Tyndale New Testament

The Tyndale New Testament (1534)
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THE GOSPEL ACCORDING TO ST. MATTHEW

1 This is the boke of the generacion of Iesus Christ the sonne of Dauid the sonne also of Abraham. 2 Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren: 3 Judas begat Phares and zaram of Thamar: Phares begat Hesrom: Hesrom begat Aram: 4 Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: 5 Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: 6 Jesse begat Dauid the kynge: Dauid the kynge begat Salomon of her that was the wyfe of Ury: 7 Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: 8 Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Osias: 9 Osias begat Ioatham: Ioatham begat Achas: Achas begat Ezechias: 10 Ezechias begat Manasses: Manasses begat Amon: Amon begat Iosias: 11 Iosias begat Iechonias and his brethren aboute the tyme they were caryed awaye to Babylon. 12 And after they were brought to Babylon Iechonias begat Salathiel: Salathiel begat zorobabel: 13 zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: 14 Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: 15 Eliud begat Eleasar: Eleasar begat Mathan: Mathan begat Iacob: 16 Iacob begat Ioseph the husbande of Mary of which was boren that Iesus that is called Christ. 17 All the generaciones from Abraham to David are fowretene generaciones. And from David vnto the captivite of Babylon are fowretene generaciones. And from the captivite of Babylon vnto Christ are also fowretene generaciones. 18 The byrthe of Iesus Christ was on thys wyse. When his mother Mary was betrouthed to Ioseph before they came to dwell to gedder she was fowe with chylde by the holy goost. 19 The Ioseph her husbande beinge a perfect man and loth to make an ensample of her was mynded to put her away secretely. 20 Whil he thus thought behold the angell of the Lorde appered vnto him in a dreame saynge: Ioseph the sonne of Dauid feare not to take vnto ye Mary thy wyfe. For that which is conceaved in her is of the holy goost. 21 She shall brynge forthe a sonne and thou shalt call his name Iesus. For he shall save his peple from their synnes. 22 All this was done to ffill that which was spoken of the Lorde by the Prophet saynge: 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. 23 And Ioseph assone as he awoke out of slepe did as the angell of the Lorde bade hym and toke hys wyfe vnto hym 25 and knewe her not tyl she had brought forth hir fyrst sonne and called hys name Iesus.

2

1 When Iesus was borne at Bethleem in the tyme of Herode the kynge. Beholde there came wyse me from the eest to Ierusalem saynge: 2 Where is he that is borne kynge of the Iues? We have sene his starre in the eest and are come to worship him. 3 When Herode the kynge had herde thys he was troubled and all Ierusalem with hym 4 and he gathered all the chefe Prestes and Scribes of the people and axed of them where Christ shulde be borne. 5 And they sayde vnto hym: at Bethlee in Iury. For thus it is written by the Prophet. 6 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 Irael. 7 Then Herod prevely called the wyse men and dyligetly enquyerd of them the tyme of the starre that appered 8 and sent the to Bethleem saynge: Goo and searche dyligetly for the chylde. And when ye have founde hym bringe me wordre that I maye come and worshippe hym also. 9 When they had heard the kynge they departed: and lo the starre which they sawe in the eeste went before them till it came and stode over the place where the chylde was. 10 When they sawe the starre they were marvelously glad: 11 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. 12 And after they
were warned of God in a dreame that they shuld not go ageyn to Herod they retourned into their awne countrie another waye. 13 When they were departed: beholde the angell of the Lorde appered to Ioseph in dreame sayinge: aysye and take the chylde and his mother and flye into Egypte and abyde there till I brynge the worde. For Herod will seke the chylde to destroye hym. 14 The he arose and toke the chylde and his mother by night and departed into Egypte 15 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. 16 Then Herod perceavynge that he was moocked of the wyse men was excedyng wroth and sent forth and slue all the children that were in Bethlehem and in all the costes there of as many as were two yere olde and vnder accordynge to the tymhe which he had diligetly searched oute of the wyse men. 17 Then was fulfilled that which was spoken by the Prophet Jeremey sayinge: 18 On the hilles was a voyce herde mornynge wepyng and greate lamentacion: Rachel wepyng for her chyldren and wolde not be conforted because they were not. 19 When Herode was deed: beholde an angell of the Lorde appered in a dreame to Joseph in Egypte 20 sayinge: arise and take the chylde and his mother and go into the londe of Israel. For they are deed which sought the chylde life. 21 Then he arose vp and toke the chylde and his mother and cam into the londe of Israel. 22 But when he hearde that Archelaus did raygne in Iury in the roume of his father Herode he was afrayde to goo thither. Not withstondynge after he was warned of god in a dreame he turned a syde into the parties of Galile 23 and wet and dwelt in a cite called Nazareth to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite waye and make hys pathes strayght. 4 This Ihon had hys garmet of camels heer and a gerdell of a skynne aboute his loynes. Hys meate was locustes and wylde honie. 5 Then went oute to hym Jerusalem and all Iury and all the region roude aboute Iorda 6 and were baptised of hym in Iorda confessynge their synnes 7 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 flye from the vengeaunce to come? 8 Brynge forth therfore the frutes belonynge to repentanuce. 9 And se that the ons thynke not to saye in your selues we haue Abraham to our father. For I saye vnto you that God is able of these stones to rayse vp chyldern vnto Abraham. 10 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. 11 I baptise you in water in toke of repentanuce: but he that cometh after me is myghtier by myghtier than I whose shues I am not worthy to beare. He shall baptise you with the holy gost and with fyre: 12 which hath also his fan in his hond and will purge his floure and gadre the wheet into his garner and will burne the chaffe with vnquecheable fyre. 13 Then cam Iesus from Galile to Iordan vnto Ihon to be baptised of hym. 14 But Ihon forbade hym sayinge: I ought to be baptysed of the: and comest thou to me? 15 Iesus answered and sayd to hym: Let it be so now. For thus it becommeth vs to fulfyll all rightwneses. Then he suffered hym. 16 And Jesus assone as he was baptised came straight 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. 17 And lo there came a voyce from heuen sayng: Thys ys that my beloved sonne in whom is my delyte.

3 In those dayes Ihon the Baptyst came and preached in the wildernes of Iury saynge; Repet the kyngdome of heue is at honde. 3 This is he of whom it is spoken by the Prophet Esay which sayeth: The voyce of a cryer in wyldefernes prepare the Lordes

4 Then was Iesus ledd awaye of the spirite into wildernes to be tempted of the devyll. 2 And when he had fasted fouerte dayes and fouerte nightes he was afterward an hunred. 3 Then came to hym the tempter and sayde: yf thou be
the sonne of God commaunde that these stones be made bread. 4 He answered and sayde: that is wrytten man shall not lyve by brede onlye but by every worde that procedeth out of the mouth of God. 5 Then the devyll tooke hym vp into the holy cite and set hym on a pynacle of the temple 6 and sayd vnto hym: if 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. 7 And Iesus sayde to hym it ys wrytten also: Thou shalt not tempete thy Lorde God. 8 The devyll toke hym vp agayne and ledde hym in to an excydneynge hye mountayne and shewed hym all the kyngdomes of the worlde and all the glory of them 9 And sayde to hym: all these will I geue the if thou wilt faull doune and worship me. 10 Then sayde Iesus vnto hym. Avoyd Satan. For it is wrytte thou shalt worship the Lorde thy God and hym only shall thou serve. 11 Then the dyvell left hym and beholde the angels came and ministred vnto hym. 12 When Iesus had heard that Ihon was taken he departed into Galile 13 and left Nazareth and went and dwelte in Capernaum which is a cite apon the see in the coastes of zabulon and Neptalim 14 to fullfyll that whiche was spoken by Esay the Prophet sayinge: 15 The londe of zabulon and Neptalim the waye of the see beyonde Iordan Galile of the Gentylis 16 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. 17 From that tyme Iesus begane to preache and to saye: repet for ye kigdome of heven is at honed. 18 As Iesus walked by the see of Galile he sawe two brethren: Simon which was called Peter and Andrew his brother castyng a neet into the see for they were fisshers 19 and he sayde vnto them folowe me and I will make you fisshers of men. 20 And they strayght wyae lefte their nettes and followed hym. 21 And he went forthe from thence and sawe other two brethern Iames the sonne of zebede and Ihon his brother in the shippe with zebede their father mendynghe their nettes and called them. 22 And they with out taryinge lefte the shyp and their father and folowed hym. 23 And Iesus went aboute all Galille teachyng in their synagoges and preachyng the gospell of the kyngdome and healed all maner of sicknes and all maner dynesames amonge the people. 24 And his fame spread 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 possesed with devils and those which were lunatyke and those that had the palsie: and he healed them. 25 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

1 When he sawe the people he went vp into a mountayne and when he was set his discipes came to hym 2 and he opened his mouthe and taught them sayinge: 3 Blessed are the poure in sprete: for theirs is the kyngdome of heven. 4 Blessed are they that morn: for they shalbe conforted. 5 Blessed are the meke: for they shall inherit the erthe. 6 Blessed are they which honger and thurst for rightewenes: for they shalbe filled. 7 Blessed are the mercifull: for they shall obtayne mercy. 8 Blessed are the pure in herte: for they shall se God. 9 Blessed are the peacemakers: for they shalbe called the chyldren of God. 10 Blessed are they which suffre persecucion for rightwesnes sake: for theirs ys the kyngdome of heuen. 11 Blessed are ye when men reuyle you and persecute you and shall falsly say all manner of yvell sayynes agaynst you for my sake. 12 Reioyce and be glad for greate is youre rewarde in heven. For so persecuted they the Prophetes which were before youre dayes. 13 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. 14 ye are the light of the worlde. A cite that is set on an hill cannot be hid 15 nether do men lyght a cadell and put it vnder a busshele but on a candelsticke and it lighteth all that are in the house. 16 Let youre light so shyne before men that they maye se
youre good workes and glorify youre father which is in heven. 17 Thine not that I am come to destroye the lawe or the Prophets: no I am nott come to destroye them but to fullfyll them. 18 For truely I saye vnto you till heven and erth perisse one iott or one tytle of the lawe shall not scape tyll all be fulfilled. 19 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. 20 For I saye vnto you except youre rightewesnes excede the righetewesnes of the Scribes and Pharises ye cannot entre into the kyngdome of heven. 21 ye have herde howe it was sayd vnto the of the olde tyme: Thou shalt not kyll. For whoso ever kylleth shall be in daunger of iudgement. 22 But I saye vnto you, whosoever is angre with his brother, shalte in daunger of iudgement. Whosoeuer sayeth vnto his brother Racha shalte in daunger of a consell. But whosoeuer sayeth thou fole shalte in daunger of hell fyre. 23 Therfore when thou offrest thy gifte at the altare and their remembretst that thy brother hath ought agaynst the: 24 leue there thyne offrynge before the altre and go thy waye first and be reconcyled to thy brother and then come and offre thy gifte. 25 Agre with thyne adversary quickely, 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. 26 I saye vnto ye verely: thou shalt not come thece till thou have payed the utmost farthighe. 27 ye haue herde howe it was sayde to the olde tyme: Thou shalt not committ advoutriue. 28 But I saye vnto you that whosoeuer looketh on a wyfe lustynge after her hathe committed advoutriue with hir alredy in his hert. 29 Wherfore yt thy right eye offende ye plucke hym out, and caste him from the. Better it is for the that one of thy membres perishe then that thy hole bodye shulde be cast into hell. 30 Also if thy right honde offend the cut hym of and caste hym from the. Better that ys that one of thy membres perishe then that all thy bodye shulde be caste in to hell. 31 It ys sayd, whosoever put awaye his wyfe let hym geve her a testemonyall also of the devorcement. 32 But I saye vnto you: whosoever put awaye his wyfe, (except it be for fornicacion), causeth her to breake matrmony. And whosoever maryeth her that is devorsed breaketh wedlocke. 33 Agayne ye haue hearde howe it was sayd to the of olde tyme thou shalt not forsuer thy selfe but shalt performe thyne othe to God. 34 But I saye vnto you were not at all nether by heue for it ys Goddes seate; 35 nor yet by the erth for it is his fote stole: nether by Jerusalem for it ys the cyte of that greate kynges: 36 nether shalt thou swear by thy heed because thou canst not make one white heer or blakke: 37 But your communicacion shalbe ye ye: nay nay. For whatsoeuer is more then that cometh of yvell. 38 ye have hearde howe it ys sayd an eye for an eye: a tythe for a tythe. 39 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. 40 And yt any man will sse the at the lawe and take awaye thy coote let hym have thy clocke also. 41 And whosoever will compell the to goo a myle goo wyth hym twayne. 42 Geve to him that axeth and from him that wolde borowe tourne not awaye. 43 ye have hearde howe it is sayde: thou shalt love thyne neibbour and hate thine enimy. 44 But I saye vnto you love youre enimyes. Blesse the that coursse you. Do good to them that hate you. Praye for them which doo you wronge and persecute you 45 that ye maye be the chyldren of youre father that is in heaven: for he maketh his sunne to aryse on the yvell and on the good and sendeth his reyn on the iuste and viuste. 46 For yt ye love them which love you: what rewarde shall ye have? Doo not the Publicans euuen so? 47 And yt ye be frendly to youre brethren onlye: what singuler thynge doo ye? 48 Do not the Publicans lyke wyse? ye shall therfore be perfecte even as youre father which is in heauen is perfecte.

6

1 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. 2 When soever therfore thou gevest thine almes thou shalt not make a tropet to be blowe before the as the ypocrytes do in the synagogis and in the streitis for to be preyed of men. Verely I say vnto you they have their rewarde. 3 But when thou doest thine almes let not thy lyfe had knowe what thy righte had doth 4 that thine almes may be secret: and thy father which seith in secret shall rewarde ye openly. 5 And when thou prayest shouldest not be as the ypocrytes are. For they love to stand and praye in the synagoges and in the corners of the streites because they wolde be sene of men. Verely I saye vnto you they haue their rewarde. 6 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 ye openly. 7 And when ye praye bable not moche as the hetho do: for they thincke that they shalbe herde for their moche bablynges sake. 8 Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade before ye axe of him. 9 After thyss maner therfore praye ye. O oure father which arte in heven halowed be thy name. 10 Let thy kyngdome come. Thy wyl be fulfilled as well in erth as it ys in heven. 11 Geve vs this daye our dayly breede. 12 And forve se vs oure trespases even as we forve ooure trespacers. 13 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. 14 For and yf ye shall forve other men their trespases youre hevenly father shall also forve you. 15 But and ye wyll not forve men their trespases nonmore shall youre father forve your trespases. 16 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 saye vnto you they have their rewarde. 17 But thou when thou fastest annoynite thyne heed and washe thy face 18 that it appere not vnto men howe that thou fastest: but vnto thy father which is in secreete: and thy father which seith in secret shall rewarde openly. 19 Se that ye gaddre you not treasure vpon the erth where rust and mothes corrupte and where theves breake through and steale. 20 But gaddre the treasure togeter in heven where rust nor mothes corrupte and where theves neither breake vp nor yet steale. 21 For where soever youre treasure ys there will youre hertes be also. 22 The light of the body is thyne eye. Wher fore if thyne eye besyngle all thy body shalbe full of light. 23 But and if thyne eye be wreked then all thy body shalbe full of derckenes. Wherfore yf the light that is in the be darckenes: how greate is that darckenes. 24 No man an serve two masters. For either 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. 25 Therfore I saye vnto you be not carefull for your lyfe what ye shall eate or what ye shall drinke 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 raymeut? 26 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? 27 Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? 28 And why care ye then for raymet? Consider the lylies of the felde how they growe. They labour not nether spynne. 29 And yet for all that I saye vnto you that euen Salomon in all his royaltse was not arayed lyke vnto one of these. 30 Wherfore yf God so clothe the grasse which ys to daye in the felde and to morowe shalbe caste in to the fournace: shall he not moche more do the same vnto you o ye of lytle fayth? 31 Therfore take no thought sayinge: what shall we eate or what shall we drinke or wherwith shall we be clothed? 32 After all these thynge seke the getyls. For youre hevely father knoweth that ye have neade of all these thynge. 33 But rather seke ye yfyst the kyngdome of heuen and the rightwisnes therof and all these thynge shalbe ministred vnto you. 34 Care not then for the morow but let the morow care for it selfe: for the daye present hath ever ynyough of his awne trouble.
7

1 Iudge not that ye be not judged. 2 For as ye judge so shall ye be judged. And with what measure ye mete with the same shall it be measured to you agayne. 

3 Why seist thou a moote in thy brothers eye and perceavest not the beame that ys yn thynne awne eye. 4 Or why sayest thou to thy brother: suf- 

fre me to pluckle oute the moote oute of thynne eye and behold a beame is in thynne awne eye. 

5 ypocryte fyrst cast oute the beame oute of thynne awne eye and then shalte thou se clearly to pluckle oute the moote out of thy brothers eye. 6 Geve not that which is holy to dogges nether cast ye youre pearsles before swyne lest they tredem them vnder their fete and the other tourne agayne and all to rent you. 7 Axe and it shalbe gaven you. Seke and ye shall fynde. knocke and it shalbe opened vnto you. 8 For whomsoever axeth receaveth and he that seketh fyndeth and to hym that knocketh it shalbe opened. 9 Ys there eny man amonge you which if his sonne axed hym bread wolde offer him astone? 10 Or if he axed fyssel welde he proffer hym a serpet? 11 If ye then which are eyvyll cane geve to youre chyldren good gyfes: how moche moore shall youre father which is in heven geve good thynges to them that axe hym? 12 Therfore whatsoever the wolde that men shulde do to you even so do ye to them. This ys the lawe and the Prophettes. 

13 Enter in at the stratye gate: for wyde is the gate and broade is the waye that leadeth to destrucion: and many ther be which goo yn therat. 14 But stratye is the gate and narowe ys the waye which leadeth into lyfe: and feawe there be that fynde it. 15 Beware of false Prophettes which come to you in shopes clothinge but inwardly they are ravenyng wolves. 16 Ye shalbe knowe them by their frutes. Do men gaddre grapes of thornes? or figges of bryres? 

17 Euen soo every good tree bryngeth forthe good frute. But a corruppte tree bryngethe forthe euyll frute. 18 A good tree cannot brynge forthe bad frute: nor yet a bad tree can bringe forthe good frute. 19 Every tree that bryngethe not forthe good frute shalbe hewe doune and cast into the fyre. 20 Wherfore by their frutes ye shall knowe them. 21 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. 22 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? 23 And then will I knowlege vnto them that I never knewe them. Departe from me ye workers of inquyte. 

24 Whossoever heareth of me these sayinges and doethe the same I wyll lyken hym vnto a wyse man which bilt hys houssse on a rocke: 25 and abundance of rayne descended and the fluddes came and the wyndes blew and bet vpon that same houssse and it fell not because it was grounded on the rocke. 26 And whossoever heareth of me these sayinges and doth the not shalbe lykened vnto a folysh man which bilt hys houssse upon the sonde: 27 and abundance of rayne descended and the fluddes came and the wyndes blew and bet vpon that houssse and it fell and great was the fall of it. 28 And it came to passe that when Iesus had ended these sayinges the people were astonnyed at hys doctryne. 29 For he taught them as one havynge power and not as the Scribes.

8

1 When he was come downe from the moutayne moch people folowed hym. 2 And lo ther came a lepre and worshoped hym sayinge: Master if thou wyt thou canst make me cleene. 3 And Iesus put forthe hys hond and touched hym sayinge: I wyll be thou cleene and immediatly hys leprosie was clensed. 4 And Iesus sayde vnto him. Soe ther tell no man but go and shewe thy selfe to the prest and offer the gyfte that Moses commaunded in witnes to them. 5 When Iesus was entred into Capernau ther came vnto him a certayne Centurion and besought hym sayinge: 6 Master my seruauent lyeth sicke at home of the palsy and ys greuously payned. 7 And Iesus sayd vnto hym: I will come and heale hym. 8 The Centurion answered and sayde: Syr I am not worthy that thou shuldest come vnder my rofe but speake the worde only and my servaunt shalbe healed. 9 For I also my selfe am a man vndre power and have
such 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. 29 And behold they cryed out sayinge: O Iesus the sonne of God what have we to do with the? Art thou come hyther to torment vs before the tyme be come? 30 And ther was a good waye: from them a great heerd of swyne fedinge. 31 Then the devylles besought him sayinge: if thou cast vs out suffre vs to go oure waye in to the heerd of swyne. 32 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 perished in the water. 33 Then the heerdmen fled and wet their ways to in to the cyte and tolde every thinge and what had fortuned vnto the possessed of the devys. 34 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
1 Then he entred in to a shippe and passed over and came in to his awne cite. 2 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 sick of the palsie: sonne be of good chere thy sinnes be forgeve the. 3 And beholde certeyne of the scribes sayd in the selves this man blasphemeth. 4 And when Iesus sawe their thoughtes he sayd: wherfore thinke ye evill in youre hertes? 5 Whether ys esyer to saye thy synnes be forgeven ye or to saye: arise and walke? 6 That ye maye knowe that the sonne of man hath power to forgeve sinnes in erth then sayd he vnto the sicke of the palsie: arise take vp thy beed and go home to thine housse. 7 And he arose and departed to his awne housse. 8 And when the people sawe it they marveyled and glorified god which had gave suche power to men. 9 And as Iesus passed forth from thence he sawe a man s yt a recuyuinge of custome named Mathew and sayd to him: folowe me. And he arose and folowed him. 10 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.  

11 When the Pharises sawe that they sayd to hys disciples: why eateth youre master with publicans and synners?  

12 When Iesus herde that he sayde vnto them: The whole neade not the phisicon but they that are sicke.  

13 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 repentance.  

14 Then came the disciples of Iohn to hym sayinge: why do we and the Pharises fast ofte: but thy disciples fast not?  

15 And Iesus sayde vnto them: Can the weddynghe children 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.  

16 Noo man peceth and olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garmet and the rent ys made greater.  

17 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.  

18 Whyls he thus spake vnto the beholde ther came a certayne ruler and worshipped him sayinge: my dogther is euyn now deceased but come and lay thy honde on her and she shall live.  

19 And Iesus arose and folowed hym with hys disciples.  

20 And beholde a woman which was diseased with an yssue of bloude.xii. yeres came behynde hym and toched the hem of hys vesture.  

21 For she sayd in her silfe: yf I maye toche but even his vesture only I shalbe safe.  

22 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 euyn that same houre.  

23 And when Iesus came into the rulers house and sawe the minstrel and the people raginge he sayde vnto them: Get you hence for the mayde is not deed but slepeth. And they wondered hym to scorne.  

25 Assone as the people were put forth he went in and toke her by the hond and the mayde arose.  

26 And this was noysed through out all that lande.  

27 And as Iesus departed thence two blynde men folowed hym crying and saying: O thou sonne of David have mercy on vs.  

28 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: acordyng 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 abroade 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 domne spake: And the people merveled sayinge: it was never so sene in Israel.  

34 But the Pharises sayde: he casteth oute devyls by the power of the chefe devyll.  

35 And Iesus went about all cities and tounes teachynge in their synagoges and preachingy the glad tidinges of the kyngdome and healinge all maner sicknes and deseame amonge the people.  

36 But when he sawe the people he had compassion on the because they were pynd awaye and scattered abroade even as shepe havige no shepheard.  

37 Then sayde he to hys disciples: the harvest is greate but the laborers are feawe.  

38 Wherfore 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 sickenes 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 Publician. Iames the sonne of Alphe and Lebbeus otherwyse called Teddeus.  

4 Simon of Cane and Judas Iscarioth which also betrayed hym.  

5 These xii. sent Iesus and commaundad them sayinge: Go not in to the wayes that leade to the gentyls 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 brasse 
yn youre gerdes 10 nor yet scrip towards 
your iorjney: nether two cotes nether shues 
nor yet a staffe. For the workman is worthy 
to have his meate, 11 In to whatsoever 
cite or toune ye shall come enqyure 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 ye 
the housse be worthy youre peace shall come 
apon it. But ye it be not worthy youre 
peace shall retourne to you agayne. 14 And 
whosoever shall not receave you nor will 
haere 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 judgement then for 
that cite. 16 Beholde I sende you forthe 
as shepe amonge wolves. Be ye theryfore 
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 gentyls. 19 But 
when they delver ye 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 chylldre 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 fynysshe all that cities 
of Israel tyll the somne of man be come. 
24 The disciple ys not above hys master: 
nor yet the servaunt above his lorde. 25 It is 
ynough for the disciple to be as hys master 
ys and that the servaunt be as his lorde 
ys. 26 If they have called the lorde of the 
housse beelzebub: how moche more shall 
they call them of his housholde so? 26 Feare 
the not therfore. There is no thinge so 
close that shall not be openned and no 
thinge so hyd that shall not be knowne. 
27 What I tel to you in dercknes that speake 
ye in lyght. And what ye heare in the eare 
that preache the on the housse toppes. 
28 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. 29 Are not 
two sparowes solde for a farthinge? 
And none of them dothe lyght on the grounde 
with oute your father. 30 And now are 
all the heeris of youre heedis numbred. 
31 Feare ye not therfore: ye are of more 
value then many sparowes. 
32 Who soever therfore shall knowledge me before 
men hym will I knowlege also before my 
father which is in heuen. 33 But whoso 
evver shall denye me before men hym will 
I also denye before my father which is in 
heuen. 34 Thynde not that I am come to 
sende peace into the ert. I came not to 
sende peace but a swerde. 35 For I am 
come to set a man at varyaunce ageynst 
your father and the daughter ageynst yr 
mother and the daughterlawe ageynst her 
motherlawe: 36 And a mannes fooes shalbe 
they of hys owne housholde. 37 He that 
lovith hys father or mother more then me 
is not mete for me. And he that loveth 
his sonne or dauther more then me is not 
mete for me. 38 And he that taketh not his 
crosse and foloweth me ys not mete for me. 
39 He that fyndeth hys lyfe shall lose it: and 
he that losith hys lyfe for my sake shalbe 
fynde it. 40 He that receavith you receavith 
me: and he that receaveth me receaveth 
him that sent me. 41 He that receaveth 
a prophet in the name of a prophet shall 
receave a prophetes warde. And he that 
receaveth a righteous man in the name of 
a righteous man shall receave the warde 
of a righteous man. 42 And whosoever shall 
geve vnto one of these lylte ones to drinke 
a cuppe of colde water only in the name of 
a disciple: I tel you of a trueth he shall not 
lose his warde.

11

1 And it came to passe when Iesus had 
made an ende of commaundinge his .xii. 
disclipes that he departed thence to teache 
and to preache in their cities. 2 When 
Ihon beenge in preson hearde the workes 
of Christ he sent two of his discipes 3 and 
sayde vnto him. Arte thou he that shall
come: or shall we loke for another. 4 Jesus answered and sayde vnto them. Go and shewe Ihon what ye have heare and sene. 5 The blynde se the halt goo the lepers are clesed: the deef heare the ded ryse ageyne and the glad tidinges is preached to the povere. 6 And happy is he that is not offended by me. 7 And as they departed Jesus 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? 8 other what wet ye out for to se? A man clothed in soothe raymet? Beholde they that weare soothe clothing are in kynges howses. 9 But what wet yeoute for to se? A prophete? Ye I saye to you and more the a prophete. 10 For this is he of who it is wrytte. Beholde I sende my messenger before thy face which shall prepare thy waye before the 11 Verely I saye vnto you amonge the children of women arose there not a gretter then Ihon the baptist. Notwithstondinge he that ys sesse in the kyngdome of heven ys gretter then he. 12 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. 13 For all the prophets and the lawe prophesied vnto to the tyme of Ihon. 14 Also yf ye wyll receave it this is Helyas which shuld come. 15 He that hathe eares to heare let him heare. 16 But wher vnto shall I lyken this generacion? It ys lyke vnto chyldre which s yt in the market and call vnto their felowes 17 and saye: we have pyped vnto you and ye have not daunse? We have morned vnto you and ye have not sorrowed. 18 For Ihon came nether eatinge nor drinkinge and they saye he hath the devyll. 19 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 justified of hir children. 20 Then began he to vpbrayd the cities in which most of his miracles were done because they meded not. 21 Wo be to the Chorasin. Wo be to the Betzaida: for if the miracles which were shewed in you had bene done in Tyre and Sidon they had repented longe agone in sackcloth and ashes. 22 Neverthelesse I say to you: it shall be esier for Tyre and Sidon at the day of judgement then for you. 23 And thou Capernaum which art lift vp vnto heven shalt be brought doun to hell. For if the miracles which have bene done in the had bene shewed in zodom: they had remayned to this daye. 24 Neverthelesse I saye vnto you: it shalbe easier for the londe of zodom in the daye of judgement then for the. 25 At that tyme Jesus answered and sayd: I praye the o father lorde of heven and erth because thou hast hid these thinges from the wyse and prudent and hast opened the vnto babes: 26 even so father for so it pleased the. 27 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. 28 Come vnto me all ye that laboure and are laden and I wyll ease you. 29 Take my yoke on you and lerne of me for I am meke and lowly in herte: and ye shall fyned rest vnto youre soules. 30 For my yoke is easy and my burden is light.

12

1 In that tyme went Jesus on the Sabot dayes thorow the corne and his discipules were anhogred and begane to pluckle the eares of coorne and to eate. 2 When the pharises sawe that they sayde vnto him: Beholde thy discipules do that which is not lawfull to do apon the saboth daye. 3 He sayde vnto the: Haue ye not reed what David did when he was anhogered and they also which were with him? 4 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. 5 Or have ye not reed in the lawe how that the prestes in the temple breake the saboth daye and yet are blamlesse? 6 But I saye vnto you: that here is one greater then the temple. 7 Wherfore yf ye had wist what this sayinge meneth: I require mercy and not sacrifice: ye wold never have condemned innocetes. 8 For the sonne of man is lord even of the saboth dayes. 9 And he departed thence and went into their synagoghe: 10 and beholde ther was a man whiche had his hande dryed vp. And they axed him sayinge: ys it lawfull to heale apon the saboth dayes? because they myght acuse him. 11 And he
sayde vnto the: whiche of you wolde it be yf he had a shepe fallen into a pitte on the sabbath daye that wolde not take him and lyft him out? 12 And how moche is a man better the a shepe? Wherfore it is lefull to do a good deede on the sabbath dayes. 13 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. 14 Then the Pharyses wet out and helde a consell agaynst hym how they myght destroye hym. 15 When Iesus knewe that he departed thece and moche people folowed him and he healed the all 16 and charged the that they shuld not make him knowe: 17 to fulfyll that which was spoken by Esay the Prophet which sayeth. 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 judgement to the gentyls. 19 He shall not stryve he shall not crye nether shall eny man heare his voyce in the streetes a brosed rede shall he not breacke and flaxe that begynneth to burne he shall not queche tyll he sende forth judgement vnto victory and in his name shall the gentyls trusste. 22 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. 25 And all the people were amased and sayde: Ys not this that sonne of David? But when the Pharyses hearde that they sayde: This felow dryveth the devyls no nether wyse oute but by the helpe of Belzebub the chefe of the devyls. 25 But Iesus knewe their thoughtes and sayde to the. Every kynge domde devided with in it sylfe shalbe brought to naught. Nether shall eny cite or housholde devyded agest it sylfe contynue. 26 So if Satan cast out Satan the is he devyded agenst hym sylfe. How shall then his kynge domde endure? 27 Also if I by the helpe of Belzebub cast oute devyls: by whose helpe do youre children cast them out? Therfore they shalbe youre iudges. 28 But if I cast out the devyls by the sprite of God: then is the kynge domde of god come on you? 29 Either 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? 30 He that is not with me is agaynst me. And he that gaddereth not with me scattereth abrode. 31 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. 32 And whosoever speaketh a worde agaynst the sonne of man it shalbe forgiven him. But whosoever speaketh agaynst the holy goost it shal not be forgiven hym: no nether in this worlde nether in the worlde to come. 33 Ether make the tree good and his frute good also: or els make the tree euyll and his frute euyll also. For the tree is knowe by his frute. 34 O generacion of vipers how can ye saye well when ye youre selves are euyll? For of the abundance of the hert the mouthe speaketh. 35 A good man oute of the good treasure of his hert bringeth forth good thynges. And an euyll man out of his euyll treasure bringeth forth euyll thynges. 36 But I say vnto you that of every ydell worde that men shall have spoken: they shall geve acountes at the daye of judgement. 37 For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condemned. 38 Then answered certeyne of the scribes and of the Pharyses sayinge: Master we wolde faynse a sygne of the. 39 He answered and sayde to the: The euyll and advoutours generacion seketh a signe but ther shall no signe be geve to the saue the signe of the Prophete Ionas. 40 For as Ionas was thrice dayes and thrice nyghtes in the whales belly: soo shall the sonne of man be thrice dayes and thrice nyghtes in the hert of the erth. 41 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. 42 The queene of the south shall ryse at the daye of iudgement with this generacion and shall condemne the: for she came from the vtmost partes of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here. 43 When the vncle spryte is gone out of a man he walke throughtly dry places seking reest and fyndeth none. 44 Then he sayeth:
Matthew 13:24-30

I will returne ageyne into my housse from whence I came oute. And when he is come he fyndeth the housse empty and swepte and garnisshed. 45 Then he goeth his waye and taketh vnto him seven other spretes worsse then himsylfe and so enre they in and dwell there. And the ende of that man is worsse then the beginning. Even so shall it be with this eyll nacion. 46 Whil he yet talked to the people: beholde his mother and his brethren stode without desyringe to speake with him. 47 Then one sayde vnto hym: beholde thy mother and thy brethren stonde without desyringe to speake with the, 48 He answered and sayd to him that tolde hym: Who is my mother? or who are my brethren? 49 And he stretched forth his sond over his disciples and sayd: beholde my mother and my brethren. 50 For whosoever dothe my fathers will which is in heven the same is my brother suster and mother.

13

1 The same daye wet Iesus out of the house and sat by the see syde 2 and moch people resorted vnto him so gretly that he wet and sat in a shippe and all the people stode on the shooere. 3 And he spake many thynges to the in similitudes sayinge: Beholde the sower wet forth to sowe. 4 And as he sowed some fell by the wayessyde and the fowlles came and devoured it vp. 5 Some fell apon stony groude where it had not moche erth and a none it sproge vp because it had no depth of erth: 6 and when the sunne was vp it cauht heet and for lake of rotyng wyddred awaye. 7 Some fell amonge thornes and the thornes sproge vp and choocked it. 8 Parte fell in good ground and brought forth good frute: some an hundred fold some sixtie fold some thirty folde. 9 Whosoever hath eares to heare let him heare. 10 And the disciples came and sayde to hym: Why speakest thou to the in parables? 11 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 12 For whosoever hath to him shall be geven: and he shall have abundance. But whosoever hath not: from hym shalbe takyn awaye even that he hath. 13 Therfore speake I to them in similitudes: for though they se they se not: and heareinge they heare not: nether vnderstonde. 14 And in them is fulfilled the Prophesie of Esayas which prophesie sayth: with the eares ye shall heare and shall not vnderstonde and with the eyes ye shall se and shall not perceave. 15 For this peoples hertes are waxed grosse and their eares were dull of herynge 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. 16 But blessed are youre eyes for they se: and youre eares for they heare. 17 Verely I say vnto you that many Prophetes and perfaicte me have desired to se tho thinges which ye se and have not sene the: and to heare tho thinges which ye heare and have not herde the. 18 Heare ye thercfor the similitude of the sower. 19 Whosoever heareth the worde of the kyngdome 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. 20 But he that was sowne in the stony groude is he which heareth the worde of God and anone with ioye receaveth it 21 yet hath he no rottes in hym selfe and thercfor dureth but a season: for assone as tribulacion or persecucion aryseth because of the worde by and by he falleth. 22 He that was sowne amonge thornes is he that heareth the worde of God: but the care of this worde and the dissayfynes of ryches choke the worde and so is he made vnfrutfull. 23 He which is sowne in the good grounde is he that heareth the worde and vnderstondeth it which also bereth frute and bringeth forth some an hundred fold some sixtie folde and some thirty folde. 24 Another similitude put he forth vnto the sayinge: The kyngdome of heven is lyke vnto a man which sowed good seed in his felde. 25 But whyll men slepte ther came his foo and sowed tares amonge the wheate and wet his wyare. 26 When the blade was sproge vp and had brought forth frute the appered the tares also. 27 The seruaunts came to the housholder and sayde vnto hym: Syr sowedest not thou good seed in thy crosse from whence the hath it tares? 28 He sayde to the the envious
man hath done this. Then the servauntes sayde vnsto him: wilt thou then that we go and gader them? 29 But he sayde nay lest whill ye go aboute to wede out the tares ye plucke vppe also with them the wheate by the rottet: 30 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 wheate into my barne. 31 Another parable he put forth vnsto the sayinge. The kyngdome of heven is lyke vnsto a grayne of mustard seed which a man taketh and soweth in his felde 32 which is the leest of all seedes. But when it is growen it is the greatest amonge yerbes and it is a tree: so that the byrydes of the ayer com and bylde in the brauches of it. 33 Another similitude sayde he to them. The kyngdome of heven is lyke vnsto leve which a woman taketh and hydeth in .iii. peckes of meele tyll all be levended. 34 All these thynge spake Jesus vnsto the people by similitudes and with oute similitudes spake he nothinge to them 35 to fulfyll that which was spoke by the Prophet sayinge: I wyll open my mouth in similitudes and wyll speake forth things which have bene kepte secrete from the begynninge of the worlde. 36 Then sent Jesus the people awaye and came to housses. And his disciples came vnsto him sayinge: declare vnsto vs the similitude of the tares of the felde. 37 Then answered he and sayde to them. He that soweth the good seed is the sonne of man. 38 And the felde is the worlde. And the chyldre of the kingdome they are the good seed. And the tares are the chyldren of the wicked. 39 And the enemye that soweth the is the devell. The harvest is the end of the worlde. And the repers be the angels. 40 For even as the tares are gaddred and bret in the fyre: so shall it be in the ende of this worlde. 41 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 42 and shall cast them into a furnes of fyre. There shalbe waylynge and gnashinge of teth. 43 Then shall the iust men shyne as bryght as the sunne in the kyngdome of their father. Whosoever hath eares to heare let him heare. 44 Agayne the kyngdome of heven is lyke vnsto treasure hidde in the felde the which a man fyndeth and hideth: and for ioy therof goeth and selleth all that he hath and byeth that felde. 45 Agayne the kyngdome of heven is lyke vnsto a marchaunt that seketh good pearles 46 which when he had founde one precious pearle wet and solde all that he had and bought it. 47 Agayne the kyngdome of heven is lyke vnsto a neet cast into the see that gadereth of all kyndes of fysshes: 48 which when it is full men drawe to londe and sitte and gader the good into vessels and cast the bad awaye. 49 So shall it be at the ende of the worlde. The angels shall come oute and sever the bad from the good 50 and shall cast them into a furnes of fyre: there shalbe waylynge and gnashynge of teth. 51 Jesus sayde vnsto them: vnderstonde ye all these thynge? They sayde ye Lorde. 52 Then sayde he vnsto them: Therfore every scribe which is taught vnsto the kyngdome of heven is lyke an houssholder which bryngeth forth out of hys treasure thynge bothe new and olde. 53 And it came to passe when Jesus had finisshed these similitudes that he departed thece 54 and came in to his awne countrie and taught them in their synagoges in so moche that they were astonyed and sayde: whence cometh all this wysdome and power vnsto him? 55 Is not this the carpeters sonne? Is not his mother called Mary? and his brethren be called Iames and Ioses and Simon and Judas? 56 And are not his susters all here with vs? Whence hath he all these thynge? 57 And they were offended by him. The Jesus sayd to the a Prophet is not with out honoure save in hys awne countrie and amonge his awne kynne. 58 And he dyd not many miracles there for there vnbeleifes sake.

14

1 At that tyme Herod the tetrarch hearde the fame of Iesu 2 and sayde vnsto his servauntes: This is Ihon the baptiste. He is risen agayne from deeth and therfore are soche myracles wrought by him. 3 For Herod had taken Ihon and bounde him and put him in preson for Herodias sake his brother Philips wyfe. 4 For Ihon sayde vnsto
him: That is not lawfull for the to have her.  

5 And when he wold have put him to deeth  
he feared the people because they counted  
him as a prophet. 6 But when Herodes birth-  
daye was come the daughter of Herodias  
daunse before them and pleased Herod.  
7 Wherfore he promised with an oth for  
that he wolde geve hir whatsoever she wolde  
axe. 8 And shee beinge informed of her  
mother before sayde: geve me here Iphon  
baptistes heed in a platter. 9 And the kynge  
sorrowed. Nevertheless for his othes sake  
and for their sakis which sate also at the  
table he commaunded that to be geven hir:  
10 and sent and beheaded Iphon in the pre-  
son 11 and his heed was brought in a platter  
and geven to the damsell and shee brought  
it to her mother. 12 And his disciples came  
and toke vp his body and buryed it: and  
went and tolde Iesus. 13 When Iesus hearde  
that he departed thence by shipp in to a  
desert place out of the waye. And when  
the people had hearde therof they followed  
him afote out of their cities. 14 And Iesus  
went forth and sawe moche people and his  
herde did melte vpon them and he healed  
of them those that were sicke. 15 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  
vtyallis. 16 But Iesus sayde vpnto them.  
They have no neade to go awaye. Geve ye  
them to eate. 17 Then sayde they vpnto him:  
we have here but .v. loves and two fysshys.  
18 And he sayde: bringe the hyther to me.  
19 And he commaunded the people to syt  
downe on the grasse: and toke the .v. loves  
and the .ii. fysshys and loked vp to heven  
and blessed and brake and gave the loves  
to his disciples and the disciples gave them  
to the people. 20 And they dyd all eate and  
were suffised. And they gadered vp of the  
gobetes that remayned vii. bassetes full.  
21 And they that ate werein nobre about  
v.M. men besyde women and children.  
22 And streight waye Iesus made his  
disciples enter into a shipp and to goo over  
before him whille he sent the people awaye.  
23 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 silfe alone. 24 And the shippe  
was now in the middes of the see and  
was toost with waves for it was a cotray  
wynde. 25 In the fourthe watche of the  
night Iesus came vpnto them walkynge on  
the see. 26 And when his disciples sawe him  
walkynge on the see they were troubled  
sayinge: it is some spirite and cryed out  
for feare. 27 And streight waye Iesus spake  
vnto them sayinge: be of god cheare it is I  
be not afraied. 28 Peter answered him and  
sayde: master if thou be he bid me come  
vnto the on the water. 29 And he sayde  
come. And when Peter was come doune  
out of the shipp he walked on the water to  
go to Iesus. 30 But when he sawe a myghty  
wynde he was afraied. And as he beganne  
to synke he cryed sayinge: master save me.  
31 And immediately Iesus stretched forth his  
hode and caught him and sayde to him: O  
thou of lytell faith wherfore diddest thou  
dout? 32 And assone as they were come in  
to the shippe the wynde ceassed. 33 Then  
they that were in the shippe came and  
worshipped him sayinge: of a truth thou  
arte the sonne of God. 34 And when they  
were come over they went in to the londe  
of Genazareth. 35 And when the men of  
that place had knowledge of him they sent  
out in to all that countrie rounde about and  
brought vpnto him all that were sicke  
and besought him that they myght touche  
the hemme of his vesture only. And as many  
as touched it were made safe.

