepared vnto battayll and on their heddes were as it were crownes lyke vnto golde: and their faces were as it had bene the faces of men. <sup>8</sup> And they had heare as the heare of wemen. And their tethe were as the tethe of lyons. <sup>9</sup> And they had habbergions as it were habbergions of yron. And the sounde of their wynges was as the sounde of charettes when many horsse runne to gedder to battayle. <sup>10</sup> And they had tayles lyke vnto scorpions and there were stinges in their tayles. And their power was to hurt men v. monethes. <sup>11</sup> And they had a kynge over them which is the angell of the bottomlesse pytt whose name in the hebrew tonge is Abaddon: but in the greke tonge Apollion. <sup>12</sup> One woo is past and beholde two woos come after this. <sup>13</sup> And the sixte. angell blewe and I herd a voyce from the iiiii. corners of the golden aultre which is before god <sup>14</sup> saying to the sixte angell which had the trompe: Loose the iiiii. angelles which are bounde in the grett ryver Eufrates. <sup>15</sup> And the iiiii. angelles were loosed which wer prepared for an houre for a daye for a moneth and for a yeare for to slee the thyrde part of men. <sup>16</sup> And the nombre of horsme of warre were twenty tymes xM. And I herde the nobre of them. <sup>17</sup> And thus I sawe the horses in a vision and them that sate on the havynge fyry habbergions of a Iacyncte coloure and brymstony and the heeddes of the horses werre as the heeddes of lyons. And out of their mouthes went forth fyre and smoke and brymstone. <sup>18</sup> And of these iii. was the thyrde parte of men kyllled: that is to saye of fyre smoke and brymstone which proceded out of the

mouthes of them: <sup>19</sup> For their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpetes and had heedes and with them they dyd hurt: <sup>20</sup> And the remnaunt of the men which were not kylled by these plages repented not of the dedes of their hondes that they shulde not worshyppe devyls and ymages of golde and sylver and brasse and stone and of wood which nether can se nether heare nether goo. <sup>21</sup> Also they repented not of their murther and of their sorcery nether of their fornacion nether of their thefte.

## 10

<sup>1</sup> And I sawe another myghtye an-gell come doune from heven clothed with a cloude and the rayne bowe upon his heed. And hys face as it were the sunne and his fete as that were pyllars of fyre <sup>2</sup> and he had in his honde a lytell boke opyn: and he put his ryght fote upon the see and his lyfte fote on the erth. <sup>3</sup> And cryed with a lowde voyce as when a lyon roreth. And when he had cryed seven thondres spake their voyces. <sup>4</sup> And when the vii. thondres had spoken their voyces I was aboute to wryte. And I herde a voyce from heven sayinge vnto me seale vp thoo thynges which the vii. thondres spake and write them not. <sup>5</sup> And the an-gell which I sawe stonde upon the see and upon the erth lyfte vppe his honde to heven <sup>6</sup> and swore by him that liveth for ever more which created heven and the thynges that ther in are and the see and the thynges which therin are: that there shulde be no lenger tyme: <sup>7</sup> but in the dayes of the voyce of the seventh an-gell when he shall begyn to blowe: even the mistery of god shalbe fynished as he preached by his servauntes the prophetes. <sup>8</sup> And the voyce which I herde from heven spake vnto me agayne and sayde: goo and take the lytle boke which ys open in the honde of the an-gell

which ston-deth upon the see and upon the erth. <sup>9</sup> And I went vnto the an-gell and sayde to him: geve me the lytle boke and he sayd vnto me: take it and eate it vp and it shall make thy belly bytter but it shalbe in thy mouth as swete as hony. <sup>10</sup> and I toke the lytle boke out of his honde and ate it vp and it was in my mouth as swete as hony and as sone as I had eate it my belly was bytter. <sup>11</sup> And he sayde vnto me: thou muste prophesy agayne amonge the people and nacions and tonges and to many kynges.

## 11

<sup>1</sup> And then was geven me a rede lyke vnto a rodd and it was sayd vnto me: Ryse and mete the temple of god and the aultre and them that worshyppe therin <sup>2</sup> and the quyre which is within the temple cast oute and mete it not: for it is gevyn vnto the gentyles and the holy cite shall they treade vnderfote .xlii. monethes. <sup>3</sup> And I will geve power vnto my two wytnesses and they shall prophesy .M.iic. and .lx. dayes clothed in sacke cloth. <sup>4</sup> These are two olyve trees and two candlestyckes stodinge before the god of the erth <sup>5</sup> And if eny man will hurt them fyre shall procede out of their mouthes and consume their ennemyes. And yf eny man will hurt the this wyse muste he be kylled. <sup>6</sup> These have power to shut heven that it rayne not in the dayes of their prophesyng: and have power over waters to turne them to bloud and to smyte the erth with almaner plages as often as they will. <sup>7</sup> And when they have fynysshed their testimony the beste that cam oute of the bottomlesse pytt shall make warre agaynst them and shall overcome them and kyll them. <sup>8</sup> And their boddyes shall lye in the stretes of the greate cite which sprituallly is called zodom and Egypte where oure lorde was crucified. <sup>9</sup> And

they of the people and kynredes and tonges and they of the nacions shall se their bodyes .iii. dayes and an halfe and shall not suffre their boddyes to be put in graves. <sup>10</sup> And they that dwell upon the erth shall reioyce over them and be glad and shall send gyftes one to another for these two prophetes vexed them that dwelt on the erth. <sup>11</sup> And after .iii. dayes and an halffe the sprete of lyfe from god entred into the. And they stode vp upon their fete: and greate feare came upon the which sawe them. <sup>12</sup> And they herde a greate voyce from heven saying vnto them. Come vp hidder. And they ascended vp into heven in a cloude and their ennemyes sawe them. <sup>13</sup> And the same houre was ther a gret erth quake and the tenthe parte of the cite fell and in the erth quake were slayne names of men seven .M. and the remnaunt were feared and gave glory to god of heven. <sup>14</sup> The seconde woo is past and beholde the thyrd woo wyll come anon. <sup>15</sup> And the seventh angell blewe and therwere made great voyces in heven sayinge: the kyngdoms of this worlde are oure lordes and his christes and he shall raygne for ever more. <sup>16</sup> And the .xxiiii. elders which sytt before god on their seates fell upon their faces and worshipped God <sup>17</sup> sayinge: we geve the thankes lorde God allmyghte: which arte and wast and arte to come for thou haste receaved thy great myght and hast raygned. <sup>18</sup> And the nacions were angry and thy wrath is come and the tyme of the deed that they shuld be iudged and that thou shuldest geve rewarde vnto thy seruauntes the prophettes and saynctes and to them that feare thy name small and great and shuldest destroye them which destroye the erth. <sup>19</sup> And the temple of God was openyd in heven and there was sene in his temple the arcke of his testament: and ther folowed lyghtnynges and voyces and thondrynges

and erth quake and moche hayle.

## 12

<sup>1</sup> And ther appered a gret wonder in heven A woman clothed with the sunne and the mone vnder her fete and upon her heed a crowne of xii. starres. <sup>2</sup> And she was with chylde and cryed travayllinge in byrth and payned redy to be delyvered. <sup>3</sup> And ther appered another wonder in heven for beholde a gret red dragon havynge .vii. heddes and ten hornes and crounes vpon his heddes: <sup>4</sup> and his taylor drue the thyrd parte of the starres and cast them to the erth. And the dragon stode before the woman which was redy to be delyvred: for to devoure her chylde as sone as it were borne. <sup>5</sup> And she brought forth a man chylde which shulde rule all nacions with a rode of yron And her sonne was taken vp vnto God and to his seate. <sup>6</sup> And the woman fled into wyldernes where she had a place prepared of god that they shulde fede her there a M. .ii. C and lx. dayes. <sup>7</sup> And ther was grett battayll in heven Michael and his angelles fowght with the dragon and the dragon fowght and his angelles <sup>8</sup> and prevaylled not: nether was their place founde eny more in heven. <sup>9</sup> And the grett dragon that olde serpent called the devyll and Sathanas was cast out. Which desceaveth all the worlde. And he was cast into the erth and his angelles were cast out also. <sup>10</sup> And I harde a lowde voyce sayinge: in heven is nowe made salvacion and strengthe and the kyngdome of oure God and the power of his Christ For he is cast doune which accused them before god daye and nyght. <sup>11</sup> And they overcame him by the bloude of the lambe and by the worde of their testimony and they loved not their lyves vnto the deeth. <sup>12</sup> Therefore reioyce hevens and ye that dwell in them. Woo to the inhabitants of the erth and of the see: for the devyll is come doune vnto you which hath greet wrath

because he knoweth that he hath but a short tyme. <sup>13</sup> And when the dragon sawe that he was caste vnto the erth he persecuted the woman which brought forth the man chylde. <sup>14</sup> And to the woman were geuen two wynges of a great egle that she myght flye into the wyldrenes into her place where she is norysshed for a tyme tymes and halffe a tyme from the presence of the serpent. <sup>15</sup> And the dragon cast out of his mouth water after the woman as it had bene a ryver because she hulde have bene caught of the flood. <sup>16</sup> And the erth holpe the woman and the erth opened her mouth and swallowed vp the rever which the dragon cast out of hys mouth. <sup>17</sup> And the dragon was wroth with the woman: and went and made warre with the remnant of hyr sede which kepe the commaundmentes of god and have the testimony of Iesus Christe. And I stode on the see sonde.