15

1 Then came to Iesus scribes and phar-  
ises from Ierusalem sayinge: 2 why do thy  
disciples transgresse the tradiciones of the  
elders? 3 for they wesse not their hondes  
when they eate bread. 4 He answered and  
sayde vpnto them: why do ye also trans-  
gresse the commaundement of God thorowe  
youre tradiciones? 4 For God commaunded  
sayinge: honour thy father and mother  
and he that cursseth father or mother shall  
suffer deeth. 5 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; 6 and so shall he not honoure  
his father or his mother. And thus haue  
ye made that the commaundement of God is  
with out effecte through youre tradiciones.  
7 Ypocrates well prophesyed of you Esay
sayinge: 8 This people draweth nye vnto me with their mouthes and honoureth me with their lippes howbe it their hertes are farre from me: 9 but in vayne they worshippe me teachinge doctrines whiche are nothing but mens precepts. 10 And he called the people vnto him and sayde to them: heare and vnderstande. 11 That which goeth into the mouth defyleth not the man: but that which commeth out of the mouth defyleth the man. 12 Then came his disciples and sayde vnto him. Perceavest thou not how that the pharisees are offended in hearinge thys sayinge? 13 He answered and sayde: all plantes which my hevely father hath not planted shalbe plucked vp by the rotes. 14 Let them alone they be the blynde leaders of the blynde. If the blynde leede the blynde bothe shall fall into the dyce. 15 Then answered Peter and sayd to him: declare vnto vs this parable. 16 Then sayde Iesus: are ye yet with oute vnderstandinge? 17 perceave ye not that what soever goeth in at the mouth descendeth doune in to the bely and is cast out into the draught? 18 But those thingis which procede out of the mouth come from the herte and they defyle the man. 19 For out of the herte come evyll thoughts murder breakyng of wedlocke whordo theefe falce witnes berynge blasphemye. 20 These are the thingis which defyle a man. But to eate with vnwesshen hondes defyleth not a man. 21 And Iesus went thence and departed in to the costis of Tyre and Sidon. 22 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 daughter is pytiously vexed with a devyll. 23 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. 24 He answered and sayde: I am not sent but vnto the loost shipe of the house of Israel. 25 Then she came and worshipped him sayinge: master helpe me. 26 He answered and sayde: it is not good to take the chyldrens breed and to cast it to whelpes. 27 She answered and sayde: truthe Lorde: neverthelesse the whelpes eate of the cromes which fall from their masters table. 28 Then Iesus answered and sayde vnto her. O woman greate is thy faith be it to the even as thou desyrest. And her daughter was made whole even at that same houre. 29 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. 30 And moche people came vnto him havinge with the halt blynde domme maymed and other many: and cast them doune at Iesus fete. And he healed them 31 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. 32 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 lesthe they perishe in the waye. 33 And his disciples sayd vnto him: whence shuld we get so moche breed in the wildernes as shuld suisse so greate a multyteud? 34 And Iesus sayde vnto them: how many loves have ye? And they sayde: seven and a feawe litle fysshes. 35 And he commanded the people to syt doune on the grounde: 36 and toke the seven loves and the fysshys and gave thankes and brake them and gave to his disciples and the disciples gave them to the people. 37 And they dyd all eate and were suffised. And they toke vp of the broke meate that was lefte .vii. basketes full. 38 And yet they that ate were .iii.M. men besyde wemen and chyldren. 39 And he sent awaye the people and toke shippe and came into the partie of Magdala.

16

1 Then came the pharisys and saducese and did tempete him desyringe him to shewe them some signe from heven. 2 He answered and sayde vnto the. At even ye saye we shal have fayre wedder and that because the skye is reed; 3 and in the morninge ye saye to daye shalbe foule wedder and that because the skye is cloudy and reed. O ye yppocrityes ye can discerne the fassion of the skye: and can ye not discerne the signes of the tymes? 4 The frowarde nacion and advouterous seke 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. 5 And when his disciples were come to the other side of the water they had forgotten to take breed with them. 6 Then Iesus sayd vnto them: Take hede and beware of the leve of the Pharises and of the Saducses. 7 And they thought in them selves sayinge: because we have brought no breed with vs. 8 When Iesus vnderstode that he sayd vnto the. O ye of lytell faith why are youre mindees cumbered because ye have brought no breed? 9 Do ye not yet perceave nether remember those .v. loves when there were .v.M. men and how many baskets toke ye vp? 10 Nether the .vii. loves when there were .iii.iii.M. and how many baskets toke ye vp? 11 Why perceave ye not then that I spake not vnto you of breed when I sayde beware of the leve of the Pharises and of the Saducses? 12 Then vnderstode they how that he bad not them beware of the leve of breed: but of the doctrine of the Pharises and of the Saducses. 13 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? 14 They saide some saye that thou arte Iohn Baptist some Helias some Ieremias or one of the prophets. 15 He sayde vnto the: but who saye ye that I am? 16 Simon Peter answered and sayde: Thou arte Christ the sonne of the lyvinge God. 17 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. 18 And I saye also vnto the that thou arte Peter: and apon this rocke I wyll bylde my congregacion. And the gates of hell shall not prevayle ageynst it. 19 And I wyll geve vnto the the keyes of the kyngdom of heven: and whatsoever thou bynest vpon erthe shall be bounde in heven: and whatsoever thou lowest erthe shalbe lowesde in heven. 20 Then he charged his disciples that they shulde tell no man that he was Iesus Christ. 21 From that tymeforth Iesus began to shewe vnto his disciples how that he must go vnto Ierusalem and suffer many thinges of the Elders and of the hye preastes of the scribes and must be killed and ryse agayne the thirde daye. 22 But Peter toke him asyde and began to rebuke him sayinge: master faver thy sylfe this shall not come vnto the. 23 Then tourned he aboute and sayde vnto Peter: come after me Satan thou offendest me because thou sauourest not godly thinges but wordly thinges. 24 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. 25 For who soever wyll save his lyfe shall loose it. And whossoever shall loose his lyfe for my sake shall fynde it. 26 What shall it profet a man though he shulde wynne all the whole worlde: yf he loose his owne soule? Or els what shall a man geve to redeme his soule agayne with all? 27 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. 28 Verely I saye vnto you some ther be amonge them that here stonde which shall not tast of deeth tyll they shall have sene the sonne of man come in his kyngdomen. 17 1 And after. vi. dayes Iesus toke Peter and Iames and Ihon his brother and brought them vp into an hye mountayne out of the waye 2 and was transfigured before them: and his face did shyne as the sunne and his clothes were as whyte as the light. 3 And beholde ther apperred vnto the Moses and Ievelas talkinge with him. 4 Then answered Peter and sayde to Iesus: master here is good beinge for vs. If thou wylt leet vs make here .iii. tabernacles one for the and one for Moses and one for Ievelas. 5 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. 6 And when the disciples hearde that they fell on their faces and were soore afayed. 7 And Iesus came and touched them and sayde: arise and be not afayed. 8 And when they looked vp they saw no man saue Iesus onely. 9 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 ryse agayne from deeth. 10 And his disciples axed of him sayinge: Why then saye the scribes that Ievelas muste
17. And I say unto you, That Helyas is come alredy and they knewe him not: but have done vnto him whatsoever they lusted. In lyke wyse shall also the sonne of man sufere of the. 18. Then the disciples perceaved that he spake vnto them of Iohn Baptist. 19. And when they were come to the people ther cam to him a certayne man and kneele doune to him and sayde: 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. 20. And I brought him to thy disciples and they could not heale him. 21. Jesus answered and sayde: O generation faythles and croked: how longe shall I be with you? how longe shall I suffre you? bring him hidden to me. 22. And Jesus rebuked the devylle and he came out of him. And the child was healed even that same houre 23. Then came the disciples to Jesus secretly and sayde: Why could not we cast him out? 24. Jesus sayd vnto the: Because of youre vnbeliefe For I saye verly vnto you: yf ye had faythe as a grayne of musterd seed ye shuld sayde vnto this moutayne remove hence to yonder place and he shuld remove: nether shuld eny thinge be vnpossible for you to do. 25. How be it this kynde goeth not oute but by prayer and fastinge. 26. As they passed the tyme in Galile Jesus sayde vnto them: the sonne of man shalbe betrayed into the hondes of men and they shall kill him and the thryd daye he shall rysse agayne. And they sorowed greatly. 27. 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? 28. He sayd: ye. And when he was come into the house Iesus spake fy rst to him saying: What thinkest thou Simon? of whome do the kynges of the erth take tributte or poll money? of their chylde ren or of strauengers? 29. Peter sayde vnto him: of strauengers. Then sayd Iesus vnto him agayne: Then are the chylde ren fre. 30. Nevertheless lest we shuld offende the: goo to the see and cast in thyne angle and take the fysshe that fyrst cometh vp: and when thou hast opened his mouth the thou shalt fynde a pece of twentie pence: that take and paye for me and the.

18. 1. The same tyme the disciples came vnto Jesus saying: who is the greatest in the kyngdome of heven? 2. Jesus called a chylde vnto him and set him in the middes of them: 3. and sayd. Verely I say vnto you: except ye tourne and become as chylde ren ye cannot enter into the kyngdome of heven. 4. Whoseover therfore humble himself sylye as this chylde the same is the greatest in the kyngdome of heven. 5. And whosoeuer receaveth suche a chylde in my name receaveth me. 6. But whosoeuer of fende 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. 7. Wo be vnto the world because of offences. How be it it cannot be avoided but that offences shalbe green. Nevertheless woot be to the man by who the offence cometh. 8. Wherfore yf thy honde or thy fote of fende the cut him of and cast him from the. It ys better for the to enter into lyfe halt or maymed rather then thou shuldest hayinge two hondes or two fete be cast into everlastinge fyre. 9. And yf also thyne eye of fende the pluckle him oute and caste him from the. It is better for the to enter into lyfe with one eye then havyng twyne eyes to be cast into hell fyre. 10. Se that ye despise not one of these lytelons. For I saye vnto you that in heven their angels always behold the face of my father which is in heven. 11. Ye and the sonne of man is come to saue that which is lost. 12. How thinke ye? Yf a man have an hundred 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? 13. If it happen that he fynd him veryly I say vnto you: he reioysteth more of that shepe then of the nynty and nyne which went not astray. 14. Even so it is not the wyll of youre father in heven that one of these lytelons shulde perishe. 15. Moreover yf thy brother treaspace agenst the. Go and tell him his faute betwene him and the alone. Yf he heare the thou hast wone thy brother: 16. 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 stablished. 17 If he heare not them tell it vnto the congregacion. If he heare not the congregacion take him as an heathen man and as a publican. 18 Verely I say vnto you what soever ye bynde on erthshalbe bounde in heven. And what soever ye loose on erthshalbe loswed in heven. 19 Agayn I say vnto you that yf two of you shall agree in erth apon eny maner thinge what soever they shall desyre: itshalbe given them of my father which is in heven. 20 For where two or thre are gathered togedder in my name there am I in the myddes of them. 21 Then came Peter to him and sayde: master howe ofte shall I forvege my brother yf he synne agaynst me sevemys? 22 Iesus sayd vnto hym: I saye not vnto you the seven tymes: but seventy tymes seventytymes. 23 Therfore is the kingdome of heven lykened vnto a certayne kyng which wolde take a countis of his servaunts. 24 And when he had begone to reckone one was broughte vnto hym whiche ought him ten thousande talentis: 25 whome be cause he had nought to paye his master commaunded him to be solde and his wyf and his chyldren and all that he had and payment to be made. 26 The servaunt fell doune and besought him sayinge: Sir give me respyte and I will paye it every whit. 27 Then had the Lorde pytie on that servaunt and lowse hym and forgave him the det. 28 And the sayde servaunt wet oute and founde one of his felowes which ought him an hundred pence and leyed hondes on him and toke hym by the throote sayinge: paye me that thou owest. 29 And his felowe fell doune and besought him sayinge: have pacience with me and I will paye the all. 30 And he wolde not but went and cast hym into preson tyll he shulde paye the det. 31 When his other felowes sawe what was done they were very sore and came and tolde vnto their lorde all that had happened. 32 Then his lorde called him and sayde vnto hym. O evyll servaunt I forgave the all that det because thou prayedst me: 33 was it not mete also that thou shuldest have had compassion on thy felow even as I had pitie on the? 34 And his lorde was wrooth and deluyed hym to the iaylers tyll he should paye all that was due to hym. 35 So lyke wyse shall my hevenly father do vnto you except ye forvege with youre hertes eche one to his brother their trespases.

19

1 And it came to passe when Iesus had fynisshed those sayinges he gat hym from Galile and came into the coostes of Iewry beyonde Iordan 2 and moche people folowed hym and he healed them theare. 3 Then came vnto hym the pharises temptinge hym and sayinge to hym: Ys it lawfull for a man to put awaye his wyf for all maner of causes? 4 He answered and sayd vnto them: Have ye not redde how that he which made man at the beginnynge made them man and woman 5 and sayde: for this thinge shall a man leve father and mother and cleve vnto his wyf and they twayne shalbe one fleshe. 6 Therfore now are they not twayne but one fleshe. Let not man therfore put a sunder that which God hath cuppled to geder. 7 The sayde they to hym: why did Moses commaunde to give a testimoniall of divorcement and to put hyr awaye? 8 He sayde vnto them: Moses because of the hardnes of youre hertes suffered you to put awaye youre wyfes: But from the beginynge it was not so. 9 I saye therfore vnto you whosoever putteth awaye his wyf (except it be for fornicacion) and maryeth another breaketh wedlocke. And whosoever maryeth her which is divorced doeth commytt adultery. 10 Then sayde his disciples to hym: yf the mater be so betwene man and wyf then is it not good to mary? 11 He sayde vnto them: all me can not awaye with that sayinge save they to whom it is geven. 12 Ther are chaste which were borne out of their mothers belly. And ther are chaste which be made of men. And ther be chaste which have made them selves chaste for the kyngdome of heves sake. He that can take it let him take it. 13 Then were brought to hym yonge chylldre that he shuld put his hondes on them and praye And the disciples rebuked them. 14 But Iesus sayde: suffre the chyldren and forbidd them not to come to me: for of suche is the kyngdome of heven. 15 And when he had put his hondes on them he departed
And beholde one came and sayde vnto hym: good master what good thinge shall I do that I maye have eternall lyfe? 17 He sayde vnto hym: why callest thou me good? there is none good but one and that is God. But ye thow wylt ente in to lyfe kepe the commandementes. 18 The other sayde to him Which? 19 And Iesus sayde: breake no wedlocke kill not steale not: beare not falce witnes: 19 honoure father and mother: and love thyne neighbour as thy sylfe. 20 And the younge man sayde vnto hym: I have observed all these thingis from my youth what lacke I yet? 21 And Iesus sayde vnto hym: if thou wylt be perfecte goo and sell that thou hast and geue it to the poore and thou shalt have treasure in heven and come and folowe me. 22 When the younge man hearde that sayinge he wet awaye mourninge. For he had greate possessions. 23 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. 24 And moreover I saye vnto you: it is easier for a camell to go through the eye of a needle then for a ryche man to enter into the kyngdome of God. 25 When his disciples hearde that they were exceedingly amased sayinge: who then can be saved? 26 Iesus behelde the and sayde vnto them: with men this is vnpossible but with God all thinges are possible. 27 Then answered Peter and sayde to hym: Beholde we have forsaken all and folowed the what shall we have? 28 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. 29 And whosoeuer forsaketh housses or brethren or systers other father or mother or wyfe or chyldren or landes for my names sake the same shall receave an hundred folde and shall inheret everlastyng lyfe. 30 Many that are fyrste shalbe laste and the laste shalbe fyrste.

20

1 For the kyngdome of heven ys lyke vnlo to an housholder which went out erly in the morninge to hyre labourers into hys vyn- yarde. 2 And he agreed with the labourers for a peny a daye and sent them into his vynyearde. 3 And he went out about the thyrde houre and sawe other standing ydell in the market place 4 and sayd vnto them go ye also into my vynyearde: and whatsoever is right I will geve you. And they went there waye. 5 Agayne he wet out about the sixte and nynthe houre and dyd lyke wyse. 6 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? 7 They sayde vnto hym: because no man hath hyred vs. He sayde to them: goo ye also into my vynyearde and whatsoever is right that shall ye receave. 8 When even was come the lorde of the vynyearde sayde vnto hys steward: call the labourers and geve them their hyre beginnyng at the laste tyll thou come to the fyrste. 9 And they whiche were hyred aboute the eleventhe houre came and receaved every man a peny. 10 Then came the fyrst supposyng that they shuld receave moare: and they likewyse receaved every man a peny. 11 And when they had receaved it they murmured against the good man of the houset 12 sayinge: These laste have wrought but one houre and thou hast made them equall vnto vs which have born the burthe and heet of the daie. 13 He answered to one of the sayinge: frende I do the no worrige: dydest thou not agrue with me for a peny? 14 Take that which is thy duty and go thy waye. I will geve vnto this last as moche as to the. 15 Ys it not lawfull for me to do as me listeth with myne awne? Ys thyne eye euyll because I am good? 16 Soo the laste shalbe fyrste and the fyrste shalbe laste. For many are called and feawe be chosen. 17 And Iesus ascended to Jerusalem and toke the .xii. disciples a parte in the waye and sayde to the. 18 Beholde we goo vp to Jerusalem and the sonne of man shalbe betrayed vnto the chefe prestes and vnto the scribes and they shall condemne hym to deeth 19 and shall deliyre hym to the getils to be mocked to be scourged and to be crucified: and the thyrd daye he shall ryse agayne. 20 Then came to hym the mother of zebedes chyldren with her sonnes worshippynge him and desyringe a certayne thinge of hym. 21 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 hand and the other on the lifte hand in thy kyngdome. 22 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 baptym that I shalbe baptised with? They answered to him that we are. 23 And he sayd vnto the: Ye shall drinke of my cvp and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my ryght hand and on my lyst hand is not myne to geve: but to them for whom it is prepared of my father. 24 And when the ten hearde this they disdayned at the two brethren: 25 But Iesus called them vnto him and sayde: Ye knowe that the lorde of the gentyls have dominacion over them. And they that are great exercise power over them. 26 It shall not be so amonge you. But whosoever wyll be greate amonge you let him be your minister; 27 and whosoever wilbe chefe let him be youre servaunt 28 even as the sonne of man came not to be ministred vnto but to minister and to geve his lyfe for the redemption of many. 29 And as they departed from Hierico moche people folowed him. 30 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. 31 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. 32 Then Iesus stode stylly and called the and sayde: what will ye that I shulde do to you: 33 They sayd to him: Lorde that oure eyes maye be opened. 34 Iesus had compassion on the and touched their eyes. And immediatly their eyes receaved syght. And they folowed him.

21

1 When they drewe neye vnto Ierusalem and were come to Betphage vnto monte olivete: then sent Iesus two of his disciples 2 sayinge to the. Go in to the toune that lyeth over agaynste you and anone ye shall fynde an assse bounde and her colte with her: lose them and bringe them vnto me. 3 And if eny man sayde ought vnto you saye ye that the lorde hath neade of them: and streyght waye he will let them go. 4 All this was done to fulfyll that which was spoken by the Prophet sayinge: 5 Tell ye the daughter of Sion: beholde thy kyngeme cometh vnto the meke and sittinge vpon an assse and a colte the fole of an assse ysed to the yooke. 6 The disciples went and dyd as Iesus commaunded them 7 and brought the asse and the colte and put on them their clothes and set him theron. 8 And many of the people spreede their garments in the waye. Other cut doune branches from the trees and strawed them in the waye. 9 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 hyest. 10 And when he was come in to Ierusalem all the cyte was moved sayinge: who is this? 11 And the people sayde: this is Iesus the Prophet of Nazareth a cyte of Galile. 12 And Iesus went in to the temple of God and cast out all them that soulede and bought in the temple and overthrowe the tables of the mony chaungers and the seates of them that solde doves 13 and sayde to them: It is wrytten my housse shalbe called the housse of prayer. But ye have made it a denne of theues. 14 And the blinde and the hault came to him in the temple and he healed them. 15 When the chefe prestes and scribes sawe the marveylles that he dyd and the children cryinge in the temple and sayinge Hosanna to the sonne of David they disdayned 16 and sayde vnto hym: hearest thou what these saye? Iesus sayde vnto them yee: have ye never rede of the mouth of babes and suckelinges thou haste ordeyned praye? 17 And he lefte the and wet out of the cite vnto Bethanie and had his abydige there. 18 In the mornyng as he returned in to the cyte ageyne he hunger 19 and spayed a fygge tree in the waye and came to it and founde nothinge theron but leves only and sayd to it never frute growe on the hence forwarde. And anon the fygge tree wyddered awaye. 20 And when his disciples sawe that they marveled sayinge: Howe sone is the fygge tree wyddered awaye? 21 Iesus answered and sayde
And Iesus answered and spake vnto them agayne in similitudes sayinge. 2 The kyngdome of heven is lyke vnto a certayne kynge which maryed his soone 3 and sent forth his servantes to call them that were byd to the weddinge and they wolde not come. 4 Agayne he sent forth other servauntes sayinge: Tell them which are bydden: beholde I have prepared my dynner myne oxen and my fatlings are kyllde and all thinges are redy come vnto the mariage. 5 But they made light of it and went their
the remnant took his seruantes and intreated them vn-godly and slewed them. 7 When the kinge hearde that he was wroth and send forth his warryers and destroyed those murtherers and brent vp their cyte. 8 Then sayde he to his seruauentes: the wedinge was prepared. But they which were bydden were not worthy. 9 Go ye therfore out into the hyewayes and as many as ye finde byd them to the mariage. 10 The seruaunte wet out into the hyewayes and gaddered to geder as many as they could fynde both good and bad and the wedinge was furnysshed with gestes. 11 Then the kyngye came in to viset the gestes and spayed there a man which had not on a wedinge garment 12 and sayde vnto hym: frende how fortuned it that thou camest in hither and hast not on a weddyng garment? And he was even speechlesse. 13 Then sayde the kyng to his ministres: take and bynde hym hand and fote and caste hym into vtter darknes there shalbe wepinge and gnasshinge of teth. 14 For many are called and feawe be chosen. 15 Then went the Pharises and toke counsell how they might tagle him in his wordes. 16 And they sent vnto hym their discipules with Herodes seruauntes sayinge: Master we knowe that thou are true and teachest the waye of god trulie nether carest for eny man for thou consydrest not menes estate. 17 Tell vs therfore: how thynkest thou? Is it lawfull to geve tribute vnto Cesar or not? 18 Iesus perceaved their wikednes and sayde: Why tempte ye me ye ypocrites? 19 Let me se the tribute money. And they toke hym a peny. 20 And he sayde vnto them: whose is this ymage and superscription? 21 They sayde vnto him: Cesar. Then sayde he vnto them: Geve therfore to Cesar that which is Cesar: and geve vnto god that which is goddes. 22 When they hearde that they marveled and lefte hym and went there waye. 23 The same daye the Saduces came to hym (which saye that there is no resurreccion) and axed hym 24 sayinge: Master Moses bade yf a man dye hayinge no chylldre that the brother mary his wyfe and reyse vp seed vnto his brother. 25 Ther were with vs seven brethren and the fyrste married and deceased with oute yssue and lefte his wyfe vnto his brother. 26 Lyke wise the seconde and the thryd vnto the seveth. 27 Laste of all the woman dyed also. 28 Now in the resurreccion whose wyfe shall she be of the seven? For all had her. 29 Iesus answered and sayde vnto the: ye are deceaved and vnderstonde not the scriptures nor yet the power of God. 30 For in the resurreccion they nether mary nor are maryed: but are as the angels of God in heuen. 31 As touchynge the resurreccion of the deed: have ye not rede what is sayde vnto you of God which sayeth: 32 I am Abrahams God and Ysaacks God and the God of Iacob? God is not the God of the deed: but of the lyvinge. 33 And when the people hearde that they were astonyed at his doctrine. 34 When the Pharises had hearde how that he had put the Saduces to silence they drewe to geder and one of them which was a doctoure of lawe axed a question temptinge him and sayinge: 35 Master which is the chefe commaundement in the lawe? 36 Iesus sayde vnto hym: love the Lorde thy God with all thine herte with all thy soule and with all thy mynde. 37 This is the fyrst and the chefe comaundement. 38 And ther is another lyke vnto this. Love thyne neigbour as thy selfe. 39 In these two commaundementes hange all the lawe and the Prophetes. 40 Whyll the Pharises were gaddered togeder Iesus axed the sayinge: 41 What thinke ye of Christ? Whose sonne is he? They sayde vnto hym: the sonne of David. 42 He sayde vnto them: how then doeth David in spirite call him Lorde sayinge? 43 The Lorde sayde to my Lorde syt on my right honde: tyll I make thyne enemies thy fote stole. 44 Yf David call him Lorde: how is he then his sonne? 45 And none coulde answere him ageyne one worde: nether dueste eny from that daye forth axe him eny moo questions.

23

1 Then spake Iesus to the people and to his discipules sayinge. The Scribes and the Pharises sit in Moses seate. 2 All therfore whatsoever they byd you observe that observe and do: but after their workes do not: For they saye and do not. 4 Ye and they bynde hevy burthes and grevous to be borne and ley the on menes shulders:
but they themyslyfes will not heave at them with one of their fyngers. 5 All their workes they do for to be sene of me. They set abroade their phileraters and make large borders on there garmetes 6 and love to sit vppermooste at feastes and to have the chefe seates in the synagoges 7 and gretinges in the marketes and to be called of men Rabi. 8 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. 9 And call no man youre father vpon the erth for there is but one youre father and he is in heven. 10 Be not called masters for there is but one youre master and he is Christ. 11 He that is greatest amonge you shalbe youre seruaunte. 12 But whosoever exalteth himselfe shalbe brought lowe. And he that hubleth himselfe shalbe exalted. 13 Wo be vnto you Scribes and Pharisys ypocrisies 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. 14 Wo be vnto you Scribes and Pharises ypocrisies: ye devour widdowes houses and that vnnder a coloure of praying longe prayers: wherfore ye shall receave greater damnacion. 15 Wo be vnto you Scribes and Pharises ypocrisies which compass 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. 16 Wo be vnto you blond gides which saye whosoever sweare by the temple it is no thinge: but whosoever sweare by the golde of the temple he offendeth. 17 Ye foles and blinde? whether is greater the golde or the temple that sanctifieth the golde. 18 And whosoever sweareth by the aultre it is no thinge: but whosoever sweareth by the offeringe that lyeth on the aultre offendeth. 19 Ye foles and blinde: whether is greater the offeringe or the aultre which sanctifieth the offeringe? 20 Whosoever therfore sweareth by the aultre sweareth by it and by all that there on is. 21 And whosoever sweareth by the temple sweareth by it and by hym that dwelleth therin. 22 And he that sweareth by heven swereth by the seate of God and by hym that syyteth theron. 23 Wo be to you Scribes and Pharises ypocrisies which tythe mynty annyse and comen and leave the wayghtyser mattres of the lawe vn-done: iudgement mercy and sayth. These ought ye to have done and not to have left the othre vn-done. 24 Ye blinde gydes which strayne out a gnat and swalowe a camyyll. 25 Wo be to you scribes and pharises ypocrisies which make clene the vnter syde of the cuppe and of the platter: but within they are full of brybery and excesse. 26 Thou blinde Pharisee close fyrst the outside of the cup and platter that the ynnenesse of them maye be clene also. 27 Wo be to you Scribe and Pharises ypocrisie for ye are lyke vnto paynted tombes which appere beautyfull outwarde: but are with in full of deed bones and of all fylthynes. 28 So are ye for outwarde ye appere righteous vnto me when whithin ye are full of ypocrisie and iniquite. 29 Wo be vnto you Scribes and Pharises ypocrisies: ye yylde the tombes of the Prophetes and garnishe the sepulchres of the righteous 30 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. 31 So then ye be witnesses vnto youre selves that ye are the chylde of them which killed the prophetes. 32 Fulfill ye lyke wyse the measure of youre fathers. 33 Yee serpentes and generacion of vipers how shuld ye scape the dampanacion of hell? 34 Wherfore beholde I sende vnto you prophetes wyse men and scribes and of the ye shall kyll and crucifie: and of the ye shall scourge in youre synagoges and persecute from cyte to cyte 35 that vpon you maye come all the righteous bloud that was shed 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. 36 Verely I say vnto you all these thinges shall light vpon this generacion. 37 Hierusalem hierusalem which kyllest prophetes and stonest the which are sent to the: how often wolde I have gadered thy children to gether as the hennye gardreth her chicks vnder her wings but ye wolde not: 38 Beholde youre habitacion shalbe lefte vnto you desolate. 39 For I saye to you ye shall not se me henceforth the tyll that ye saye; blessed is he that cometh in the name of the Lorde.
And Jesus went out and departed from the temple: and his disciples came to hym for to shewe him the byldinge of the temple. 2 Jesus sayde vnto the: se ye not all these things? Verely I saye vnto you: ther shall not be here lefte one stone vpon another that shall not be cast doune. 3 And as he sat vpon the mout Olivete his disciples came vnto hym secretely sayinge. Tell vs when these thinges shalbe? and what signe shalbe of thy comyng and of the ende of the worlde?

And Jesus answered and sayde vnto them: take hede that no man deceave you. For many shall come in my name sayinge: I am Christ and shall deceave many. 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. For nacion shall ryse ageynste nacion and realme ageynste realme: and ther shalbe pestilence honger and erthquakes in all quarters. All these are the beginninge of sorowes. Then shall they put you to trouble and shall kyll you: and ye shalbe hated of all nacions for my names sake. And then shall many be offended and shall betraye one another and shall hate one the other. And many false Prophete shall aryse and shall deceave many. And because iniquite shall have the upper hande the love of many shall abate. But he that endureth to the ende the same shalbe safe. And this gladdidinge of the kyngdome shalbe preached in all the worlde for a witnes vnto all nacions: and then shall the ende come. When ye therfore shall se the abomination that betokeneth desolacian spoken of by Daniell the Prophet stonde in the holy place: let him that redeth it vnderstonde it. Then let them which be in Iury flye into the moutaynes. And let him which is on the housse toppe not come downe to feteny thinges out of his housse. Nether let him which is in the felde returne backe to fetche his clothes. Wo be in those dayes to the that are with chylde and to the that geve sucke. But praye that youre flight be not in the winter nether on the saboth daye. For then shalbe greate tribulacion suche as was not from the beginninge of the worlde to this tyme ner shalbe. Ye and except those dayes shulde be shortened there shulde no fleshe be saved: but for the chosens sake those dayes shalbe shortened. Then yf eny man shall saye vnto you: lo here is Christ or there is Christ: beleve it not. For there shall arise false christes and false prophete and shall do great myrracles and wondres. In so moche that if it were possible the verie electe shulde be deceave. Take hede I have tolde you before. Wherfore if they shall saye vnto you: beholde he is in the desert go not forth: beholde he is in the secret places beleve not. For as the lightnynge cometh out of the eest and shyneth vnto the weest: so shall the comyng of the sonne of man be. Wheresoever a deed karkas is even thyther will the egles resorte. Immediatly after the tribulacions 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. 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. And he shall sende his angeles with the greate voyce of a trope and they shall gader to gether his chosen from the lower wyndes and from the one ende of the worlde to the other. Learne, a similitude of the fygge tree: when his braunches are yet tender and his leves sproge ye knowe that sommer is nye. So lyke wyse ye when ye see all these thynges be ye sure that it is neare even at the dores. Verely I saye vnto you that this generacion shall not passe tyll all these be fulfilde. Heven and erth shall pereishe: but my wordes shall abyde. But of that daye and houre knowith no man no not the angels of heven but my father only. As the tyme of Noe was so lyke wyse shall the cominge of the sonne of man be. For as in the dayes before the floud: they dyd eate and drynke mary and were maried even vnto the daye that Noe entred into the shyppe and knewe of nothynge tyll the floude came and toke them all awaye. So shall also the comynge of the sonne of man be. Then two shalbe in the feldes.
the one shalbe receaved and the other shalbe refused 41 two shalbe gryndinge at the myll: the one shalbe receaved and the other shalbe refused. 42 Wake therfore because ye knowe not what houre youre master wyll come. 43 Of this be sure that yf the good man of the houssse knowe what houre the thefe wolde come: he wolde suerly watche and not suffre his houssse to be broke vppe. 44 Therfore be ye also redy for in the houre ye thinke he wolde not: wyll the sonne of man come. 45 If there be any faithfull servaunt and wyse whom his master hath made ruluer over his housholde to geve the meate in season convenient: 46 happy is that servaunt whom his master (when he cometh) shall finde so doinge. 47 Verely I saye vnto you he shall make him ruluer over all his goodes. 48 But and yf that evill servaunt shall saye in his herte my master wyll defer his comynge 49 and beginne to smyte his felowes ye and to eate and to drinke with the dronken: 50 that servauntes master wyll come in adaye when he loketh not for him and in an houre that he is not ware of 51 and wyll devyde ym and geve him his warde with ypocrates. There shalbe wepinge and gnashinge of teth.

25

1 Then the kyngdome of heven shalbe lykened vnto x. virgins which toke their lampes and wet to mete the brydgrome: 2 fyve of them were folysshe and fyve were wyse. 3 The folysshe toke their lampes but toke none oyle with the. 4 But the wyse toke oyle with the in their vesselles with their lampes also. 5 Whil the brydgrome taryed all slombred and slepte. 6 And even at myndnyght there was a crey made: beholde the brydgrome cometh goo out against him. 7 Then all those virgins arose and prepared their lampes. 8 And the folysshe sayde to the wyse: geve vs of youre oyle for our lampes goo out? 9 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. 10 And whill they went to bye the brydgrome come: and they that were redy went in with him to the weddinge and the gate was shett vp: 11 Afterwardes came also the other virgins sayinge: master master open to vs. 12 But he answered and sayde: verely I saye vnto you: I knowe not you. 13 Watche therefore: for ye knowe nether the daye nor yet the houre when the sonne of man shall come. 14 Lywyse as a certeyne man redy to take his iorney to a straunge countrie called his servautes and delivered to them his gooddes. 15 And vnto one he gave .v. talentes to another .ii. and to another one: to every man after his abilite and streyght wyse departed. 16 Then he that had receaved the fyve talentes went and bestowed them and wanne other fyve talentes. 17 Lywyse he that receaved .i. gayned other .i. 18 But he that receaved the one went and digged a pit in the erth and hyd his masters money. 19 After a longe season the lorde of those servauntes came and rekened with them. 20 Then came he that had receaved fyve talentes and brought other fyve talentes sayinge: master thou deliverest vnto one fyve talentes: beholde I have gayned with the fyve talentes moo. 21 The his master sayde vnto him: well good servaunt and faithfull. Thou hast bene faithfull in lytell I will make the ruluer over moche: entre in into thy masters ioye. 22 Also he that receaved .ii. talentes came and sayde: master thou deliverest vnto me .ii. talentes: beholde I have wone .ii. other talentes with them. 23 And his master sayde vnto him well good servaunt and faithfull. Thou hast bene faithfull in lytell I wyll make the ruluer over moche: go in into thy masters ioye. 24 Then he which had receaved the one talent came and sayed: master I considered that thou wast an harde man which repest where thou sowedest not and gadderest where thou strawedest not 25 and was therfore afrayede and went hyd thy talent in the erth: Beholde thou hast thyn awne. 26 His master answered and sayde vnto him: thou evyll servaunt and sleuthfull thou knowest that I repe where I sowed not and gadder where I strawed not: 27 thou oughtest therfore to have had my money to the chaungers and then at my comynge shulde I have receaved myne awne with vauntage. 28 Take therfore the talent from him and geve it vnto him which hath x. talentes 29 For vnto every man
that hath shalbe geven and he shall have abundance: and from him that hath not shalbe taken awaye even that he hath.  

And cast that vnprofitable servaunt into vitter derknes: there shalbe wepynge and gnashinge of teeth.  

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 and before him shalbe Gaddred all naciones. And he shall seperate the one from a nother as a shepherde deviuideth the shepe from the gootes.  

And he shall set the shepe on his right honde and the gotes on the lyfte.  

Then shall the kyng seye 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.  

For I was anhongred and ye gave me meate. I thurstede and ye gave me drinke. I was herbourlesse and ye lodged me.  

I was naked and ye clothed me. I was sicke and ye visited me. I was in preson and ye came vnto me.  

Then shall the righteous answere him sayinge master when sawe we the anhongred and feed the? or a thurst and gave the drinke? when sawe we the herbourlesse and lodged the? or naked and clothed the? or when sawe we the sicke or in preson and came vnto the?  

And the kyngse 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 brethern ye have done it to me.  

Then shall the kyng seye 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.  

For I was an hungerd and ye gave me no meate. I thurstede and ye gave me no drinke. 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.  

Then shall they also answere him sayinge: master when sawe we the an hungerd or a thurst or herbourlesse or naked or sicke or in preson and did not ministre vnto the?  

Then shall he answere the and seye: 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. And these shall go into everlastinge payne: And the righteous into lyfe eternall.

26

1 And it came to passe when Iesus had fynishshed all these sayings he sayd vnto his disciples:  

2 Ye knowe that after ii. dayes shalbe ester and the sonne of man shalbe delvered to be crucified.  

3 Then assembled togedder the chefe prestes and the scribes and the elders of the people to the palice of the hye preste called Cayphas and heede a counsell how they myght take Iesus by suttelte and kyll him.  

5 But they sayd not on the holy daye lest eny vproure arysse amonye the people.  

6 When Iesus was in Bethany in the house of Symon the leper  

7 Ther came vnto him a woman which had an alabaster boxe of precious oyntmet and powred it on his heed as he sate at the boure.  

8 When his discipes sawe that they had indignacion sayinge: what neded this wast?  

9 This oyntmet myght have bene well solde and geven to the povre. When Iesus vnderstod that he sayde vnto the:  

10 why trouble ye the woman? She hath wrought a good worke apon me.  

11 For ye shall have povere folcke alwayse with you: but me shall ye not have all wayes.  

12 And in that she casted this oyntmet on my bodye she dyd it to burye me with all.  

13 Verely I saye vnto you wheresoever this gospell shalbe preached throughoute all the worlde there shall also this that she hath done be tolde for a memoriall of her.  

14 Then one of the twelve called Iudas Iscarioth went vnto the chefe prestes and sayd: what will ye give me and I will deliver him vnto you? And they apoynted vnto him thirtie peces of syluer.  

16 And from that tyme he sought opportune to betraye him.  

17 The fyrst daye of swete brede the disciples cam to Iesus sayinge vnto him: where wyll thou that we prepare for the to eate the paschall lambe?  

18 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 disciplis.  

19 And the disciplis did as Iesus had apoynted them and made redy the esterlambe.  

20 When the even was come he sate doune with the .xii.  

21 And as they dyd eate he sayde: Verely I saye vnto you that one of you shall
betraye me.  
22 And they were excedinge sorowfull and beganne every one of the to saye vnto him: is it I master?  
23 He answered and sayde: he that depeth his honde with me in the disshe the same shall betraye me.  
24 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.  
25 Then Iudas wich betrayed him answered and sayde: is it I master? He sayde vnto him: thou hast sayde.  
26 As they dyd eate Iesus toke brede and gave thanks brake it and gave it to the disciples and sayde: Take eate this is my body.  
27 And he toke the cup and thanked and gave it them sayinge: drinke of it every one.  
28 For this is my bloude of the new testament that shalbe shedde for many for the remission of synnes.  
29 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.  
30 And when they had sayde grace they went out into mounte olyvete.  
31 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.  
32 But after I am rysen ageyne I will goo before you into Galile.  
33 Peter answered and sayde vnto him: though all men shulde be offended by the yet wolde I never be offended.  
34 Iesus sayde vnto him. Verely I saye vnto the that this same night before the cocke crowe thou shalt denye me thryse.  
35 Peter sayde vnto him: Yf I shulde dye with the yet wolde I not denye the Lyke wyse also sayde all the disciples.  
36 Then went Jesus with them into a place which is called Gethsemane and sayde vnto the disciples syt ye here whyll I go and praye yonder.  
37 And he toke with him Peter and the two sons of zebede and began to wexe sorowfull and to be in an agonye.  
38 Then sayd Jesus vnto them: my soule is hevy even vnto the deeth. Tary ye here and watche with me.  
39 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 wylt.  
40 And he came vnto the disciples and founde them a slepe and sayde to Peter: what coulde ye not watche with me one houre:  
41 watche and praye that ye fall not into temptacion. The spirite is willynge but the fleshe is weake.  
42 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 fullyled.  
43 And he came and founde the a slepe agayne. For their eyes were hevy.  
44 And he lette them and went agayne and prayed the thrid tyme sayinge the same words.  
45 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.  
46 Rysse let vs be goinge: beholde he is at honde that shall betraye me.  
47 Whyll he yet spake: lo Iudas one of the xii. came and with him a greate multitude with sweardes and staves sent from the chefe prestes and elders of the people.  
48 And he that betrayed him had given the a token sayinge: whosoever I kyssye that same is he ley hondes on him.  
49 And forth with all he came to Iesus and sayde: hayle master and kyssed him.  
50 And Iesus sayde vnto him: frende wherfore arte thou come? Then came they and layed hondes on Iesus and toke him.  
51 And beholde one of them which were with Iesus stretched oute his honde and drue his swearde and stroke a servaunt of the hye preste and smote of his eare.  
52 Then sayde Iesus vnto him: put vp thy swearde into his sheathe. For all that ley honde on the swearde shall perisse with the swearde.  
53 Ether thinkest thou that I cannot now praye to my father and he shall give me moo then xii. legions of angelles?  
54 But how then shuld the scriptures be fullyled: for so must it be.  
55 The same tyme sayd Iesus to the multitude: ye be come out as it were vnto a thefe with sweardes and staves for to take me. I sate daylye teachinge in the temple amonge you and ye toke me not.  
56 All this was done that the scriptures of the Prophetes myght be fullyled. Then all the disciples forsoke him and fled.  
57 And they toke Iesus and leed him to Cayphas the hye preste where the Scribes and the Elders where assembled.
And Peter folowed him a farre of vnto the hye prestes place: and went in and sate with the servauntes to se the ende. The chefe prestes and the elders and all the counsell sought false witnes agenste Iesus for to put him to deeth but founde none: in somauche that when many false witnesses cam yet founde they none. At the last came two false witnesses and sayd: This felowe sayde: I can destroye the temple of God and bylde it agayne in .iii. dayes. And the chefe preste arose and sayde to him: answerest thou nothinge? How is it that these beare witnes ageynst the? But Iesus helde his peace: And the chefe Preeste answered and sayd to him: I charge the in the name of the lyveinge God that thou tell vs whether thou be Christ the sonne of God. Iesus sayd to him: thou hast sayd. Neverthelesse I saye vnto you hereafter shall ye se the sonne of man sittinge on the right honde of power and come in the clouddes of the skye. 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: what thinke ye? They answered and sayde: he his worthy to dye. Then spat they in his face and boffeted him with fistes. And other smote him with the palm of their hondes on the face sayinge: tell vs thou Christ who is he that smote the? Peter sate with out in the palice. And a damsels came to him sayinge: Thou also waste with Iesus of Galilee: but he denied before the all sayinge: I woot not what thou sayst. When he was gooone out into the pooreche another wenche sawe him and sayde vnto them that were there: This felowe was also with Iesus of Nazareth. And agayne he denied with an othre that he knew the man. 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. Then beganne he to course and to sweare that he knewe not the man. And immediatly the cocke krew. And Peter remembred the wordes of Iesus which sayde vnto him: before the cocke crowe thou shalt deny me thryse: and went out at the dores and wepte bitterly.