### 13

<sup>1</sup> And I sawe a best rise out of the see havinge vii. heddes and x. hornes and upon hys hornes x. crownes and upon his heed the name of blasphemy. <sup>2</sup> And the beast which I sawe was lyke a catt of the mountayne and his fete were as the fete of a bear and his mouth as the mouthe of a lyon. And the dragon gave him his power and his seate and grett auctorite: <sup>3</sup> and I sawe one of his heedes as it were wouled to deth and his dedly woude was healed. And all the worlde wondred at the beast <sup>4</sup> and they worshipped the dragon which gave power vnto the beast and they worshipped the beast sayinge: who is lyke vnto the beast? who is able to warre with him? <sup>5</sup> And ther was a mouth geve vnto him that spake great thinges and blasphemies and power was geve vnto him to do xlii. monethes <sup>6</sup> And he opened his mowth vnto blasphemy agaynst God to blaspheme hys name and his

tabernacle and them that dwell in heven. <sup>7</sup> And it was geuen vnto him to make warre with the saynctes and to overcome them. And power was geuen him over all kynred tonge and nacion: <sup>8</sup> and all that dwell upon the erth worshipt him: whose names are not written in the booke of lyfe of the lambe which was kylled from the begynnyng of the worlde. <sup>9</sup> Yf eny man have an eare lett him heare. <sup>10</sup> He that leadeth into captivite shall goo into captivite: he that kylleth with a swearde must be kylled with a swearde. Heare is the pacience and the fayth of the saynctes. <sup>11</sup> And I behelde another best commynge vp oute of the erth and he had two hornes like a lambe and he spake as dyd the dragon. <sup>12</sup> And he dyd all that the fyrste beast coulde do in his presence and he caused the erth and them which dwell therein to worshippe the fyrst beast whose dedly woude was healed. <sup>13</sup> And he dyd grett wonders so that he made fyre come doune from heven in the syght of men. <sup>14</sup> And deceived them that dwelt on the erth by the meanes of those signes which he had power to doo in the sight of the beast sayinge to the that dwelt on the erth: that they shuld make an ymage vnto the beast which had the woude of a swearde and dyd lyve. <sup>15</sup> And he had power to geve a sprete vnto the ymage of the beast and that the ymage of the beast shuld speake and shuld cause that as many as wolde not worshyppe the ymage of the beast shuld be kylled. <sup>16</sup> And he made all bothe smale and grett ryche and poore fre and bond to receive a marke in their right hondes or in their forheddes. <sup>17</sup> And that no man myght by or sell save he that had the marke or the name of the beast other the nombre of his name. <sup>18</sup> Here is wisdome. Let him that hath wytt count the nombre of the beast. For it is the nombre of a man and his nombre is sixe hundred threscore and sixe.

## 14

<sup>1</sup> And I loked and loo a lambe stode on the mount Syon and with him C. and xliiii. thousande havynge his fathers name written in their forhedes. <sup>2</sup> And I herde a voyce from heven as the sounde of many waters and as the voyce of a gret thoundre And I herde the voyce of harpers harpynge with their harpes. <sup>3</sup> And they songe as it were a newe songe before the seate and before the foure beestes and the elders and no man coude learne that songe but the hondred and xliiii.M. which were redemed from the erth. <sup>4</sup> These are they which were not defyled with wemen for they are virgyns. These folowe the lambe whither soever he goeth. These were redemed from men beyng the fyrste frutes vnto God and to the lambe <sup>5</sup> and in their mouthes was foude no gyle. For they - are with oute spott before the trone of god. <sup>6</sup> And I sawe an angell flye in the myddes of heven havynge an everlastynge gospell to preache vnto them that sytt and dwell on the erth and to all nacions kinreddes and tonges and people <sup>7</sup> sayinge with a lowde voyce: Feare God and geve honour to him for the houre of his iudgement is come: and worshyppe him that made heven and erth and the see and fountaynes of water. <sup>8</sup> And there folowed another angell sayinge: Babilon is fallen is fallen that gret cite for she made all nacions drynke of the wyne of hyr fornicacion. <sup>9</sup> And the thyrde angell folowed them sayinge with aloude voyce: Yf eny man worshippe the beest and his ymage and receive hie marke in his forhed or on his honde <sup>10</sup> the same shall drynke of the wyne of the wrath of God which is powred in the cuppe of his wrath. And he shalbe punnysshed in fyre and brymstone before the holy Angels and before the lambe. <sup>11</sup> And the smoke of their turment ascendeth vp evermore. And they have no rest

daye ner nyght which worshippe the beest and his ymage and whosoever receaveth the prynt of his name. <sup>12</sup> Here is the pacience of saynctes. Heare are they that kepe the commaundmentes and the fayth of Iesu. <sup>13</sup> And I herde a voyce from heven sayinge vnto me: wryte. Blessed are the deed which here after dye in the lorde even soo sayth the sprete: that they maye rest from their laboures but their workes shall folowe them. <sup>14</sup> And I loked and beholde a whyte clowde and upon the clowde one syttyng lyke vnto the sonne of man havynge on his heed a golde crowne and in his honde a sharpe sykle. <sup>15</sup> And another angell came oute of the temple cryng with a lowde voyce to him that sate on the clowde. Thruste in thy sykle and repe: for the tyme is come to repe for the corne of the erth is rype. <sup>16</sup> And he that sate on the clowde thrust in his sykle on the erth and the erth was reped. <sup>17</sup> And another angell came oute of the temple which is in heven havynge also a sharpe sykle. <sup>18</sup> And another angell came oute from that aultre which had power over fyre and cryed with a lowde crye to him that had the sharpe sykle and sayde: thrust in thy sharpe sykle and gaddre the clusters of the erth for her grapes are rype. <sup>19</sup> And the angell thrust in his sykle on the erth and cut doune the grapes of the vyneyarde of the erth: and cast them into the gret wynefat of the wrath of god <sup>20</sup> and the wynefat was trodden with out the cite and bloud came oute of the fat even vnto the hors brydles by the space of a thowsande and .vi. C. furlonges.

## 15

<sup>1</sup> And I sawe another signe in heven grett and mervellous .vii. angells havynge the seven laste plages for in the is fulfilled the wrath of god. <sup>2</sup> And I sawe as it were a glassy see mingled with fyre and the that

had gotten victory of the beest and of his ymage and of his marke and of the nombre of his name stode on the glassye see havinge the harpes of god <sup>3</sup> and they songe the songe of Moses the servaunt of god and the songe of the lambe sayinge. Gret and marvellous are thy workes Lorde god almyghty iuste and true are thy wayes kynge of saynctes. <sup>4</sup> Who shall not feare o lorde and gloryfy thy name? For thou only arte holy and all gentylls shall come and worshippe before the for thy iudgmentes are made manyfeste. <sup>5</sup> And after that I loked and beholde the temple of the tabernacle of testimony was opyn in heven <sup>6</sup> and the seven angelles cam out of the temple which had the seven plages clothed in pure and bryght lynnyn and havynge their brestes gyrded with golden gerdelles. <sup>7</sup> And one of the fowre beestes gave vnto the seve angelles vii. golden vialles full of the wrath of God which lyveth for ever more. <sup>8</sup> And the temple was full of the smoke of the glory of God and of his power and no man was able to entre into the temple tyll the seven plages of the seven angels were fulfilled.

## 16

<sup>1</sup> And I herde a great voyce out of the temple sayinge to the seven angels: goo youre wayes poure out youre vialles of wrath upon the erth. <sup>2</sup> And the fyrst went and poured out his viall upon the erth and there fell anoysom and a sore botche upon the men which had the marke of the best and upon the which worshipped his ymage. <sup>3</sup> And the seconde angell shed out his viall upon the see and it turned as it were into the bloud of a deed man: and every lyvinge thyng dyed in the see. <sup>4</sup> And the thyrde angell shed out his viall upon the ryvers and fountaynes of waters and they turned to bloud. <sup>5</sup> And I herde

an angell saye: lorde which arte and wast thou arte ryghteous and holy because thou hast geve soche iudgmentes <sup>6</sup> for they shed out the bloude of sayntes and prophettes and therefore hast thou geven them bloud to drynke: for they are worthy. <sup>7</sup> And I herde another out of the aultre saye: even soo lorde god almyghty true and righteous are thy iudgementes. <sup>8</sup> And the fourth angell poured out his viall on the sunne and power was geve vnto him to vexe men with heate of fyre. <sup>9</sup> And the men raged in gret heate and spake evyll of the name of God which had power over those plages and they repented not to geve him glory. <sup>10</sup> And the fifte angell poured out his viall upon the seate of the beste and his kyngdome wexed derke and they gnewe their tonges for sorowe <sup>11</sup> and blasphemed the god of heven for sorowe and payne of their sores and repented not of their dedes. <sup>12</sup> And the sixte angell poured out his viall upon the gret ryver Euphrates and the water dried vp that the wayes of the kyngss of the este shulde be prepared. <sup>13</sup> And I sawe thre vnclene sprettes lyke frogges come out of the mouthe of the dragon and out of the mouthe of the beeste and out of the mouthe of the falce prophett. <sup>14</sup> For they are the sprettes of devyls workynge myracles to go out vnto the kynges of the erth and of the whole worlde to gaddre them to the battayle of that gret daye of God allmyghty. <sup>15</sup> Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes Lest he be founde naked and men se his filthynes. <sup>16</sup> And he gaddered them togedder into a place called in the hebrue tonge Armagedon. <sup>17</sup> And the seventhe angell poured out his viall in to the ayre. And there came a voyce out of heven from the seate sayinge: it is done. <sup>18</sup> And there folowed voyces thondringes

and lightnynges and there was a grett erthquake soche as was not sence men were apou the erth so myghty an erthquake and so grett. <sup>19</sup> And the greates cite was devyded into thre parties And the cities of nations fell. And grett Babilon came in remembraunce before God to geve vnto hyr the cuppe of wyne of the fearcenes of his wraethe. <sup>20</sup> Every yle fled away and the mountaynes were not founde. <sup>21</sup> And ther fell a gret hayle as it had bene talentes out of heven apou the men and the men blasphemed God be cause of the plage of the hayle for it was grett and the plage of it sore.