When the mornynge was come all the chefe prestes and the elders of the people helde a couensyle agenste Iesus to put him to deeth and brought him bounde and delivered him vnto Poncius Pilate the debite. Then when Iudas which betrayed him sawe that he was condemned he repented him sylfe and brought agayne the .xxx. plattes of sylver to the chefe prestes and elders sayinge: I have synned betrayinge the innocent bloud. And they sayde: what is that to vs? Se thou to that. And he cast doune the sylver plattes in the temple and departed and went and hounge him sylfe. 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 priye of bloud. And they toke counsell and bought with them a potters felde to bury strangers in. Wherfore that felde is called the felde of bloud vntyll this daye. Then was fulfilled that which was spoken by Jeremey the Prophet sayinge: and they toke .xxx. sylver plattes the prise of him that was valued whom they bought of the chyldren of Israel and they gave them for the potters felde as the Lorde appoynted me. Jesus stode before the debite: and the debite axed him sayinge: Arte thou the kyng of Iues? Iesus sayd vnto him: Thou sayst and when he was accused of the chefe prestes and elders he answered nothynge. Then sayd Pilate vnto him: hearest thou not how many things they laye ageynste the? And he answered him to never a worde: in so moche that the debite marvaylled greatlie. At that feest the debite was wonte to deliver vnto the people a presoner whom they wolde desyer. He had then a notable presoner called Barrabas. 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? For he knewe well that for envie they had delivred him. When he was set doune to geve judgement his wyfe sent to him sayinge: have thou nothynge to do with that iuste man. For I have suffered many things this daye in a dreame about him. But the chefe preestes and the elders had parsuwed the people that they
shulde axe Barrabas and shulde destroye Iesus. Then the debte answered and sayde vnto them: whether of the twayne wyll ye that I let loose vnto you? And they sayde Barrabas. Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayde to him: let him be crucified. Then sayde the debte: what eyvyll hath he done? And they cryed the more sayinge: let him be crucified. When Pilate sawe that he prevayled nothinge but that moare busines was made he toke water and washshed his hondes before the people sayinge: I am innocent of the bloud of this iuste person and that ye shall se. Then answered all the people and sayde: his bloud be on vs and on oure chyldren. Then let he Barrabas loose vnto them and scourged Iesus and delivered him to be crucified. Then the soudeours of the debte toke Iesus vnto the comen hall and gaddered vnto him all the company. And they stripped him and put on him a purpyll roobbe 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: and spitted vpon him and toke the rede and smootne him on the heed. And when they had mocked him they toke the robe of him ageyne and put his awne reymet on him and led him awaye to crucify him. And as they came out they fonnde a man of Cyren named Simon: him they compelled to beare his crosse. And when they cam vnto the place called Golgotha (that is to saye a place of deed mens sculles) they gave him veneger to drinke mengled with gall. And when he had tasted therof he wolde not drinke. When they had crucified him they parted his garmente and did cast lottes: to fulfyll that was spoken by the prophet. They deuyded my garmente amonge them: and apon my vesture did cast lottes. And they sate and watched him there. And they set vp over his heed the cause of his deeth written. This is Iesus the kyng of the Iewes. And ther were two theves crucified with him one on the right honde and another on the lyfte. They that passed by revyled him waggyng ther heeddies and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes save thy sylffe. If thou be the sonne of God come doun from the crosse. Lykwyse also the hye prestes mockinge him with the scribes and elders sayde: He saved other him sylffe he can not save. If he be the kyngye of Israel: let him now come doun from the crosse and we wil beleve him. He trusted in God let him deliver him now yf he will have him: for he sayde I am the sonne of God. That same also the theves which were crucified with him cast in his tethe. From the sixe houre was there dercknes over all the londe vnto the nynt houre. And about the nynt 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? Some of them that stode there when they herde that sayde: This man calleth for Helyas. And streyghte 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. Other sayde let be: let vs se whych Helyas will come and deliver him. Iesus cryed agayn with a lowde voyce and yelded vp the goost. 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 and graves dyd open: and the bodies of many sainctes which slept arose and came out of the graves after his resurreccion and came into the holy cite and appered vnto many. When the Centurion and they that were with him watchinge Iesus sawe the erth quake and those thynge which hapened they feared greatly sayinge. Of a surete this was the sonne of God. And many wemen were there behouldinge him a farre of which folowed Iesus from Galile ministringe vnto him. Amonge which was Mary Magdalene and Mary the mother of Iames and Ioses and the mother of zebedes chyldren. When the evene was come there came a ryche man of Aramathia named Ioseph which same also was Iesus discipule. He went to Pilate and begged the body of Iesus. Then Pilate commandede the body to be delivered. And Ioseph toke the body and wrapped it in a clene lynnyn clooth and put it in his newe tombe.
which he had hewn out even in the roke and rolled a greate stone to the dore of the sepulcre and departed. 61 And there was Mary Magadalene and the other Mary sittynge over ageynste the sepulcre. 62 The nexte daye that foloweth good frydaye the hye prestes and pharises got them selves to Pilate 63 and sayde: Syr we remember that this deceaver sayde whyll he was yet alyve After thre dayes I will aryse agayne. 64 Commaunde therfore 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 erreoure be worsse then the fyrst. 65 Pilate sayde vnto them. Take watche men: Go and make it as sure as ye can. 66 And they went and made the sepulcre sure with watche men and sealed the stone.

28

1 The Sabbath daye at even which dauneth the morowe after the Sabbath Mary Magadalene and the other Mary came to se the sepulcre. 2 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. 3 His countenaunce was lyke lyghtnynge and his raymet whyte as snowe. 4 And for feare of him the kepers were astunnyed and became as deed men. 5 The angell answered and sayde to the wemen feare ye not. I knowe that ye seke Iesus which was crucifyed: 6 he is not here: he is rysen as he sayde. Come and se the place where the lorde was put: 7 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. 8 And they departed quickly from the sepulcre with feare and greate løyce: and did runne to bringe his disciples worde. 9 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. 10 Then sayde Iesus vnto them: be not afryde. Go and tell my brethren that they goo in to Galile and there shall they se me. 11 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. 12 And they gaddered them to gadder with the elders and toke counsell and gave large money vnto the soudiers 13 sayinge: Saye that his disciples came by nyght and stole him awaye whil ye slept. 14 And if this come to the rulers cares we wyll pease him and save you harmelles. 15 And they toke the money and dyd as they were taught. And this sayinge is noysed amongeth the Iewes vnto this daye. 16 Then the xi. disciples went awaye into Galile in to a mountayne where Iesus had apoynted them. 17 And when they sawe hym they worshipped him. But some of them douted. 18 And Iesus came and spake vnto them sayinge: All power ys geve vnto me in heven and in erth. 19 Go therfore and teache all nacions baptysinge them in the name of the father and the sonne and the holy goost: 20 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

1 The beginnynge of the Gospell of Iesu Christ the sonne of God 2 as that is wrytten in the Prophete: beholde I sende my messenger before thy face which shall prepared thy waye before the. 3 The voyce of a cryer in the wildernes: prepare ye the waye of the Lorde make his paches streight. 4 Iohn dyd baptise in the wyldernes and preche the baptyme of repentunce for the remission of synnes. 5 And all the londe of Iurie and they of Jerusalem went out vnto him and were all baptised of him in the ryver Iordan confessyng their synnes. 6 Iohn was clothed with camyllkes heer and with a gerdyl of a skyn a bout hys loynes. And he dyd eate locustes and wylde hony 7 and preached sayinge: a stronger then I commeth after me whose shue latchet I am not worthy to toupe doune and vnloose. 8 I have baptised you with water: but he shall baptise you with the holy goost. 9 And that came to passe in those dayes that Jesus cam from Nazareth a cyte of Galile: and was baptised of Iohn in Iordan. 10 And assone as he was come out of the water Iohn sawe heuen open and the holy goost descendinge vpon him lyke a dove. 11 And ther came a voyce from heuen: Thou arte my dere sonne in whom I delyte. 12 And immediatly the sprete drave him into wildernes: 13 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. 14 After Iohn was taken Iesus came in to Galile preacheinge the gospell of the kyngdome of God 15 and sayinge: the tyme is come and the kyngdome of God is at honde repent and beleve the gospell. 16 As he walked by the see of Galile he sawe Simon and Andrew his brother castinge nettes into the see for they were fysshers. 17 And Iesus sayde vnto them: folowe me and I will make you fysshers of men. 18 And strayght waye they forsoke their nettes and followed him. 19 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. 20 And anone he called them. And they leef their father zebede in the shippe with his hyred servauntes and went their waye after him. 21 And they entred into Capernaum: and streight waye on the Saboth dayes he entred in to the synagoghe and taught. 22 And they merveled at his learninge. For he taught them as one that had power with him and not as the Scribes. 23 And there was in their synagoghe a man vexed with an vnclene spirite that cried 24 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. 25 And Iesus rebuked him sayinge: hoolde thy peace and come out of him. 26 And the vnclene spirite tare him and cryed with a loude voyce and came out of him. 27 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 commandeth the foule spirites with power and they obeaye him. 28 And immediately his fame spread abroade throughoute all the region borderinge on Galile. 29 And forth with assone as they were come out of the synagoghe they entred into the housse of Symon and Andrew with Iames and Ihon. 30 And Symons mother in lawe lay sicke of a fever. And anone they tolde him of her. 31 And he came and toke her by the hone and liftte 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 geder at the dore 34 and he heale 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 Symon and they that were with him followed 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 synagogues throughout all Galilee and cast the devils out. 40 And there came a leper to him beseeching him and kneeled downe vnto him and sayd ye: If thou wilt thou canest make me cleane. 41 And Iesus had compassion on him and put forth his honde touched him and sayd to him: I will be thou cleane.

42 And assone as he had spoke immediately the leprosy departed from him and was clensed. 43 And he chargd him and sent him awaye forthwith 44 and sayd vnto him: Se thou saye no thenge to any man: but get the hence and shewe thy silfe to the prest and offer for thy clensinge those thinges which Moses commaundd for a testimoniall vnto them. 45 But he (assone as he was departed) beganne to tell many thenges and to publyshe the dede: in so moche that Iesus could 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 houssé. 2 And anone many gadered to gadered in so moche that now there was no roume to receave them: no not so moche as about the dore. And he preached the wordde 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 naye vnto him for preace they vncovered the rofe of the houssé where he was. And when they had broken it open they let doonne 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 sinnes are forgen the. 6 And ther were certayne of the scribes sittinge there and reasoninge in their heretes: 7 how doeth this felowe so blaspheme? 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 heretes? 9 Whether is it easier to saye to the sicke of the palsie thy synnes are forgewen the or to saye arysye take vp thy beed and walke? 10 That ye maye knowe that the sonne of man hath power in erth to forigeve synnes he spake vnto ye sicke of the palsie: 11 I saye vnto the arysye and take vp thy beed and get the hensse into thyne awne houssé. 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 Alpheys at the receytye 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 houssé many publicans and synners sate at meate also with Iesus and his disciplyes. 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 disciplyes: how is it that he eateth and drynketh with publicans and synners? 17 When Iesus hearde that he sayde vnto them. The whole have no neede of the phisicon but the sicke. I came not to call the rightywise but the synners to repentauence. 18 And the disciplyes of Iohn and the Pharises dyd faste: and therfore came and sayde vnto him: Why do the disciplyes of Iohn and of the Pharises faste and thy disciplyes fast not. 19 And Iesus sayde vnto them: can the chyldren of a weddinge faste while the byrdgyrome is with them. As longe as they have the byrdgyrome with them they cannot faste. 20 But the dayes will come when the byrdgyrome shalbe take from them and then shall they faste in those dayes. 21 Also no man soweth a pece of newe cloth vnto an olde garmet for then taketh he away the newe pece from the olde and so is the rent worsse. 22 In lyke wyse no man poureth newe wyne into olde vessles: for ye he do the newe wyne breaketh the vessles and the wyne runneth out and the vessles are marred. But new wyne must be poured into new vessles. 23 And it chaunsed that he wet thorow the corne feldes on the Saboth daye: and his disciplyes as they went on their waye beganne to pluckle the eares of corne. 24 And the Pharises sayde vnto him: beholde why do they on the Saboth dayes
that which is not laufull? 25 And he sayde to them: have ye never rede what David dyd when he had nede and was anhoged bothe he and they that were with him? 26 How he went into the houssse of God in the dayes of Abiathar the hye preste and dyd eate the halowed loves which is not laufull to eate but for the prestes only: and gave also to the which were with him? 27 And he sayde to them: the Saboth daye was made for man and not man for the Saboth daye. 28 Wherfore the sonne of man is Lorde even of the Saboth daye.

3
1 And he entred agayne into the synagogge and there was a man there which had a widdred honde. 2 And they watched him to se whether he wolde heale him on the Saboth daye that they might accuse him. 3 And he sayde vnto the man which had the widdred honde: arise and stonde in the middles. 4 And he sayd to them: whether is it laufull to do a good dede on the Saboth dayes or an eyll? to save life or kyll? But they helde their peace. 5 And he loked round aboute on them angrily mournyge on the blindnes of their hertes and sayde to the man: stretch forth thyn honde. And he stretched it oute. And his honde was restored even as whole as the other. 6 And the Pharises departed and streyght waye gaddred a counsell with the that belonged to Herode agaynst him that they might destroye him. 7 And Iesus auoyded with his discipules to the sea. And a greate multitude folowed him from Galilie and from Iurie and from Hierusalem and from Idumea and from beyonde Iordane: and they that dwelled aboute Tyre and Sidon a greate multitude: which when they had herde what thinges he dyd came vnto him. 9 And he commaunded his discipules that a shippe shuld wayte on him because of the people lest they shuld througe him. 10 For he had healed many in somechoe that they preasedapon him for to touche him as many as had plages. 11 And when the vnclene sprites sawe him they fell done before him and cryed sayinge: thou arte the sonne of God. 12 And he strayghtly charged them that they shuld not vtter him. 13 And he wet vp into a mountayne and called vnto him whom he wolde and they came vnto him. 14 And he ordeyned the .xii. that they shuld be with him and that he myght sende the to preache: 15 and that they might have power to heale syknesses and to cast out devyls, 16 And he gave vnto Simon to name Peter. 17 And he called James the sonne of zebede and John Iames brother and gave them Bonarges to name which is to saye the sonnes of thounder. 18 And Andrew and Philip and Bartlemew and Mathew and Thomas and Iames the sonne of Alphey and Taddeus and Symon of Cane, and Iudas Iscarioth which same also betrayed him. And they came vnto houssse 20 and the people assembled togereder agayne so greatly that they had not leeser so moche as to eate breed. 21 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. 22 And the Scribes which came from Ierusalem sayde: he hath Belzebub and by the power of the chefe devyll casteth out devyls. 23 And he called them vnto him and sayde vnto them in similitudes. How can Satan drive out Satan? 24 For yf a realme be devided agaynste it silfe that realme cannot endure. 25 Or yf a houssse be devided agaynste it silfe that houssse cannot continue: 26 So yf Satan make insurreccion agaynste himselfe and be devided he cannot continue but is at an ende. 27 No man can entre into a stronge mans houssse and take awaye hys goodes excepote he fyrst bynde that stronge man and then spoyle hys houssse. 28 Verely I saye vnto you all synnes shalte forgenen vnto mens chylde and blasphemy wher-with they blaspheme. 29 But he that blasphemeth the holy goost shall never have forgevenes: but is in daunger of eternall damnacion: 30 because they sayde he had an vnclene sprete. 31 Then came his mother and his brethren and stode with out and sent vnto him and called him. 32 And the people sate aboute hym and sayde vnto him: beholde thy mother and thy brethren seke for the with out. 33 And he answered them sayinge: who is my mother and my brethren? 34 And he loked rounde about on his discipules which sate in compasse about hym and sayde: beholde my mother and my brethren. 35 For who
soever doeth the will of God he is my brother my syster and mother.

4

1 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. 2 And he taught them many thynges in similitudes and sayde vnto them in his doctrine: 3 Herken to. Beholde There wet out a sower to sowe. 4 And it fortuned as he sowed that some fell by the waye syde and the fowles of the ayre came and devoured it vp. 5 Some fell on stony grounde where it had not moche erth: and by and by sprange vp because it had not deeth of erth: 6 but as sone as the sunne was vp it caught heet and because it had not rotyne wyddred awaye. 7 And some fell amonge the thornes and the thornes grewe vp and choked it so that it gave no frute. 8 And some fell vpyn good grounde and dyd yeilde frute that sproge and grewe and brought forth: some thirty folde some sixtie folde and some an hundred folde. 9 And he sayde vnto them: he that hath eares to heare let him heare. 10 And when he was alone they that were aboute him with the xii. axed him of the similitude. 11 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: 12 That when they se they shall se and not discerne: and when they heare they shall heare and not vnderstonde: leste at any tyme they shulde tourne and their synnes shulde be forgeve them. 13 And he sayde vnto the: Perceave ye not this similitude? how then shulde ye vnderstonde all other similitudes? 14 The sower soweth the worde. 15 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. 16 And likewise they that are sowed on the stony groude are they: when they have harde the worde at once receave it with gladnes 17 yet have no rotes in them selves and so endure but a tyme: and anone as trouble and persecution arysth for the wordes sake they fall immediatly. 18 And they that are sowe amonge the thornes are soche as heare the worde: 19 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 vnfruitfull. 20 And those that weare sowe in good grounde are they that heare the worde and receave it and bringe forth frute some thirty folde some sixty folde some an hundred folde. 21 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? 22 For there is nothing so prevy that shall not be opened: nether so secreet but that it shall come abroade. 23 Yf eny man have eares to heare let him heare. 24 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. 25 For vnto him that hath shall it be geven: and from him that hath not shalbe taken awaye even that he hath. 26 And he sayde: so is the kyngdome of God even as yf a man shulde sowe seed in the groud 27 and shulde slepe and ryse vp night and daye: and the seede shuld springe and growe vp he not ware. 28 For the erth bringeth forthe frute of her silfe: fyrst the blade then the eares after that full corne in the eares. 29 And as sone as the frute is brought forth anone he throuseth in the sykell because the hervest is come. 30 And he sayde: where vnto shall we lyke the kyngdome of God? or with what comparsion shall we compare it? 31 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: 32 but after that it is sowne 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. 33 And with many soche similitudes he preached the worde vnto the after as they myght heare it. 34 And with out similitude spake he no thinge vnto them. But when they were a parte he expounded all thinges to his disciples. 35 And the same daye when even was come he sayde vnto them: let vs passe over vnto
the other syde. 36 And they lefte the people and toke him even as he was in the shyp. And ther were also with him other shippes. 37 And ther arose a great storme of wynde and dashe the waves into the ship so that it was full. 38 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? 39 And he rose vp and rebuked the wynde and sayde vnto the see: peace and be still. And the winde alayed and ther followed a greate calme. 40 And he sayde vnto them: why are ye so fearfull? How is it that ye have no fayth? 41 And they feared exceedingly and sayde one to another: what felowe is this? For booth winde and see obey him.

5

1 And they cam over to the other syde of the see in to the countrie of the Gaderen-ites. 2 And when he was come out of the shippe there met him out of the graves a man possessyd of an vnclene sprete which had his abydinge amonge the graves. And no man coulde bynde him: no not with cheynes 4 because that when he was often bounde with fetters and cheynes he plucked the chaynes asundre and brake the fetters in peaces. Nether coulde eny man tame him. 5 And always bothe nyght and daye he cryed in the moutaynes and in the graves and bet him silfe with stones. 6 When he had spied Iesus afarre of he rane and worshipped him 7 and cryed with a lowde voyce and sayde: what have I to do with the Iesus the sonne of the moost hyest God? 8 I requyre the in the name of God that thou torment me not. 8 For he had sayd vnto hym: come out of the man thou fowle sprete. 9 And he axed him: what is thy name? And he answered sayinge: my name is Legion for we are many. 10 And he prayd him instantly that he wolde not sende the awaye out of the countrie. 11 And ther was there nye vnto the moutayns a greate heerd of swyne fedinge 12 and all the devyls besought him sayinge: sende vs into the heerde of swyne that we maye enter in to them. 13 And anone Iesus gave them leave. And the vnclene spretes wet out and entred into the swyne. And the heerd starteled and ran hedling into the see. They were about .ii.I. swyne and they were drouned in the see. 14 And the swyne heerdes fleded and tolde it in the cyte and in the countrie. And they came out for to se what had hapened: 15 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 afayed. 16 And they that sawe it tolde them how it had happened vnto him that was possessed with the devyll: and also of the swyne. 17 And they begane to praye him that he wolde departe from their coostes. 18 And when he was come in to the shyppe he that had the devyll prayed him that he myght be with him. 19 Howbeit Iesus wolde not suffer him but sayde vnto him: goo home in to thyne aweyne housse and to thy frendes and shewe the what great things the Lorde hath done vnto the and how he had compassion on the. 20 And he departed and begane to publishe in the ten cyties what greate things Iesus had done vnto him and all me dyd merveyle. 21 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. 22 And beholde ther came one of the rulers of the Synagoge whose name was lairus: and when he sawe him he fel doune at his fete and besought hym greatly sayinge: my daughter lyth at poyn of deeth I wolde thou woldest come and laye thy honde on her that she myght be safe and live. 24 And he wet with him and moche people folowed him and thronged him. 25 And ther was a certen woman which was diseased of an yssue of bloude .xii. yeres 26 and had suffred many things of many phisicians and had spet all that she had and felte none amendment at all but wexed worsse and worsse. 27 When she had herde of Iesus: she came into the preace behynde him and touched his garmet. 28 For she thought: yf I maye but touche his clothes I shall be whole. 29 And streyght waye her foutranaye of bloude was dried vp and she felt in her body that she was healed of the plaghe. 30 And Iesus immediatly felt in him silfe the vertue that wet out of him and tourned him roude aboute in the preace and sayde: who touched my clothes? 31 And his disciples sayde vnto him: seist thou the people
thrust the and yet axest who dyd touche me? 32 And he loked roud about for to se her that had done that thinge. 33 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 everythings. 34 And he sayde to her: Doughter thy fauth hath made the whoale: goo in peace and be whole of thy plage. 35 Whyll he yet spake ther came from the ruler of the synagoge houss certayne which sayde: thy doughter is deed: why diseaest thou the master eny further? 36 Assone as Jesus herde that worde spoke he sayde vnto the ruler of the synagoge: be not afrayed only beleve. 37 And he suffred no man to folowe him moo then Peter and Iames and Ihon the brother of Iames. 38 And he came vnto the houss of the ruler of the synagoge and sawe the wondrynge and them that wepte and wayled greatly 39 and went in and sayde vnto them: why make ye this adoo and wepe? The mayde is not deed but slepith. 40 And they lawt them 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 41 and toke the mayden by the honde and sayde vnto hyr: Tabitha cumi: which is by interpetacion: mayde I saye vnto the aryse. 42 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. 43 And he charged the straytely that no man shuld knowe of it and commaunded to geve her meate.

6

1 And he departed thence and cam into his awne countrie and his disciples folowed him. 2 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 things? and what wysdo is this that is geve vnto him? and suche vertues that are wrought by his hondes? 3 Is not this that carpenter Maryes sonne the brother of Iames and loses and of Iuda and Simon? and are not his systers here with vs? And they were offended by him. 4 And Iesus sayde vnto the: a prophet is not despysed but in his awne countrie and amonge his awne kynde and amonge the that are of the same housholde. 5 And he coulde there shewe no miracles but leyd his hondes apon a feawe sicke folke and healed them. 6 And he merveyled at their unbelife. And he went aboute by the tounes that laye on every syde teachynge. 7 And he called the twelve and beganne to sende them two and two and gave them power over vnclene spretes. 8 And commaunded the that they shuld take nothynge vnto their jorney save a rodde only: Nether scrippere nether breed nether mony in their purses; 9 but shuld be shood with sandals. And that they shuld not put on two coottes. 10 And he sayd vnto them: whersoever ye entre in to an house there abyde tyll ye departe thence 11 And whosoever shall not receave you nor heare you when ye departe thence shake of the duste that is vnder youre fete for a witnesse vnto them. I saye verely vnto you it shalbe easyer for zodom and Comor at the daye of judgement then for that cite. 12 And they went out and preached that they shuld repent: 13 and they caste out many devylls. And they annoyted many that were sicke with oyle and healed them. 14 And kynde Herode herde of him (for his name was spread abroade) and sayd: John Baptiste is rysen agayne from deeth and therfore miracles are wrought by him. 15 Wother sayd it is Helyas: and some sayde: it is a Prophet or as one of the Prophetes. 16 But when Herode hearde of him he sayd: it is Iohn whom I beheded he is rysen from deeth agayne. 17 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 Philipsse wyfe. For he had maried her. 18 John sayd vnto Herode: It is not laufull for the to have thy brothers wyfe. 19 Herodias layd wayte for him and wold have killed him but she coulde not. 20 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. 21 But when a conuenient daye was come: Herode on his birth daye made a supper to the lordes captyans and chefe estates of Galile. 22 And the daughter of the sayde
Herodias came in and daused and pleased Herode and them that sate at bourde also. Then the kynde sayd vnto the mayden: axe of me what thou wilt and I will geve it the. 23 And he swere vnto hyr whatsoever thou shalt axe of me I will geve it the even vnto the one halfe of my kyngdome. 24 And she went forth and sayde to her mother: what shall I axe? And she sayde: John Baptistes heed. 25 And she cam in streyth wawe with haste vnto the kynde and axed sayinge: I will that thou geve me by and by in a charger the heed of John Baptist. 26 And the kynde was sory: howe it for his othes sake and for their sakes which sate at supper theel also he wolde not put her besyde her purpose. 27 And immediatly the kynde sent the hangma and commanded his heed to be brought in. And he went and beheeded him in the preson, 28 and brought his heed in a charger and gave it to the mayden and the mayden gave it to her mother. 29 And when his discipels hearde of it they came and toke vp his body and put it in a toumbe. 30 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. 31 And he sayd vnto them: come ye aparte into the wyldernes and rest awhole. For there were many comers and goers that they had no leasure so moche as to eate. 32 And he went by ship out of the wyde into a deserte place. 33 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 togeder vnto him. 34 And Jesus went out and sawe moche people and had compassion on them because they were lyke shepe which had no sheperehe. And he beganne to teache them many thinges. 35 And when the daye was nowe farre spet his discipels came vnto him sayinge: this is a desert place and nowe the daye is farre passed 36 let the departe that they maye goo into the countrey rounde about and into the tounes and bye the breed: for they have nothinge to eate. 37 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?

38 He sayde vnto them: howe many loves have ye? Goo and loke. And when they had serched they sayde: v. and ii. fysshes. 39 And he commaunded them to make them all syt done by compaines upon the grene grasse. 40 And they sate done here a rowe and there arose by houndredes and by fyfties. 41 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 discipels to put before the: and the .ii. fysshes he devyded amonge them all. 42 And they all dyd eate and were satisfied. 43 And they toke vp twelve bassettes full of the gobbettes and of the fysshes. 44 And they that ate were about fyve thousand men. 45 And streyght wawe he caused his discipels to goo into the shipe and to goo over the water before vnto Bethsaida whyll he sent awaye the people. 46 And assone as he had sent them away he departed into a moutayne to praye. 47 And when even was come the ship was in the middes of the see and he alone on the londe, 48 and he sawe the troubled in rowynge for the wynde was cotary vnto them. And aboute the fourth quartre of the nyght he came vnto the walkinge upon the see and wolde have passed by them. 49 When they sawe him walkinge upon the see they supposed it had bene a prete and cryed oute: 50 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. 51 And he went vp vnto them into the shipe and the wynde ceased and they were sore amased in them selves beyonde measure and maruelyed. 52 For they remembred not of the loves because their hertes were blynded. 53 And they came over and went into the londe of Genezareth and drue vp into the haven. 54 And assone as they were come out of the shippe streyght they knewe him 55 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. 56 And whymere 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

1 And the pharises came togedder vnto him and dyvers of the scribes which came from Jerusalem. 2 And when they sawe certayne of his disciples eate bred with comen hondes (that is to saye with vn-weshen hondes) they complayned. 3 For the pharises and all the Iewes excepte they washen their hondes ofte eate not observinge the tradicions of the elders. 4 And when they come from the market except they washen they eate not. And many other thinges ther be which they have taken apon them to observe as the washshinge of cuppes and cruses and of brassen vessels and of tables. 5 Then axed him the pharises and scribes why walke not thy disciples accordinge to the tradicions of the elders but eate breede with vnweshen hondes? 6 He answered and sayde vnto them: well prophesied Esaias of you yocrites as it is writte: This people honoreth me with their lyppes but their hert is farre from me: 7 Inayne they worshippe me teachinge doctryns which are nothinge but the comandementes of men. 8 For ye laye the commaundement of God aparthe and observe the tradicions of men as the weshinge of cruses and of cuppes and many other suche lyke thinges ye do. 9 And he sayde vnto them: well ye cast asyde the commaundement of God to mayntayne youre owne tradicions. 10 For Moses sayde: Honoure thy father and thy mother; and whosoeuer cursseth father or mother let him dye for it. 11 But ye saye: a man shall saye to father or mother Corban: which is: that thou desyrest of me to helpe the witt is geven God. 12 And so ye sore he no more to do ought for his father or his mother 13 makinge the wordes of God of none effecte through youre owne tradicions which ye have ordeyned. And many soche thinges ye do. 14 And he called all the people vnto him and sayde vnto them: Herken vnto me every one of you and vnderstoande. 15 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. 16 If eny man have eares to heare let him heare 17 And when he came to house awaye from the people his disciples axed him of the similitude. 18 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 19 because it entreth not in to his hert but into the belly: and goeth out into the draught that porgeth oute all meates. 20 And he sayde: that defileth a man which cometh oute of a man. 21 For from with in even oute of the herte of men proceade evill thoughtes: advantasy fornicacion murder 22 theef coveeteousnes wickednes diceyte vnclennes and a wicked eye blasphemy pryde folysshnes: 23 all these evyll thinges come from with in and defile a man. 24 And from thence he rose and went into the borders of Tyre and Sidon and entred into an house and wolde that no man should have knowne: But he could not be hyd. 25 For a certayne woman whose doughter had a foule sprete hearde of him and came and fell at his fete. 26 The woman was a Greke oute of Syrophenicia and she besought him that he wolde caste oute the devyll oute of her daughter. 27 And Iesus sayde vnto her: let the chylidren fyrst be feed. For it is not mete to take the chyl-dres breed and to caste it vnto whelpes. 28 She answered and sayde vnto him: even soo master notwithstandinge the whelpes also eate vnder the table of the chylidrens cromes. 29 And he sayde vnto her: for this sayinge goo thy waye the devyll is gone out of thy doughter. 30 And when she was come home to her housse she founde the devyll departed and her daughter lyninge on the bed. 31 And he departed agayne from the coostes of Tyre and Sidon and came vnto the see of Galile thorowe the middes of the coostos of the x. cities. 32 And they brought vnto him one that was defe and stambred in his speche and praye him to laye his honde apon him. 33 And he toke him asyde from the people and put his fyngers in his eares and dyd spyt and touched his tounge 34 and loked vp to heven and sygthed and sayde vnto him: ephatha that is to saye be openned. 35 And streight waye his eares were openned and the stringe of his tounge was loosed and he spake playne. 36 And he comanded them that they shuld telle no man.
more he forbad them so moche the more a greate deale they publisshes it: 17 and were byonde measure astonyed sayinge: He hath done all things well and hath made booth the deffe to heare and the dome to speake.

8

1 In those dayes when ther was a very greate companye and had nothinge to eate Jesus called his disciples to him and sayd vnto them: 2 I have compassion on this people because they have nowe bene with me .iii. dayes and have nothinge to eate: 3 And yf I shuld sende the awaye fastinge to their awne houses they shulde saynt by the waye. For dyers of the came from farre. 4 And his disciples answered him: where shuld a man have brede here in the wildernes to satisfie these? 5 And he axed them: how many loves have ye? They sayde: seven. 6 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. 7 And they had a feawe smale fysshes. And he blessed them and commaunded them also to be set before them. 8 And they ate and were suffysed: And they toke vp yf the broken meate that was lefte .vii. baskettes full. 9 And they that ate were in nombre aboute foure thousand. And he sent them awaye. 10 And a none he entred into a ship with his disciples and came into the parties of Dalmanutha. 11 And the pharisis cam forth and begane to dispute with him sekinge of him a signe from heven and temptinge him. 12 And he syghted in his sprete and sayde: why doth this generacion seke a signe? Verely I saye vnto you ther shall no signe be given vnto this generacion. 13 And he lefte the and went into the ship agayne and departed over the water. 14 And they had forgotten to take breed with the nether had they in the ship with them more then one loofe. 15 And he charged the sayinge. Take hede and beware of the leven of the pharisis and of the leve of Herode. 16 And they reasoned amonge the selves sayinge: we have no breed 17 And when Jesus 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? 18 Have ye eyes and se not? and have ye eares and heare not? Do ye not remember? 19 When I brake v. loves amonge .v.M. How many basketes full of broke meate toke ye vp? They sayde vnto him twelve. 20 When I brake .vii. amonge .iii. M. How many basketes of the levinges of broken meate toke ye vp? they sayde .vii. 21 And he sayde vnto the: how is it that ye vnderstonde not? 22 And he came to Bethsaida and they brought a blynde man vnto him and desyred him to touche him. 23 And he caught the blynde by the honde and leade him out of the toune and spat in his eyes and put his hondes apon him and axed him whether he saw ought. 24 And he loked vp and sayde: I se the men: For I se the walke as they were trees. 25 After that he put his hondes agayne apon his eyes and made him see. And he was restored to his sight and sawe every man clerly. 26 And he sent him home to his housse sayinge: nether goo into the toune nor tell it to eny in the toune. 27 And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his discipyles sayinge: whom do men saye that I am? 28 And they answered: some saye that thou arte John Baptiste: some saye Helyas: and some one of the Prophete. 29 And he sayde vnto them: But whom saye ye that I am? Peter answered and sayd vnto him: Thou arte very Christe. 30 And he charged them that they shuld tell no man of it. 31 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 arysse agayne. 32 And he spake that sayinge openly. And Peter toke him asyde and began to chyde him. 33 Then he tourned aboue and looked on his discipiles and rebuked Peter sayinge: Goo after me Satan. For thou saverest not the thinges of God but the thinges of men. 34 And he called the people vnto him with his discipiles also and sayd vnto them: Whosoever will folowe me let him forsake him selfe and take vp his crosse and folowe me. 35 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. 36 What shall it profet a man yf he shulde wynne all the worlde and loose his awne soule? 37 or els what shall a man geve to redeeme his soule agayne? 38 Whossoever therfore shall be asshamed of me and of my wordes amongst 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
1 And he sayde vnto them: Verely I saye vnto you: There be some of the that stonde here which shall not taste of deeth ytlly they have sene the kyngdome of God come with power. 2 And after vi. dayes Iesu toke Peter Iames and Iohn and leede them vp into an hye mountayne out of the waye alone and he was transfigured before them. 3 And his rayment shyne and was made very whyte even as snowe: so whyte as noo fuller can make apon the erth. 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 afryde. 7 And ther was a cloude that shadowed 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 doun from the hyll he charged the that they shuld tell no man what they had sene tyll the sonne of man were ryseth 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 musst fyrst 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 disputinge with them. 15 And streight waye all the people when they behelde him were amased and ran to him and saluted hym. 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 spirete. 18 And whenssoever he taketh him he teareth him and he hometh and gnasheth with his tethe and pyneth awaye. And I speke to thy discipyles that they shuld caste him out and they coulde not. 19 He answered hym and sayde: O generacion with out faith how longe shal I be with you? How longe shall I suffre you? Bringe hym vnto me. 20 And they brought hym vnto him. And assone as the sprete sawe him he tare him. And he fell doun 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 hym. But yf thou canst de any thinge have mercy on vs and helpe vs. 23 And Iesus sayde vnto hym: ye yf thou couldest beleve all thinges are possible to him that belevith. 24 And streight waye the father of the chylde cryed with teares sayinge: Lorde I beleve helpe myne vnbelefe. 25 When Iesus sawe that the people came runnynge togedder vnto him he rebuked the foule sprete sayinge vnto hym: 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 housshe his discipyles axed him secretly: why coulde not we caste him out? 29 And he sayde vnto them: this kynde can by no nother meanes come forth but by prayer and fastynge. 30 And they departed thens and toke their iorney thowr Galile and he wolde not that eny man shuld have knowen it. 31 For he taught his discipyles and sayde vnto them: The sonne of man shalbe delyvered into the hondes of men
and they shall kyll him and after that he is kyll he shall arysye agayne the thryde daye.  

But they wiste not what that sayinge meat and were affrayed to axe him.  

And he came to Capernaum. And when he was come to houss he axed the: what was it that ye disputed bytwene you by the waye?  

And they helde their peace: for by the waye they reasoned amonge the selves who shuld be the chefest.  

And he sate doune and called the twelve vnto him and sayd to them: yf any man desyre to be fyrst the same shalbe last of all and servaunt vnto all.  

And he toke a chylde and set him in the middles of them and toke him in his armes and sayde vnto them.  

Whosoever receave eny soche a chylde in my name receaveth me. And whosoever receaveth me receaveth not me but him that sent me.  

John 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.  

But Iesus sayde forbid him not. For ther is no man that shall do a miracle in my name that can lightylge speake evyll of me.  

Whosoever is not agaynste you is on youre parte.  

And whosoever shall geue 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.  

And whosoever shall offende one of these lytellons 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:  

Wherfore yf thy hande offende the cut him of. It is better for the to entre into lyffe maymed then havyngye two hondes goo into hell into fire that never shalbe quenched where there worme dyeth not and the fyre never goeth outhe.  

Lykewyse yf thy fote offende the cut him of. For it is better for the to goo halt into lyfe then havyngye two fete to be cast into hell into fyre that never shalbe quenched:  

where there worme dyeth not and the fyre never goeth outhe.  

Every man theryfore shalbe salted with fyre: And every sacrifise shalbe seasoned with salt.  

Salt is good. But yf the salt be vsavery what shall the salte therwith? Se that ye have salt in youre selves: and have peace amonge youre selves one with another.

10

And he rose from thence and went into the coostes of Iurie through the region that is beyonde Iordan. And the people resorted vnto him afresshe: and as he was wont he taught them agayne.  

And the pharises came and axed him a question: whether it were laufull for a man to put awaye his wyfe: to prove him.  

And he answered and sayd vnto the: what dyd Moses byd you do?  

And they sayde: Moses suffred to wryte a testimoniall of devorement and to put hyr awaye.  

And Iesus answered and sayd vnto the: For the hardnes of youre hertes he wrote this precept vnto you.  

But at the fyrste creacion God made the man and woman.  

And for this things sake shall man leve his father and mother and bide by his wyfe and they twayne shalbe one fleshe. So then are they now not twayne but one fleshe.  

Therfore what God hath cuppled let not man separat.  

And in the houss his disciples axed him agayne of that matter.  

And he sayde vnto them: Whosoever putteth awaye his wyfe and marryeth another breaketh wedlocke to her warde.  

And yf a woman forsake her husband and be maried to another she committeth advoutrie.  

And they brought chylde to him that he should touche the. And his disciples rebuked those that brought the.  

When Iesus sawe that he was displeased and sayd to the: Suffre the chyldre to come vnto me and forbid the not. For of suche is the kyngdome of God.  

Verely I saye vnto you whosoever shall not receive the kyngdome of God as a chylde he shall not entre therin.  

And he toke the vp in his armes and put his hondes vpon them and blessed the.  

And when he was come in to the waye ther came one runnynge and kneled to him and axed him: good master what shall I do that I maye enhret eternaall lyfe?  

Iesus sayde to him: why callest thou me good? There is no man good
but one which is God. 19 Thou knowest the commandementes: breake not matrimony: kyll not: steale not: bere not falce wytnes: defraude no man: honoure thy father and mother. 20 He answered and sayde to him: master all these I have observed from my youth. 21 Jesus behelde him and had a favour to him and sayde vnto him: one thynges is lackinge vnto thee.