## 17

<sup>1</sup> And there cam one of the seven angels which had the seven vialles and talked with me sayinge vnto me: come I will shewe the the iudgment of the grett whore that sytteth apou many waters <sup>2</sup> with whome have comytted fornicacion the kynges of the erth so that the inhabiters of the erth are droken with the wyne of her fornicacion. <sup>3</sup> And he caryed me a waye into the wildernes in the sprete. And I sawe a woman sytt apou a rose colored best full of names of blaphemie which had ten hornes. <sup>4</sup> And the woman was arayed in purple and rose color and decked with golde precious stone and pearles and had a cup of golde in her honde full of abominacions and fylthynes of her fornycacion. <sup>5</sup> And in her forhed was a name wrytten a mistery gret Babylon the mother of whordome and abominacions of the erth. <sup>6</sup> And I sawe the wyfe dronke with the bloud of saynctes and with the bloud of the witnesses of Iesu. And when I sawe her I wondred with grett mervayle. <sup>7</sup> And the angell sayde vnto me: wherfore mervayllst thou? I wyll shewe the the mistery of the woman and of the best that berith her which hath seven heddes and ten hornes. <sup>8</sup> The best that thou seest was and

is not and shall ascende out of the bottomlesse pytt and shall goo into perdicion and they that dwell on the erth shall wondre (whose names are not wrytten in the boke of lyfe from the begynnyng of the worlde) when they beholde the best that was and ys nott. <sup>9</sup> And here ys a mynde that hath wisdome. The seven heddes are seven mountaynes on which the woman sytteth: <sup>10</sup> they are also seven kynges. Fyve are fallen and on ys and onother is not yet come. When he cometh he muste contynue a space. <sup>11</sup> And the beste that was and ys not is even the ayght and ys one of the seven and shall goo into destruccion. <sup>12</sup> And the ten hornes which thou seist are ten kynges which have receaved no kyngdome but shall receive power as kynges at one houre with the beest. <sup>13</sup> These have one mynde and shall geve their power and strenghte vnto the beste. <sup>14</sup> These shall fyght with the lambe and the lambe shall overcome them: For he is lorde of lordes and kyng of kynges: and they that are on hys syde are called and chosen and faythfull. <sup>15</sup> And he sayde vnto me: the waters which thou sawest where the whore syttith are people and folke and nacions and tonges. <sup>16</sup> And the ten hornes which thou sawest apou the best are they that shall hate the whore and shall make her desolate and naked and shall eate their flesshe and burne her with fyre. <sup>17</sup> For God hathe put in their hertes to fulfyll hys wyll and to do with one consent for to geve hir kyngdom vnto the beast vntill the wordes of God be fulfyllled. <sup>18</sup> And the woman which thou sawest ys that gret cyte which raigneth over the kynges of the erth.

## 18

<sup>1</sup> And after that I sawe another angell come from heven havinge gret power and the erth was lyghtned with hys bryghtnes. <sup>2</sup> And he cryed myghtyly with a stronge voyce



sayinge: Great Babilon is fallen ys fallen and ys become the habitation of devels and the holde of all fowle sprettes and a cage of all vnclene and hatefull byrdes <sup>3</sup> for all nacions have dronken of the wyne of the wrath of her fornycacion. And the kynges of the erth have committed fornicacion with her and her marchauntes are wexed ryche of the abundance of her pleasures. <sup>4</sup> And I herde another voyce from heven saye: come a waye from her my people that ye be not parttakers in her synnes that ye receave not of her plages. <sup>5</sup> For her synnes are gon vp to heven and God hath remembred her wyckednes. <sup>6</sup> Rewarde her even as she rewarded you and geve her dubble accordynge to her workes. And poure in dubble to her in the same cuppe which she fylled vnto you. <sup>7</sup> And as moche as she glorified her silfe and lyved wantanly so moche poure ye in for her of punysshment and sorowe for she sayde in her herte: I sytt beinge a quene and am no wyddowe and shall se no sorowe. <sup>8</sup> Therefore shall her plages come at one daye deeth and sorowe and hunger and she shallbe brent with fyre: for stronge ys the lorde god which iudgeth her. <sup>9</sup> And the kynges of the erth shallbe wepe her and wayle over her which have committed fornicacion with her and have lyved wantanly with her when they shall se the smoke of her burnynge <sup>10</sup> and shall stonde a farre of for feare of her punnysshment sayinge: Alas Alas that gret cite Babilon that myghty cite: For at won houre is her iudgment come. <sup>11</sup> And the marchauntes of the erth shall wepe and wayle in them selves for no man wyll bye their ware eny more <sup>12</sup> the ware of golde and silver and precious stones nether of pearle and raynes and purple and skarlet and all thyne wodde and almaner vessels of yvery and almaner vessels of most precious wodde and of