Goo and sell all that thou hast and geve to the pove and thou shalt have treasure in heven and come and folowe me and take vp thy crosse. 22 But he was discouert with that sayinge and wet awaye morininge for he had greate possessions. 23 And Jesus 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. 24 And his disciples were astonnyed at his wordes. But Jesus answered agayne and sayde vnto them: chylldre how harde is it for them that trust in riches to entre in to the kyngdome of God. 25 It is easer for a camell to go thorowe the eye of an needle then for a riche man to entre into the kyngdome of God. 26 And they were astonnyed out of measure sayinge betwene them selves: who then can be saved? 27 Jesus loked vpon them and sayde: with men it is vnpossible but not with God: for with God all thynges are possible. 28 And Peter begane to saye vnto him: Lo we have forsaken all and have folowed the. 29 Jesus answered and sayde: Verely I saye vnto you ther is no man that forsaketh housses or brethen or sisters or father or mother or wyfe other chyldren or londes for my sake and the gospelles 30 which shall not receave an hundred foolde nowe in this lyfe: houses and brethen and sisters and mothers and chyldren and londes with persecucions: and in the worlde to come eternall lyfe. 31 Many that are fy rst shalbe last: and the last fy rst. 32 And they were in the wyse goinge vp to Jerusalem. And Jesus wet before them: and they were amased and as they followede were affrayde. And Jesus toke the .xii. agayne and begane to tell the whate thinges shalbe happen vnto him. 33 Beholde we goo vp to Jerusalem and the sonne of man shalbe delveryed vnto the hye preestes and vnto the Scribes: and they shall condemne him to deeth and shall delvyre him to the gentyls: 34 and they shall mocke hym and scourge hym and spit vpo hym and kyll him. And the thirde daye he shall ryse agayne. 35 And then James and Iohn the sonnes of zebede came vnto him sayinge: master we wolde that thou shuldest do for vs what soever we desyre. 36 He sayde vnto them: what wolde ye I shuld do vnto you? 37 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. 38 But Jesus 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? 39 And they sayde vnto him: that we can. Jesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of and be baptised in the baptisme that I shalbe baptised in: 40 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. 41 And when the .x. hearde that they began to disdayne at Iames and Iohn. 42 But Jesus 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 exercye auctorite over them. 43 So shall it not be amonge you but whosoever of you wilbe greate amonge you shalbe youre minister. 44 And whosoever wilbe chefe schalbe se- vaunt vnto all. 45 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. 46 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. 47 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. 48 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. 49 And Iesus stode still and commaunded hym to be called. And they called the blinde sayinge vnto him: Be of good confort: ryse he calleth the. 50 And he threw awaye his cloke and roose and came to Iesus. 51 And Jesus
answered and sayde vnto hym: what wilt thou that I do vnto thee? The blynde sayde vnto hym: master that I myght see. 52 Iesus sayde vnto him: goo thy waye thy faith hath saved the. And by and by he receaved his sight and folowed Iesus in the waye.

11

1 And when they came nere to Hierusalem vnto Bethphage and Bethanie besydes mout olivete he sent forth two of his discipes 2 and sayde vnto the: Goo youre wayes into the toune that is over against you. And assone as ye be entred into it ye shall fynde a cooite bounde wheron never man sate: loose hym and bringe him. 3 And if eny man saye vnto you: why do ye soo? Saye that the Lorde hath neade of hym: and streight waye he will sende him hidder. 4 And they wet their waye and foud a cooite tyed by the dore with out in a place where two wayes met and they losted hym. 5 And divers of the that stode there sayde vnto the: what do ye loosinge the cooite? 6 And they sayd vnto them even as Iesus had commaunded the. And they let them goo. 7 And they brought the cooite to Iesus and caste their garmetes on hym: and he sate vpo hym. 8 And many spree there garmetes in the waye. Other cut doune braches of the trees and strawed them in the waye. 9 And they that went before and they that folowed cryed sayinge: Hos anna: blessed be he that cometh in the name of the Lorde. 10 Blessed be the kingdome that cometh in the name of him that is Lorde of oure father David. Hos anna in the hyest. 11 And the Lorde entred in to Ierusalem and into the temple. And when he had loked roudabout vpon all thinges and now the even tyde was come he went ouit vnto Bethany with the twelve. 12 And on the morowe when they were come out from Bethany he hungred 13 and spedy a fyGGLE tree a farre of havinge leves and wet to se whethere he myght finde eny thinge ther on. But when he came therto he foude no thinge but leves: for the tyme of fyggges was not yet. 14 And Iesus answered and sayde to it: never man eate frute of the here after whill the worlde stondith. And his discipes hearde it. 15 And they came to Ierusalem. And Iesus went into the temple and begane to cast out the sellers and byers in the temple and overthrowe the tables of the money chaungers and the stoles of them that solde doves: 16 and wolde not suffre that eny man caried a vessell thorow the temple. 17 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. 18 And the Scribes and hye prestes hearde that and sought howe to destroye him. For they feared him because all the people marveled at his doctrine. 19 And when even was come he went out of the cite. 20 And in the mornynge as they passed by they sawe the fyggge tree dryed vp by the rotes. 21 And Peter rememberd and sayde vnto him: master beholde the fyggge tree which thou cursedest is widdred awaye. 22 And Iesus answered and sayde vnto them: Have confides in God. 23 Verely I saye vnto you that whosoeuer 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 thinges which he sayeth shall come to passe what soever he sayeth shalbe done to him. 24 Therfore I saye vnto you what soever ye desyre when ye praye beleve that ye shall have it and it shalbe done vnto you. 25 And when ye stod and praye forgewe ye have eny thinge agaynst eny man that youre father also which is in heven maye forgewe youre trespases. 26 27 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 28 and sayd vnto him: by what auctorite doest thou these thinges? and who gave the this auctorite to do these thinges? 29 Iesus answered and sayde vnto them: I will also axe of you a certayne thinge: and answeere ye me and I wyl tell you by what auctorite I do these thinges. 30 The baptyme of Iohn was it from heven or of men? Answer me. 31 And they thought in them selves sayinge: ye we shall saye from heven: he will saye why then dyd ye not beleve him? 32 but if we shall saye of me: then feare we the people. For all men counted Iohn that he was a verie Prophete.
33 And they answered and sayd vn to Iesu: we cannot tell. And Jesus answered and sayd vn to them: nether wyll I tell you by what auctorite I doe these thynges.

12

1 And he beganne to speake vn to them in similitudes. A certayne man planted a vineyard and compassed it with an hedge and ordeyned a wyne presse and bult a toure in that. And let that out to hyre vn to husbandme and went into a straunge countrie. 2 And when the tyme was come he sent to the tennauntes a servaunt that he myght receave of the tennauntes of the frute of the vineyarde. 3 And they caught him and bet him and sent him agayne empyte. 4 And moreover he sent vn to them another servaunt and at him they cast stones and brake his heed and sent him agayne all to reveyled. 5 And agayne he sent another and him they kylled: and many other beetynges some and kyllinge some. 6 Yet had he one sonne whom he loved tenderly him also he sent at the last vn to them sayinge: they wyll feare my sonne. 7 But the tennauntes sayde amongst them selves: this is the heyre: come let vs kyll hym and the inheritaunce shalbe oures. 8 And they toke him and kyllid him and cast him out of the vineyarde. 9 What shall then the lorde of the vineyarde do? He will come and destroye the tennauntes and let out the vineyarde to other. 10 Have ye not redde this scripture? The stonne which the bylders dyd refuse is made the chefe stoon in the corner; 11 this was done of the Lorde and is mervelous in oure eyes. 12 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. 13 And they sent vn to him certayne of the Pharises with Herodes servantes to take him in his worde. 14 And assone as they were come they sayd vn to him: master we knowe that thou arte true and carest for no man: for thou consyderest not the dege of men but teachest the waye of God truly: Ys it lauffull to paye tribute to Cesar or not? 15 Ought we to geve or ought we not to geve? He vnderstode their simulation and sayde vn to them: Why tepte ye me? Brynge me a peny that I maye se that. 16 And they brought. And he sayde vn to them: Whose ys thys ymage and supersripcion? And they sayde vn to him Cesars. 17 And Jesus answered and saide vn to the: Then geve to Cesar that which belongeth to Cesar: and to God that which pertyeneth to God. And they mervelld at hym. 18 Then came the Saduces vn to him which saye ther is no resurreccion. And they axed hym sayinge: 19 Master Moses wroote vn to vs yf eny mans brother dye and leve his wyfe behinde him and leve no chyldren: that then his brother shuld take his wyfe and reyse vp seed vn to his brother. 20 Ther were seven brethren: and the fyrste toke a wyfe and when he dyed leeft no seed behynde hym. 21 And the seconde toke hir and dyed: nether leeft eny seed. And the thyrde toke a wyfe and when he dyed leeft no seed behynde them. Last of all the wyfe dyed also. 22 In the resurreccion then when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. 24 Jesus answered and sayde vn to them: Are ye not theryhere deceaved and vnderstonde not the scryptures nether the power of God? 25 For when they shall ryse agayne from deeth they nether mary nor are maryed: but are as the angels which are in heven. 26 As touchyng the deed that they shall ryse agayne: have ye not redde in the boke of Moses howe in the busse God spake vn to hym sayinge: I am the God of Abraham and God of Ysaac and the God of Iacob? 27 He is not the God of the deed but the God of the livynge. Ye are theryhere greatly deceaved. 28 And ther came one of the scrives that had hearde them disputynghe to gadder and perceaved that he had anwered them well and axed him; Which is the fyrste of all the commaundementes? 29 Jesus answered him: the fyrste of all the commaundementes is. Heare Israel: The Lorde God is one Lorde. 30 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. 31 And the seconde is lyke vn to this: Thou shalt love thy neighbour as thy silfe. Ther is none other commaundement greater then these. 32 And the Scribe sayde vn to him: well master
thou hast sayd the truthe that ther ys one God and that ther is none but he.  
And to love him with all the herte and with all the mynde and with all the soule and with all the strengh: and to love a mans neybour as him silfe ys a greater thinge then all burntofferings and sacrifices.  
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 any question.  
And Iesus answered and sayde teachynge in the temple: how saye the Scribes that Christ is the sonne of David?  
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 enemies thy fote stole.  
Then David hym silfe calleth him Lorde: and by what meanes is he then his sonne? And moche people hearde him gladly.  
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 and the chefe seates in the synagoges and to syt in the vppermost roumes at feastes and devour widowes houses and that vnder colour of longe prayeinge. These shall receaue greater dampcion.  
And Iesus sat over agaynst the treasury and behelde how the people put money in to the treasury. And many that were rych cast in moch.  
And ther cam a certayne pover widowe and she threw in two mytes which make a farthyngge.  
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.  
For they all dyd cast in of their superfluyte: but she of her povertye dyd cast in all that she had even all her livyngge.

13

1 And as he went out of the temple one of his disciples sayde vnto him: Master se what stones and what byldynges are here.  
2 And Iesus answered and sayde vnto him: Seist thou these greate byldinges? There shall not be leefte one stone vpon a another that shall not be thrown downe.  
3 And as he sate on mounte olivete over agest the temple Peter and Iames and Iohn and Andrew axed him secretly:  
4 tell vs when shall these thinges be? And what is the signe when all these thinges shalbe fulfilled?  
5 And Iesus answered them and began to saye: take hede lest eny man deceaue you.  
6 For many shall come in my name sayinge: I am Christ and shall deceaue many,  
7 When ye shall heare of warre and tydings of warre be ye not troubled. For soche thinges muste nedes be. But the ende is not yet.  
8 For ther shall nacion aryse agaynst nacion and kyngdome agaynst kyngdome. And ther shalbe erth quakes in all quarters and famyshment and troubles. These are the begynnynge of sorowes.  
9 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.  
10 And the gospell must fyrrste be publysshed amonge all naciones.  
11 But when they leade you and present you toke noo thought afore honde what ye shal saye nether ymageon: but whatsoever is geve you at the same tyme that speake. For it shall not be ye that shall speake but the holy goost.  
12 Ye and the brother shall delyvre the brother to deeth and the father the sonne and the chyldre shall ryse agaynst their fathers and mothers and shall put them to deeth.  
13 And ye shalbe hated of all men for my names sake. But whosoeuer shall endure vnto the ende the same shalbe safe.  
14 Moreover when ye se the abominacion that betokeneth desolacion whereof is spoken by Daniel the Prophet stonde where it ought not let him that redeeth vnderstonde. Then let them that be in Iurie fle to the mountaynes.  
15 And let him that is on the housse toppe not descedne doune into the housse nether entre therin to fetche eny thinge ofte of his housse.  
16 And let hym that is in the felde not tourne baccy agayne vnto the thinges which he left behynde him for to take his clothes with him.  
17 Woo is then to them that are with chylde and to them that geve soucke in those dayes.  
18 But praye that youre flyght be not in the wynter.  
19 For ther shalbe in those dayes suche tribulacion as was not from the begynnynge of creatures which God created
unto this tyme nether shalte. 20 And excepte that the Lorde shulde shorten those dayses no man shuld be saved. But for the electes saking which he hath chosen he hath shortened those dayses. 21 And then ye man saye to you: loo here is Christ: loo he is there beleve not. 22 For false Christes shall arise and false Prophets and shall shewe myracles and wondres to deceave ye if it were possible evyn the electe. 23 But take ye hede: beholde I have shewed you all thinges before. 24 Moreover in those days after that tribulacion the sunne shall waxe darke and the mone shall not give her light 25 and the starres of heven shall fall: and the powers wich are in heven shall move. 26 And then shall they se the some of man comynge in the cloudes with greate power and glory. 27 And then shall he sende his angels and shall gaddre to geder his electe from the lower wyndes and from the one ende of the worlde to the other. 28 Learne a similitude of the fygge tree. When his braunches are yet tender and hath brought forth the leves ye knowe that sommer is neare. 29 So in lyke maner when ye se these thinges come to passe: vnderstand that it ys nye even at the dores. 30 Verely I saye vnto you that this generacion shall not passe till all these thinges be done. 31 Heven and erth shall passe but my wordes shall not passe. 32 But of the daye and the houre knoweth no man: no not the angels which are in heven: nether the some him stilte save the father only. 33 Take hede watche and praye for ye knowe not when the tyme ys. 34 As a man which is gone in to a straunge countrie and hath lefte his housses and gaven auctorite to his servantes and to every man his worke and commaundad the porter to watche. 35 Watche therfore for ye knowe not when the master of the housses will come whether at even or at mydnyght whether at the cocke crowynge or in the daunynge: 36 lest ye he come sodenly he shuld fynde you slepyng. 37 And that I saye vnto you I saye vnto all men watche.

14

1 After two dayes folowed ester and the dayes of swete breed. And the hye prestes and the Scrybes sought meanses how they myght take hym by crafte and put him to deeth. 2 But they sayde: not in the feast daye leest any busynes aryse amonge the people. 3 When he was in Bethania in the housse of Simon the leper even as he sate at meate ther came a woman hyauynge an alabaster boxe of oyntment called narde that was pure and costly: and she brake the boxe and powred it on is heed. 4 And ther were some that were not content in them selves and sayde: what neded this waste of oyntment? 5 For it myght have bene soole for more then thre hundred pens and bene geve vnto the poore. And they grudged agaynst hir. 6 And Jesus sayde: let hir be in reest why trouble ye hir? She hath done a good worke on me. 7 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. 8 She hath done that she coulde; she came a fore honde to anoynt my bodyd to his buryinge warde. 9 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. 10 And Iudas Iscarioth one of the twelve went awaye vnto the hye prestes to betraye hym vnto them. 11 When they herde that they were gladde and promised that they wolde geve hym money. And he sought howe he myght conveniently betraye hym. 12 And the fyrste daye of swete breed when men offer the pascall lambe his discipules sayd vnto hym: where wilt thou that we goo and prepare that thou mayst eate the ester lambe? 13 And he sent forth two of his discipules and sayde vnto them: Goo ye into the cyte and ther shall a man mete you beringe a pitchere of water folowe hym. 14 And whither soever he goeth in saye ye to the good man of the housse: the master axeth where is the geest chambrere where I shall eate the ester lambe with my discipules. 15 And he will shewe you a greate parlour paved and prepared: there make ready for vs. 16 And his discipules went forth and came to the cyte and founde as he had sayd vnto them: and made ready the ester lambe. 17 And at even he came with the xii. 18 And as they sate at borde and ate Jesus sayde: Verely I saye vnto you: that one of you shall betraye me which eateth
14:19  And they began to mourn and to say to him one by one: ys it I? And a nother sayde: ys it I? 20 He answered and sayde vnto them: It ys one of the .xii. and the same deppeth with me in the platter. 21 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. 22 And as they ate Iesus toke breede blessed and brake and gave to them and sayde: Take eate this ys my body. 23 And he toke the cup gave thankes and gave it to them and they all dranke of it. 24 And he sayde vnto them: This is my bloude of the new testament which is sheed for many. 25 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. 26 And when they had sayd grace they went out to mount Olyvete. 27 And Iesus sayde vnto them: All ye shalbe offended thorow me this nyght. For it is wrytte: I will smyte the shepherh and the shepe shalbe scattered. 28 But after that I am ryesen agayne I will goo into Galile before you. 29 Peter sayde vnto him: And though all men shulde be offended yet wolde not I. 30 And Iesus sayd vnto him: Verely I saye vnto the this daye even in this nyght before the cocke crowe twysse thou shalt denny me thryse. 31 And he spake boldlyer: no yf I shulde dye with thee I will not deny the. Lyke wyse also sayd they all. 32 And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here whyll I goo aparte and praye. 33 And he toke with him Peter James and John he began to warke absasshed and to be in an agonie 34 and sayde vnto the: My soule is very hevy even vnto the deeth tary here and watche. 35 And he went forth a lytle and fell doun on the grounde and prayed: that yf it were possible the houre myght passe from him. 36 And he sayd: Abba father all things are possible vnto the take awaye this cup from me. Neverthelesse not that I will but that thou wilt be done. 37 And he cam and founde the slepinge and sayd to Peter: Simon siest thou? Couldest not thou watche with me one houre? 38 watche ye and praye leest ye entre into temptacion: the sprete is redy but the flessh is weeke. 39 And agayne he went awaye and prayde and spake the same wordes. 40 And he returned and founde them a slepe agayne for their eyes were hevy: nether wist they what to answere him. 41 And he cam the thyrde tyme and sayd vnto the: slepe hens forth and take youre ease it is ynowh. The houre is come beholde the sonne of man shalbe delvered into the hondes of synners. 42 Ryse vp let vs goo. Loo he that betrayeth me is at hande. 43 And immediately whyll he yet spake came Iudas one of the twelve and with him a greate number of people with swordes and staves from the hye prestes and scribes and elders. 44 And he that betrayed him had geven them a generaall toke sayinge: whosoever I do kisse he it is; take him and leade him awaye warely. 45 And assone as he was come he went streyght waye to him and sayd vnto him: master master and kissed him. 46 And they layde their hondes on him and toke him. 47 And one of them that stode by drue out a swearde and smote a servaunt of the hye prestes and cut of his eare. 48 And Iesus answered and sayd vnto the: ye be come out as vnto a thefe with swordes and with staves for to take me. 49 I was dayly with you in the temple teachinge and ye toke me not: but that the scriptures shuld be fulfilled. 50 And they all forsoke him and ranne awaye. 51 And ther folowed him a certeyne yonge man clouthed in lymnen apone the bare and the yongemen caught him 52 and he lefte his lymnen and fled from them naked. 53 And they leed Iesus awaye to the hyest prestes of all and to him came all the hye prestes and the elders and the scribes. 54 And Peter folowed him a greate waye of even into the pallys of the hye prestes and sat with the servauntes and warmed him sylfe at the fyre. 55 And the hye prestes and all the counsell sought for witnes agaynste Iesus to put him to death and founde noone. 56 Yet many bare falshe witnes agaynste him but their witnes aggreed not to geder. 57 And ther aroose certeyne and brought falshe witnes agaynste him sayinge. 58 We herde him saye: I will destroaye this temple made with hondes and with in thre dayes I will bylde another made with out hondes. 59 But their witnes agreed not to geder.
And the hye prestes stode up amongst them and axed Iesus sayinge: answrest thou nothinge? How is it that these beare witnes agaynst the? And he helde his peace and answered noothinge. Agayne the hyeste Preste axed him and sayde vnto hym: Arte thou Christ the sonne of the blessed? 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. Then the hyest prest rent his clothes and sayd: what nede we eny further of witnes? Ye have herde the blasphemy what thinke ye? And they all gav sentence that he was worthy of deeth. Some begane to spit at him and to cover his face and to bete him with fistes and to saye vn to hym arde vnto vs. And the servauntes biffeted him on the face. And as Peter was beneath in the pallys ther came one of the weches of the hyest prest: and when she saw Petre warmynge him sylfe she loked on him and sayd: wast not thou also with Iesus of Nazareth? And he denied it sayinge: I knowe him not nether wo I what thou sayest. And he went out into the pooreche and the cocke crewe. And a damssell sawe him and agayne beganne to saye to the that stode by this is one of them. And he denied it agayne. And anone after they that stode by sayde agayne to Peter: suerly thou arte one of the for thou arte of Galilie and thy speache agreeth therto. And he beganne to cursse and to swear sayinge: I knowe not this man of whom ye speake. And agayne the cocke krewre and Peter remembred the worde that Iesus sayde vnto hym: before the cocke crewe twyse thou shalt deny me thryse and beganne to wepe.

15

And anone in the dawnyng the hye prestes helde counsell with the elders and the scribes and the whole congregation and bounde Iesus and ledde him awaye and delivered him to Pilate. And Pilate axed him: arte thou the kyng of the Iewes? And he answered and sayde vnto hym: thou sayest it. And the hye prestes accused him of many thinges. Wherfore Pilate axed him agayne sayinge: Answerest thou nothinge? Beholde how many thinges they lay vnto thy charge. Iesus yet answered never aworde so that Pilate merveled. At that feast Pilate was wont to delivyre at their pleasure a presoner: whomsoever they wolde desire. And ther was one named Barrabas which laye bounde with the that made insurreccion and in the insurreccion committed murther. And the people called vnto hym and began to desire accordinge as he had ever done vnto them. Pylate answered them and sayd: Will ye that I lowse vnto you the kyngge of the Iewes? For he knewe that the hye Prestes had delivred hym of envy. But the hye prestes had moved the people that he shuld rather delivyre Barrabas vnto them. And Pylate answered agayne and sayd vnto the: What will ye then that I do with him whom ye call the kyngge of the Iewes? And they cried agayne: crucifie him. Pylate sayde vnto them: What ewell hath he done? And they cryed the moore fervently: crucifie him. And so Pylate willinge to content the people lowed them Barrabas and delivred Iesus when he had scourged him for to be crucified. And the soudeers ledde him awaye into the commen hall and called togedder the whole multitdue and they clothed him with purple and they platted a crowne of thornes and crowned him with all and beganne to salte hym. Hayle kyngge of the Iewes. And they smoot he on the heed with a rede and spat apon him and kneled doune and worshipped him. And when they had moocked him they toke the purple of him and put his awne cloothes on hym and ledde him oute to crucifie hym. 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. And they brought him to a place named Golgotha (which is by interpretacon the place of deed mens scoules) and they gave him to drinke wyne myngled with myrte but he receaved it not. And when they had crucified him they parted his garments castinge loottes for them that every man shulde have. And it was aboute the thyrede houre and they crucified him. And the tytle of his cause was wrytten: The kyngge of the Iewes.
they crucified with him two theves: the one on the ryght honde and the other on his lyfte. 28 And the scripture was fulfilled which sayeth: he was counted amonge the wicked. 29 And they that went by rayled on him: waggynge their heedes and sayinge: A wretche that destroyest the temple and byldest it in thre dayes: 30 save thy sylfe and come doune from the crosse. 31 Lyke wyse also mocked him the hye preestes amonge them selves with the scribes and sayde: He saved other men sylfe he cannot save. 32 Let Christ the kyenge of Israel now descend from the crosse that we maye se and beleve. And they that were crucified with him checked him also. 33 And when the sixte hour was come, darknes arose over all the erth vntyll the nynthe houre. 34 And at the nynthe houre Iesus cryed with a loud e voyce sayinge: Eloi Eloi lamaasbathani which is yf it be interpreted: my God my God why hast thou forsaken me? 35 And some of them that stode by when they hearde that sayde: beholde he calleth for Helyas 36 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. 37 But Iesus cryed with aloude voyce and gave vp the gooste. 38 And the vayle of the temple dyd rent in two peces, from the toppe to the bottome. 39 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. 40 Ther were also wemen a good wyse of beholdinge him: amonoge whom was Mary Magdalen and Mary the mother of Iames the lytte and of Ioses and Mary Salome 41 which also when he was in Galile folowed him and ministred vnto him and many other wemen which came vp with him to Hierusalem. 42 And now when nyght was come (because it was the even that goth before the saboth) 43 Ioseph of Arimathia a noble counseller which also loked for the kyngdome of God came and went in booldly vnto Pylate and begged the boddy of Iesus. 44 And Pylate merveled that he was alredy dead and called vnto him the Centurion and axed of him whether he had bene whyle deed. 45 And when he knewe

the trueth of the Centurion he gave the body to Ioseph. 46 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. 47 And Mary Magdalen and Mary Ioses beheld where he was layde.

16

1 And when the saboth daye was past Mary Magdalen and Mary Iacob and Salome bought odures that they myght come and anoynt him. 2 And erly in the morninge the nexte daye after the saboth day they came vnto the sepulcre when the sunne was rysen. 3 And they sayd one to another: who shall rolle vs awaye the stone from the dore of the sepulcre: 4 And when they looked they sawe how the stone was rolled awaye: for it was a very greate one. 5 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 abasshed. 6 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. 7 But go youre waye and tell his discipyles and namely Peter: he will goo before you into Galile: there shall ye se him as he sayde vnto you. 8 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. 9 When Iesus was rysen the morow after the saboth daye he appered fyrst to Mary Magdalen oute of whom he cast seven devyls. 10 And she went and toolde them that were with him as they morned and weapte. 11 And when they herde that he was alyve and he had appered to hyr they beleved it not. 12 After that he appered vnto two of them in a straunge figure as they walked and went into the country. 13 And they went and toolde it to the remnaunt. And they beleved them nether. 14 After that he appered vnto the eleve as they sate at meate: and cast in their thetve their vnbeliefe and hardnes of herte: be cause they beleued not them which had sene him after his resurreccion. 15 And he sayd vnto them: Goo
ye in to all the worlde and preache the glad
tyges to all creatures 16 he that beleueth
and is baptised shall be saved. But he
that beleveth not shalbe damptned. 17 And
these signes shall folowe them that beleve:
In my name they shall cast oue devyls
and shall speake with newe tonges 18 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. 19 So then when
the lorde had spoken vnto them he was
receaued into heauen and is set doune on
the ryght honde of God. 20 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

1 For as moche as many have take in hand to compyle a treates of thoo thinges which are surely knowen amponge vs even as they declared them vnsto vs which from the beginynge sawe them their selves and were ministers at the doyng: 2 I determined also assone as I had searched out diligently all thinges from the beginynge that then I wolde wryte vnsto the good Theophilus: 3 that thou myghtest knowe the certente of thoo thinges wher of thou arte informed. 4 There was in the daies of Herode kyng 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. 5 Booth were perfect before God and walked in all the lawes and ordinances of the Lorde that no man coulde fynde fawte with them. 6 And they had no chylde because that Elizabeth was barre and booth were well stricken in age. 7 And it cam to passe as he executed the prestes office before god as his course came (accordinge to the custome of the prestes office) his lot was to bourne incence. And went into the temple of the Lorde and the whoale multitude of the people were with out in prayer whill the incense was aburnynge. 8 And ther appered vnsto him an angell of the lorde stondinge on the ryght syde of the altere of incense. 9 And when Zacharias sawe him he was abasshed and feare came on him. 10 And the angell sayde vnsto him: feare not Zachary for thy prayer is hearde: And thy wyfe Elizabeth shalbe the a sonne and thou shalt call his name Iohn 11 and thou shalt have joie and gladnes and many shall reioyce at his birth. 12 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: 13 and many of the chyldren of Israel shalbe seyne to their Lorde God. 14 And he shal shewe before him in the sprete and power of Helyas to tourne the hertes of the fathers to the chyldren and the vnbelivers to the wysdom of the iuste men: to make the people redy for the Lorde. 18 And Zacharias sayde vnsto the angell: Wher by shall I knowe this? seinge that I am olde and my wyfe well stricken in yeares. 19 And the angell answered and sayde vnsto him: I am Gabriell that stonde in the presens of God and am sent to speake vnsto the: and to shewe the these glad tydinges. 20 And beholde thou shalt be domme and not able to speake vntilly the tyme that these thinges be performed becausse thou belevedst not my wordes which shalbe fulfilled in their season. 21 And the people wayted for Zacharias and merveled that he taryed in the temple. 22 And when he cam oute he could not speake vnsto them. Wherby they perceived that he had sene some vision in the temple. And he beckened vnsto them and remayned speachlesse. 23 And it fortunned assone as the tyme of his office was oute he departed home into his awne houesse. 24 And after thoose daies his wyfe Elizabeth conceaved and hyd her sylfe .v. monethes sayinge: 25 This wyse hath God dealeth with me in the daies when he loked on me to take from me the rebuke that I suffred amponge men.

28 And the angell went in vnsto her and sayde: Hayle full of grace the Lorde is with the: blessed arte thou amponge wemen. 29 When she sawe him she was abasshed at his sayinge: and cast in her mynde what maner of salutation that shulde be. 30 And the angell sayde vnsto her: feare not Mary: for thou hast founde grace with god. 31 Loo: thou shalt conceave in thy wombe and shalt beare a sonne and shalt call his name Iesus. 32 He shalbe greate and shalbe called the sonne of the hyest. And the Lorde God shall geve vnsto him the seate of his father David and he shall raygne over the housse of Iacob for ever and of his kyngdome shalbe none ende. 34 Then sayd Mary vnsto the angell: How shall this be seinge I knowe not a man? 35 And the angell answered and sayd vnsto her: The holy goost shall come apon the and the power of the hyest shall over shaddowe the. Therfore also the holy thinge which
shalbe borne shalbe called the sonne of god. 36 And beholde thy cosen Elizabeth she hath also conceaved a sonne in her age. And this is hyr sixte moneth though she be called barren: 37 for with god can nothynge be vnpossible. 38 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. 39 And Mary arose in those dayes and went into the mountayns with hast into a cite of Iurie 40 and entred into the housse of zachary and saluted Elizabeth. 41 And it fortuned as Elizabeth hearde the salutation of Mary the babe spronge in her belly. And Elizabeth was filled with the holy goost 42 and cryed with a loude voyce and sayde: Blessed arte thou amonge wemen and blessed is the frute of thy wombe. 43 And whence hapeneth this to me that the mother of my Lorde shuld come to me? 44 For loo assone as the voyce of thy salutation sounded in myne eares the babe sprang in my belly for ioye. 45 And blessed arte thou that belevest: for those thinges shalbe performed wch were tolde the from the lorde. 46 And Mary sayde. My soule magnifieth the Lorde. 47 And my spryte reioyseth in god my savioure 48 For he hath loked on the povre degre of his honde mayde. Beholde now from hence forth shall all generacions call me blessed. 49 For he that is myghty hath done to me greate things and holye is his name. 50 And his mercy is on them that feare him thorow oute all generacions. 51 He sheweth strength with his arme he scattereth them that are proude in the ymaginacion of their hertes. 52 He putteth doun the myghty of their seates and exalteth them of lowe degre. 53 He filleth the hungry with good thinges: and sendeth awaye the rychye emptye. 54 He remembreth mercy: and helpeth his servaunt Israell. 55 Even as he promised to oure fathers Abraham and to his seede for ever. 56 And mary abode with hyr aboute a .iii. monethes and returned ayagayn to hyr awne housse. 57 Elizabethes tyme was come that she shuld be delyvered and she brought forth a sonne. 58 And her neibourhes and her cosins hearde tell how the lorde had shewed great mercy vpon her and they reioysed with her. 59 And it fortuned the eyght daye: they cam to circumsice the chylde: and called his name zacharias after the name of his father. 60 How be it his mother answered and sayd: not so but he shalbe called Iohn. 61 And they sayd vnto hyr: Ther is none of thy kynne that is named with this name. 62 And they made signes to his father how he wolde have him called. 63 And he axed for wrytyng tables and wroote saying: his name is Iohn. And they marvelled all. 64 And his mouthe was opened immediatly and his tongue also and he spake lawdyngye God. 65 And feare came on all the that dwelt nye vnto them. And all these saynings were nysed abroade throughout all the hyll countrie of Iurie 66 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. 67 And his father zacharias was filled with the holy goost and prophisyed sayinge: 68 Blessed be the Lorde God of Israel for he hath visited and redemed his people. 69 And hath reysed vp an horne of salvacion vnto vs in the housse of his servaunt David. 70 Even as he promised by the mouth of his holy prophetes which were sens the worlde began 71 That we shuld be saved from oure enemies and from the hondis of all that hate vs: 72 To fulfill the mercy promised to oure fathers and to remember his holy covenaunt. 73 And to performe the ooth which he sware to oure father Abraham, for to geve vs. 74 That we delyvered oute of the hondes of oure enemies myght serve him with oute feare 75 all the dayes of oure lyfe in suche holynes and ryghtewnes that are accept before him. 76 And thou chylde shalt be called the Prophet of the hyest: for thou shalt goo before the face of the lorde to prepare his wayes: 77 And thou geve knowlege of salvacion vnto his people for the remission of synnes: 78 Through the tender mercy of our God whereby the daye springe from an hye hath visited vs. 79 To geve light to the that sate in darcknes and in shade of deth and to gyde oure fete into the waye of peace. 80 And the chylde grew and wexed stronge in spryte and was in wyldernesyll the daye cam when he shuld shewe him sylfe vnto the Israellites.
2

1 And it chaunced in those days: that ther went oute a commandment from Auguste the Emperor that all the woorld shuld be taxed. 2 And this taxynge was the fyrst and executed when Syrenius was left-enaught in Syria. 3 And every man went vnto his awne citie to be taxed. 4 And Ioseph also ascended from Galile oute of a cite called Nazareth into Iurie: vnto the cite of David which is called Bethlehem because he was of the housse and linage of David to be taxed with Mary his spoused wyfe which was with chylde. 5 And it fortune rightwyl they were there her tyme was come that she shuld be deluyvered. 6 And she brought forth her fyrst begotten somne and wrapped him in swadlynge cloothes and layed him in a manger because ther was no roume for them within in the ynne. 7 And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. 8 And loo: the angell of the lorde stode harde by the and the brightnes of the lorde shone rounde aboute them and they were sore afraied. 9 But the angell sayd vnto them: Be not afraied. For beholde I bringe you tydinges of greete ioye that shal come to all the people: 11 for vnto you is borne this daye in the cite of David a saveoure which is Christ the lorde. 12 And take this for a signe: ye hall fynde the chylde swadlyned and layed in a manger. 13 And streight waye ther was with the angell a multitude of hevenly sowdiers laudynge God and sayinge: 14 Glory to God an hye and peace on the eth: and vnto men reioysynge. 15 And it fortune 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 happened which the Lorde hath shewed vnto vs. 16 And they cam with haste and founde Mary and Ioseph and the bee layde in a manger. 17 And when they had sene it they published a brode the sayinge which was tolde them of that chylde. 18 And all that hearde it wondred at those things which were tolde the of the shepherdes. 19 But Mary kept all those sayinges and pondered them in hyr hert. 20 And the shepherdes returned praysinge and laudynge God for all that they had herde and sene evyn as it was told vnto them. 21 And when the eyght daye was come that the chylde shulde be circuscised his name was called Iesus which was named of the angell before he was conceaved in the wombe. 22 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 (as that is written in the lawe of the Lorde: every man that fyrst openeth the matrix shalbe called holy to the Lorde) and to offer (as it ys sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pigions. 25 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. 26 And an answer was given him of the holy goost that he shulde not se deethe before he had sene the lordes Christ. 27 And he came by inspiracion into the temple. And when the father and mother brought in the chylde Iesus to do for him after the custome of the lawe then toke he him vp in his armes and sayde. 29 Lorde Now lettest thou thy servaunt departe in peace accordinge to thy promes. 30 For myne eyes have sene the saveour sent from the Wich thou hast prepared before the face of all people. 32 A light to lighten the gentyls and the glory of thy people Israel. 33 And his father and mother mervelled at those things which were spoke of him. 34 And Simeon blessed them and sayde vnto Mary his mother: beholde this chylde shalbe the fall and resurrection of many in Israel and a signe which shalbe spoken agaynst. 35 And morover the swerarde shall pearce thy soule that the thoughtes of many hertes maye be open. 36 And ther was a Prophetes one Anna the daughter of Phanuel of the tribe of Aser: which was of a greate age and had lyved with an husbande. vii. yeres from her virginite. 37 And she had bene a wedowe aboute .iii. score and .iii. yere which went never oute of the temple but served God with fastinge and prayer nyght and daye. 38 And the same came forth that same houre and praysed the Lorde and spake of hym to all that loked for redemption in Hierusalem. 39 And assone as they had performed all
things according to the law of the Lorde they returned into Galile to their owne cite Nazareth. 40 And the chyld grewe and wexed stronde in sprete and was filled with wysdome and the grace of God was with hym. 41 And his father and mother went to Hierusalem every yeare at the feeste of ester. 42 And when he was xii. yere olde they went vp to Hierusalem after the cus
tome of the feeste. 43 And when they had fullfilled the dayes as they returned home the chyld Jesus boode styll in Hierusalem vnknowynge to his father and mother. 44 For they supposed he had bene in the company and threfore came a days iornye and sought him amonge their kynsfolle and acquayntaunce. 45 And when they founde hym not they went backe agayne to Hierusalem and sought him. 46 And it fortuned after .iii. dayes that they founde him in the temple sitinge in the middles of the doctoris both hearynge them and posinge them. 47 And all that hearde him mervelled at his wit and answers. 48 And when they sawe him they were astonyed. And his mother sayde vnto hym: sonne why hast thou thus dealt with vs? Beholde thy father and I have sought the sorowenye. 49 And he sayde vnto the: how is it that ye sought me? Wist ye not that I must goo aboute my fathers busines? 50 And they vnderstode not the sayinge that he spake to them. 51 And he went with them and came to Nazareth and was obedient to the. But his mother kept all these things in her hert. 52 And Iesus increased in wisdom and age and in favoure with god and man.

3
1 In the fiftene yeare of the raygne of Tiberius the Empoureour Pontius Pylar beinge Tetrach of Galile and his brother Philip Tetrach in Iturea and in the region of Traconites and Lysanias the Tetrach of Abylne 2 when Anna and Cayphas were the hye prestes: the worde of God came vnto Iohn the sonne of Zacharias in the wildernes. 3 And he came in to all the coostes aboute Iordan preacherlye the baptyme of repentence for the remission of synnes 4 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 straught. 5 Every valley shalbe fyll and every moutayne and hyll shalbe brought lowe. And crocked thinges shalbe made streight: and the rough wayes shalbe made smoth: 6 and all flesshe shall se the savoeur sent of God. 7 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? 8 Bringe forth due frutes of repentance and beginne not to saye in youre selves we have Abraham to oure father. For I saye vnto you: God is able of these stones to rese yp chyldren vnto Abraham. 9 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. 10 And the people axed him sayinge: What shal we do then? 11 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. 12 Then cam e ther Publicans to be baptised and sayde vnto him: Master what shal we do? 13 And he sayde vnto the: requyre no more then that which ys appoynted vnto you. 14 The soudyourses lyke wyse demaunded of hym sayinge: and what shal we do? And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: but be content with youre wages. 15 As the people were in a doute and all men disputed in their hertes of Iohn whether he were very Christ: 16 Iohn answered and sayde to them all: I baptysye you with water but a stronger then I cometh after me whose shue lachet I am not worthy to vnlouse: he will baptysye you with the holy goost and with fyre: 17 which hath his fanne in his hond and will poure his floore and will gader the corne into his barne: but the chaffe wyll hebourne with fyre that never shalbe quenched. 18 And many other thinges in his exhortacion preached he vnto the people. 19 Then Herode the Tetrach (when he was rebuke of him for Herodias his brother Philippes wyfe and for all the evyls which Herod had done) 20 added this above all and leyd Iohn in
preston. 21 And that fortuned as all the people receaved baptyme (and when Iesus was baptised and dyd praye) that heaven was opened 22 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. 23 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: 24 which was the sonne of Mathat: which was the sonne of Levi: which was the sonne of Ioseph: 25 which was the sonne of Matathias: which was the sonne of Amos: which was the sonne of Nahum: which was the sonne of Esli: which was the sonne of Nagge: 26 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: 27 which was the sonne of Johanna: which was the sonne of Rhesya: which was the sonne of zorobabel: which was the sonne of Salathiel: which was the sonne of Cosam: which was the sonne of Helmadam: which was the sonne of Her: 28 which was the sonne of Iese: which was the sonne of Helieser: which was the sonne of Ioram: which was the sonne of Matthathias: which was the sonne of Levi: 30 which was the sonne of Simeon: which was the sonne of Iuda: which was the sonne of Ioseph: which was the sonne of Ioram: which was the sonne of Menam: which was the sonne of Mathathan: which was the sonne of Nathan: which was the sonne of David: 32 which was the sonne of Jesse: which was the sonne of Obed: which was the sonne of Boos: which was the sonne of Salmon: which was the sonne of Naason: 33 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: 34 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: 35 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: 36 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: 37 which was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Jareth: which was the sonne of Malecheel: which was the sonne of Cainan: which was the sonne of Enos: 38 which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

4

1 Iesus then full of the holy goost returnyd from Iordan and was caried of the spretē into wildernes 2 and was xl. dayes tempted of the devyll. And in thoose dayes ate he no thinge. And when they were ended he afterward hongred. 3 And the devyll sayde vnto hym: ye thou be the sonne of God commaunde this stone that it be breed. 4 And Iesus answered hym sayinge: It is written: man shall not live by breed only but by every worde of God. 5 And the devyll toke him vp into an hye mountayne and shewed him all the kyngdoms of the worlde even in the twinklinge of an eye. 6 And the devyll sayde vnto hym: 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. 7 Ye thou therefore wilt worship me they shalbe all thyne. 8 Iesus answered him and sayde: hence from me Sathan. For it is written: Thou shalt honour the Lorde thy God and him only serve. 9 And he caried hym to Jerusalem and set hym on a pynacle of the temple and sayd vnto hym: Ye thou be the sonne of God cast thy silfe doune from hens. 10 For it is written he shall geve his angels charge over the to kepe the, 11 and with there hondis they shall stey the vp that thou dasshe not thy fote against a stone. 12 Iesus answered and sayde to him it is sayd: thou shalt not tempte the Lorde thy God. 13 Assone as the devyll had ended all his temptacions he departed from him for a season. 14 And Iesus retournd by the power of the spretē in to Galile and there went a fame of him thoroweoute all the region roude aboute. 15 And he taught in their synagoges and was commended of all men. 16 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. 17 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. 18 The sprete of the lorde vpon me because he hath annoyned me: to preache the gospell to the poore he hath sent me: and to heale the broken harted: to preache delverence to the captive and sight to the blinde and frely to set lyberte them that are brused 19 and to preache the acceptable yeare of the Lorde. 20 And he cloosed the booke and gave it agayne to the minister and sate dounne. And the eyes of all that were in the synagoge were fastened on him. 21 And he began to saye vnto them. This daye is this scripture fulfilled in youre eares. 22 And all bare him witness and wondred at the grauncius wordes which proceded oute of his mouth and sayde: Is not this Iosephs sonne? 23 And he sayde vnto them: Ye maye very well saye vnto me this proverbe: Phisicion heale thy sylfe. Whatsoever we have heard done in Capernaum do the same here lyke wyse in thynye awne countre. 24 And he sayde verely I saye vnto you: No Prophet is accepted in his awne countre. 25 But I tell you of a truth many wyddowes were in Israel in the dayes of Helias when hevyn was shet thre yeres and syxe monethes when greate fammiss hemet was throughouthe all the londe 26 and vnto none of them was Helias sent save in to Sarepta besydes Sidon vnto a woman that was a widow. 27 And many lepters were in Israel in the tyme of Heliseus the Prophete: and yet none of them was healed savinge Naaman of Siria. 28 And as many as were in the sinagoge when they herde that were filled with wrath; 29 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 bille to cast him doune hedlynye. 30 But he went his waye even thorow the myddes of them: 31 and came in to Capernaum a cyte of Galile and there taught the on the Saboth dayes. 32 And they were astonyed at his doctrine: for his preachinge was with power. 33 And in the synagoge ther was a man which had a sprete of an unclene devell and cryed with aloude voyce 34 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. 35 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. 36 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? 37 And the fame of him spread abroode thorowoute all places of the countre round aboute. 38 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. 39 And he stode over her and rebuked the fever: and it leeft her. And immediatly she arose and ministred vnto them. 40 When the sonne was doune all they that had sickake take with divers deseases brought them vnto him: and he layde his hondes on every one of them and healed them. 41 And devills 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. 42 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. 43 And he sayde vnto them: I muste to other cities also preache the kyngdome of God: for theryfore am I sent. 44 And he preached in the synagoges of Galile.

5

1 It came to passe as the people preased vpon him to heare the worde of God that he stooede by the lake of Genzareth: 2 and sawe two shippes stonde by the lake syde but the fisshermen were gone out of the and were wasshynge their nettes. 3 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. 4 When he had leeft speakynghe he sayde vnto Simon: Launche out in to the depe and let slippe youre
nettes to make a draught. And Simon answered and sayde to him: Master we have labored all nyght and have taken nothynge. Neverthelater at thy worde I will loose forthe the net. And when they had so done they inclosed a greedy multitude of fisshes. And their net brake: but they made signes to their felowes which were in the other ship that they shulde come and helpe the And they came: and filled bothe the shippes that they sonke agayne. When Simon Peter sawe that he fell doune at Iesus knees sayinge: Lorde go from me for I am a synfull man. For he was vttely astonyed and all that were with him at the draught of fisshes which they toke: and so was also Iames and Iohn the sonnes of zebede which were parteners with Simon. And Iesus sayde vnto Simon: fear not from hence forthe thou shalt catche men. And they brought the shippes to londe and forsoke all and followed him. And it fortuned 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 if thou wilt thou canst make me cleane. And he strethed forth the hond and touched him sayinge: I will be thou cleane. And immediatly the leprosy departed from him. 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 clensisynge accordinge as Moses commandement was for a witnes vnto them. 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. And he kepe him silfe aparte in the wildernesses and gave him silfe to prayer. And it happened on a certayne daye that he taught: and ther sate the pharisers: and doctors 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. And beholde me brought a man lyinge in his beed which was taken with a palsie: and sought meanes to brynge him in and to laye him before him. 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 thorow the tylinge beed and all in the middes before Iesus. When he sawe their fayth he sayde vnto him: man thy synnes are forgenvene. And the Scribes and the Parisses begane to thinke sayinge: What felowe is this which speketh blasphemy? Who can forgye synnes but God only? When Iesus perceaved their thoughts he answered and sayde vnto them: What thinke ye in youre hertes? Whether is easyr to saye thy synnes are forgyvene the or to saye: rise and walke? But that ye maye knowe that the sonne of man hath power to forgye synnes on erth he sayde vnto the sick of the palsie: I saye to the arystake vp thy beed and go home to thy housse. And immediatly he rose vp before them and toke vp his beed where on he laye and departed to his awne housse prayysinge God. And they were all amased and they lauded God and were filled with feare sayinge: We have sene straunge thynges to daye. And after that he went forthe and sawe a Publican named Levi sittinge at the receytye of custume and sayde vnto him: folowe me. And he lefte all roose vp and folowed him. 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. And the Scribes and Pharises murmured agaynst his discipes sayinge: Why eate ye and drinke ye with publicans and synners? Iesus answered and sayde vnto the: They that are whole nede not of the phisicion: but they that are sicke. I came not to call the rightewes but synners to repentanaunce. Then they sayde vnto him: Why do the discipes of Iohn fast often and praye and the discipes of the Pharisers also: and thine eate and drinke? And he sayde vnto them: Can ye make the chyldren of the weddinge fast as longe as the brydgrome is present with them? The days will come when the brydgrome shalbe take awaye from them: then shal they fast in those days. Then he spake vnto them in a similitude: No man putteth a pece of a newe garment in to an olde vesture: for ye do: then breaketh he the newe and the pece that was taken out of the newe agreeth not with the olde. 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 straigly 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 feld and that his disciples plucked the eares of corne and ate and rubbed them in their honden. 2 And certayne of the Pharises sayde vnto them: Why do the that which is not laufull to do on the saboth dayes? 3 And Iesus answered them and sayde: Have ye not redde what David dyd when he hyme was anhunred and they which were with him: 4 how he went into the houss of God and toke and ate the loves of halowed breed and gave also to them which were with him: which was not laufull 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 fortuned in a nother saboth also that he entred in to the sinagog 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 accusation 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 laufull 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 compass and sayd vnto the man: Stretche forth thy honde. And he dyd so and his honde was restored and made as whole 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 fortuned 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. James and Iphon Philip and Bartlemew 15 Mathew and Thomas Iames the sonne of Alpheus and Simon called zeolotes 16 and Iudas Iames sonne and Iudas Iscarioth which same was the traytour. 17 And he came doune with them and stode in the playne feld with the company of his disciples and agreate multitude of people out of all partes of Iurie and Jerusalem and from the see cooste of Tire and Sidon which came to heare hym and to be healed of their diseases: 18 and they also that were vexed with foule spretes and they were healed. 19 And all the people preased to touche him: for the went vertue out of him and healed them all. 20 And he lifted vp his eyes apon the disciples and sayde: Blessed be the poore: for yours is the kyngdome of God. 21 Blessed are ye that hunger now: for ye shalbe satisfied. 22 Blessed are ye that wepe now: for ye shalbe laught. Blessed are ye when men hate you and thrust you oute of their companye and rayle and abhorre youre name as an eyvll thinge for the sonne of manes sake. 23 Reioyse ye then and be gladde: for beholde youre rewarde is greate in heuen. After this manner their fathers entreated the Prophetes. 24 But wo be to you that are ryche: for ye have therin youre consolacion. 25 Wo be to you that are full: for ye shalbe hunger. Wo be to you that now laught: for ye shalbe wayle and wepe. 26 Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes. 27 But I saye vnto you which heare: Love youre enemies. Do good to the which hate you. 28 Blesse the that course you. And praye for the which wrongfully trouble you. 29 And vnto him that smyteth the on the one cheke offer also the other. And him that taketh awaye thy goune forbid not to take thy coote also. 30 Geve to every man that axeth of the. And of him that taketh awaye thy goodes axe them not agayne. 31 And as the wolde that men shulde doi to you: so do ye to them lyke wyse. 32 If ye love the which love you: what thanke are ye worthy of? For the very synners love their lovers. 33 And yf ye do for them which do for you: what thanke are ye worthy of? For the very synners do even the same. 34 If ye lende to them of whom ye hoope to receave: what
Luke 6:35

thankes shall ye have: for the very syn-
ners lende to synners to receave as moch agayne. 35 Wherefore love ye youre enimys
do good and lende lokenge for nothinge agayne and youre rewarde shalbe greate
and ye shalbe the children of the hyest:
for he is kynde vnto the vnkynde and to
the evyll. 36 Be ye therfore mercifull as
youre father is mercifull. 37 Iudge not and
ye shall not be judged. Condemne not: and
ye shall not be condemned. Forgive ye and
ye shalbe forgiven. 38 Geve and that shalbe
given vnto you: good measure pressed
doune shaken to geder and runnynge over
shall men geve into youre bosomes. For
with what measure ye mete with ye same
shall men mete to you agayne. 39 And he
put forthe a similitude vnto the: Can the
blnde leade the blynde? Do they not both
then fall into the dyche? 40 The disciple is
not above his master. Every man shalbe
perfecte even as his master is. 41 Why
seyst thou a moote in thy brothers eye
and considerest not the beame that is in thyne
awne eye? 42 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? Ypocrate 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. 43 It is not a good tree
that bringeth forthe evyll frute: nether
is that an eyvll tree that bringeth forthe
good frute. 44 For every tree is known by
his frute. Nether of thornes gader men
fygges nor of busses gader they grapes.
45 A good man out of the good treasure
of his hert bringeth forthe that which is
good. And an eyvll man out of the eyvll
treasure of his hert bringeth forthe that
which ys eyvll. For of the abundance
of the her his mouthe speakethe. 46 Why
call ye me Master, Master: and do not as I bid you? 47 Whosoever cometh to me and
heareth my sayinges and doth the same I
will shewe you to whome he ys lyke. 48 He is
like a man which bilt an housse: and digged
depe and layde the foundacion on a rocke.
When the waters arose the fludde bet apon
that housse and coulde not move that. For
it was grounded apon a rocke. 49 But he that
heareth and doth not is lyke a man that
with out foundacion bilt an housse apon
the erth agaynst which the fludde did bet:
and it fell by and by. And the fall of that
housse was greate.

7

1 When he had ended all his sainges in
the audience of the people he entred into
Capernaum. 2 And a certayne Centurions
servaunte was sicke and redy to dye whom
he made moche of. 3 And when he hearde
of Iesu he sent vnto him the elders of
the lewes besechinge him that he wolde
come and heale his servaunt. 4 And they
came to Jesus and besought him instantly
sayinge: He is worthy that thou shuldest do
this for him. 5 For he loveth oure nacion
and hath bilt vs a sinagog. 6 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.
7 Wherefore I thought not my silfe worthy to
come vnto the: but saye the worde and my
servaunt shalbe whoole. 8 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. 9 When Jesus herde this he
erveyled at him and turned him about
and sayd to the people that followed him:
I saye vnto you I have not founde so greate
faith noo not in Israel. 10 And they that
were sent turned backe home agayne and
founde the servaunt that was sicke whoole.
11 And it fortuned after that that he went
into a cite called Naim and many of his
disciples went with him and moche people.
12 When he came nye to the gate of the cite:
beholde ther was a deed man carried out
which was the only sonne of his mother
and she was a widowe and moche people
of the cite was with her. 13 And when the
lorde sawe her he had compassion on
her and sayde vnto her: wepe not. 14 And
he went and touched the coffyn and they
that bare him stode still. And he sayde:
Yonge man I saye vnto the arye. 15 And
the deed sate vp and beganne to speake.
And he delveryed him to his mother. 16 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. 17 And this rumor of him wet forthe
throughout all furie and thorowout all the
regions which lye rounde about. 18 And the
disciples of Iohn shewed him of all these
things. 19 And Iohn called vnto him .ii. of
his disciples and sent the to Iesus sayinge:
Arte thou he that shall come: or shall we
lope for another? 20 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?
21 And at the same tymhe he cured many
of their infirmites and plages and of eyvyl
spretes and vnto many that were bylynde he
gave sight. 22 And Iesus answered and sayd
vnto them: Goo youre wayes and shewe
Iohn what things ye have sene and harde:
how that the bylynde se the halt goo the
lepers are clensed the deafe heare the deed
aryse to the poore is the glad tydinges
preached 23 and happy is he that is not
offended by me. 24 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? 25 But what
went ye out for tose? A man clothed in
soofte rayment? Beholde they which are
gorgeously apparelled and lyve delicaty
are in kynges courtes. 26 But what went
ye forth to se? A prophete? Ye I saye to
you and moare then a prophete. 27 This is
he of who it is wrytten: Beholde I sende
my messenger before thy face to prepare
thy waye before the. 28 For I saye vnto
you: a greater prophete then Iohn amonge
wemes chyldre is ther none. Nevertheless
one that is lesse in the kyngdo of god is
greater the he. 29 And all the people that
hearde and the publicans justified God and
were baptised with the baptism of Iohn.
30 But the pharises and scribes despised the
counsell of god agaynst them selves and
were not baptised of him. 31 And the lorde
sayd: Wher vnto shall I lyke the men of
this generacion and what thinge are they
lyke? 32 They are lyke vnto chyldre sit-
tyngae in the market place and cryinge one
to another and sayinge: We have pyped
vnto you and ye have not daunsed: we
have mounded to you and ye have not wept.
33 For Iohn baptist cam nether eatyngne
breed ner drinkyngne wyne and ye saye:
hath the devyll. 34 The sonne of man
is come and eatheth and drinketh and ye
saye: beholde a man which is a glotton and
a drinker of wyne a frende of publicans
and synners. 35 Yet is wysdome justified
of all her children. 36 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. 37 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 oymtment
38 and she stode at his fete behynde him
wepynghe and beganne to wesshe his fete
with teares and dyd wipe the with the
heares of her heed and kyssed his fete and
anoynted them with oymtment. 39 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
knowne who and what maner woman this
is which toucheth him for she is a synner.
40 And Iesus answered and sayde vnto him:
Simon I have some what to saye vnto the.
And he sayd master saye on. 41 There was
a certayne lender which had two detters
the one ought five hundred pence and the
other fiftie. 42 When they had nothynge
to paye he forgave the boote. Which of
them tell me will love him moost? 43 Simon
answered and sayde: I suppose that he to
whom he forgave moost. And he sayde
vnto him: Thou hast truly judged. 44 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 wepsyed
my fete with teares and wiped the with
the heeres of her heed. 45 Thou gavest
me no kysse: but she sence the tyme I
came in hath not ceased to kysse my fete
46 Myne heed with oyle thou dydest not
anoynte: but she hath annoyned my fete
with oynymet. 47 Wherefore I saye vnto
the: many synnes are forgive you for she
loved moche. To whom lesse is forgen
the same doeth lesse love. 48 And he
sayde vnto her thy synnes are forgive
the. 49 And they that sate at meate with
him beganne to saye within them selves: Who is this which forgiveth synnes also? 50 And he sayde to the woman: Thy faith hath saved the Goo in peace.

8

1 And it fortunned after that he him sylfe went throughout cities and tournes preachynge and shewing the kyngdom of God and the twelve with him. 2 And also certayne wemen which wer healed of evel spretes and infrirmities: Mary called Magdalene out of whom went seven devylys 3 and Ioanna the wyfe of Chusa Herodees steward and Susanna and many other: which ministred vnto the of their substantae. 4 When moch people were gadered to gether and were come to him out of all cities he spake by a similitude. 5 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. 6 And some fell on stond and assone as it was spronge vp it widdred awaye because it lacked moystnes. 7 And some fell amonge thornes and the thornes spronge vp with it and choked it. 8 And some fell on good grounde and spronge vp and bare frute an hondred foolde. And as he sayde these thinges he cryed: He that hath eares to heare let him heare. 9 And his disciples axed him sayinge: what maner similitude is this? 10 And he sayde: vnto you is it geven to knowe the secretes of the kyngdom of God: but to other in similitudys that when they se they shuld not se: and when they heare they shuld not vnderstone. 11 The similitude is this. The seede is the worde of God. 12 Those that are byside the waye are they that heare and afterwarde cometh the devyll and taketh awaye the worde out of their herettes lest they shuld beleve and be saved. 13 They on the stonnes are they which when they heare receave the worde with ioye. But these have noo rootes which for a whyle beleve and in tyme of temptation goo awaye. 14 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. 15 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. 16 No man lyghteth a candel 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. 17 No thinge is in secret that shall not come abrode: Nether eny thinge hyd that shall not be knowen and come to lyght. 18 Take hede therfore 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. 19 Then came to him his mother and his brethren and couldle not come at him for prease. 20 And they tolde him sayinge: Thy mother and thy brethren stonde with out and wolde se the. 21 He answered and sayed vnto them: my mother and my brethren are these which heare the worde of God and do it. 22 And it chaunged 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 Lanched forthe. 23 And as they sayled he fell a slepe and there arose a storme of wynde in the lake and they were fylld with water and were in jeopardye. 24 And they went to him and awoke him sayinge: Master Master we are loost. Then he arose and rebuked the wynde and the tempset of water and they ceased and it waxed calme. 25 And he sayd vnto them: where is youre faith? They feared and wondred sayinge one to another: what felowe is this? for he comandeth bothe the wyndes and water and they obey him? 26 And they sayled vnto the region of the Gaderenites which is over agaynst Galile. 27 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. 28 When he sawe Iesus he cryed and fell doun before him and with a loude voyce sayde: What have I to do with the Iesus the sone of the God moost hyest? I beseche the torment me not. 29 Then he comandeth the foule sprete to come out of the man. For ofte tyme 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. 30 And Iesus axed
him sayinge: what is thy name? And he sayde: Legion because many devyls were entred into him. 31 And they besought him that he wolde not comauende the to goo out into the depe. 32 And ther was there by an heerde of many sywyne sydeynge on an hyll: and they besought him that he wolde soffre the to enter into them. And he soffred them. 33 Then went the devyls out of the man and entred into the sywne: And the heerde toke their course and ran heedlynge into the lake and were chocked. 34 When the herdmen sawe what had chaunseyed they fled and tolde it in the cite and in the villages. 35 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 austry. 36 They also wich sawe it tolde the by what meanes he that was possessed of the devyll was healed. 37 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 gat him into the shippe and returned backe agayne. 38 Then the man out of whom the devyls were departes besought him that he myght be with him: But Iesus sent him awaye sayinge: 39 Goo home agayne into thyne awne housses and shewe what great things God hath done to the. And he went his waye and preached thorow out all the cite what great things Iesus had done vnto him. 40 And it fortuned when Iesus was come agayne that the people receaved him. For they all wayted for him. 41 And beholde ther came a man named Iaierus (and he was a ruler of the synagogis) and he fell doune at Iesus fete and besought him that he wolde come into his housses 42 for he had but a daughter only upon a twelve yere of age and she laye a dyinge. And as he went the people throned him. 43 And a woman havynge an issue of bloud twelve yeres (which had spent all her substance amonge phisicions nether could be holpen of eny) 44 came behinde him and touched the hem of his garmet and immediatly her issue of bloud staunche. 45 And Iesus sayde: Who is it that touched me? when every man denied Peter and they that were with him sayde: Master the people thrust the and vexe the: and sayest thou who touched me? 46 And Iesus sayed: Some body touched me. For I perceave that vertue is gone out of me. 47 When the woman sawe that she was not hid she came trimlynge and fell at is fete and tolde him before all the people for what cause she had touched him and how she was healde immediatly. 48 And he sayde vnto hyr: Doughter be of good comforte Thy faith hath made the hoale goo in peace. 49 Whyll he yet spake there came one from the rulers of the synagogis houssse which sayde to him: thy daughter is deed disease not the master. 50 When Iesus hearde that He answered the father sayinge: Fear not beleve only and she shalbe made whole. 51 And when he came to the housses he suffred no man to goo in with him save Peter James and Iohn and the father and the mother of the mayden. 52 Every body wepte and sorrowed for her. And he sayde: Wepe not: for she is not deed but slepeth. 53 And they lewhgh him to scorne. For they knew that she was deed. 54 And he thrust the all out and caught her by the honde and cryed sayinge: Mayde aryste. 55 And hyr sprete came agayne and she roose straigh waye. And he commaunded to geve her meate. 56 And the father and the mother of hyr were astonyed. But he warned the that they shuld tell noo man what was done.
agayne from deeth: 8 and of some that Helyas had apered: and of other that one of the olde prophets was ryson agayn. 9 And Herod sayde: Iohn have I behedded: who then is this of whom I heare suche thinges? And he deyred to se him. 10 And the Apostles returned and tolde him what great thinges they had done. And he toke them and went a syde into a solitairy place nye to a citie called Bethsaida. 11 And the people knewe of it and followed him. And he receaved them and spake vnto them of the kyngdome of God and healed them that had neede to be healed. 12 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. 13 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. 14 And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a company. 15 And they dyd soo and made them all syt doune. 16 And he toke the fyve loves and the two fisshes and loked vp to heven and blessed them and brake and gave to the disciples to set before the people. 17 And they ate and were all satisfied. And ther was taken vp of that remayned to the twelve baskets full of broken meate. 18 And it fortuned as he was alone prayinge his disciples were with him and he axed the sayinge: Who saye ye people that I am? 19 They answered and sayd: Iohn Baptist. Some saye Helyas. And some saye one of the olde prophets is ryson agayne. 20 He sayde vnto the: Who saye ye that I am? Peter answered and sayde: thou arte the Christ of god. 21 And he warned and commaunded them that they shuld tell no man that thinge 22 sayinge: that the sonne of man must suffre many thinges and be reproved of the elders and of the hye prestes and scribes and be slayne and the thirde daye ryse agayne. 23 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. 24 Whosoever will save his lyfe shall lose it. And who soever shall lose his lyfe for my sak alle the same shall save it. 25 For what avauntageth it a man to wynne the whole worlde yf he loose him sylfe or rune in domage of him sylfe? 26 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. 27 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. 28 And it folowed about an .viii. dayes after those sayinges that he toke Peter James and Iohn and went vp into a mountayne to praye. 29 And as he prayed the facion of his countenaunce was changed and his garment was whyte and shone. 30 And beholde two men talked with him and they were Moses and Helyas 31 which appereed gloriously and spake of his departinge which he shuld ende at Jerusalem. 32 Peter and they that were with him were hevy with slepe. And when they wokethe they sawe his glorie and two men stondinge with him. 33 And it chaunsed 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. 34 Whyll he thus spake ther came a cloude and shadowed them: and they feared when they were come vnder the cloude. 35 And ther came a voyce out of the cloude sayinge: This is my deare sonne heare him. 36 And assone as the voyce was past Iesus was founde alone. And they kept it close and tolde noo man in thosse dayes eny of those thinges which they had sene. 37 And it chaunsed on the nexte daye as they came doune from the hyll moche people met him. 38 And beholde a man of the company cryed out sayinge: Master I besche the beholde my sonne for he is all that I have: 39 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 40 and I besought thy disciples to cast him out and they coulde not. 41 Iesus answered and sayde: O generacion with oute fayth
and crooked: how long shall I be with you? and shall suffer you? Bring thy sonne hidders. 42 As he yet was a cominge the fende ret him and tare him. And Iesus rebuke the vnclene sprete and healed the child and delivered him to his father. And they were all amazed at the mighty power of God. 43 Whyll they wondred every one at all things which he dyd he sayd vnto his disciples: 44 Let these sayinges synke doune into youre eares. The tyme will come when the sonne of man shalbe delivered into the hondes of men. 45 But they wist not what that worde meant and that was hyd from the that they understode that not. And they feared to axe him of that sayinge. 46 Then ther arose a disputacion amonge the: who shalbe the greatest. 47 When Iesus perceaved the thoughtes of their hertes he toke a chylde and set him hard by him 48 and sayd vnto the: Whosoeuer receaveth this chylde in my name receaveth me. And whosoever receaveth me receaveth him that sent me. For he is least amonge you all the same shalbe greate. 49 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. 50 And Iesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs is with vs. 51 And it folowed when the tyme was come that he shulde be receaved vp then he set his face to goo to Hierusalem 52 and sent messengers before him. And they went and entred into a citie of the Samaritans to make redy for him. 53 But they wolde not receave him be cause his face was as though he wolde goo to Ierusalem. 54 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? 55 Iesus turned about and rebuked them sayinge: ye wote not what maner sprete ye are of. 56 The sonne of man ys not come to destroye mennes lives but to save them. And they went to another toun. 57 And it chaunse as he went in the waye a certayne man sayd vnto him: I will folowe the whither soever thou goo. 58 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. 59 And he sayde vnto another: folowe me. And the same sayde: Lorde suffer me fyrst to goo and bury my father. 60 Iesus sayd vnto him: Let the deed bury their deed: but goo thou and preache the kyngdome of God. 61 And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them fare well which are at home at my housse. 62 Iesus sayde vnto him: No man that putteth his honde to the plowe and loketh backe is apte to the kyngdome of God.

10

1 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 sylfe wolde come. 2 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. 3 Goo youre wayes: beholde I sende you forthe as lambes amonge wolves. 4 Beare noo wallet nether scryppe nor shues and salute noo man by the waye. 5 Into whatsoever housse ye enter fyrst saye: Peace be to this housse. 6 And ye the sonne of peace be theare youre peace shall rest vpon him: ye not that shall returne to you agayne. 7 And in the same housse tary still eateinge and drinkinge soche as they have. For the laborer is worthy of his rewarde. Go not from housse to housse: 8 and in to whatso ever citye ye enter ye they receave you eate soche thinges as are set before you 9 and heale the sicke that are theare and saye vnto them: the kyngdome of God is come nye vpon you. 10 But into whatsoever citie ye shall enter ye they receave you not goo youre wayes out into the stretes of the same and saye: 11 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. 12 Ye and I saye vnto you: that it shalbe easier in that daye for Sodom then for that cytie. 13 Wo be to the Chorazin: wo be to the Bethsaida. For ye 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. 14 Nevertheless it shalbe easier for Tyre and Sidon at the
15 And thou Capernau which art exalted to heaven shalt be thrust doune to hell.

16 He that heareth you heareth me: and he that dispieth me despieth me and he that dispieth me despieth him that sent me.

17 And the sevete returned agayne with joye sayinge: Lorde even the very devyels are subdued to vs thorowe thy name.

18 And he sayde vnto them: I sawe satan as it had bene light-eyng fauie doune from heaven.

19 Beholde I geue vnto you power to treade on serpentes and scorpions and over all maner power of the enimye and no thynge shall hurte you.

20 Nevertheless in this reioyse not that the spretes are vnder youre power: but reioyse be cause youre names are wryten in heaven.

21 That same tyme reioyzed Iesus in the sprete and sayde: I confesse vnto the father Lorde of heaven and erth that thou hast hyd these thynge from the wyse and prudent and hast opened them to the babes. Even so father for soo pleased it the.

22 All thynge are given me of my father. And no man kneweth who the sonne is but the father: nether who the father is save the sonne and he who the sonne wyll shewe him.

23 And he turned to his disciples and sayde secretly: Happy are the eyes which se that ye se.

24 For I tell you that many prophets and kynges have desired to se those thynge which ye se and have not sene them: and to heare those thynge which ye heare and have not hearde them.

25 And beholde a certayne Lawere stode vp and tempted him sayinge: Master what shal I do to inheret eternall life?

26 He sayd vnto hym: What is written in the lawe? How redest thou?

27 And he answered and sayde: Loue thy Lorde God with all thy hert and with all thy soule and with all thy streghte and with all thy mynde: and thy neibour as thy sylfe.

28 And he sayde vnto him: Thou hast answered right. This do and thou shalt live.

29 He willinge to iustifie hym silfe sayde vnto Iesus: Who is then my neibour?

30 Iesus answered and sayde: A certayne man descended from Hierusalem into Hiericho and fell in to the hondes of theves which robbed him of his raymett and wounded him and departed levyng him halfe deed.

31 And by chaunce ther came a certayne preste that same waye and when he sawe him he passed by.

32 And lykewyse a Levite when he was come ny to the place wet and loked on him and passed by.

33 Then a certayne Samaritane as he iornyyed came ny vnto hym and when he sawe hym had compassion on hym and went to and bounde vp his woundes and pured in oyle and wyne and put hym on his awne beast and brought hym to a comen ynn and made provision for hym.

35 And on the morowe when he departed he toke out two pece and gave them to the host and sayde vnto hym. Take cure of hym and whatsoever thou spedest moare when I come agayne I will recompence the.

36 Which now of these thre thynkest thou was neibour vnto hym that fell into the theves hondes?

37 And he sayde: he that shewed mercy on hym. Then sayde Iesus vnto hym. Goo and do thou lyke wyse.

38 It fortuned as they wet that he entred in to a certayne toune. And a certayne woman named Martha receaved hym into her house.

39 And this woman had a sister called Mary which sate at Iesus fete and hearde his preachinge.

40 And Martha was combrd about moche servinge and stode and sayde: Master doest thou not care that my sister hath left me to minister alone? Byd her therfore that she helpe me.

41 And Iesus answered and sayde vnto her: Martha Martha thou carest and arte troubled about many thynge: verely one is nedfyll. Mary hath chosen her that good parte which shall not be taken awaye from her.

11

1 And it fortuned as he was prayeinge in a certayne place: when he ceased one of his disciples sayde vnto hym: Master teache vs to praye as Iohn taught his disciples.

2 And he sayd vnto the: When ye praye saye: Ooure father which arte in heaven, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, even in erth as it is in heaven.

3 Oure dayly bread geve vs evermore.

4 And forgeve vs oure synnes: For even we forgeue every man that treaspeth vs. And ledde vs not into temptacion. But deliver vs from evill.

5 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 6 for a frende of myne is come out of the waye to me and I have nothynge to set before him: 7 and he within shuld answere 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. 8 I saye vnto you though he wold not arype and geve him because he is his frede: yet because of his importunithe he wold rise and geve him as many as he neded. 9 And I saye vnto you: axe and it shalbe geven you. Seke and ye shall fynde. knocke and it shalbe opened vnto you. 10 For every one that axeth receaveth: and he that seeketh fyndeth: and to him that knocketh shall it be openned. 11 Yf the sonne shall axe breed of eny of you that is a father: wyll he geve him a stone? Or yf he axe fissh he wyll he for a fyssh he geve him a serpent? 12 Or yf he axe an egge: wyll he offer him a scorpion? 13 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? 14 And he was a castyng out a devyll which was dome. And it folowed when the devyll was gone out the domme spake and the people wondred. 15 But some of the sayde: he casteth out devyls by the power of Belzebub the chefe of the devyls. 16 And other tempted him sekinge of him a signe from heaven. 17 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. 18 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. 19 Yf I by the power of Belzebub caste ote devyls: by whomo do youre chyldren cast them out? Therfore shall they be youre iudges. 20 But if I with the finger of God cast out devyls soo doute the kyngdome of God is come vpon you. 21 When a stronge man armed watcheth his housse: that he possesseth is in peace. 22 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. 23 He that is not with me is agaynst me. And he that gadereth not with me scattereth. 24 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 houssse whence I came out. 25 And when he cometh he fyndeth it swept and garnissed. 26 Then goeth he and taketh to him seve other spretes worsse then himselfe: and they enter in and dwell there. And the ende of that man is worsse then the begynninge. 27 And it fortnased as he spake those thinges a certayne woman of the company lyfte vp her voyce and sayde vnto him: Happy is the wome that bare the and the pappes which gave the sucke. 28 But he sayde: Ye happy are they that heare the worde of God and kepe it. 29 When the people were gadered thick 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. 30 For as Ionas was a signe to the Ninivites so shall the sonne of man be to this nacion. 31 The queene of the southe shall ryse at iudgement with the men of this generacion and condempe them: for she came from the ende of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here. 32 The men of Ninive shall ryse at the iudgement with this generacion and shall condempe them: for they repented at the preachinge of Ionas. And beholde a greater then Ionas is here. 33 Noo man lighteth a candel a candell, and putteth it in a previe place nether vnder a bussshell: But on a candelsticke that they that come in maye se the light. 34 The light of thy body is the eye. Therfore when thine eye is singe: then is all thy body full of light. But if thine eye be evyll: then shall thy body also be full of darknes. 35 Take hede therfore that the light which is in the be not darknes. 36 For if all thy body shalbe light havyngy noo parte darke: then shall all be full of light even as when a candell doeth light the with his brightnes. 37 And as he spake a certayne Pharisie besought him to dyne with him: and he went in and sate doune to meate. 38 When the Pharisie sawe that he marveyled that he had not fyrst wesshed before dyner. 39 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. 40 Ye foles dyd not he that made that which is without: make that which is within also? 41 Nevertheless geve almose of that ye have and beholde all is clene to you. 42 But wo be to you Pharises for ye tithe the mynt and rewe and all manner erbes and passe over judgment and the love of God. These ought ye to have done and yet not to have left the other vndone. 43 Wo be to you Pharises: for ye love the vppermost seates in the synagogues and gretinges in the markets. 44 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. 45 Then answered one of the lawers and sayde vnto him: Master thus sayinge thou puttest vs to rebuke also. 46 Then he sayde: Wo be to you also ye lawers: for ye lade men with burthens greveous to be borne and ye youre selves touche not the packes with one of youre fyngers. 47 Wo be to you: ye bylde the sepulchres of the Prophetes and youre fathers killed them: 48 truly ye beare witnes that ye alowe the dedes of youre fathers for they kylled them and ye bylde their sepulchres. 49 Therfore sayde the wisdome of God: I will send them Prophetes and Apostles of them they shall slee and persecute: 50 that the bloude of all Prophetes which was shed from the beginninge of the worlde maye be requyred of this generacion 51 from the bloude of Abell vnto the bloud of zachary which perished bitwene the aultar and the temple. Verely I saye vnto you: it shalbe requyred of this nacion. 52 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. 53 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 54 layinge waye for him and sekinge to catche somethinge of his mought wherby they might accuse him.

12

1 As ther gadered together an innumer-able multitude of people (in so moche that they troid one another) he began to saye vnto his disciples: Fyst of all beware of the leve of the Pharises which is ypocrisy.

2 For ther is no thinge covered that shall not be vncovered: nether hyd that shall not be known. 3 For whatsoever ye have spoken in in darknes: that same shalbe hearde in light. And that which ye have spoken in the eare even in secret places shalbe preached even on the toppe of the housses. 4 I saye vnto you my redes: Be not afrayde of them that kyll the body and after that have no moare that they can do.

5 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. 6 Are not five sparowes bought for two farthinges? And yet not one of them is forgotten of God. 7 Also even the very heres of youre heedes are nombred. Feare not therfore: ye are moare of value then many sparowes. 8 I saye vnto you: Whosoever confesseth me before men even him shall the sonne of man confess also before the angels of God. 9 And he that deneyeth me before men: shalbe denyed before the angels of God. 10 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 forven. 11 When they bringe you vnto the synagogues and vnto the rulers and officers take no thought how or what thinge ye shall answer or what ye shall speake. 12 For the holy goost shall teache you in the sameoure what ye ought to saye. 13 One of the company sayde vnto hym: Master byd my brother devide the enheritauce with me. 14 And he sayde vnto him: Man who made me a judge or a devider over you? 15 Wherfore he sayde vnto them: take hede and beware of covetousnes. For no mannes lyfe stondeth in the abundance of the thinges which he possesseth. 16 And he put forth a simil-itude vnto them sayinge: The groud of a certayne riche man brought forth frutes plenteously 17 and he thought in himsylfe sayinge: what shall I do? because I have noo roume where to bestowe my frutes? 18 And he sayde: This will I do. I will destroye my barnes and bylde greater and
therin will I gadder all my frutes and my goodes:  19 and I will saye to my soule: Soule thou hast moch goodes layde vp in stoure for many yeares take thyn ease: eate drinke and be mery.  20 But God sayde vnto him: Thou folke this night will they fetche awaye thy soule agayne from the. Then whose shall those thinges be which thou hast provyded?  21 So is it with him that gadereth ryches and is not ryche in God.  22 And he spake vnto his disciples: Therfore I saye vnto you: take no thought for youre lyfe what ye shall eate nether for youre body what ye shall put on.  23 The lyfe is moare then meate and the bodye is moare then rayment.  24 Considre the ravens for they nether sowe nor repe which nether have stoorhouse ner barne and yet God fedeth them. How moche are ye better then the foules.  25 Which of you with takyng thought can adde to his stature one cubit?  26 Yf ye then be not able to do that thinge which is least: why take ye thought for the remmaunt?  27 Considre the lylies how they growe: They labour not: they spyn not: and yet I saye vnto you that Salomon in all this royale was not clothed lyke to one of these.  28 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?  29 And axe not what ye shall eate or what ye shall drinke nether clyme ye vp an hye  30 for all suche thinges the hethen people of the worlde seke for. Youre father knoweth that ye have nede of suche thinges.  31 Wherfore seke ye after the kyngedome of God and all these thinges shalbe ministred vnto you.  32 Feare not litell flooche for it is youre fathers pleasure to geve you a kingdome.  33 Sell that ye have and geve almes. And make you bagges which weze not olde and treasure that fayleth not in heaven where noo these commeth nether moth corrupteth.  34 For where youre treasure is there will youre hertes be also.  35 Let youre loynes be gerdde about and youre lightes brennynge  36 and ye youre selves lyke vnto men that wayte for their master when he will returne from a weddeng: that assone as he cometh and knocketh they maye open vnto him.  37 Happy are those servauntes which the Lorde when he cometh shall fynde wakynge. 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.  38 And yf he come in the seconde watche ye if he come in the thryde watche and shall fynde them soo happy are those servauntes.  39 This vnderstonde that yf the good man of the houss se knewe what houre ye these wolde come he wolde suerly watche: and not suffer his houss to be broken vp.  40 Be ye prepared therfore: for the sonne of man will come at an houre when ye thinke not.  41 Then Peter sayde vnto him: Master tellest thou this similitude vnto vs or to all men?  42 And the Lorde sayde: If there be any faith full servaut and wise whom his Lorde shall make rulor over his househole to geve them their duettie of meate at due season:  43 happy is that servaut whom his master when he cometh shall finde soo doinge.  44 Of a trueth I saye vnto you: that he will make him rulor over all that he hath.  45 But and yf the eyvll servaut 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 drunken:  46 the Lorde of that servaut 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 vnbelievers.  47 The servaut that knewe his masters will and prepared not him selfe nether dyd accordinge to his will shalbe bete with many strypes.  48 But he that knewe not and yet dyd commetith thinges worthy of strypes shalbe beaten with feawe strypes. For vnto whom moche is gevyn of him shalbe moche requyrde. And to whom men moche commytt the moare of him will they axe.  49 I am come to sende fyre on erth: and what is my dysyre but that it were all redy kyndled?  50 Not with standinge I must be baptised with a bathyme: and how am I payned till it be ended?  51 Suppose ye that I am come to sende peace on erth? I tell you naye: but rather debate.  52 For from hence forth the shalbe fives in one houss devided thrue agaynst two and two agaynst thre.  53 The father shalbe devided agaynst the sonne and the sonne agaynst the father.
The mother against the daughter and the daughter against the mother. The mother eleawe against her doughterelawe and the doughterelawe against her motherelawe. 54 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. 55 And when ye se the south wynde blow ye saye: we shall have heet and it cometh to passe. 56 Ypocrites ye can skyll of the fassion of the erth and of the skye: but what is the cause that ye cannot skyll of this time? 57 Ye and why judge ye not of youre selves what is righte? 58 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 delveryr the to the iaylar and the iaylar cast the in to preson. 59 I tell the thou departest not thenceyll thou have made good the vtmost myte.

13 1 Ther were present at the same season that shewed him of the Galilea whose bloude Pylate mangled with their awne sacrifice. 2 And Iesus answered and sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galilean because they suffred suche punishment? 3 I tell you naye: but except ye repent ye shall all in lyke wyse peryysshhe. 4 Or those .xviii. apon which the toure in Syloe fell and slewe the thinke ye that they were synners above all men that dwell in Ierusalam? 5 I tell you naye: But excepte ye repente ye all shall lykewyse perisshhe. 6 He put forth the similiude A certayne man had a fygge tree planted in his veneyarde and he came and sought frute thron and founde none. 7 Then sayde he to the dresser of his veneyarde: Beholde this thre yeare have I come and sought frute in this fygge tree and fynde none: cut it doune: why combreth it the grondew? 8 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: 9 and if it beare not then after that cut it doune. 10 And he taught in one of their sinagoges on the saboth dayes. 11 And beholde ther was a woman which had a sprete of infirmite .xviii. yeares: and was bowed to gether and coulde not lifique vp hersylfe at all. 12 When Iesus saw her he calleth her to him and sayde to her: woman thou arte delveryerd from thy disease. 13 And heelayde his hondes on her and immediately she was made strayght and glorified God. 14 And the ruler of the sinagogue 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. 15 Then answered him the Lorde and sayde: Ypocrite doth not eache one of you on the saboth daye lowse his oxe or his ass from the stall and leade him to the water? 16 And ought not this daughter of Abraham whom Sathan hath bounde loo .xviii. yeares be lowsed from this bonde on the saboth daye? 17 And when he thus sayde all his adversaries were ashamed and all the people rejoysed on all the excellent dedes that were done by him. 18 Then sayde he: What is the kyngevome of God lyke? or wherto shall I compare it? 19 It is lyke a grayne of mustard seede which a man toke and sowed in his gardene: and it grewe and waxed a greate tree and the foules of the ayer made nestes in the braunches of it. 20 And agayne he sayde: wher vnto shall I lyken the kyngdome of god? 21 it is lyke leven which a woman toke and hidde in thre bussheles of floure tyll all was thorow levended. 22 And he went thorow all maner of cities and tounes teacheinge and iornyeinge towards Ierusalam. 23 Then sayde one vnto him: Lorde are ther feawe that shalbe saved? And he sayde vnto them: 24 stryve with youre selves to enter in at the strayte gate: For many I saye vnto you will seeke to enter in and shall not be able. 25 When the good man of the housses is ryssen 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. 26 Then shall ye begin to saye. We have eaten in thy presence and dronke and thou hast taught in oure strete. 27 And he shall saye: I tell you I knowe you not whence ye are: de-
parte from me all the workers of iniquite.

28 There shalbe weeping and gnasshinge of teth when ye shall se Abraham and Isaac and Iacob and all the prophets in the kyngdom of God and youre selves thrust oute at dores. 29 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. 30 And beholde ther are last which shalbe fyrst: And ther are fyrst which shalbe last. 31 The same daye there came certayne of the pharises and sayd vnto hym: Get the oute of the waye and departe hence: for Herode will kyll the. 32 And he sayd vnto them. Goo ye and tell that fose beholde I cast oute devyls and heale the people to daye and to morowe and the third daye I make an ende. 33 Nevertheless I must walke todaye and tomorowe and the daye folowinge: For it cannot be that a Prophet perishe eny other where save at Ierusalem. 34 O Ierusalem Ierusalem which kyll test prophets 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. 35 Beholde youre habitacion shalbe left vnto you desolate. For I tell you ye shall not se me vtill the tyme come that ye shalbe safe vnto God.