brasse and of yron <sup>13</sup> and synamon and odours and oyntmentes and frankynsence and wyne and oyle and fyne floure and wheate bestes and shepe and horsys and charrettes and boddyes and soules of men. <sup>14</sup> And the apples that thy soule lusted after are departed from the. And all thynges which were deyntie and had in pryce are departed from the and thou shalt fynde them no more. <sup>15</sup> The marchauntes of these thynges which were wexed ryche shall stonde a farre of from her for feare of the punysshment of her wepynge and waylynge <sup>16</sup> and saying: alas alas that grett cite that was clothed in raynes and purple and scarlett and decked with golde and precious stone and pearles: <sup>17</sup> for at one houre so great ryches ys come to nought. And every shippe governer and all they that occupied shippes and shippmen which worke in the see stode a farre of <sup>18</sup> and cryed when they sawe the smoke of her burnynge sayinge what cite is lyke vnto this grett cite? <sup>19</sup> And they cast dust on their heddes and cryed wepynge and waylinge and sayed: Alas Alas that greate cite wherin were made ryche all that had shyppes in the see by the reason of her costlynes for atone houre is she made desolate <sup>20</sup> Reioyce over her thou heven and the holy Apostles and prophetes: for god hath geven youre iudgment on her. <sup>21</sup> And a myghty angell toke vp a stone lyke a grett mylstone and cast it into the see sayinge: with suche violence shall that gret cite Babilon be cast and shallbe founde no more. <sup>22</sup> And the voyce of harpers and musicions and of pypers and trompetters shallbe herde no more in the: and no craftes man of whatsoever craft he be shallbe founde eny more in the. and the soude of a myll shallbe herde no more in the <sup>23</sup> and the voyce of the brydegrome and of the bryde shallbe herde no more in the: for thy marchauntes were the

grett men of the erth. And with thyne inchantment were deceaved all nacions: <sup>24</sup> and in her was founde the bloude of the prophettes and of the saynctes and of all that were slayne upon the erth.

## 19

<sup>1</sup> And after that I herde the voyce of moche people in heven sayinge: Alleluia. Saluacion and glory and honour and power be ascribed to the lorde oure god <sup>2</sup> for true and ryghteous are his iudgmentes for he hath iudged the grett whore which did corrupt the erth with her fornicacion and hath avenged the bloud of his servauntes of her hond. <sup>3</sup> And agayne they said: Alleluya. And smoke rose vp for evermore. <sup>4</sup> And the xxiiii. elders and the iiii. bestes fell doune and worshypped god that sate on the seate sayinge: Amen Alleluya. <sup>5</sup> And a voyce cam out of the seate saying: prayse oure lorde god all ye that are his servauntes and ye that feare him both small and grett. <sup>6</sup> And I herde the voyce of moche people even as the voyce of many waters and as the voyce of stronge thondrynges sayinge: Alleluya for god omnipotent raigneth. <sup>7</sup> Let vs be glad and reioyce and geve honour to him: for the mariage of the lambe is come and hys wyffe made her sylfe redde. <sup>8</sup> And to her was graunted that she shulde be arayed with pure and goodly raynes. For the raynes is the ryghtewesnes of saynctes. <sup>9</sup> And he sayde vnto me: happy are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true saynges of God. <sup>10</sup> And I fell at his fete to worshyppe him. And he sayde vnto me se thou do it not. For I am thy felowe seruaunt and one of thy brethern and of them that have the testimony of Iesus. Worshyppe God. For the testimony of Iesus ys the sprete of prophesy. <sup>11</sup> And I sawe heven open and beholde a whyte horsse: and he

that sat upon him was faythfull and true and in ryghtewesnes dyd iudge and make battayle. <sup>12</sup> His eyes were as a flame of fyre: and on his heed were many crownes: and he had a name written that noman knewe but him sylfe. <sup>13</sup> And he was clothed with a vesture dipt in bloud and and hys name ys called the worde of God. <sup>14</sup> And the warriors which were in heven folowed him upon whyte horsse clothed with whyte and pure raynes: <sup>15</sup> and out of his mouthe went out a sharpe swerde that with that he shuld smyte the hethen. And he shall rule them with a rodde of yron and he trode the wynefatt of fearsnes and wrath of almyghty god. <sup>16</sup> And hath on his vesture and on his thygh a name written: kyng of kynges and lorde of lordes. <sup>17</sup> And I sawe an angell stonde in the sunne and he cryed with a lowde voyce sayinge to all the fowles that flye by the myddes of heven come and gaddre youre selves to gedder vnto the supper of the gret god <sup>18</sup> that ye maye eate the flesshe of kynges and of hys captaynes and the flesshe of myghty men and the flesshe of horsse and of them that sytt on them and the flesshe of all free men and bond men and of small and gret. <sup>19</sup> And I sawe the beste and the kynges of the erth and their warriors gaddred to gedder to make battayle agaynste him that satt on the horsse and agaynst his souldiers. <sup>20</sup> And the beste was take and with him that falce prophett that wrought myracles before him with which he deceaved the that receaved the beestes marke and them that worshipped his ymage. These both were cast into a ponde of fyre burnyge with brymstone: <sup>21</sup> and the remnaunte were slayne with the swearde of him that sat upon the horsse which swearde proceded out of his mouthe and all the foules were fulfilled with their flesshe.