14

1 And it chaunsed that he went into the housse of one of the chefe pharises to eate bread on a sabbath daye: and they watched him. 2 And beholde ther was a man before him which had the dropsye. 3 And Jesus answered and spake vnto the lawears and pharises sayinge: is it laufull to heale on the sabbath daye? 4 And they heuld their peace. And he toke him and healed him and let him goo: 5 and answered the sayinge whiche of you shall have an asse or an oxe fallen into a pitt and will not strawght waye pull him out on the Saboth daye? 6 And they could not answer him agayne to that. 7 He put forthe a similitude to the gestes when he marked how they preased to the hyest roumes and sayd vnto them: 8 When thou arte bidde to a weddnynge of eny man syt not doune in the hyest roume lest a more honorable man then thou be bidden of hym 9 and he that bade bothe him and the come and saye to the: geve this man roume and thou then beginne with shame to take the lowest roume. 10 But rather when thou arte bidden goo and syt in the lowest roume 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. 11 For whosoever exalteth him sylfe shalbe brought lowe. And he that hubleth him sylfe shalbe exalted 12 Then sayde he also to him that had desyred hym 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 bye the agayne and a recompence be made the. 13 But when thou makest afeast call the poore the maymed the lame and the blynde 14 and thou shalt be happy for they cannot recompence the. But thou shalt be recompensed at the resurreccion of the iuste men. 15 When one of them that sate at meate also hearde that he syde vnto hym: happy is he that eateth breed in the kyngdome of God. 16 Then sayd he to him. A certayne man ordened a greate supper and bade many 17 and sent his servaunt at supper tyme to sye to them that wer bidden come: for all things are now redy. 18 And they all atonce begane to make excuse. The fyrst syd vnto hym: I have bought a ferme and I must nede goo and se it I praye the have me excused. 19 And another sayd: I hove bought fyve yooke of oxen and I goo to prove them I praye the have me excused. 20 The thyrde syd: I have maried a wyfe and therfore I cannot come. 21 And the servaunt went and brought his master worde therof. Then was the good man of the housse displeased and sayd to his servaunt: 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. 22 And the servaunt sayd: lorde it is done as thou commaundest and yet ther is roume. 23 And the lorde sayd to the servaunt: Go out into the hye wayes and hedges and compell them to come in that my housse maye be filled. 24 For I syde vnto you
that none of those men which were bidde shall tast of my supper. 25 Ther went agreate company with him and he turned and sayde vnto them: 26 If a man come to me and hate not his father and mother and wyfe and children and brethren and sisters more over and his awne lyfe he cannot be my disciple. 27 And whosoever beare not his crosse and come after me cannot be my disciple. 28 Which of you disposed to bilde a toure sytteth not doune before and counteth the cost whether he have sufficient to performe it? 29 lest after he hath layde the foundacion and is not able to performe it all that beholde it beginne to mocke him 30 sayinge: this man beganne to bide and was not able to make an ende. 31 Or what kyng 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. 32 Or els whyll ye other is yet a greate waye of he will sende embasseours and desyre peace. 33 So lykewyse none of you that forsaketh not all that he hath can be my disciple. 34 Salt is good but yf salt have loste hyr saltnes what shall be seasoned ther with? 35 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 Then resorted vnto him all the publicans and synners for to heare him. 2 And the pharisies and scribes murmured sayinge: He receaved to his company synners and eate with them. 3 Then put he forthe this similitude to the sayinge: 4 What man of you havynge an hundred shepe yf he loose one of thee doth not leue nynty and nyne in the wyldernes and goo after that which is lost vntyl he fynde him? 5 And when he hath founde him he putth him on his sholders with ioye: 6 And assone as he cometh home he calleth to geder his lovers and neighbours sayinge vnto them: reioyse with me for I have founde my shepe which was loost. 7 I say vnto you that lyke wyse ioye shalbe in heven over one synner that repenteth moore then over nynty and nyne iuste persons whiche nedede noo repentaunce. 8 Ether what woman havynge .x. grotes yf she loose one doth not light a candell and swepe the houss and seke diligently tyll she fynde it? 9 And when she hath founde it she calleth her lovers and her neighbours sayinge: Reioyce with me for I have founde the groate which I had loost. 10 Lykwyse I saye vnto you ioye is made in the presence of the angels of god over one synner that repenteth. 11 And he sayde: a certayne man had two sonnes 12 and the Yonger of them sayde to his father: father gave me my parte of the goodes that to me belongeth. And he devided vnto them his substaunce. 13 And not longe after the yonger synne gadderen all that he had to geder and toke his iorney into a farre countre and theare he wasted his goodes with royetous lyvinge. 14 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. 15 And he went and clave to a citesyn of that same countre which sent him to his felda to kepe his swynye. 16 And he wold fayne have filled his bely with the coddes that the swynye ate: and noo man gave him. 17 Then he came to him selfe and sayde: how many hyred servante of my fathers have breed ynoough and I dye for honger. 18 I will arise and goo to my father and will saye vnto him: father I have synned agaynst heven and before the 19 and am no more worthy to be called thy sonne make me as one of thy hyred servante. 20 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. 21 And the sonne sayd vnto him: father I have synned agaynst heven and in thy sight and am no more worthy to be called thy sonne. 22 But his father sayde to his servante: bringe forth that best garment and put it on him and put a ryngye on his honde and shoues on his fetes. 23 And bringe hidder that fatted caulfe and kyll him and let vs eate and be mery: 24 for this my sonne was deed and is alvyse agayne he was loste and is now founde. And they began to be mery. 25 The elder brother was in the felda and when he cam and drewe nye to the house.
he herde minstrely and daunsynge and called one of his servauntes and axed what choose things meate. 27 And he sayd vnto him: thy brother is come and thy father had kyld the fatted caule because he hath receaved him safe and sounde. 28 And he was angry and wolle not goo in. Then came his father out and entreated him. 29 He answered and sayde to his father: Loo these many yeares have I done the service nether brake at any tyme thy commaundment and yet gavest thou me never soo moche as a kyd to make mery with my lovers: 30 but asonne as this thy sonne was come which hath devoured thy goodes with harlootes thou haste for his pleasure kyld the fatted caule. 31 And he sayd vnto him: Sonne thou wast ever with me and all that I have is thyn: 32 it was mete that we shulde make mery and be glad for this thy brother was deede and is a lyve agayne: and was loste and is founde.

16

1 And he sayd also vnto his disciples. Ther was a certayne rych man which had a steward that was acused vnto hym that he had wasted his goodes. 2 And he called hym and sayd vnto hym: How is it that I heare this of the? Geve a comptes of thy steward shippe: For thou mayste be no longer stewarde. 3 The steward sayd with hym 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. 4 I woot what to do that when I am put out of the stewardshippe they maye receave me into their houses. 5 Then calle he all his masters deters and sayd vnto the first: how moche owest thou vnto my master? 6 And he sayd: an honnderd tonnes of oyle. And he sayd to hym: take thy bill and syt doune quickly and wyte fiftie. 7 Then sayd he to another: what owest thou? And he sayde: an honnderd quarters of wheate. He sayd to hym: Take thy bill and write foure scoore. 8 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 chylde of lyght. 9 And I saye also vnto you: make you frenedes of the wicked mammon that when ye shall departe they may receave you into everlastinge habitacions. 10 He that is faithfull in that which is lest the same is faithfull in moche. And he that is vnfaithfull in the least: is vnfaithfull also in moche. 11 So then yf ye have not bene faithfull in the wicked mammon? who will beleve you in that which is true? 12 And yf ye have not bene faithfull in another manes busines: who shall geve you youre awne?

13 No servaunct can serve .ii. masters for other he shall hate ye one and love ye other or els he shall lene to the one and despyse the other. Ye can not serve God and mammon. 14 All these things herde the pharis also which were coveteous and they mocked him. 15 And he sayd vnto them: Ye are they which justifie youre selves before me: but God knoweth youre hertes. For ye which is highlie estemed amonche me is abominable in the sight of god. 16 The lawe and the Propheters rayned vntyll the tyme of liohn: and sence that tyme the kyn-dom of God is prested and every man stryveth to goo in. 17 Soner shall heven and erth perisshe then one tytle of the lawe shall perisshe. 18 Whosoever forsaketh his wyfe and marieth another breaketh mat-rimony. And every man which marieth her that is devorsed from her husbande committeth advoutry also. 19 Ther was a certayne rych man which was clothed in purple and fyne bysse and fared deliciously every daye. 20 And ther was a certayne begger named Lazarus which lyaye at his gate full of soores 21 desyringe to be re-freshed with the cromes whiche fell from the ryche manes borde. Neverthelesse the dogges came and licked his soores. 22 And that fortuned that the begger dyed and was caried by the angelles into Abra-hams bosome. The riche man also died and was buried. 23 And beinge in hell in tormentes he lyfte vp his eyes and sawe Abraham a farre of and Lazarus in his bosome 24 and he cryed and sayd: father Abraham have mercy on me and sende Lazarus that he maye dippe the tipp of his fynger in water and cole my tonge: for I am tormentoure in this flame. 25 But Abraham sayd vnto him Sonne remembre that thou in thy lyfe tyme receavedst thy pleasure and contrary wyse Lazarus payne. Now therofore is he comforted and thou art punysshed. 26 Beyonde 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. 27 Then he sayd: I praye the therfore father send him to my fathers housse. 28 For I have fyve brethren: for to warne the left they also come into this place of torment. 29 Abraham sayd vnto him: they have Moses and the Prophetes let them heare them. 30 And he sayd: naye father Abraham but yf one came vnto the from the ded they wolde repent. 31 He sayd vnto him: If they heare not Moses and the prophetes nether will they beleve though one roose from deeth agayne.

17

1 Then sayde he to the discipes it can not be avoide but that offences will come. Nevertheless wo be to him thorow whom they come. 2 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. 3 Take hede to youre selves. If thy brother trespass against the rebuke him: and yf he repent forgive him. 4 And though he sinne agest the .vii. tymes in a daye and seve tymes in a daye tourne agayn to the sayinge: it repenteth me forgive him 5 And the apostles sayde vnto the Lorde: increase oure faith. 6 And the Lorde sayde: ye ye had faith lyke a grayne of mustard sede and shuld saye vnto this sycamine tree plucke thy sefe vp by the rootes and plant thy sefe in the see: he should obey you. 7 Who is it of you ye if 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: 8 and wolde not rather saye to him dresse wherwith I maye sup and gyrde vp thy sefe and serve me tyl I have eaten and dronken: and afterwarde eate thou and drinke thou? 9 Doeth he thanke that servaunte because he dyd that which was commaunded vnto him? I trowe not. 10 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 our duetye to do. 11 And it chaunsed as he went to Ierusalem that he passed thorow Samaria and Galile. 12 And as he entred into a certayne toune ther met him ten men that were lepers. Which stode a farre of and put forth their voyces and sayde: Iesu master have mercy on vs. 14 When he sawe the he sayde vnto them: Goo and showe youre selves to the prestes. And it chaunsed as they went they were clensed. 15 And one of them when he sawe that he was clensed turned backe agayne and with a loude voyce prayes God 16 and fell doune on his face at his fete and gave him thankes. And the same was a Samaritane. 17 And Iesus answered and sayde: are ther not ten clensed? But where are those nyne? 18 Ther are not founde that returned agane to geve God prayse save only this straunger. 19 And he sayde vnto him: aryse and goo thy waye thy faith hath made the whole. 20 When he was demaunded of the pharisys when the kyngdome of God shuld come: he answered them and sayde: The kyngdome of God cometh not with waytinge for. 21 Nether shall men saye: Loo here loo there. For beholde the kyngdome of God is with in you. 22 And he sayde vnto the discipes: The dayes will come when ye shall desyre to se one daye of the sonne of man and ye shall not se it. 23 And they shall saye to you: Se here Se there. Goo not after them nor folowe them 24 for as the lyghtenynghe 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. 25 But fyrst must he suffre many thinges and be refused of this nacion. 26 As it happened in the tyme of Noe: So shall it be in the tyme of the sonne of man. 27 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. 28 Lykwyse also as it chaunsed in the dayes of Lot. They ate they dranke they bought they solde they planted they bilt. 29 And even the same daye that Lot went out of Zodom it rayned fyre and brymstone from heven and destroyed them all. 30 After these ensamples shall it be in the daye when the sonne of man shall appere. 31 At that daye he that is on the housse toppe and his stuffe in the housse: let him not come doute to take it out. And lykwyse let not him that is in
the field turned back again to that he left by the way. 32 Remember Lott's wife.

33 Whosoever will go about to save his lyfe shall loose it: And whosoever shall loose his lyfe shall save it. 34 I tell you: In that night there shall be two in one bed the one shall be taken and the other be left. 35 Two shall be also in the same house the one shall be taken and the other left. 36 And they answered sayinge: Wherefore Lorde? And he said unto them: Whosoever the body of flesh shall be spared will the angels restore.

18

1 And he put forth a similitude vnto the signifinge that men ought always to pray and not to be weary. 2 Sayinge: Thare was a judge in a certaine citie which feared not God neither regarded man. 3 And ther was a certaine wedowe in the same citie which came vnto him sayinge: Avenge me of myne adversary. 4 And he wold not for a whyle. But afterwarde he said vnto him selfe: though I feare not God nor care for man 5 yet because this wedowe troubleth me I will avenge her lest at the last she come and hagge on me. 6 And the lorde sayd: heare what the vnrightewes ludge sayeth. 7 And shall not god avenge his electe which crye daye and nyght vnto him ye though he differre them. 8 I tell you he will avenge them and that quickly. Nevertheless when the sonne of men cometh suppose ye that he shall fynde faithie on the erthe. 9 And he put forth this similitude vnto certayne which trusted in the selves that they were perfecte and despysed other. 10 Two men went vp into the temple to praye: the one a pharis and the other a publican. 11 The pharis stode and prayed thus with himselfe. God I thanke the that I am not as other men are extorsioners vnjuste advoutrers or as this publican. 12 I fast twysie in the weke. I geve tythe of all that I possesse. 13 And the publican stode affarre of and wolde not lyfte vp his eyes to heven but smote his brest sayinge: God be mercyfull to me a synner. 14 I tell you: this man departed home to his hourse iustifie moore then the other. For every man that exalteth him selfe shall be exalted. 15 They brought vnto him also babes that he shuld touche them. When his disciples sawe that they rebuked them. 16 But Jesus called the vnto him and sayde: Suffre chylde to come vnto me and forbide the not. For of soche is the kyngdome of God. 17 Verely I saye vnto you: whosoever receaveth not the kyngdome of God as a chylde: he shall not enter therin. 18 And a certayne ruler axed him sayinge: Good Master: what ought I to do to obtayne eternall lyfe? 19 Jesus sayd vnto hym: Why callest thou me good? No man is good save God onely. 20 Thou knowest the commaundementes: Thou shalt not commit advoutry: thou shalt not kill: thou shalt not steale: thou shalt not beare false witnes: Honoure thy father and thy mother. 21 And he sayde: all these have I kept from my youthe. 22 When Jesus heard 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. 23 When he heard that he was hevy: for he was very rych. 24 When Jesus sawe him morne he sayde: with what difficulte shall they that have ryches enter into the kyngdome of God: 25 it is easier for a camell to goo throw a nedles eye then for a ryche man to enter into the kyngdome of God. 26 Then sayde they that hearde that: And who shall then be saved? 27 And he sayde: Things which are vnpossible with men are possible with God. 28 Then Peter sayde: Loo we have lefte all and have followed the. 29 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 which same shall not receave moche moore in this worlde: and in the worlde to come lyfe everlastinginge. 31 He toke vnto him twelve and sayde vnto them. Beholde we go vp to Jerusalem and all shalbe fulfilled that are written by the Prophetes of the sonne of man. 32 He shalbe delivered vnto the gentils and shalbe mocked and shalbe despightfully entreated and shalbe spetted on: 33 and when they have scourged him they will put him to deeth and the thyrde daye he shall aryste agayne. 34 But they
vnderstode none of these things. And this sayinge was hid from them. And they perceaved not the things which were spoken. And it came to passe as he was come nye vnto Hierico a certaine blynde man sate by the waye syde begginge. And when he hearde the people passe by he axed what it meant. And they sayde vnto him that Iesus of Nazareth passed by. And he cryed sayinge: Iesus the sonne of David have thou mercy on me. 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. And Iesus stode styll and commanded him to be brought vnto him. And when he was come neare he axed him: What wilt thou that I do vnto the? And he sayde: Lorde that I maye receive my sight. Iesus sayde vnto him: receave thy sight: thy faith hath saved the. And immediately he sawe and followed him praysinge God. And all the people when they sawe it gave laude to God.

19

1 And he entred in and went thorow Hierico. 2 And beholde ther was a man named Zacheus which was a rulr amonge the Publicans and was riche also. 3 And he made meanes to se Jesus what he shuld be: and coulde not for the preace because he was of a lowe stature. 4 Wherfore he ran before and ascended vp into a wilde fygge tree to se him: for he shulde come that same waye. 5 And when Jesus cam to the place he loked vp and sawe him and sayd vnto him: zache attorne come doune for to daye I must abyde at thy housse. 6 And he came doune hastelye and receaved him joyfully. 7 And when they sawe that they all groudged sayinge: He is gone in to tary with a man that is a synner. 8 And zache stode forth and sayd vnto the Lorde: beholde Lorde the haule of my gooddes I geve to the povre and if I have done eny man wronge I will restore him fower folde. 9 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. 10 For the sonne of man is come to seke and to save that which was looste. 11 As they hearde these things he added ther to a similitude be cause he was nye to Hierusalem and because also they thought that the kyngdome of God shuld shortlye appere. 12 He sayde therefore: a certaine noble man wet into a farre countrie to receave him a kyngdome and then to come agayne. 13 And he called his ten servautes and delverydd them ten pounde sayinge vnto them: by and sell till I come. 14 But his cizesens hated him and sent messengers after him sayinge: We will not have this man to raygne over vs. 15 And it came to passe when he was come agayne and had receaved his kyngdome he commanded these servautes to be called to him (to whom he gave his money) to witt what every man had done. 16 Then came the fyrst sayinge: Lorde thy pounde hath encreased ten pounde. 17 And he sayde vnto him: Well good servaute because thou wast faithfull in a very lytell thynge take thou auctorie over ten cities. 18 And the other came sayinge: Lorde thy pound hath encreased fyye pounde. 19 And to the same he sayde: and be thou also ruer ouer fyye cities. 20 And the thyrde came and sayde: Lorde beholde here thy pounde which I have kepte in a napkyn for I feared the because thou arte a straye man: thou takest vp that thou laydest not doune and repest that thou dyddest not sowe. 22 And he sayde vnto him: Of thine awne mouth iudge I the thou evyll servaunt. knewest thou that I am a straye man takinge vp that I layde not doune and repinge that I dyd not sowe? 23 Wherfore then gavest not thou my money into the banke that at my cominge I might have required myne awne awne with vauntage? 24 And he sayde to them that stode by: take from him that pounde and geve it him that hath ten pounde. 25 And they sayd vnto him: Lorde he hath ten pounde. 26 I saye vnto you that vnto all the that have it shalbe geve: and from him that hath not evene that he hath shalbe taken from him. 27 Moreover those myne enimys which wolde not that I shuld raigne over them bringe hiddre and slee them before me. 28 And when he had thus spoken he proceded forthe before a ssendinge vp to Hierusalem. 29 And it for tuned when he was come nye to Bethphage and Bethany besydes moute olivet he sent
two of his disciples sayinge: Goo ye in to the toune which is over agaynste you. In the which assone as ye are come ye shall finde a colte tyed wher on yet never man sate. Lowse him and bringe him hider. 
And if eny man axe you why that ye lowse him: thus saye vnto him the lorde hath nede of him. They that were sent went their waye and founde even as he had sayde vnto them. And as they were aloosinge the colt the owners sayde vnto the: why lowse ye the colt? And they sayde: for the Lorde hath nede of him. And they brought him to Iesus. And they cast their raymet on the colte and set Iesus theron. As he wet they spredde their clothes in the waye. And when he was now come wheare he shuld goo doune from the moute olivet 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 sayinge: Blessed be the kyngye that cometh in the name of the Lorde: peace in heaven and glory in the hyest. And some of the Pharises of the company sayde vnto him: Master rebuke thy disciples. He answered and sayde vnto the: I tell you ye these shuld holde their peace the stones wold crye. And when he was come neare he behelde the citie and wept on it sayinge: Yf thou haddest dest knowne those thinges which belone vn thy peace even at this thy tyme. But now are they hydde from thyn eyes. For the dayes shall come vpo the that thy enemys shall cast a banke aboute the and compass the rounde and kepe the in on every syde and make the even with the grounde with thy chylldren which are in the. And they shall not leve in the one stone vpo another because thou knewest not the tyme of thy visitacion. And he went in to the temple and begane to cast out them that solde therin and them that bought sayinge vnto them that is written: my housse is the housse of prayer: but ye have made it a den of thives. And he taught dayly in the temple. The hye Prestes and the Scribes and the chefe of the people went about to destroye him: but could not finde what to do. For all the people stacke by him and gave him audience.

20

1 And that fortun in one of those dayes as he taught the people in the temple and preached the gospell: the hye prestes and the scribes came with the elders and spake vnto him sayinge. Tell vs by what auctorite thou doest these thinges? Ether who is he that gave ye this auctorite? He answered and saide vnto the: I also will axe you a questio and answer me. The baptyme of John: was it from heaven or of men? And they thought with in them selves sayinge: yf we shall saye from heaven: he will saye: why then beleved ye him not? But and yf we shall saye of men all the people will stone vs. For they be persuaded that Ihon is a Prophet. And they answered that they could not tell whence it was. And Iesus sayde vnto them: neither tell I you by what auctorite I do these thinges. 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 countrre for a great season. 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. And agayne he sent yet another servaunt. And they dyd bet him and foule entreated him also and sent him awaye emptye. More over he sent the thyrde to and him they wouded and cast out. 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. 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 ours. And they cast him out of the vyneyarde and kylled him. Now what shall the Lorde of the vyneyarde do vnto them? He will come and destroye those fermers and will let out his vyneyarde to other. When they hearde that they sayde: God forbyd. And he behelde them and sayde: what meaneth this then that is wrytten: The stone that the bylders refused the same is made the
Luke 20:18

18 whosoever stolme at that stone shalbe broken: but on whosoever it faul veh it wyll grynde him to powder. 19 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. 20 And they watched him and sent forth spies which shuld payne them selves perfecte to take him in his wordes and to delyvre him vnto the power and auctorite of the debite. 21 And they axed him sayinge: Master we knowe that thou sayest and teachest ryght nother cosiderest thou eny manes degre but teachest the wyae of God truly. 22 Ys it laufull for vs to geve Cesar tribute or no? 23 He perceaved their craftynes and sayde vnto them: why tept ye me? 24 Shewe me a peny. Whose ymage and superscripcon hath it? They answered and sayde: Cesars. 25 And he sayde vnto them: Geve then vnto Cesar that which belongeth vnto Cesar: and to God that which pertayneth to God. 26 And they could not reprove his sayinge before the people. But they marvayled at his answer and helde their peace. 27 Then came to him certayne of the Saduces which denye that ther is eny resurreccion. And they axed him 28 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. 29 Ther were seven brethren and the fyrstre toke a wyfe and dyed with out children. 30 And the seconde toke the wyfe and he dyed chylldesse. 31 And the thyrde toke her and in lyke wyse the resydue of the seven and leeft no children be hynde them and dyed. 32 Last of all the woman dyed also. 33 Now at the resurreccio whose wyfe of them shall she be? For seven had her to wyfe. 34 Iesus answered and sayde vnto them. The chylldre of this worlde mary wyves and are maryed 35 but they which shalbe made worthy to enioye that worlde and the resurreccio from deeth nether mary wyves nether are maryed 36 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 chylldre of the resurreccion. 37 And that the deed shall ryse agayne even Moses signifid besydes the bushe when he sayde: the Lorde God of Abraham and the God of Isaac and the God of Iacob. 38 For he is not the God of the deed but of them which live. For all live in him. 39 Then certayne of the Pharises answered and sayde: Master thou hast well sayde. 40 And after that durst they not axe him eny question at all. 41 Then sayde he vnto them: how saye they that Christ is Davids sonne? 42 And David him selfe sayth in the boke of the Psalmes: The Lorde sayde vnto my Lorde syt on my right honde 43 tyll I make thine enemys thy fothe stole. 44 Seinge David calleth him Lorde: How is he then his sonne. 45 Then in the audience of all the people he sayde vnto his disciples 46 beware of the Scribes which desyre to goo in longe clothinge: and love gretynges in the markets and the hyest seates in the synagoges and chefe roumes at feastes 47 which devour widdowes houses and that vnder a coloure of longe prayinge: the same shall receave greater damnacion.

Luke 21:10

1 As he behelde he sawe the ryche men how they cast in their offeringes into the treasury. 2 And he sawe also a certayne povere widdowe which cast in thyther two mites. 3 And he sayde: of a trueth I saye vnto you this poore wyddowe hath put in moare then they all. 4 For they all have of their superfluyte added vnto the offerynge of God: but she of her penury hath cast in all the staunce that she had. 5 As some spake of the temple how it was garneshed with goodly stones and jewels he sayde. 6 The dayes will come when of these thynges which ye se shall not be lefte stone apon stone that shall not be thrown doune. 7 And they axed him sayinge: Master when shall these things be and what signe will therbe when suche thinges shall come to passe. 8 And he sayd: take hede that ye be not deceiued. For many will come in my name sayinge: I am he: and the tyme draweth neare. Folowe ye not them therfore. 9 But when ye heare of warre and of dissencione: be not afryad. For these thinges must fyrst come: but the ende foloweth not by and by. 10 Then
Luke 21:11

sayd he vnto the: Nacion shall ryse agaynst nacion and kingdom agaynst kyngdome and greate erthquakes shall be in all quarters and honger and pestilen: and fearfull thinges. And greate signes shall therbe from heuen. But before all these they shall laye their hondes on you and persecute you deluyeringe ye vp to the sinagoges and into preson and bringe you before kynges and rulers for my names sake. And this shall chaunce you for a testimoniall. Let it sticke therfore faste in youre hertes not once to stody before what ye shall answere: for I will geve you a mouth and wisdome where agaynst all youre adversarys shall not be able to speake nor resist. Ye and ye shalbe betrayed of youre fathers and mothers and of youre brethern and kynsmen and lovers and some of you shall they put to deeth. And hated shall ye be of all men for my names sake. Yet ther shall not one heer of youre heedes perisse. With youre patience possess yeour soules. And when ye se Ierusalem beseged with an hoste then vnderstonde that the desolacion of the same is nye. Then let them which are in Iewrye flye to the mountaynes. And let them which are in the midst of it departe oute. And let not them that are in other countreis enter ther in. For these be the dayes of vengeance to fullill all that are written. 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. And they shall fall on the edge of the swearde and shalbe leed captive into all naciones. And Ierusalem shalbe trooden vnnder fote of the gentyls vntyll the tyme of the gentyls be fullilled. And ther shalbe signes in the sunne ad in the mone and in the starrres: 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 and menes hertes shall fayle them for feare and for lokinge after those things which shall come on the erth. For the powers of hevene shall move. And then shall they se the sonne of man come in a clowde with power and greate glory. When these thinges begin to come to passe: then loke vp and lifte vp youre heddles for youre redemption draweth nye. And he shewed them a similitude: beholde the fygge tree and all other trees when they shute forth their buddes ye se and knowe of youre awne selves that sommer is then nye at honde. So lyke wyse ye (when ye se these things come to passe) vnderstonde that the kyngdome of God is nye. Verely I saye vnto you: this generacion shall not passe tyl all be fullilled. Heaven and erth shall passe: but my wordez shall not passe. Take hede to youre selves lest youre hertes be overcome with surfetteringe and dronkennes and cares of this worlde; and that that daye come on you vnwares. For as a snare shal it come on all them that sit on the face of the erthe. Watch therfore continually and praye that ye maye obtayne grace to flye all this that shall come and that ye maye stonde before the sonne of man. In the daye tyme he taught in the temple and at night he went out and had abydinge in the mount olivet. And all the people came in the morninge to him in the temple for to heare him.

Luke 22:1

The feaste of swete breed drue nye which is called ester and the hye prestes and Scribes sought how to kyll him but they feared the people. Then entred Satan into Iudas whose syr name was Iscariot (which was of the nombre of the twelve) and he went his waye and communed with the hye Prestes and officers how he might betraye him to them. And they were glad: and promysed to geve him money. And he consented and sought oportunithe to betraye him vnto them when the people were awaye. Then came the daye of sweete breed when of necessite the esterlambe must be offered. And he sent Peter and Iohn sayinge: Goo and prepare vs the ester lambe that we maye eate. They sayde to him. Where wilt thou that we prepare? 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 houssse that he entreth in and saye vnto the good man of the houssse. The master sayeth vnto the: where is the gest chamber
where I shall eate myne ester lambe with my disciples? 12 And he shall shew you a great parloure paved. Ther make reky.
13 And they went and foude as he had sayd vnto the; and made reky the ester lambe. 14 And when the houre was come he sate doune and the twelve Apostles with him. 15 And he sayde vnto them: I have inwardly desyred to eate this ester lambe with you before that I suffre. 16 For I saye vnto you: hence forthe I will not eate of it eny more vntill it be fulfilled in the kingdome of God. 17 And he toke the cup and gave thankes and sayde. Take this and devyde it amonge you. 18 For I saye vnto you: I will not drinke of the frute of the vyne vntill it be fulfilled in the kingdome of God be come. 19 And he toke breed gave thankes and gave to them sayinge: This is my body which is given for you. This do in the remembranc of me. 20 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.
21 Yet beholde the honde of him that betrayeth me is with me on the table. 22 And the sonne of man goeth as it is appoynted: But wo be to that man by whom he is betrayed. 23 And they began to enquire amonge them selves which of them it shuld be that shuld do that. 24 And ther was a stryfe amonge the which of them shuld be taken for the greatest. 25 And he sayde vnto them: the kynges of the getyls raygne over them and they that bearre rule over them are called gracious lorde. 26 But ye shall not be so. But he that is greatest amonge you shalle as the yongest: and he that is chefe shalle as the minister.
27 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. 28 Ye are they which have bidden with me in my temptacions. 29 And I appoynt vnto you a kyngdome as my father hath appoynted to me: 30 that ye maye eate and drynke at my table in my kyngdome and sit on seates and judge the twelve tribes of Israel. 31 And the Lorde sayde: Simon Simon beholde Satan hath desired you to sitte with you as it were wheate: 32 but I have prayed for the that thy faith fayle not. And when thou arte converted strength thy brethren. 33 And he sayd vnto him. Lorde I am redy to go with the in to preson and to deth. 34 And he sayde: I tell the Peter the cocke shall not crowe this daie till thou have thryse denied that thou knewest me. 35 And he sayde vnto them: when I sent you with out wallet and scripe and shoes? lacked ye eny thinges? And they sayd no. 36 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. 37 For I saye vnto you that yet that which is written must be performed in me: even with the wycked was he hombred. For those thinges which are written of me have an ende. 38 And they sayde: Lorde beholde here are two swarde. And he sayde vnto them: it is ynough. 39 And he came out and went as he was wote to mounte olivete. And the discipes folowed him. 40 And when he came to the place he sayde to the: praye lest ye fall into temptacion. 41 And he gate him selfe from them about a stones cast and kned the doune and prayed sayinge: Father yf thou wilt withdrawe this cup from me. Nevertheless not my will but thyne be be fulfilled. 42 And ther appered an angell vnto him from heaven confortinge him. 43 And he was in an agonie and prayed somewhat longer. And hys sweate was lyke droppes of bloud tricke-lynge doune to the grounde. 44 And he rose vp from prayer and came to his discipes and foude them slepinge for sorowe and sayde vnto them: Why slepe ye? Rwse and praye lest ye fall into temptacion. 45 Whill he yet spake: beholde ther came a company and he that was called Judas one of the twelve wet before them and preased nye vnto Jesus to kysse him. 46 And Jesus sayd vnto him: Judas betrayest thou the sonne of man with a kysse? 47 When they which were about him sawe what wolde folow they sayde vnto him. Lorde shall we smite with swearde. 48 And one of them smote a servaunt of the hiest preste of all and smote of his right eare. 49 And Jesus answered and sayd: Soffre ye thus farre forthe. And he touched his eare and heald him. 50 Then Jesus sayde vnto the hye prestes and rulers of the temple and the elders which were come to him. Beping come out as vnto a thefe with swearde and
staves? 53 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. 54 Then toke they him, and ledde him, and brought him to the hye prestes houesse. And peter followed a farre of. 55 When they had kyndled a fyre in the middes of the palys and were set doune to geder Peter also sate doune amonge them. 56 And won 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. 57 Then he denied hym sayinge: woman I knowe him not 58 And after a lytell whyle another sawe him and sayde: thou arte also of them. And Peter sayd man I am not. 59 And aboute the space of an houre after another affirmed sayinge: verely even this felowe was with hym for he is of Galile 60 and Peter sayde: man I woot not what thow sayest. And immedietly whyll he yet spake the cocke crewe. 61 And the Lorde tourned backe and loked apoon Peter. And Peter remembred the wordes of the Lorde how he sayde vnto him before the cocke crowe thou shalt denye me thryse. 62 And Peter went out and wepte bitterly. 63 And the men that stode about Iesus mocked him and smoothe him 64 and blyndfolded him and smoothe his face. And axed him sayinge: arede who it is that smoothe the? 65 And many other thinges despytfully sayd they agaynst him. 66 And assone as it was daye the elders of the people and the hye prestes and scribes came to geder and ledde him into their counsell sayinge: 67 arte thou very Christ? tell vs. And he sayde vnto the: yf I shall tell you ye will not beleve 68 And yf also I axe you ye will not answere me or let me goo. 69 Hereafter shall the sonne of man sit on the ryght honde of the power of God. 70 Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye that I am. 71 Then sayde they: what nede we eny further witnes? We oure selves have herde of his awne mouthe.

23
1 And the whole multitude of them arose and ledde him vnto Pylate. 2 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 kyng. 3 And Pylate apposed him sayinge: arte thou the kyng of the iwees? He answered him and sayde: thou sayest it. 4 Then sayde Pylate to the hye prestes and to the people: I fynde noo faute in this man. 5 And they were the moore fearce sayinge. He moveth the people teaynynghe thorowout all Iewry and beganne at Galile even to this place. 6 When Pilate hearde mencion of Galile he axed whether the man were of Galile. 7 And assone as he knewe that he was of Herodes iurisdiccion he sent him to Herode which was also at Jerusalem in those dayes. 8 And when Herode sawe Iesus he was excedingly gladde. For he was desyrous to se him of a longe season because he had hearde many thinges of him and trusted to have sene some myracle done by hym. 9 Then questioned he with him of many thinges. But he answered him not one worde. 10 The hye prestes and scribes stode forthe and accused him strayly. 11 And Herod with his men of warre despyed hym and mocked him and arayed him in whyte and sent him agayne to Pylate. 12 And the same daye Pylate and Herode were made freades togereder. For before they were at variance. 13 And Pylate called to geder the hye prestes and the rulers and the people 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 hym. 15 No nor yet Herode. For I sent ye to him: and lo no thinge worthy of deeth is done to him. 16 I will theryfor chasten him and let him lowsse. 17 For of necessite he must have let one louse vnto them at that feast. 18 And all the people cryed at once sayinge: awaye with him and delyvre to vs Barrabas: 19 which for insurreccion made in the cite and morter was cast into preson. 20 Pylate spake agayne to them willynge to let Iesus lowe. 21 And they cryed sayinge: Crucify him Crucify him 22 He sayde vnto them the thryde tyme. What evyll hath he done? I fynde no cause of deeth in him. I will theryfor chasten him and let him lowe. 23 And they cryed with loude voyce and
required that he might be crucifyed. And the voyce of them and of the hye Prestes prevailed. 24 And Pylate gave sentence that it shuld be as they required 25 and let lowse vnto them him that for insurreccion and mother was cast into preson whom they desired: and delvereid Iesus to do with him what they wolde. 26 And as they ledde him awaye they caught one Symon of Syrene commyng out of the felde: and on him layde they the crosse to beare it after Jesus. 27 And ther folowed him a greate company of people and of women which wene bewayled and lamented him. 28 But Jesus turned backe vnto them and sayde: Doughters of Ierusalem, wepe not for me: but wepe for youre selves and for youre chyldren. 29 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. 30 Then shall they beginne to saye to the mountaynes fall on vs: and to the hilles cover vs. 31 For yf they do this to a grene tree what shal be done to the drye? 32 And ther were two evyll doers ledde with him to be slayne. 33 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. 34 Then sayde Iesus: father forgeve them for they woot not what they do. And they parted his rayment and cast loottes. 35 And the people stode and behelde. And the rulers mocked him with thee saying: he holpe other men let him helpe himselfe ye be Christ the chosen of god. 36 The souldiers also mocked him and came and gave him veneger 37 and sayde: ye thou be that kyng of the Iewes save thy silf. 38 And his superscription was written over him in greke in latine and Ebreu: This is the kyng of the Iewes. 39 And one of the evyll doers which hanged rayled on him sayinge: If thou be Christ save thy selfe and vs. 40 The other answered and rebuked him sayinge. Net herfearest thou god because thou arte in the same damnacion? 41 We are ryghteously puneshed for we receave accordyng to ooure dedes: But this man hath done nothinge amysse. 42 And he sayde vnto Iesus: Lorde remember me when thou comest into thy kyngdome.

43 And Iesus sayde vnto him: Verely I saye vnto the to daye shalt thou be with me in Paradyse. 44 And it was about the sixt howre. And ther came a darknes over all the londe vntill the nthyn hour: 45 and the sonne was darkened. And the vayle of the temple dyd rent even thorow the myddes. 46 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. 47 When the Centurion sawe what had happened he glorified God sayinge: Of a surtie this man was perfecte. 48 And all the people that came to geder to that sight beholdeynge the thinges which were done: smoot their bestes and returned home. 49 And all his acquayntaunce and the women that folowed him from Galile stode a farre of beholdeynge these thinges. 50 And beholde ther was a man named Ioseph a counselloure and was a good man and a juste 51 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: 52 he went vnto Pilate and beged the boddy of Jesus 53 and take it doune and wrapped it in a lynnen clooth and layed it in an hewen tumbe wherein was never man before layed. 54 And that daye was the Saboth even and the Saboth drue on. 55 The women that folowed after which came with him from Galile behelde the sepulcre and how his body was layed. 56 And they returned and prepared odoures and oyntmetes: but rested the Saboth daye accordyng to the commaundement.

24

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

7 sayinge: that the sonne of man must be
delyvered into the hondes of synfull men
and be crucified and the thyrde daye ryse
agayne. 8 And they remembred his wordes
9 and returned from the sepulcre and tolde
all these thinges vnto the eleven and to all
the remanaunt. 10 It was Mary Magdalen
and Ioanna and Mary Iacobi and other that
were with the which tolde these thinges
vnto the Apostles 11 and their wordes
semed vnto them fayned thinges nether
believed they them. 12 Then arose Peter
and ran vnto the sepulcre and stouped
in and sawe the lynnен cloothes layde by
them selfe and departed wounded in him
selfe at that which had happened. 13 And
beholde two of them went that same daye
to a tunye which was from Ierusalem about
thre score for longes called Emaus: 14 and
they talked togeder of all these things
that had happened. 15 And it chaunsea
as they commended togeder and reasoned
that Iesus him selfe drue neare and went
with them. 16 But their eyes were holden
that they could not knowe him. 17 And
he sayde vnto them: What maner of com-
unicaciones are these that ye have one
to another as ye walke and are sadde.
18 And the one of them named Cleophas an-
swered and sayd vnto him: are thou only
a straungere in Ierusalem and haste not
knowen the thinges which have chaunsea
erin in these dayes? 19 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. 20 And how the hye
prestes and oure rulers deleyered him to be
condempned to deeth: and have crucified
him. 21 But we trusted that it shuld have
bene he that shuld have delivered Israel.
And as touchyng all these thinges to daye
is even the thyrde daye that they were done.
22 Ye and certayne women also of oure
company made vs astonyed which came
erly vnto the sepulcre, 23 and founde not
his boddy: and came sayinge that they had
sene a vision of angels which sayde that
he was alyve. 24 And certayne of them
which were with vs went their waye to
the sepulcre and founde it even so as the
wemen had sayde: but him they sawe not.
25 And he sayde vnto the: O foles and slowe
of herte to beleue all that the prophets
have spoken. 26 Ought not Christ to have
suffred these thinges and to enter into
his glory? 27 And he began at Moses and
at all the prophets and interpreted vnto
them in all scriptures which were wrytten
of hym. 28 And they drue neye vnto the
toune wich they went to. And he made as
though he wolde have gone further. 29 But
they constrainedy him sayinge: abyde with
vs for it draweth towards nyghte and the
daye is farre passed. And he went in to
tary with them. 30 And it came to passe
as he sate at meate with them he toke
breed blessed it brake and gave to them.
31 And their eyes were openned and they
knewe him: and he vnnissshed out of their
syght. 32 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?
33 And they roose vp the same houre and
returned agayne to Ierusalem and founde
the eleven gadered to geder and them that
were with them 34 which sayde: the Lorde
is rysen in dede and hath apered to Simon.
35 And they tolde what thinges was done
in the waye and how they knewe him in
breakynge of breed. 36 As they thus spake
Iesus him selfe stode in the myddes of them
and sayde vnto them: peace be with you.
37 And they were abasshed and afrayde
supposinge that they had sene a spret
38 And he sayde vnto them: why are ye
troubled and why do thoughtes aryse in
your hertes? 39 Beholde my hondes and
my fete that it is even my selfe. Handle
me and se: for spretes have not fleshe
and bones as ye se me have. 40 And when
he had thus spoken he shewed them his
hondes and his fete. 41 And whyll they
yet beleue not for ioye and wondred he
sayde vnto the: have ye here eny meate?
42 And they gave him a pece of a broyled
fishe and of an hony combe. 43 And he
toke it and ate it before them. 44 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 laue of Moses.
and in the Prophetes and in the Psalmes.  

45 Then openned he their wyttes that they myght vnderstond the scriptures 46 and sayde vnto them. Thus is it written and thus it behoved Christ to suffre and to ryse agayne from deeth the thyrde daye 47 and that repentaunce and remission of synnes shuld be preached in his name amonge all nacions and must beginne at Ierusalem. 48 And ye are witnesses of these thinges. 49 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. 50 And he ledde the out into Bethany and lyfte vp his hondes and blest them. 51 And it cam to passe as he blessed the he departed from the and was caryed vp in to heven. 52 And they worshipped him and returned to Ierusalem with greate ioye 53 and were continually in the temple praysinge and laudinge God. Amen.
THE GOSPEL ACCORDING TO ST. JOHN

1 In the beginnynge was the worde and the worde was with God: and the worde was God. 2 The same was in the beginnynge with God. 3 All thinges were made by it and with out it was made no thinge that was made. 4 In it was lyfe and the lyfe was the lyght of men 5 and the lyght shyneth in the darknes but the darknes comprehended it not. 6 There was a man sent from God whose name was Iohn. 7 The same cam as a witnesse to beare witnesse of the lyght that all men through him myght beleve. 8 He was not that lyght: but to beare witnesse of the lyght. 9 That was a true lyght which lyghteth all men that come into the worlde. 10 He was in the worlde and the worlde was made by him: and yet the worlde knewe him not. 11 He cam amonghe his (awne) and his awne receaved hym not. 12 But as men as receaved hym to them he gave power to be the sonnes of God in that they beleved on his name: 13 which were borne not of bloude nor of the will of the fleshe nor yet of the will of man: but of God. 14 And the worde was made fleshe and dwelt amonge vs and we swe the glory of it as the glory of the only begotten sonne of the father which worde was full of grace and verite. 15 Iohn bare witnesse of hym and cryed sayinge: This was he of whom I spake he that cometh after me was before me because he was yer then I. 16 And of his fulnes have we receaved even (grace) for grace. 17 For the lawe was given by Moses but grace and truthe came by Iesus Christ. 18 No man hath sene God at any tyme. The only begotten sonne which is in the bosom of the father he hath declared him. 19 And this is the recorde of Iohn: When the Iewes sent Prestes and Levites from Ierusalem to axe him what arte thou? 20 And he confessed and denied not and sayde playnyly: I am not Christ. 21 And they axed him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophet? And he answered no. 22 Then sayd they vnto hym: what arte thou that we maye geve an answer to them that sent vs: What sayest thou of thy selfe? 23 He sayde: I am the voyce of a cryar in the wyldernes make strayght the waye of the Lorde as sayde the Prophet Esaias. 24 And they which were sent were of the pharises. 25 And they axed him and sayde vnto hym: why baptisest thou then if thou be not Christ nor Helyas nether a Prophet? 26 Iohn answered them sayinge: I baptise with water: but one is come amonge you whom ye knowe not 27 he it is that cometh after me whiche was before me whose shoe latchet I am not worthy to vnlose. 28 These thinges were done in Bethabara beyonde Iordan where Iohn dyd baptysse. 29 The nexte daye Iohn sawe Iesus commyge vnto him and sayde: beholde the lambe of God which taketh awaye the synne of the worlde. 30 This is he of whom I sayde. After me cometh a man which was before me for he was yer then I and I knew hym not: but that he shuld be declared to Israel and therefor am I come baptysinge with water. 31 And Iohn bare recorde sayinge: I sawe the spryte descend from heven lyke a dove and abyde apon hym 32 and I knewe hym not. But he that sent me to baptise in water the same sayde vnto me: apon whom thou shalt se the spryte descend and tary stylly on hym the same is he which baptiseth with the holy goost. 33 And I sawe and bare recorde that this is the sonne of God. 34 The next daye after Iohn stode agayne and two of his discipes. 35 And he behelde Iesus as he walked by and sayde: beholde the lambe of God. 36 And the two discipes hearde him speake and folowed Iesus. 37 And Iesus turned about and sawe them folowe and sayde vnto them: what seke ye? They sayde vnto hym: Rabbi (which is to saye by interpretacion Master) where dwellest thou? 39 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 tente houre. 40 One of the two which hearde Iohn speake and folowed Iesus was Andrew Simon Peters brother. 41 The same founde his brother Simon Fryst and sayde vnto hym: we have founde Messias which is by interpretacion annointed: and brought hym to Iesus. And Iesus behelde him and sayde: thou arte Simon the sonne of Jonas thou shalt be called Cephas: which is by interpretacion a stone.
43 The daye folowyng Iesus wolde goo into Galile and founde Philip and sayde vnto him folowe me. 44 Philip was of Bethsaida the cite of Andrew and Peter. 45 And Philip founde Nathanael and sayde vnto him. We have founde him of whom Moses in the lawe and the prophets dyd wryte. Iesus the sonne of Joseph of Nazareth. 46 And Nathanael sayde vnto him: can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se. 47 Iesus saw Nathanael commynge to him and sayde of him. Beholde a ryght Israelite in who is no gyle. 48 Nathanael sayd vnto him: where knowest thou me? Iesus answered and sayde vnto him: Rabbi thou arte the sonne of God thou arte the kynge of Israel. 49 Iesus answered and sayd vnto him: Because I sayde vnto the I sawe the vnder the fygge tree thou belevest. Thou shalt se greater things then these. 50 And he sayde vnto him: Verely verely I saye vnto you: herafter shall ye se heven open and the angels of God ascendynge and descendynge over the sonne of man.

2

1 And the thryde daye was ther a marriage in Cana a cite of Galile: and the mother of Iesus was there. 2 And Iesus was called also and his discipes vnto the marriage. 3 And when the wyne fayled the mother of Iesus sayde vnto him: they have no wyne. 4 Iesus sayde vnto her: woman what have I to do with the? myne houre is not yet come. 5 His mother sayde vnto the ministres: whatsoever he sayeth vnto you do it. 6 And therwere stondynghe theare sixe water pottes of stone after the maner of the purifyinge of the Iewes contaynyng two or thre fyrkins a pecce. 7 And Iesus sayde vnto them: fyll the water pottes with water. And they fyllid them vp to the brym. 8 And he sayde vnto them: drawe out now and beare vnto the governor of the feaste. And they bare it. 9 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 10 and sayde vnto him. All men at the beginnyng se set forth good wyne and when men be droneke then that which is worsse. But thou hast kept backe the good wyne vntyll now. 11 This beginnyng of miracles dyd Iesus in Cana of Galile and shewed his glory and his discipes beleved on him. 12 After that he descended in to Capernaum and his mother and his brethren and his discipes: but contynued not manye dayes there. 13 And the Iewes ester was even at honde and Iesus went vp to Jerusalem 14 and founde syttinge in the temple those that solde oxen and shepe and doves and chaungers of money. 15 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 overthrue the tables 16 and sayde vnto them that solde doves: Have these things hence and make not my fathers housse an housse of marchaundyse. 17 And his discipes remembred how that it was wrytten: the zele of thynke housse hath even eaten me. 18 Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs seynge that thou dost these things? 19 Iesus answered and sayd vnto them: destroye this temple and in thre dayes I will reare it vp agayne. 20 Then sayde the Iewes: xlv. yeares was this temple abuyldinge: and wylt thou reare it vp in thre dayes: 21 But he spake of the temple of his body. 22 Assone therfore as he was rysen from deeth agayne his discipes remembred that he thus sayde. And they beleved the scripture and the wordes which Iesus had sayde. 23 When he was at Jerusalem at ester in the feaste many beleved on his name when they sawe his miracles which he dyd. 24 But Iesus put not him selfe in their hondes because he knewe all men 25 and neded not, that eny man shuld testifie of man. For he knewe what was in man.

3

1 Ther was a man of the pharises named Nicodemus a ruler amonge the Iewes. 2 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. 3 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. 4 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? 5 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. 6 That which is boren of the flesshe is flesshe: and that which is boren of the sprete is sprete. 7 Marvayle not that I sayd to the ye must be boren a newe. 8 The wynde bloweth where he listeth and thou hearest his sounde: but canst not tell whom he cometh and whether he goeth. So is every man that is boren of the sprete. 9 And Nicodemus answered and sayde vnto him: how can these thinges be? 10 Iesus answered and sayde vnto him: arte thou a master in Israel and knowest not these thinges? 11 Verely verely I saye vnto the wyke speake that we knowe and testify that we have sene: and ye receave not oure testimonye. 12 Yf when I tell you erthely thinges ye beleve not: how shuld ye beleve yf I shall tell you of hevenely thinges? 13 And no man ascendeth vp to heaven but he that came doun from heaven that is to sayse the sonne of man which is in heaven. 14 And as Moses lifte vp the serpent in the wyldernes even so must the sonne of man be lifte vp, 15 that none that beleveh in hym perisse: but have eternall lyfe. 16 For God so loveth the wyrldowe that he hath geven his only sonne that none that beleve in him shuld perisse: but shuld have everlastinge lyfe. 17 For God sent not his sonne into the worlde to condempne the worlde: but that the worlde through hym might be saved. 18 He that beleveh on him shall not be condempned. But he that beleveh not is condempned all reedy be cause he beleveh not in the name of the only sonne of God. 19 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. 20 For every man that evyll doeth hateth the light: nether commeth to light lest his dedes shuld be reproved. 21 But he that doth truth com-

meth to the light that his dedes might be knowen how that they are wrought in God. 22 After these thinges cam Iesus and his disciples into the Iewes londe and ther he haunted with them and baptised. 23 And Iohn also baptised in Enon bydeses Salim because ther was moche water there and they came and were baptised. 24 For Iohn was not yet cast into preson. 25 And ther arose a question bitwene Iohns disciples and the Iewes about purifiyng. 26 And they came vnto Iohn and sayde vnto him: Rabbi he that was with the byonde Iordan to whom thou barest witnes. Beholde the same baptyseth and all me come to him. 27 Iohn answered and sayde: a man can receave no thinge at all except it be geve him from heaven. 28 Ye youre selves are witnesses how that I sayde: I am not Christ but am sent before him. 29 He that hath the bryde is the brydegrome. But the frende of the brydegrome which stondeth by and heareth him reioyseth greatly of the brydegromes voyce. Tis my ioye is fulfilled. 30 He must inCREASE: and I muste decrease. 31 He that commeth 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 32 and what he hath sene and hearde: that he testifieth: but no man receaveth his testimonye. 33 How be it he that hath receaved hys testimonye hath set to his seale that God is true. 34 For he whom God hath sent speaketh the wordes of God. For God geveth not the sprete by measure. 35 The father loveth the sonne and hath geven all thinges into his honde. 36 He that beleveh on the sonne hath everlastyng lyfe: and he that beleveh not the sonne shall not se lyfe but the wrath of God abydheth on him.
Iacobs sate well. Jesus then weryed in his iorney thus on the well. And it was about the sixte hour: 7 and there came a woman of Samaria to drawe water. And Jesus sayde vnto her: geve me drynke. 8 For his disciples were gone awaye vnto the toune to bye meate. 9 Then sayde the woman of Samaria vnto him: how is it that thou beinge a Iewe axtene drinke of me which am a Samaritane? for the Iewes medle not with the Samaritans. 10 Jesus answered and sayde vnto hir: ye thou knewe 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 geven the water of lyfe. 11 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? 12 Arte thou greater then oure father Iacob which gave vs the well and he him silfe dranke therof and his chylde and his catell? 13 Jesus answered and sayde vnto hir: whosoever drinketh of this water shall thurst agayn. 14 But whosoever shall drinke of the water that I shall give him shall never be more a thyrst: but the water that I shall give him shallbe in him a well of water springinge vp in to everlasting lyfe. 15 The woman sayd vnto him: Syr geve me of that water that I thyrst not nether come hedder to drawe. 16 Jesus sayde vnto her. Go and call thy husband and come hynder. 17 The woman answered and sayde to hym: I have no husband. Jesus sayde to her. Thou hast well sayd I have no husbande. 18 For thou haste had five husbands and he whom thou now hast is not thy husband. That saydest thou truely. 19 The woman sayde vnto him: Syr I perceave that thou arte a prophet. 20 Oure fathers worshipped in this mountayne; and ye saye that in Hierusalem is the place where men ought to worshippe. 21 Jesus sayde vnto her: woman believe me the houre cometh when ye shall nether in this moutayne nor yet at Ierusalem worshippe the father. 22 Ye worshippe ye wot not what: we knowe what we worshippe. For salvacion cometh of the Iewes. 23 But the houre commeth and nowe is when the true worshippers shall worshippe the father in sprete and in trouthe. For veryly suche the father requyreth to worshippe him. 24 God is a sprete and they that worshippe him must worshippe him in sprete and trouthe. 25 The woman sayde vnto him: I wot well Messias shall come which is called Christ. When he is come he will tell vs all things. 26 Jesus sayde vnto hir: I that speake vnto the am he. 27 And even at that poynete 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? 28 The woman then lefte her waterpot and went her waye into the cite and sayde to the men. 29 Come se a man which tolde me all thinges that ever I dyd. Is not he Christ? 30 Then they went out of the cite and came vnto him. 31 And in ye meane while his disciples prayed him sayinge: Master eate. 32 He sayde vnto the: I have meate to eate that ye knowe not of. 33 Then sayd the disciples bitwene them selves: hath eny man brought him meate? 34 Jesus sayde vnto them: my meate is to doo the will of him that sent me. And to fynnysshe his worke. 35 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 whyle all redy vnto harvest. 36 And he that repeth receaveth rewarde and gaddereth frute vnto lyfe eternall: that bothe he that soweth and he that repeth myght reioysse to gether. 37 And herin is the sayinge true that one soweth and another repeth. 38 I sent you to repe that wherone ye bestowed no laboure. Other men laboured and ye are entred into their labours. 39 Many of the Samaritas of that cyte beleved on him for the sayinge of the woman which testifieth: he tolde me all thinges that ever I dyd. 40 Then when the Samaritas were come vnto him they besought him that he wolde tary with the. And he abode there two dayes. 41 And many moo beleved because of his awne wordes 42 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 deede Christ the saviour of the worlde. 43 After two dayes he departed thence and wet awaye into Galile. 44 And Jesus him selfe testifieth that a Prophete hath none honoure in his awne countre. 45 Then assome 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. 46 And Iesus came agayne into Cana of Galilie wher he turned water into wyne. And ther was a certayne ruler whose sonne was sicke at Capernaum. 47 Assone as the same herde that Iesus was come out of Ierewy into Galilie he wet vnto him and besought him that he wolde descende and heale his sonne: For he was even readie to dye. 48 Then sayde Iesus vnto him: excepte ye se signes and wodres ye cannot beleve. 49 The ruler sayd vnto him: Syr come awaye or ever that my chylde dye. 50 Iesus sayde vnto him goo thy waye thy sonne liveth. And the man beleved the wordes that Iesus had spoke vnto him and wet his waye. 51 And anone as he went on his waye his servantes met him and tolde him sayinge: thy chylde liveth.

Then enquyred he of the the houre when he begane to amende. And they sayde vnto him: Yester daye the seveth houre the fever lefte him. 53 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. 54 Thy is agayne the seconde myracle that Iesus dyd after he was come oute of Ierewy into Galilie.

5

1 After that ther was a feast of the Iewes and Iesus went vp to Ierusalem. 2 And ther is at Ierusalem by the slaughterhouse a pole called in the Ebrue tonge Bethseda havinge five porches 3 in which laye a greate multitude of sicke folke of blinde halyt and wyddered waytinge for the movinge of the water. 4 For an angell wet doune at a certayne seacion into the pole and troubled the water. Whossoever then fyrst after the steringe of the water stepped in was made whoale of what soever disease he had. 5 And a certayne man was theare which had bene diseased xxxviii. yeares. 6 When Iesus sawe him lye and knewe that he now longe tyme had bene diseased he sayde vnto him. Wilt thou be made whoale? 7 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. 8 And Iesus sayde vnto him: ryse take vp thy beed and walke. 9 And immediatly the man was made whoale and toke vp his beed and went. And the same daye was the Saboth daye. 10 The Iewes therfore sayde vnto him that was made whoale. It is the Saboth daye it is not laufful for the to cary thy beed. 11 He answered them: he that made me whoale sayde vnto me: take vp thy beed and get the hence. 12 Then axed they him: what man is that which sayde vnto the take vp thy beed and walke. 13 And he that was healed wist not who it was. For Iesus had gottte him selfe awaye be cause that ther was preace of people in the place. 14 And after that Iesus founde him in the temple and sayde vnto him: beholde thou arte made whoale synne no more lest a woresse thinge happen vnto the. 15 The man departed and tolde the Iewes that that was Iesus whiche had made him whoale. 16 And therfore the Iewes dyd persecute Iesus and sought the meannes to slee him because he had done these things on the Saboth daye. 17 And Iesus answered them: my father worketh hidder to and I worke. 18 Therfore 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. 19 Then answered Iesus and sayde vnto them: verely verely I saye vnto you: the sonne can do no thynge of him selfe but that he seeth the father do. For whatsoever he doeth doeth the sonne also. 20 For the father loveth the sonne and sheweth him all things whatsoever he him selfe doeth. And he will shewe him greter workes then these because the shoulde marvayle. 21 For lykwyse as the father rayseth vp the dead and quickeneth them even so the sonne quyckeneth whom he will. 22 Nether iudgeth the father eny man: but hath committed all judgement vnto the sonne 23 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. 24 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 scape from deeth vnto lyfe. 25 Verely verely I saye vnto you: the tyme shall come and now is when the deed
shall hear the voice of the son of God. And they that hear shall live. 26 For as the father hath life in himself: so lyke wise hath he given to the son to have lyfe in him silfe: 27 and hath given him power also to judge in that he is the sonne of man. 28 Marvayle not at this the houre shall come in the which all that are in the graves shall hear his voice 29 and shall come forthye: they that have done good vnto the resurreccion of lyfe: and they that have done evyl vnto the resurreccion of dampancion. 30 I can of myne awne selfe do nothinge at all. As I heare I judge and my judgement is just because I see not myne awne will but the will of the father which hath sent me. 31 Yf I beare witnes of my selfe my witnes is not true. 32 Ther is a nother that beareth witnes of me and I am sure that the witnes whiche he beareth of me is true. 33 Ye sent vnto Iohn and he bare witnes vnto the truthe. 34 But I receave not the recorde of man. Nevertheless these things I saie that ye might be safe. 35 He was a burninge and a shyninge light and ye wolde for a season have reioyesd in his light. 36 But I have greater witnes then the witnes of Iohn. For the workes which the father hath gave me to fynisshe: the same workes which I do beare witnes of me that the father sent me. 37 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: 38 therfo his wordes have ye not abdyng in you. For whome he hath sent: him ye beleve not. 39 Searche the scriptures for in them ye think ye have eternall lyfe: and they are thay which testify of me. 40 And yet will ye not come to me that ye might have lyfe. 41 I receave not pryase of men. 42 But I knowe you that ye have not the love of God in you 43 I am come in my fathers name and ye receave me not. Yf another shall come in his awne name he will ye receave. 44 How can ye beleve which receave honoure one of another and seke not the honoure that commeth of God only? 45 Doo not thinke that I wyll accuse you to my father. Ther is one that accuseth you even Moses in whom ye trust. 46 For had ye beleved Moses ye wold have beleved me: for he wrote of me. 47 But now ye beleve not his wrightinge: how shall ye beleve my worde.

6

1 After these thinges Iesus wet his waye over the see of Galile nye to a cyte called Tiberias. 2 And a greate multitude folowed him because they had sene his myracles which he dyd on them that were diseased. 3 And Iesus went vp into a mountayne and there he sate with his disciples. 4 And ester a feast of the lewes was nye. 5 Then Iesus lifte vp his eyes and sawe a greate company come vnto him and sayde vnto Philip: whence shall we bye breeth that these might eate. 6 This he sayde to prove him: for he him sylfe knewe what he wolde do. 7 Philip answered him two hundrde peny worthes of breeth are not sufficient for them that every man have a litell. 8 Then sayde vnto him one of his disciples Andrew Simon Peters brother. 9 There ys a lad here which hath fyve barley loves and two fishses: but what is that amonge so many? 10 And Iesus sayde. Make the people sit doone: Ther was moche grasse in the place. And the men sate doone in nombre about five thousande. 11 And Iesus toke the breeth and gave thankes and gave to the disciples and his disciples to them that were set doone. And lykwyse of the fysshes as moche as they wolde. 12 When they had eate ynowng he sayd vnto his disciples: gadder vp the broke meate that remayneth: that nothinge be loost. 13 And they gadered it to geder and fyllde twelve baskettes with the broken meate of the five barley loves which broken meate remayned vnto the that had eate. 14 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. 15 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. 16 And when even was come his disciples wet vnto the see 17 and entred into a shyppe and went over the see vnto Capernaum. And anone it was darcke and Iesus was not come to them. 18 And the see arose with a great wynde that blew. 19 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 afraied. 20 And he sayde vnto them: It is I be not a frayde, 21 Then wolde they have receaved hym into the shyp and the ship was by and by at the londe whyther they went. 22 The daye folowyng the people which stode on the other syde of the see sawe that ther was none other shyp there save that one wher in his discipes were entred and that Iesus went not in with his discipes into the ship: but that his discipes were gone awaye alone. 23 How be it, ther came other shippes from Tiberias nye vnto the place where they ate breed when the Lorde had blessed. 24 Then when the people sawe that Iesus was not there nether his discipes they also toke shippinge and came to Caparnaum sekinge for Iesus. 25 And when they had founde him on the other syde of the see they sayd vnto hym: Rabbi when camest thou hidder? 26 Iesus answered them and sayde: verely verely I saye vnto you: ye seke me not because ye sawe the myracles: but because ye ate of the loves and were filled. 27 Laboure not for the meate which perisseth but for the meate that endureth vnto everlastynge lyfe which meate the sonne of man shall geve vnto you. For him hath god the father sealed. 28 Then sayd they vnto him: what shall we do that we myght worke the worke of God? 29 Iesus answered and sayde vnto them. This is the worke of God that ye beleve on him who he hath sent. 30 They sayde vnto him: what signe shewest thou then that we maye se and beleve the? What doest thou worke? 31 Oure fathers dyd eate Manna in the desert as that is writte: He gave them breed from heaven to eate. 32 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. 33 For the breed of God is he which cometh doune from heaven and geveth lyfe vnto the worlde. 34 Then sayde they vnto him: Lorde ever moore geve vs this breed. 35 And Iesus sayde vnto them: I am that breed of life. He that cometh to me shall not honger: and he that believeth on me shall never thirst. 36 But I sayed vnto you: that ye have sene me and yet beleve not. 37 All that the father geveth me shall come to me: and him that cometh to me I cast not awaye. 38 For I came doune from heaven: not to do myne awne will but his will which hath sent me. 39 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. 40 And this is the wyll of him that sent me: that every man which seith the sonne and believeth on him have everlastinge lyfe. And I will rayse him vp at the last daye. 41 The Iewes then murmured at him because he sayde: I am that breed which is come doune from heaven. 42 And they sayde: Is not this Iesus the sonne of Joseph whose father and mother we knowe? How ys that then that he sayeth I came doune from heaven? 43 Iesus answered and sayde vnto them. Murmur not betwene youre selves. 44 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. 45 It is written in the Prophetes, that they shall all be taught of God. Every man therfore that hath hearde and hath learned of the father commeth vnto me. 46 Not that eny man hath sene the father save he which is of God: the same hath sene the father. 47 Verely verely I saye vnto you he that believeth on me hath everlastinge lyfe. 48 I am that breed of lyfe. 49 Youre fathers dyd eate Mana in the wildernes and are deed. 50 This is that breed which cometh from heaven that he which eate of it shuld also not dye. 51 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 fleshke which I will geve for the lyfe of the worlde 52 And the Iewes strove amonge them selves sayinge: How can this felowe geve vs his fleshe to eate? 53 Then Jesus sayde vnto them: Verely, verely I saye vnto you except ye eate the fleshske of the sonne of man and drinke his bloude ye shall not haye lyfe in you. 54 Whosoever eateh my fleshke and drinketh my bloude hath eternall lyfe: and I will rayse him vp at the last daye. 55 For my fleshske is meate in dede: and my bloude is drynye in dede. 56 He that eateh my fleshshe and drynketh my bloude dwelleth in me and I in him. 57 As the lyvinge father hath sent me even so lyve I by my father: and he that eateh
me shall live by me. 58 This is the breed which cam from heaven: not as youre fathers have eaten Manna and are deed. He that eateth of this bread shall live ever. 59 These things sayd he in the synagoge as he taught in Capernaum. 60 Many of his disciples when they had herde this sayde: this is an herde sayinge: who can abyde the hearinge of it? 61 Iesus knew in him selfe that his disciples murmured at it and sayde vnto them: Doth this offende you? 62 What and yf ye shall se the sonne of man ascde vp where he was before? 63 It is the sprete that quyceneth the fleshe profteteth nothinge. The words that I speake vnto you are sprete and lye. 64 But ther are some of you that beleve not. For Iesus knewe from the begynnynge which they were that beleved not and who shuld betraye him. 65 And he sayde: Therfore sayde I vnto you: that no man can come vnto me except it were geven vnto him of my father. 66 From that tymc many of his disciples went backe and walked no moore with him. 67 Then sayde Iesus to the twelve: will ye alsoo goo awaye? 68 Then Simon Peter answered: Master to whom shall we goo? Thou haste the wordes of eternall lyfe, 69 and we beleve and knowe that thou arte Christ the sonne of the lyvinge God. 70 Iesus answered them: Have not I choosen you twelve and yet one of you is the devyll? 71 He spake it of Judas Isciariot the sonne of Simon. For he it was that shuld betraye him and was one of the twelve.

7

1 After that Iesus wet about in Galile and wolde not go about in Iewry for the Iewes sought to kill him. 2 The Iewes tabernacle feast was at honde. 3 His brethren therefor sayde vnto him: get ye hence and go into Iewry that thy disciples maye se thy workes that thou doest. 4 For ther is no man that doeth any thing secreetly and he him selfe seketh to be knoewn. 4 Yf thou do soche thinges shewe thy selfe to the worlde. 5 For as yet his brethren beleved not in him. 6 Then Iesus sayd vnto them: My tyme is not yet come youre tyme is all waye redy. 7 The worlde cannot hate you. Me it hateth: because I testify of it that the workes of it are evyll. 8 Go ye vp vnto this feast. I will not go vp yet vnto this feast for my tyme is not yet full come. 9 These wordes he sayde vnto them and abode still in Galile. 10 But assone as his brethren were gone vp then went he also vp vnto the feast: not openly but as it were prevely. 11 Then sought him the Iewes at the feast and sayde: Where is he? 12 And moche murmuryngue was ther of him amonenge the people. Some sayde: He is good. Wother sayde naye but he deceaveth the people. 13 How be it no man speake openly of him for feare of the Iewes. 14 In the middes of the feast Iesus went vp into the temple and taught. 15 And the Iewes marvelled sayinge: How knoweth he the scriptures seynghe that he never learned? 16 Iesus answered them and sayde: My doctrine is not myne: but his that sent me. 17 If eny man will do his will he shall knowe of the doctrine whether it be of God or whether I spake of my selfe. 18 He that speaketh of himselfe seketh his awne praye. But he that seketh his praye that sent him the same is true and no vnrightewernes is in him. 19 Dyd not Moses geve you a lawe and yet none of you kepeth the lawe? Why goo ye aboute to kyll me? 20 The people answered and sayde: thou hast the devyll: who goeth aboute to kyll the? 21 Iesus answered and sayde to them: I have done one worke and ye all marvayle. 22 Moses therfore gave vnto you circumsicion: not because it is of Moses but of the fathers. And yet ye on the Saboth daye circumsice a man. 23 If a man on the Saboth daye receave circumsicion without breakeinge of the lawe of Moses: disdayne ye at me because I have made a man every whit whoale on the saboth daye? 24 Iudge not after the vtter aperaunce: but iudge rightewes judgement. 25 Then sayd some of them of Jerusalem: Is not this he who they goo aboute to kyll? 26 Beholde he speake boldely and they saye nothinge to him. Do the rulars knowe in dede that this is very Christ? 27 Hoow be it we knowe this man whence he is: but when Christ cometh no man shall knowe whence he is. 28 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. 29 I knowe
him: for I am of him and he hath sent me. 30 Then they sought to take him: but no man layde hondes on him because his tyme was not yet come. 31 Many of the people beleved on him and sayde: when Christ cometh will he do moo miracles then this man hath done? 32 The pharises hearde that the people murmure dout thinke things about him. Wherfore the pharises and hye prestes sent ministres forthe to take him. 33 Then sayde Iesus vnto the: Yet am I a lytell whyle with you and then goo I vnto him that sent me. 34 Ye shall seke me and shall not fynde me: and where I am thyther can ye not come. 35 Then sayde the Iewes bitwene the selves: whyther will he goo that we shall not fynde him? Will he goo amonge the gentyls which are scattered all a broade and teache the gentyls? 36 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? 37 In the laste daye that great daye of the feaste Iesus stode and cryed sayinge: If eny man thyrst let him come vnto me and drinke. 38 He that beleveh on me as sayeth the scripture out of his belly shall flowe ryvers of water of lyfe. 39 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 glorifyed. 40 Many of the people when they hearde this sayinge sayd: of a truth this is a prophet. 41 Other sayde: this is Christ. Some sayde: shall Christ come out of Galile? 42 Sayeth not the scripture that Christ shall come of the seed of David: and out of the toune of Bethleem where David was? 43 So was ther dissencion amonge the people aboute him. 44 And some of them wolde have taken him: but no man layed hondes on him. 45 Then came the ministres to the hye prestes and pharises. And they sayde vnto the: why have ye not brought him? 46 The servautes answered never man spake as this man doeth. 47 Then answered the the pharises: are ye also disceaved? 48 Doth eny of the rulers or of the pharises beleve on him? 49 But the comen people whiche knowe not the lawe are cursed. 50 Nicodemus sayde vnto them: He that came to Iesus by nyght and was one of them. 51 Doth oure lawe iudge eny man before it heare him and knowe what he hath done? 52 They answered and sayde vnto him: arte thou also of Galile? Search and lokye for out of Galile arysteth no Prophet. 53 And every man went vnto his awne housse.

8

1 And Iesus went vnto mounte Olivete and erly in the mornynge came agayne into the temple and all the people came vnto him and he sate doune and taught them. 3 And the scribes and the pharises brought vnto him a woman taken in ad-voyrty and set hyr in the myddes and sayde vnto him: Master this woman was taken in advoyrty even as the dede was a doyng. 5 Moses in the lawe commaundd vs that suche shuld be stoned. What sayest thou ther fore? 6 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. 7 And whyll they continued axnyge him he lyfte him selfe vp and sayde vnto them: let him that is amonge you with out synne cast the fyrste stone at her. 8 And aggaye he stouped doune and wrote on the grounde. 9 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. 10 When Iesus had lyfte vp him selfe aggaye and sawe no man but the woman he sayde vnto hyr: Woman where are these thyne accusers? Hath no man condemnde the? 11 She sayde: No man Lorde. And Iesus sayde: Nether do I condemne the. Goo and synne no moare. 12 Then spake Iesus aggaye 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. 13 The pharises sayde vnto him: thou bearest recorde of thy sylyfe thy recorde is not true. 14 Iesus answered and sayde vnto them: Though I beare recorde of my selfe yet my recorde is true: for I knowe whencexe I came and whynere I goo. 15 Ye iudge after the flessh. I judge no man though I judge yet is my iugmet true. For I am not alone: but I and the father that sent me. 16 It is also written in youre lawe that
the testimony of two men is true. 17 I am one that beare witnes of my selue and the father that sent me beareth witnes of me. 18 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 shulde have knowen my father also. 19 These wordes spake Jesus in the tresury as he taught in the temple and no man layde hondes on him for his tyme was not yet come. 20 Then sayde Iesus agayne vnto them. I goo my waye and ye shall seke me and shall dye in youre synnes. Wherfore I goo thyther can ye not come. 21 Then sayde the Iewes: will he kyll him selfe because he sayth: wherfore I goo thyther can ye not come? 22 And he sayde vnto the: ye are from beneth I am from above. Ye are of this worlde I am not of this worlde. 23 I sayde therfore vnto you that ye shalldye in youre synnes. For except ye beleve that I am he ye shall dye in youre synnes. 24 Then sayde they vnto him who arte thou? And Jesus sayde vnto them: even the very same things that I saye vnto you. 25 I have many things to saye and to judge of you. But he that sent me is true. And I speake in the worlde those things which I have hearde of him. 26 They understode not that he spake of his father. 27 Then sayde Jesus 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 nothinge of my selue: but as my father hath taught me even so I speake: 28 And he that sent me is with me. The father hath not lefte me alone for I do alwayes those things that please him. 29 As he spake these wordes many beleved on him. 30 Then sayde Iesus to those Iewes which beleved on him. If ye continue in my wordes then are ye my very disciples 31 and shall knowe the true th: and the true th shall make you free. 32 They answered him: We be Abrahams seede and were never bonde to eny man: why sayest thou then ye shalbe made fre. 33 Jesus answered them: verely verely I saye vnto you that whoso- ever committeth synne is the servaunt of synne. 34 And the servaunt abydeth not in the hourse for ever: But the sonne abydeth ever. 35 If the sonne therfore shall make you fre then are ye fre in dede. 36 I knowe that ye are Abrahams seed: But ye seke means to kyll me because my sayinges have no place in you. 37 I speake that I have sene with my father: and ye do that which ye have sene with youre father. 38 They answered and sayde vnto him: Abraham is our father. Iesus sayde vnto them. If ye were Abrahams chylde ye wolde do the dedes of Abraham. 39 But now ye goo about to kyll me a man that have tolde you the true th which I have herde of god: this dyd not Abraham. 40 Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornacicon. We have one father which is God. 41 Iesus sayde vnto them: yf God were youre father then wolde ye love me. For I proceeded forthe and came from God. Nether came I of my selue but he sent me. 42 Why do ye not knowe my speache? even because ye cannot abyde the hearynge of my wordes. 43 Ye are of youre father the devyll and the lustes of youre father ye will folowe. 44 He was a murtherer from the beginnynge and abode not in the true th because ther is no true th in him. When he speake eth a lye then speake eth of his awne. For he is a lyar and the father therof. 45 And because I tell you the true th therfore ye believe me not. 46 Which of you can rebuke me of synne? If I saye the true th why do ye not ye believe me? 47 He that is of God heareth goddes wordes Ye therfore heare them not because ye are not of God. 48 Then answered the Iewes and sayde vnto him: Saye we not well that thou arte a Samaritane and hast the devyll? 49 Jesus answered: I have not the devyll: but I honour my father and ye have dishonoure me. 50 I seke not myne awne prayse: but ther is one that sектhe and iudgeth. 51 Verely verely I saye vnto you yf a man kepe my sayinges he shall never se deeth. 52 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. 53 Arte thou greater then oure father Abraham which is deed? and the Prophetes are deed. Whome makest thou thy selue? 54 Jesus answered: Yf I honour ye my selue myne honoure is nothinge worth. It is my father that honoureth me which ye saye is youre God 55 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. 56 Your father Abraham was glaide to se my daye and he sawe it and rejoyse.
57 Then sayde the Iewes vnto him: thou arte not yet l. yere olde and hast thou sene Abraham? 58 Iesus sayd vnto them: Verely verely I saye vnto you: yer Abraham was I am.
59 Then toke they vp stones to caste at him. But Iesus hid him selfe and went out of the temple.

9
1 And as Iesus passed by he sawe a man which was blynde from his birth. 2 And his disciples axed him sayinge: Master who dyd synne: this man or his father and mother that he was borne blynde. 3 Iesus answered: Nether hath this man synned nor yet his father and mother: but that the worikes of God shuld be shewed on him. 4 I must worke the worikes of him that sent me whyll it is daye. The nyght cometh when no man can worke. 5 As longe as I am in the worlde I am the lyght of the worlde.
6 Assone as he had thus spoken he spat on the grounde and made claye of the spetle and rubbed the claye on the eyes of the blynde and sayde vnto him: Goo wesshe the in the pole of Syloe which by interpretacion signifieth sent. He went his waye and wasshed and cam agayne seinge.
7 The neghebours and they that had sene him before how that he was a beggar sayde: is not this he that sate and begged? 9 Some sayde: this is he. Other sayde: he is lyke him. But he him selfe sayde: I am even he. 10 They sayde vnto him: How are thynge eyes opened then? 11 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 wesshe. I went and wesshed and receaved my syght.
12 They sayde vnto him: where is he? He sayde: I cannot tell. 13 Then brought they to the pharises him that a lytell before was blynde: 14 for it was the Saboth daye when Iesus made the claye and opened his eyes. 15 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. 16 Then sayde some of the pharises: this man is not of God because he kepeth not the sabeth daye. Other sayde: how can a man that is a synner do suche myracles? And ther was stryfe amongeth them. 17 Then spake they vnto the blynde agayne: What sayst thou of him because he hath openned thynge eyes? And he sayd: He is a Prophet. 18 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.
19 And they axed the saying: Is this youre sonne whome ye saye was borne blynde? How doth he now se then? 20 His father and mother answered them and sayde: we wote well that this is our sonne and that he was borne blynde: 21 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 ynoongh axe him let him answer for him selfe.
22 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. 23 Therfore sayde his father and mother: he is olde ynoongh axe him.
24 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. 25 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. 26 Then sayde they to him agayne. What dyd he to the? How opened he thynge eyes? 27 He answered them I tolde you yerwhyle and the dyd not heare. Wherfore wolde ye heare it agayne? Will ye also be his disciples? 28 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 mervelous thinge that ye wote not whence he is seigne he hath openned 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 heareth he. 32 Sence the worlde beganne was it not hearde that eny man opened the eyes of one that was borne blynde. 33 If this man were not of God
he coulde have done no thinge. 34 They answered and sayd vnto him: thou arte altogether 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 judgement 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 therfore youre synne remayneth.

10

Verely verely I saye vnto you: he that entreteth not in by the dore into the shephefode but clymeth vp some other wyse: the same is a thefe and a robber. 2 He that goeth in by the dore is the shepheerde 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 forth the awne shepe he goeth before them and the shepe folowe him: for they knowe his voyce. 5 A straunguer they will not folowe but will flye from him: for they knowe not the voyce of straunguers. 6 This similitude spake Jesus vnto them. But they understode not what thinges they were which he spake vnto them. 7 Then sayde Jesus 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 shepeheerd. The good shepeheerd geyth his lyfe for the shepe. 12 An heyred servaunt which is not the shepheard nether the shepe are his awne seth the wolfe comynge and leveth the shepe and flyeth and the wolfe catcheth them and scattereth the shepe. 13 The heyred servaunt becaus he is an heyred servaunt and careth not for the shepe. 14 I am that good shepheard 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: 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 focke and one shepheerde. 17 Therfore 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 commandment 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? 21 Other sayde these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynde? 22 And it was at Jerusalem the feast of the dedicacion and it was wynter: 23 and Jesus walked in Salomons porche. 24 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. 25 Iesus answered them: I tolde you and ye beleve not. The workes that I do in my fathers name they heare witnes of me. 26 But ye beleve not because ye are not of my shepe. As I sayde vnto you: 27 my shepe heare my voyce and I knowe them and they folowe me and 28 I geve vnto the eternall lyfe and they shall never perisse nether shall eny man plucke the oute of my honde. 29 My father which gave the me is greater then all and no man is able to take them out of my fathers honde. 30 And I and my father are one. 31 Then the Iewes agayne toke up stones to stone him with all. 32 Iesus answered them: many good workes have I shewed you from my father: for which of them will ye stone me? 33 The Iewes answered him sayinge. For thy good workes sake we stone ye not: but
11 A certayne man was sicke named Lazarus of Bethania the toune of Mary and her sister Martha. 2 It was that Mary which annointed Iesus with oytment and wyped his fete with her heere whose brother Lazarus was sicke 3 and his sisters sent vnto him sayinge. Lorde beholde he whom thou lovest is sicke. 4 When Iesus hearde that he sayd: this infirmitie is not vnto deth but for the laude of God that the sonne of God myght be prayed by the reason of it. 5 Iesus loved Martha and her sister and Lazarus. 6 After he hearde that he was sicke then abooke he two dayes still in the same place where he was. 7 Then after that sayd he to his disciples: let us goo into lewry agayne. 8 His disciples sayde vnto him. Master the Iewes lately sought meanes to stone the and wilt thou goo thyther agayne? 9 Iesus answered: are ther not twelve houre in the daye? Yf a man walke in the daye he stombleth not because he seith the lyght of this worlde. 10 But yf a man walke in the nyght he stombleth because ther is no lyght in him. 11 This sayde he and after that he sayde vnto the: oure frende Lazarus slepeth but I goo to wake him out of slepe. 12 Then sayde his disciples: Lorde yf he slepe he shall do well

ynough. 13 How be it Iesus spake of his deeth: but they thought that he had spoke of the naturall slepe. 14 Then sayde Iesus vnto the playnly Lazarus is deed 15 and I am glad for your sake that I was not there because ye maye beleue. Nevertheless let vs go vnto him. 16 Then sayde Thomas which is called Dydimus vnto the disciples: let vs also goo that we maye dye with him. 17 Then went Iesus and founde that he had lyne in his grave foure dayes already. 18 Bethanie was nye vnto Ierusalem aboute. xv. furlonges of 19 and many of the Iewes were come to Martha and Mary to comorte them over their brother. 20 Martha assone as she hearde that Iesus was comeynge and met him: but Mary sate still in the housse. 21 Then sayde Martha vnto Iesus: Lorde yf thou haddest bene here my brother had not bene deed; 22 but nevertheless I knowe that whatsoever thou axest of God God will geve it the. 23 Iesus sayde vnto her: Thy brother shall ryse agayne. 24 Martha sayde vnto him: I knowe that he shall ryse agayne in the resurrection at the last daye. 25 Iesus sayde vnto her: I am the resurrection and the lyfe: He that beleveth on me yf though he were deed yet shall he lyve. 26 And whosoever lyveth and beleveth on me shall never dye. Beleved thou this? 27 She sayde vnto him: ye Lorde I beleue that thou art Christ the sonne of god which shuld come into the worlde. 28 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 29 And she assone as she hearde that arose quickly and came vnto him. 30 Iesus was not yet come into the toune: but was in the place where Martha met him. 31 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 followed her saying: She goeth vnto the grave to wepe there. 32 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. 33 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: 34 Where have ye layed him?
They sayde vnto hym: Lorde come and se. 35 And Iesus wept. 36 Then sayde the Iewes: Beholde howe he loved him. 37 And some of the sayde: coulde not he which oppenned the eyes of the blynde have made also that this man shoulde not have dyed? 38 Iesus agayne groned in him selfe and came to the grave. It was a caue and a stone layde on it. 39 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: 40 Iesus sayde vnto her: Sayde I not vnto the that if thou didest beleue thou shuldest se the glory of God. 41 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. 42 I wot that thou hearest me all wayes: but because of the people that stonde by I sayde it that they maye beleue that thou hast sent me. 43 And when he thus had spoken he cryed with a loud voyce. Lazarus come forthe. 44 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: loose him and let him goo. 45 Then many of the Iewes which came to Mary and had sene the things which Iesus dyd beleue on him. 46 But some of them went their wayes to the Pharises and tolde them what Iesus had done. 47 Then gadered the hye prestes and the Pharises a counsell and sayde: what do we? This man doeth many miracles. 48 Ye we let him scape thus all men will beleue on him and the Romaynes shall come and take awaye oure countre and the people. 49 And one of them named Curphas which was the highest that same yeare sayde vnto them: Ye perceave nothinge at all nor yet consider that it is expedient for vs that one man dye for the people and not that all the people perishe. 50 This spake he not of him selfe but beinge hye preste that same yeare he prophaned that Iesus shulde dye for the people and not for the people only but that he shuld gader to geder in one the chyldren of God which were scattered abroode. 53 From that daye forth they held a counsell to geder for to put him to deeth. 54 Iesus therfore walked no more opely amone the Iewes: but wet his waye thence vnto a countre nye to a wildernes into a cite called Ephraim and there haulted with his disciples. 55 And the Iewes ester was nye at hand and many went out of the countre vp to Jerusalem before the ester to purify them selves. 56 Then sought they for Iesus and spake bitwene the selves as they stode in the temple: What thynke ye semyng he commeth not to the feast. 57 The hye prestes and Pharises had given a commanuement that yf eny man knew where he were he shuld shewe it that they myght take him.