## 20

<sup>1</sup> And I sawe an angell come doune from heven havinge the kaye of the bottomlesse pyt and a gret chayne in his honde. <sup>2</sup> And he toke the dragon that olde serpet which is the devyll and Satanas and he bounde him a thousand yeares: <sup>3</sup> and cast him into the bottomlesse pit and he bounde him and set a seale on him that he shuld desceau the people no moare tyll the .M. yeares were fulfilled. And after that he muste be loosed for a litell season. <sup>4</sup> And I sawe seattes and they sat upon them and iudgement was geven vnto them: and I sawe the soules of them that were behedded for the witnes of Iesu and for the worde of God: which had not worshypped the best nether his ymage nether had taken his marke vpon their forheddes or on their hondes: and they lyved and raygned with Christ a .M. yere: <sup>5</sup> but the wother of the deed men lyved not agayne vntyll the .M. yere were fynished. This is that fyrst resurreccion. <sup>6</sup> Blessed and holy is he that hath parte in the fyrst resurreccion. For on suche shall the seconde deeth have no power for they shalbe the prestes of God and of Christ and shall raygne with him a .M. yere. <sup>7</sup> And when the .M. yeares are experied Satan shalbe lowsed out of his preson <sup>8</sup> and shall goo oute to deceave the people which are in the foure quarters of the erth Gog and Magog to gadder them to gedder to batayle whose nombre is as the sonde of the see: <sup>9</sup> and they went vp on the playne of the erth and compased the tentes of the saynctes about and the beloved cite. And fyre cam doune from God out of heven and devoured them: <sup>10</sup> and the devyll that desceaved them was cast into a lake of fyre and brymstone where the beest and the falce prophet were and shalbe tormented daye and nyght for ever more. <sup>11</sup> And I sawe a grett whyte seate and him that sate on it from

whose face fled awaye both the erth and heaven and their place was no more founde. <sup>12</sup> And I sawe the deed both grett and small stonde before God: And the bokes were opened and another boke was opened which is the boke of lyfe and the deed were iudged of thoo thynges which weer wrytten in the bokes accordinge to their dedes: <sup>13</sup> and the see gave vp her deed which were in her and deth and hell delyvered vp the deed which were in them: and they were iudged every man accordinge to his dedes. <sup>14</sup> And deth and hell were cast into the lake of fyre. This is that second deeth. <sup>15</sup> And whosoever was not founde written in the boke of lyfe was cast into the lake of fyre.

## 21

<sup>1</sup> And I sawe a newe heven and a newe erth For the fyrst heven and the fyrst erth were vanysshed awaye and there was no more see. <sup>2</sup> And I Ihon sawe that holy cite newe Ierusalem come doune from God oute of heven prepared as a bryde garnysshed for hyr husband. <sup>3</sup> And I herde a grett voyce out of heaven sayinge: beholde the tabernacle of God is with men and he will dwell with the And they shalbe his people and God him sylffe shalbe with the and be their god. <sup>4</sup> And God shall wbye awaye all teares from their eyes. And there shalbe nomore deeth nether sorowe nether cryinge nether shall there be eny more payne for the olde thynges are gone. <sup>5</sup> And he that sate upon the seate sayde: Behold I make all thynges newe. And he sayde vnto me: wryte for these wordes are faythfull and true. <sup>6</sup> And he sayde vnto me: it is done I am Alpha and Omega the begynnyng and the ende. I will geve to him that is a thyrst of the well of the water of lyfe fre. <sup>7</sup> He that overcometh shall inheret all thynges and I will be his God and he shalbe my sonne. <sup>8</sup> But the fearefull and

vnbelevynge and the abhominable and murdrers and whormongers and sorcerers and ydolaters and all lyars shall have their parte in the lake which burnyth with fyre and brymstone which is the seconde deth. <sup>9</sup> And there cam vnto me one of the vii. angels which had the vii. vyals full of the vii. laste plages: and talked with me sayinge: come hydder I will shewe the the bryde the lambes wyfe. <sup>10</sup> And he caryed me away in the sprete to a grett and an hye mountayne and he shewed me the grett cite holy Ierusalem descendinge out of heven from God <sup>11</sup> havynge the brightnes of God. And her shynynge was lyke vnto a stone moste precious even a Iaspar cleare as cristall: <sup>12</sup> and had walles grett and hye and had xii gates and at the gates xii. angels: and names written which are the xii. trybes of Israell: <sup>13</sup> on the est parte iii gatis and on the north syde iii gates and to wardes the south iii gates and from the west iii gates: <sup>14</sup> and the wall of the cite had xii foundations and in them the names of the lambes .xii. Apostles. <sup>15</sup> And he that talked with me had a golden read to measure the cite with all and the gates therof and the wall therof. <sup>16</sup> And the cite was bylt iiiii. square and the length was as large as the bredth of it and he measured the cite with the rede .xii. M. fur longes: and the lenght and the bredth and the heyth of it were equall. <sup>17</sup> And he measured the wall therof. an cxliiii. cubittes: the measure that the angell had was after the measure that man vseth. <sup>18</sup> And the byldinge of the wall of it was of iaspar. And the cite was pure gold lyke vnto cleare glasse <sup>19</sup> and the foundations of the wall of the cite was garnished with all maner of precious stones The fyrste foundation was iaspar the seconde saphyre the thyrde a calcedony the fourth an emeralde: <sup>20</sup> the fyft sardonix: the sixt sardeos: the seventh crysolite the ayght berall: the nynth

a topas: the tenth a crysoprasos: the eleventh a iacyncte: the twelwe an amatist. <sup>21</sup> The xii. gates were xii pearles every gate was of one pearle and the strete of the cite was pure golde as thorowe shynynge glasse. <sup>22</sup> And there was no temple therin. For the lord god allmyghty and the lambe are the temple of it <sup>23</sup> and the cite hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd light it: and the lambe was the light of it. <sup>24</sup> And the people which are saved shall walke in the light of it: and the kynges of the erth shall brynge their glory vnto it. <sup>25</sup> And the gates of it are not shut by daye. For there shalbe no nyght there. <sup>26 27</sup> And there shall entre into it none vnclene thyng: nether what soever worketh abhominacion: or maketh lyes: but they only which are wrytten in the lambes boke of lyfe.

## 22

<sup>1</sup> And he shewed me a pure ryver of water of lyfe clere as cristall: procedynge oute of the seate of God and of the lambe. <sup>2</sup> In the myddes of the strete of it and of ether syde of the ryver was there wode of lyfe: which bare xii maner of frutes: and gave frute every moneth: and the leves of the wodde served to heale the people with all. <sup>3</sup> And there shalbe no more cursse but the seate of god and the lambe shalbe in it: and his servauntes shall serve him: <sup>4</sup> And shall se his face and his name shalbe in their forheddes. <sup>5</sup> And there shall be no nyght there and they nede no candle nether light of the sunne: for the lorde God geveth them light and they shall raygne for evermore. <sup>6</sup> And he sayde vnto me: these sayinges are faythfull and true. And the lorde god of saynctes and prophetes sent his angell to shewe vnto his servauntes the thynges which muste shortly be fulfilled. <sup>7</sup> Beholde I come shortly. Happy is he that kepeth the sayinge

of the prophesy of this boke. <sup>8</sup> I am Ihon which sawe these thynges and herde them. And when I had herde and sene I fell doune to worshippe before the fete of the angell which shewed me these thynges. <sup>9</sup> And he sayd vnto me: se thou do it not for I am thy feloweservaunt and the feloweservaunt of thy brethren the prophettes and of them which kepe the sayinges of this boke. But worshippe God. <sup>10</sup> And he sayde vnto me: seale not the sayinges of prophesy of this boke. For the tyme is at honde. <sup>11</sup> He that doeth evyl let him do evyl still: and he which is fylthy let him be fylthy still: and he that is righteous let him be more righteous: and he that is holy let him be more holy. <sup>12</sup> And beholde I come shortly and my rewarde with me to geve every man accordinge as his dedes shalbe. <sup>13</sup> I am Alpha and Omega the begynninge and the ende: the fyrst and the last. <sup>14</sup> Blessed are they that do hys commaundmentes that their power maye be in the tree of lyfe and maye entre in thorow the gates into the cite. <sup>15</sup> For without

shalbe dogges and inchauters and whormongers and morthers and ydolaters and whosoever loveth or makith lesynges. <sup>16</sup> I Iesus sent myne angell to testyfye vnto you these thynges in the congregacions. I am the rote and the generacion of David and the bright mornynge starre. <sup>17</sup> And the sprete and the bryde sayde come. And let him that heareth saye also come. And let him that is athyrst come. And let whosoever wyll take of the water of lyfe fre. <sup>18</sup> I testyfye vnto every man that heareth the wordes of prophesy of thys boke. yf eny man shall adde vnto these thynges god shall adde vnto him the plages that are wrytten in this boke. <sup>19</sup> And yf eny man shall mynyshe of the wordes of the boke of this prophesy god shall take a waye his parte out of the boke of lyfe and oute of the holy cite and from thoo thynges which are wrytten in this boke. <sup>20</sup> He which testifyeth these thinges sayth: be it I come quyckly Amen. Even soo: come lorde Iesu. <sup>21</sup> The grace of oure lorde Iesu Christ be with you all. Amen.