12

1 Then Iesus sixe dayes before ester came to Bethany where Lazarus was which was deed and who Iesus rysed from deeth. 2 There they made him a supper and Martha served: But Lazarus was one of them that sate at the table with him. 3 Then toke Mary a pounde of oyntmet called Nardus perfecte and precious and anointed Iesus fete and wipt his fete with her heer and the houssse was filled of the savre of the oyntmet. 4 Then sayde one of his disciples name Ludas Iscariot Simons sonne which afterwarde betrayed him: 5 why was not this oyntmet solde for thre hundred pence and gve to the poore? 6 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 gven. 7 Then sayde Iesus: Let her alone agaynst the daye of my buryinge she kept it. 8 The poore all wayes shal ye have with you but me shal ye not all wayes have. 9 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 rysed from deeth. 10 The hye prestes therfore held a counsell that they myght put Lazarus to deeth also because that for his sake many of the Iewes went awaye and beleued on Iesus. 12 On the morowe moche people that were come to the feast when they hearde that Iesus shuld come to Jerusalem 13 toke braunches of palme trees and went and met him and cryed: Hosanna blessed is he that in the name of the Lorde commeth kyng of Israel. 14 And Iesus got a yonge asse
and sate theron accordingly to that which was writte: 15 feare not daughtuer of Sion beholde thy kyngye cometh sittinge on an asses coo lone. 16 These thinges vnderstode not his disciples at the fyrst: but when Iesus was glorified then remembyred they that soche thinges were written of him and that soche thinges they had done vnto him. 17 The people that was with him when he called Lazarus out of his grave and rayseyd him from deeth bare recorde. 18 Therfore met him the people be cause they hearde that he had done soche a myrracle. 19 The Pharises therfore sayde amongeth them selves: perceave ye how we prevayle no thinge? beholde the worlde goth awaye after him. 20 Ther were certayn Grekes amonge them that came to praye at the feast: 21 the same cam to Philip which was of Bethsayda a cyte in Galilee and desired him sayinge: Syr we wolde fayne se Iesus. 22 Philip came and tolde Andrew. And agayne Andrew and Philip tolde Iesus. 23 And Iesus answered them sayinge: the houre is come that the sonne of man must be glorified. 24 Verely verely I saye vnto you except the wheate comere fall into the grounde and dye it bydeth alone. Yf it dye it brengeth forth moche frute. 25 He that loveth his lyfe shall destroye it: and he that hateth his lyfe in this worlde shall kepe it lyfet eternall. 26 If eny man mynister vnto me let him folowe me and where I am there shall also my minister be. And yf eny man mynister vnto me him will my father honoure. 27 Now is my soule troubled and what shall I saye? Father deliever me from this houre: but therfore came I vnto this houre. 28 Father glorify thy name. Then came ther a voyce from heaven: I have glorified it and will glorify it agayne. 29 Then sayd the people that stode by and hearde: it thoundreth. Other sayde an angell spake to him. 30 Iesus answered and sayde: this voyce cam not because of me but for youre sakes. 31 Now is the iudgement of this worlde: now shall the prince of this worlde be cast out. 32 And I yf I were lyfet vp from the erthe will drawe all men vnto me. 33 This sayde Iesus signyfyinge what deeth he shuld dye. 34 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 lyfte vp? who is that sonne of man? 35 Then Iesus sayde vnto them: yet a lytell whyle is the light with you. Walke whill ye have light lest the darknes come on you. He that walketh in the darke wotteth not whither he goeth. 36 Whyll ye have light beleve on the light that ye maye be the chylde of light. These thinges spake Iesus and departed hyd him silfe from them. 37 And though he had done so many myrracles before them yet beleved not they on him, 38 that the sayinge of Esayas the Prophet myght be fulfilled that he spake. Lorde who shall beleve oure sayinge? And to whom ys the arme of the Lorde openet? 39 Therfore coulde they not beleve because that Esayas sayth agayne: 40 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. 41 Soche thinges sayde Esayas when he sawe his glory and spake of him. 42 Nevertheless amonge the chefe rulers many beleved on him. But because of the pharises they wolde not be a knowen of it lest they shuld be excommunicate. 43 For they loved the prayse that is geven of men more then the prayse that cometh of God. 44 And Iesus cryed and sayde: he that beleveh on me beleveh not on me but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the worlde that whosoever beleveh on me shuld not dyde in darknes. 47 And yf eny man heare my wordes and beleve not I judgeh him not. For I came not to judge the worlde: but to save the worlde. 48 He that refuseth me and receaveth not my wordes hath one that iudgeh him. The wordes that I have spoken they shall judge him in the last daye. 49 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. 50 And I knowe that this commaundement is lyfe everlasting. Whacthsoever I speake therfore even as the father bade me so I speake.
13
1 Before the feast of ester when Iesus knewe that his houre was come that he shulde departhe out of this worlde vnto the father. When he loved his which were in the worlde vnto the ende he loved them. 2 And when supper was ended after that the devyll had put in the hert of Iudas Isciariot Simons sonne to betraye him: 3 Iesus knowinge that the father had geue all thinges into his hondes. And that he was come from God and went to God he rose from supper and layde a syde his vpper Garrettes and toke a towell and gyrd him selfe. 4 After that pourde he water into a basyn and beganne to wash his discipes fete and to wype them with the towell wherewith he was gyrd. 5 Then came he to Simon Peter. And Peter sayde to hym: Lorde shalt thou wesshe my fete? 6 Iesus answered and saide vnto hym: what I do thou wotest not now but thou shalt knowe herafter. 7 Peter sayde vnto hym: thou shalt not wesshe my fete whille the worlde stondeth. Iesus answered hym: ye I wasshe the not thou shalt have no part with me. 8 Simon Peter sayde vnto hym: Lorde not my fete only: but also my handes and my heed. 9 Iesus sayde to hym: he that is wesshed nedeth not save to wesshe his fete and is clene every whit. And ye are clene: but not all. 10 For he knewe his betrayer. Therfore sayde he: ye are not all clene. 11 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? 12 Ye call me master and Lorde and ye saye well for so am I. 13 If I then youre Lorde and master have wesshed youre fete ye also ought to wesshe one anothers fete. 14 For I have geven you an ensample that ye shulde do as I have done to you. 15 Verely verely I saye vnto you the servaunt is not greater then his master nether the messenger greater then he that sent him. 16 If ye vnderstonde these thinges happy are ye yf ye do them. 17 I speake not of you all I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth brede with me hath lyfte vp his hele agaynste me. 18 Now tell I you before it come: that when it is come to passe ye might beleve that I am he. 19 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. 20 When Iesus had thus sayde he was troubled in the spret and testified sayinge: verely verely I saye vnto you that one of you shall betraye me. 21 And then the discipes loked one on another doutinge of who he spake. 22 Ther was one of his discipes which leaned on Iesus bosome whom Iesus loved. 23 Ther beckened Simon Peter that he shuld axe who it was of whom he spake. 24 Then as he leaned on Iesus brest sayde vnto hym: Lorde who ys it? 25 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 Isciariot Simons sonne. 27 And after the soppe Satan entred into him. Then sayd Iesus vnto hym: that thou dost do quickly. 28 That wist no man at the table for what intent he spake vnto hym. 29 Some of the thought because Iudas had the bagge that Iesus had sayd vnto hym bye those thinges that we have nede af agaynst the feast: or that he shulde geve some thinge to the poore. 30 Assone then as he had receaved the soppe he wet immediately out. And it was night. 31 When he was gone out Iesus sayde: now is the sonne of man glorified. And God is glorified by him. 32 Ye God be glorified by him God shall also glorifie him in him selfe: and shall straught waye glorifie him. 33 Deare chyldeyn yet a lytell whylle am I with you. Ye shall seke me and as I sayde vnto the Iews whither I goo thither can ye not come. Also to you saye I nowe. 34 A newe commaundment geve I vnto you that ye love to gedder as I have loved you that even so ye love one another. 35 By this shall all me knowe that ye are my discipes yf ye shall have love one to another. 36 Simon Peter sayd vnto hym: Lorde whither goest thou? Iesus answered him: whither I goo thou canst not folowe me now but thou shalt folowe me afterwarde. 37 Peter sayd vnto hym: Lorde why cannot I folowe the now? I will geve my lyfe for thy sake? 38 Iesus answered him: wilt thou geve thy lyfe for my sake? Verely verely I saye vnto the the cocke shall not crowe till thou have denied me thryse.
14

1 And he sayd vnto his disciples: Let not your hertes be troubled. Belive in god and beleve in me. 2 In my fathers houss e are many mansions. If it were not so I wolde have tolde you. I go to prepare a place for you. 3 And yf I go to prepare a place for you I will come agayne and receve you even vnto my selfe that where I am there maye ye be also. 4 And whither I go ye knowe and the waye ye knowe. 5 Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye? 6 Iesus sayd vnto him: I am the waye the truthe and the life. And no man cometh vnto the father but by me. 7 Yf ye had known me ye had known my father also. And now ye knowe hym and have sene hym. 8 Philip sayd vnto him: Lorde shew vs the father and it suffiseth vs. 9 Iesus sayde vnto him: Have I bene so longe tyme with you: and yet hast thou not knowne me? Philip he that hath sene me hath sene the father. And how sayest thou then: shew vs the father? 10 Belevest thou not that I am in the father and the father in me? The wordes that I speake vnto you I speake not of my selfe: but the father that dwelleth in me is he that doeth the workes. 11 Beleve me that I am [in] the father and the father in me. At the leest beleve me for the very workes sake. 12 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. 13 And whatsoever ye axe in my name that will I do that the father might be glorified by the sonne. 14 Yf ye shall axe any thige in my name I will do it, 15 If ye love me kepe my commaundementes and I will praye the father and he shall geve you a nother comforter that he maye byde with you ever 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. 18 I will not leave you comfortlesse: but will come vnto you. 19 Yet a litell whyle and the worlde seith me no more: but ye shall se me. For I live and ye shall live. 20 That daye shall ye knowe that I am in my father and you in me and I in you. 21 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. 22 Iudas sayde vnto hym (not Iudas Iscarioth) Lorde what is the cause that thou wilt shewe thy selfe vnto vs and not vnto the worlde? 23 Iesus answered and sayde vnto hym: yf a man love me and will kepe my sayinges my father also will love him and we will come vnto him and will dwelle with him. 24 He that loveth me not kepeth not my sayinges. And the wordes which ye heare are not myne but the fathers which sent me. 25 This have I spoken vnto you beynge yet present with you. But that comforter which is the holy gost (whom my father will sende in my name) he shall teache you all things and bringe all things to youre remembrance whatsoever I have tolde you. 27 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. 28 Yf 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. 29 For the father is greater then I. And now have I shewyd you before it come that when it is come to passe ye might beleve. 30 Here after will I not talke many mordes vnto you. For the rular of this worlde commeth and hath nought in me. 31 But that the worlde maye knowe that I love the father: therafore as the father gave me commaundement even so do I. Ryse let vs go hence.

15

1 I am the true vyne and my father ys an husbande man. 2 Every braunch that beareth not frute in me he will take awaye. And every braunch that beareth frute will he pourege that it maye bringe moare frute. 3 Now are ye cleane thorow the wordes which I have spoke vnto you. 4 Byde in me and let me byde in you. As the braunch cannot beare frute of it sylfe excepte it byde in the vyne: no more can ye excepte ye abyde in me. 5 I am the vyne and ye are the braunches. He that abydeneth in me and I in him the same bringeth forth
moche frute. For with out me can ye do no thinge. 9 Yf a man byde not in me he ys cast forthe as a braunch and is wyddered: and men gadder it and cast it into the fyre and it burneth. 7 Yf ye byde in me and my wordes also byde in you: axe what ye will and it shalbe done to you. 8 Heare in is my father glorified that ye beare moche frute and be made my discipes. 9 As the father hath loved me even so hawe I loved you. Continue in my love. 10 Yf ye shall kepe my commaundementes ye shall byde in my love even as I have kept my fathers commaundementes and byde in his love. 11 These thinges have I spoken vnto you that my ioye myght remayne in you and that youre ioye might be full. 12 This is my commaundement that ye love togedder as I have loved you. 13 Grettet love then this hath no man then that a man bestowe his lyfe for his frendes. 14 Ye are my freordes yf ye do whatsoever I commaunde you. 15 Hence forth call I you not servauntes: 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. 16 Ye have not chosen me but I have chosen you and ordeyned you that ye go and bringe forthe frute and that youre frute remayneth that whatsoever ye shal axe of the father in my name he shulde geve it you. 17 This commaundem I you that ye love to gedder. 18 Yf the worlde hate you ye knowe that he hated me before he hated you. 19 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 therfore hateth you the worlde. 20 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 youres. 21 But all these thinges will they do vnto you for my names sake because they have not knownen him that sent me. 22 If I had not come and spoken vnto them they shulde not have had synne: but now have they no thinge to cloke their synne with all. 23 He that hateth me hateth my father. 24 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; 25 even that the sayinge myght be fulfilled that is written in theyr lawe: they hated me wt out a cause. 26 But when the comforter is come whom I will sende vnto you from the father which is the sprete of truthe which proceedeth of the father he shall testifie of me. 27 And ye shall beare witnes also because ye have bene with me from the begynninge.

16

1 These thinges have I sayde vnto you because ye shulde not be offended. 2 They shall excommunicat you: ye the tyme shall come that whosoeuer killeth you will thinke that he doth God service. 3 And suche thinges will they do vnto you because they have not knownen the father nether yet me. 4 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. 5 But now I goo my waye to him that sent me and none of you axeth me: whither goest thou? 6 But because I have sayde suche thinges vnto you youre hertes are full of sorowe. 7 Nevertheless I tell you the truth 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. 8 And when he is come he will rebuke the worlde of synne and of rightwenes and of judgement. 9 Of synne because they beleve not on me: 10 Of rightwenes because I go to my father and ye shall se me no moare: 11 and of judgement because the chefe ruler of this worlde is judged all ready. 12 I have yet many things to saye vnto you: but ye cannot beare them awaye now. 13 How be it when he is come (I meane the sprete of truthe) he will leade yon into all truthe. He shall not speake of him selfe: but whatsoever he shall heare that shall he speake and he will shewe you thinges to come. 14 He shall glorify me for he shall receave of myne and shall shewe vnto you. 15 All thinges that the father hath aremyne. Therfore sayd I vnto you that he shall take of myne and shewe vnto you. 16 After a whyle ye shall not se
me and agayne after a whyle ye shall see me: For I goo to the father. 17 Then sayd some of his discipels 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 see me: and that I go to the father. 18 They sayd therfore: what is this that he sayth after a whyle? we cannot tell what he sayth. 19 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 see me. 20 Verely verely I saye vnto you: ye shall wepe and lamet and the worlde shall rejoyce. Ye shall sorowe: but youre sorowe shalbe tourned to ioye. 21 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 anguyssh for ioye that a man is borne in to the worlde. 22 And ye now are in sorowe: but I will se you agayne and youre hertes shall rejoyce and youre ioye shall no man take from you. 23 And in that daie 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. 24 Hitherto have ye axeed nothinge in my name. Axe and ye shall receave it: that youre ioye maye be full. 25 These thinges have I spoken vnto you in proverbs. The tyme will come when I shall no moare speake to you in proverbs: but I shall shewe you playnly from my father. 26 At that daie shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. 27 For the father him selfe loveth you because ye have loved him and have beleved that I came out from God. 28 I went out from the father and came into the worlde: and I leve the worlde agayne and go to the father. 29 His discipels sayd vnto him: loo now speake thou playnly and thou vsest no proverbs. 30 Nowe knowe we that thou vnderstandest all thinges and nedest not that eny man shulde axe the eny question. Therfore beleve we that thou camst from god. 31 Iesus answere them: Now ye do belieue. 32 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. 32 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

1 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 glorifie thee: 2 as thou hast geve him power over all fleshe that he shuld geve eternall lyfe to as many as thou hast geven him. 3 This is lyfe eternall that they myght knowe the that only very God and whom thou hast sent Iesus Christ. 4 I have glorified the on the ertyr. I have fynysshed the worke which thou gavest me to do. 5 And now glorify me thou father with thy awne selve with the glory which I had with ye yerre the worlde was. 6 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. 7 Now they knowe that all thinges whatsoever thou hast geven me are of the. 8 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. 9 I praye for them and praye not for the worlde: but for the which thou hast geve me for they are thyne. 10 And all myne are thyne and thyne are myne and I am glorified in them. 11 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. 12 Whyll I was with the in the worlde I kepeth 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. 13 Now come I to the and these wordes speake I in the worlde that they myght have my ioye full in them. 14 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. 15 I desyre not that thou shuldest take the out of the worlde: but that thou kepe them from evyll. 16 They are
not of the world as I am not of the world. 
17 Sanctify the with thy truth. Thy sayinge is truth. 
18 As thou dydest send me into the worlde even so have I sent them into the worlde 
19 and for their sakes sanctify I my selfe that they also myght be sanctified thorowe the truth. 
20 I praye not for them alone: but for them also which shall beleve on me thorowe their preachyng e 
21 that they all maye be one as thou father arte in me and I in the that they maye be also one 
22 in vs that the worlde maye beleve that thou hast sent me. 
23 And that glory that thou gavest me I have given them that they maye be one as we are won e 
24 I in them and thou in me that they maye be made perfecte in one and that the worlde maye 
25 knowe that thou hast sent me and hast loved them as thou hast loved me. 
26 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 
1 When Iesus had spoken these wordes 
2 he wet forth with his disciples over the 
broke Cedron where was a garden into 
the which he entred with his disciples. 
3 Iudas also which betrayed him knewe 
the place: for Jesus ofte tymes resorted thyther with his disciples. 
4 Iudas then after he had receaved abonde of 
men and ministres of the hye Prestes and Pharises came thyther with lanterns and nyuerbrones and wepens. 
5 Then Iesus knowynge all things that shuld come on him went forth and sayde vnto them: whom seke ye? 
6 They answered him: Iesus of Nazareth. 
Iesus sayde vnto them: I am he. 
7 But assone as he had sayd vnto them 
I am he they went backe wardes and fell to the grounde. 
8 And he axed the agayne: whome seke ye? They sayde: Iesus of Nazareth. 
9 Iesus answered I sayde vnto you I am he. 
10 That the sayinge might be fulfilled which he spake: of the which thou 
gavest me have I not lost one. 
11 Simon Peter had a swearde and drue it and smote the 
hye prestes servaunt and cut of his ryght 
eare. The servaunte name was Malchas. 
12 Then sayde Iesus vnto Peter: put vp thy 
swearde into the sheath: shall I not drinke 
of the cup which my father hath given me? 
13 Then the company and the captayne 
and the ministres of of the lewes toke Iesus 
and bounde him and led him awaye to Anna 
fyrst: For he was fatherelawe vnto Caaphas which was the hye prestes that same yeare.
14 Caaphas was he that gave counsell to the 
lewes that it was expediet that one man 
shuld dye for the people. 
15 And Simon Peter followed Iesus and another disciple: 
that disciple was knowne of the hye prestes 
and went in with Iesus into the pallys of the hye prestes. 
16 But Peter stode at the 
dore with out. Then went out that other 
disciple which was knowne vnto the hye 
preste and spake to the damsell that kept 
the doe and brought in Peter. 
17 Then sayde the damsell that kept the doe vnto 
Peter: Arte not thou one of this mannes 
disciples? He sayde: I am not. 
18 The servauntes and the ministres stode there and 
had made a fyre of coles: for it was 
colde: and they warned them selves. Peter 
also stode amonge them and warned him 
selde. 
19 The hye prestes axed Iesus of his 
disciples and of his doctrine. 
20 Iesus answered him: I spake openly in the worlde. 
I ever taught in the synagogue and in the 
temple whyther all the lewes resorted and 
in secrete have I sayde nothyng: 
21 Why axest thou me? Axe them whiche hearde 
me what I sayde vnto them. Beholde they 
can tell what I sayde. 
22 When he had thys spoken one of the ministres which 
stode by smote Iesus on the face sayinge: 
answerest thou the hye prestes so? 
23 Iesus answered him. If I have evyll spoke beare 
witnesses of the evyll: if I have well spoke 
why smytest thou me? 
24 And Annas sent him bounde vnto Caaphas the hye prestes. 
25 Simon Peter stode and warned him selfe. 
And they sayde vnto him: arte not thou 
also one of his disciples? He denied it and 
sayde: I am not. 
26 One of the servauntes of the hye prestes (his cosyn whose eare
Peter smote of) sayde vnto him: dyd not I se the in the garden with him? 28 Peter denyed it agayne: and immediatly the cocke crewe. 29 Then led they Iesus from Cayphas into the hall of judgement. It was in the mornynge and they them selves went not into the judgemend hall lest they shuld be defyled but that they myght eate the paschall lambe. 30 Pylate then went out vnto the and sayde: what accusacion bringe ye agaynste this man? 31 They answered and sayd vnto him. If he were not an evyll doar we wolde not have delivered him vnto the. 32 Then sayd Pylate vnto the: take ye him and judge him after youre awne lawe. Then the Iewes sayde vnto him. It is not lawfull for vs to put eyn man to deeth. 33 That the worde of Iesus myght be fulfilled which he spake signifyinge what deeth he shuld dye. 34 Then Pylate entred into the judgement hall agayne and called Iesus and sayd vnto him: arte thou the kynge of the Iewes? 35 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? 36 Iesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde then wolde my ministres suerly fght that I shuld not be delivered to the Iewes but now is my kyngdome not from hence. 37 Pylate sayde vnto him: Arte thou a kyng then? Iesus answered: Thou sayst that I am a kyngge. For this cause was I borne and for this cause came I into the worlde that I shuld beare witnes vnto the trueth. And all that are of the trueth heare my voyce. 38 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. 39 Ye have a custome that I shuld deliver you one lowse at ester. Will ye that I lowse vnto you the kynge of the Iewes. 40 Then cryed they all agayne sayinge: Not him but Barrabas that Barrabas was a robber.

1 Then Pylate tooke Iesus and scourged him. 2 And the soudiers wounde a croune of thornes and put it on his heed. And they dyd on him a purple garment 3 and sayd: hayll kyngge of the Iewes: and they smote him on the face. 4 Pylate wente forthe agayne and sayde vnto them: beholde I bringe him forth to you that ye maye knowe that I fynde no faute in him. 5 Then came Iesus forthe wearynge a crowne of thorne and a robe of purple. And Pylate sayd vnto them: beholde the man. 6 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. 7 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. 8 When Pylate hearde that sayinge he was the moare afraide 9 and went agayne into the judgment hall and sayde vnto Iesus: whence arte thou? But Iesus gave him none answere. 10 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? 11 Iesus answered: Thou couldest have no power at all agaynst me except it were given the from above. Therfore he that delivered me vnto the is moare in synne. 12 And from thence forthe the sought Pylate meanes to lowse him: but the Iewes cryed sayinge: ye thou let him goo thou arte not Cesar frende. For whosoever maketh hi selfe a kyngge is agaynst Cesar 13 When Pylate hearde that sayinge he brought Iesus forthe and sate doun to geve sentence in a place called the pavement: but in the Hebrue tonge Gabbatha. 14 It was the Saboth even which falleth in the ester fest and aboute the sixte hour. And he sayde vnto the Iewes: beholde youre kyngge. 15 They cryed awaye with him awaye with him crucify him. Pylate sayde vnto them. Shall I crucify youre kyngge? The hye Prestes answered: we have no kyngge but Cesar. 16 Then delivered he him vnto them to be crucified. And they toke Iesus and led him awaye. 17 And he bare his crosse and went forthe into a place called the place of deed mens scules which is named in Hebrue Golgatha. 18 Where they crucified him and two other with him on ether syde one and Iesus in the myddes. 19 And Pylate wrote his tytle and put it on the crosse.
The writynge was Iesus of Nazareth kyng of the Iewes. This tyle reed many of the Iewes. 20 For the place where Iesus was crucified was nye to the cite. And it was written in Hebrue Greke and Latyn. 21 Then sayde the hye prestes of the Iewes to Pylate: wryte not kyng of the Iewes: but that he sayde I am kyng of the Iewes. 22 Pylate answered: what I have written that have I written. 23 Then the soudiers when they had crucified Iesus toke his garments and made foure partes to every soudier a parte and also his coote. The coote was with out seme wrought vpon thorowe out. 24 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 deede. 25 Ther stode by the crosse of Iesus his mother and his mothers sister Mary the wyfe of Cleophas and Mary Magdalene. 26 When Iesus sawe his mother and the disciple stondynge whom he loved he sayde vnto his mother: woman beholde thy sonne. 27 Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne. 28 After that when Iesus perceaved that all things were performed: that the scripture myght be fulfilled he sayde: I thirst. 29 Ther stode a vessell full of veneger by. And they filled a sponge with veneger and wunde it about with ysope and put it to his mouth. 30 Assone as Iesus had receaved of the veneger he sayd: It is fyneshed and bowed his heed and gaue vp the goost. 31 The Iewes then because it was the sabeth even that the bodys shuld not remayne apone the crosse on the sabeth daye (for that sabeth daye was an hye daye) besought Pylate that their legses myght be broken and that they myght be taken doun. 32 Then came the soudiers and brake the legses of the fyrest and of the other which was crucified with Iesus. 33 But when they came to Iesus and sawe that he was deed already they brake not his legses: 34 but one of the soudiers with a speare thrust him into the syde and forthwith came ther out bloud and water. 35 And he that sawe it bare recorde and his recorde is true. And he knoweth that he sayth true that ye myght beleve also. 36 These things were done that the scripture shulde be fulfilled: Ye shall not breake a boone of him. 37 And agayne another scripture sayth: They shall loke on him whom they pearsed. 38 After that Ioseph of Aramathia (which was a disciple of Iesus: but secretly for feare of the Iewes) besought Pylate that he myght take doun the body of Iesus. And Pylate gave him licence. 39 And ther cam also Nicodemus which at the beginnynge came to Iesus by nyght and brought of myrre and aloes mingled to gether aboute an hundred pounde wayght. 40 Then toke they the body of Iesus and wunde it in lynnyn clothes with the odoures as the maner of the Iewes is to bury. 41 And in the place where Iesus was crucified was a garden and in the garden a newe sepulchre wherin was never man layd. 42 There layde they Iesus because of the Iewes saboth even for the sepulcre was nye at honde.

20

1 The morow after the saboth daye came Mary Magdalene erly when it was yet darcke vnto the sepulcre and sawe the stone taken awaye from the toumbe. 2 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 toumbe and we cannot tell where they have layde him. 3 Peter went forth and that other disciple and came vnto the sepulcre. 4 They ranne bothe to gether and that other disciple dyd out runne Peter and came fyrest to the sepulcre. 5 And he stouped doun and sawe the lynnyn clothes lyinge yet wet he not in. 6 Then came Simon Peter folowyng him and went into the sepulcre and sawe the lynnyn clothes lyye 2 and the naplyn that was aboute his heed not lyinge with the lynnyn clothe but wrapped togeder in a place by it selfe. 7 Then went in also that other disciple which came fyrest to the sepulcre and he sawe and beleved. 8 For as yet they knew not the scriptures that he shulde ryse agayne from deeth. 9 And the disciples wet awaye agayne vnto their awne home. 10 Mary stode with out at the sepulcre wepyng. And as she wept she
bowed her selfe into the sepulcre and sawe two angels in whyte sittynge the one at the heed and the other at the fete where they had layde the body of Iesus. 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. 

When she had thus sayde she turned her selfe backe and sawe Iesus stondynge and knewe not that it was Iesus. 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. Iesus sayde vnto her: Mary. She turned her selfe and sayde vnto him: Rabboni which is to saye master. 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.

Mary Magdalene came and tolde the disciples that she had sene the lorde and that he had spoken soche thinges vnto her. The same daye at nyght which was the morowe after the sабoth daye when the dores were shut where the disciples were assembled to geder for feare of the Iewes came Iesus and stode in the myddes and sayd to the: peace be with you. 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. Then sayde Iesus to them agayne: peace be with you. As my father sent me even so sende I you. And when he had sayde that he brethren on them and sayde vnto the: Receave the holy goost. Whosoevers synnes ye remyt they are remitted vnto the. And whosoevers synnes ye retayne they are retayned.

But Thomas one of the twelve called Didymus was not with the when Iesus came. 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 hondone into his syde I will not beleve. And after viii. dayes agayne his disciples were with in and Thomas with them. Then came Iesus when the dores were shut and stode in the myddes and sayde: peace be with you. After that sayde he to Thomas: bringe thy fynger hether and se my hondes and bringe thy hondone and thrust it into my syde and be not faythlesse but beleynge. Thomas answered and sayde vnto him: my Lorde and my God. Iesus sayde vnto him: Thomas because thou hast sene me therafore thou belevest: Happy are they that have not sene and yet beleve.

And many other signes dyd Iesus in the presence of his disciples which are not written in this boke. These are written that ye myght beleve that Iesus is Christ the sonne of God and that in beleynge ye myght have lyfe thorowe his name.

21

After that Iesus shewed he himselfe agayne at the see of Tyberias. And on this wyse shewed he him selfe. There were to geder Simon Peter and Thomas which is called Didymus: and Nathanael of Cana a citie of Galile and the sonnes of Zebedee and two other of the disciples. 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 nothinge. But when the mornynge was now come Iesus stode on the shore: neverthelesse the disciples knewe not that it was Iesus. Iesus sayde vnto the: syrs have ye eny meate? They answered him no. 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. Then sayde the disciple whom Iesus loved vnto Peter: It is the Lorde. When Simon Peter hearde that it was the lorde he gyrdre his mantell to him (for he was naked) and sprange into the see. 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. Assone as they were come to londe they sawe hoot coles and fysshe layd ther on and breed.

Iesus sayde vnto them: bringe of the fysshe which ye have now caught. 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. 12 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. 13 Iesus then came and toke breed and gave them and fysshe lykwys. 14 And this is now the thyrde tyme that Iesus apperded to his discipiles after that he was rysen agayne from deeth. 15 When they had dyned Iesus sayde to Simon Peter: Simon Ioana loveth thou me more then these? He sayde vnto him: ye Lorde thou knowest that I love the. He sayde vnto him: fede my lambes. 16 He sayde to him agayne the seconde tyme: Simon Ioana loveth thou me? He sayde vnto him: ye Lorde thou knowest that I love the. He sayde vnto him: fede my shepe. 17 He sayde vnto him the thyrde tyme: Simon Ioanna loveth thou me? And Peter sorowed because he sayde to him the thyrde tyme lovest thou me and sayde vnto him: Lorde thou knowest all thinges thou knowest that I love the. Jesus sayde vnto him: fede my shepe. 18 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 strechte forthe thy hondes and a nother shall gyrd the and leade the whyther thou woldest not. 19 That spake he signyfyinge by what deeth he shuld glorify God. And when he had sayde thus he sayd to him folowe me. 20 Peter turned about and sawe that discipile who Iesus loved folowynde: which also leued on his brest at supper and sayde: Lorde which is he that shall betraye the? 21 When Peter sawe him he sayde to Jesus: Lorde what shall he here do? 22 Iesus sayd vnto him Yf I will have him to tary tyll I come what is that to the? folowe thou me. 23 Then went this sayinge a broode amonge the brethren that that discipile 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? 24 The same discipile is he which testifieth of these thinges and wrote these thinges. And we knowe that his testimony is true. 25 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 bokes that shuld be written.
THE ACTS OF THE APOSTLES

1 In the former treatise (Deare frende Theophilus) I have written of all that Jesus beganne to do and teache 2 vntyll the daye in the which he was taken vp after that he thorowe the holy goost had seuen commandementes vnto the Apostles which he had chosen: 3 to whom also he shewed him selfe alyve after his passion by many tokens apperynge vnto them fouerty dayes and speakynge of the kyngdome of god 4 and gaddered them togeder and commandeth the that they shuld not departe from Jerusalem: but to wayte for the promys of the father whereof ye have herde of me. 5 For Iohn baptised with water: but ye shalbe baptised with the holy goost and that with in this feawe dayes. 6 When they were come togeder they axed of him sayinge: Lorde wilt thou at this tyme restore agayne the kyngdome to Israel? 7 And he sayde vnto them: It is not for you to knowe the tymes or the seaons which the father hath put in his awne power: 8 but ye shall receave power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Jerusalem and in all jewrye and in Samary and even vnto the worldes ende. 9 And when he had spoken these thinges whyll they behelde he was take vp and a cloude receaved him vp out of their sight. 10 And while they looked stedfastly vp to heaven as he went beholde two men stode by them in white apparell 11 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. 12 Then returned they vnto Jerusalem from mount olivete which is nye to Jerusalem coteyninge a Saboth dayes iourney. 13 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. 14 These all continued with one acorde in prayer and supplicacion with the wemen and Mary the mother of Iesu and with his brethren. 15 And in those dayes Peter stode vp in the myydes of the disciples and sayde (the noumbe of names that were to gether were aboute an hundred and twenty) 16 Ye men and brethren this scripture must have nedes ben fulfilled which the holy goost thorow the mouth of David goost spake before of Iudas which was gyde to them that tooke Iesus. 17 For he was noubred with vs and had obtayned felloiship in this ministarion. 18 And the same hath now possessed a plot of gronde with the rewarde of iniquyte and when he was hanged brast a sondre in the myydes and all his bowels gusshed oute. 19 And it is knowe vnto all the inhabitors of Jerusalem: in so moche that that felde is called in their mother tonge Acheldama that is to saye the bloud felde. 20 It is written in the boke of Psalmes: His habitacion be voyde and no man be dwellinge therin: and his bishoprycke let another take. 21 Wherfore of these me which have companied with vs all the tyme that the Lorde Iesus went in and out amonge vs 22 begynninge at the baptyme 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. 23 And they appoynted two Ioseph called Barsabas (whose syr name was Iustus) and Mathias. 24 And they prayed sayinge: thou Lorde which knowest the herettes of all me shewe whether of these two thou hast chosen 25 that the one maye take the roume of this ministarion and apostleshippe from the which Iudas by transgression fell that he myght go to his awne place. 26 And they gave forthe their lottes and the lot fell on Mathias and he was counted with the eleven Apostles.

2 1 When the fyftith daye was come they were all with one acorde togeder in one place. 2 And sodenly ther cam a sounde from heaven as it had bene the comminge of a myghty wynde and it filled all the housses where they sate. 3 And ther appered vnto them cloven tonges lyke as they had bene fyre and it sate vpon eache of them: 4 and they were all filled with the holy goost and beganne to speake with
other tonges even as the sprete gave them vterance. 5 And ther were dwellinge at Ierusalem lewes devoute men which were of all nacion vnder heaven. 6 When this was noysed aboute the multitude came to gether and were astonyed because that every man hearde the speake his awne tonge. 7 They wondred all and marveyled sayinge amongst them selves: Beholde are not all these which speake of Galile? 8 And how heare we every man his awne touge wherein we were borne? 9 Parthians Medes and Elamytes and the inhabitors of Mesopotamia of Iury and of Capadocia of Ponthus and Asia 10 Phrigia Pamphilia and of Egypte and of the parties of Libia which is besyde Syrene and straungers of Rome lewes and convertes 11 Grekes and Arabians: we have herde them speake with oure awne tonges the greate workes of God. 12 They were all amased and wondred sayinge one to another: what meaneth this? 13 Other mocked the sayinge: they are full of newe wyne. 14 But Peter stepped forth with the eleven and lift vp his voyce and sayde vnto them: Ye men of Iewrye and all the that inhabitte Ierusalem: be this knowe vnto you and with youre eares heare my wordes. 15 These are not dronken as ye suppose: for it is yet but the thyrde houre of the daye. 16 But this is that which was spoken by the Prophete Iohel: 17 It shalbe in the last dayes sayth God: of my sprete I will powre out vpon all fleshe. And youre sonnes and youre daughters shall prophesie and youre yoge men shall se visions and youre olde me shall dreme dremes. 18 And on my servaunts and on my honde maydens I will powre out of my sprete in those dayes and they shall prophesye. 19 And I will shewe wonders in heaven a bove and tokens in the erth beneth bloud vp and fyre and the vapour of smoke. 20 The sunne shalbe turned into darknes and the mone into bloud before that greate and notable daye of the Lorde come. 21 And it shalbe that whosoever shall call on the name of the Lorde shalbe saved. 22 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: 23 him have ye taken by the hondes of vnrightewes persones after he was delivered by the determinat counsell and foreknowledge of God and have crucified and slyne: 24 whom God hath rayeds vp and lowed the sorowes of deeth because it was vnpossible that he shuld be holden of it. 25 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. 26 Therfore dyd my hert reioyce and my tonge was glad. Moreover also my fleshe shall rest in hope 27 because thou wilt not leve my soul in hell nether wilt suffre thyne holye to se corrupcion. 28 Thou hast shewed me the wayes of lyfe and shalbe make me full of ioye with thy countenaunce. 29 Men and brethren let me frely speake vnto you of the partiarike David: For he is both deed and buryed and his sepulcre remayneth with vs vnto this daye. 30 Therfore 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 fleshe) 31 he sawe before: and spake in the resurrection of Christ that his soule shulde not be left in hell: nether his flesse shuld se corrupcion. 32 This Iesus hath God rayeds vp wherof we all are witnesses. 33 Sence nowe that he by the right honde of God exalted is and hath receaved of the father the promyse of the holy goost he hath shed forth that which ye nowe se and heare. 34 For David is not ascended into heaven: but he sayde. The Lorde sayde to my Lorde sit on my right honde 35 vntill I make thy foes thy fote stole. 36 So therfore let all the housse of Israel knowe for a suerty that God hath made the same Iesus whom ye have crucified lorde and Christ. 37 When they heare this they were pricked in their hertes and sayde vnto Peter and vnto the other Apostles: Ye men and brethren what shal we do? 38 Peter sayde vnto them: repent and be baptised every one of you in the name of Jesus Christ for the remission of synnes and ye shall receave the gyfte of the holy goost. 39 For the promyse was made vnto you and to youre chylfren and to all that are afarre even as many as the Lorde oure God shall call, 40 And with many other wordes bare he witnes and
exhorted them sayinge: Save youre selves from this vntowarde generacion. 41 Then they that gladly receaved his preachynge were baptised: and the same daye ther were added vnto them aboute three thousande soules. 42 And they continued in the Apostles doctrine and fellowshippe and in breakinge of bread and in prayer. 43 And feare came over every soule. And many wondres and signes were shewed by the Apostles. 44 And all that beleved kept them selves to geder and had all thinges commen 45 and solde their possessions and goddes and departed them to all men as every man had nede. 46 And they continued dayly with one acorde in the temple and brake breed in every houss and dyd eate their meate to geder with gladnes and singlenes of hert 47 praysinge God and had faveour with all the people. And the Lorde added to the congregacion dayly soche as shuld be saved.

3 1 Peter and Iohn went vp togedder into the temple at the nynthe houre of prayer. 2 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. 3 Which same when he sawe Peter and Iohn that they wolde in to the temple desyred to receave an almes. 4 And Peter fastened his eyes on him with Iohn and sayde: looke on vs. 5 And he gau hede vnto the trustinge to receave somthinge of them. 6 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. 7 And he toke him by the right honde and lifte him vp. And immediatly his fete and ancle bones receaved strengh. 8 And he sprage stode and also walked and entred with them into the temple walkeinge and leapinge and laudynge God. 9 And all the people sawe him walke and laude God. 10 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. 11 And as the half which was healed helde Peter and Iohn all the people ranne amased vnto them in Salomons porche. 12 When Peter sawe that he answered vnto the people. Ye men of Israel why marvaile ye at this or why looke ye so stedfastly on vs as though byoure awne power or holynes we had made this man goo? 13 The God of Abraham Isaac and Iacob the God of oure fathers hath glorified his sonne Iesus whom ye deluyvered and denyed in the presence of Pylate when he had judged him to be lowesed. 14 But ye denyed the holye and iust and desyred a mortherar to be geven you 15 and kylled the Lorde of lyfe whom God hath rayesd from deeth of the which we are wytnesses. 16 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. 17 And now brethren I wote well that thorow ignorance ye did it as dyd also youre heddes. 18 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. 19 Repent ye theryfore and turne that youre synnes maye be done awaye when the tyme of refreshinge commeth which we shall have of the presence of the Lorde 20 and when God shall sende him which before was preached vnto you that is to wit Iesus Christ 21 which must receave heauen vntyll the tyme that all thinges which God hath spoken by the mouth of all his holy Prophetes seence the worlde began be restored agayne. 22 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. 23 For the tyme will come that every soule which shall not heare that same Prophet shalbe destroyed from amonge the people. 24 Also all the Prophetes from Samuel and thence forth as many as have spoken have in lykywyse tolde of these dayes. 25 Ye are the chylldren of the Prophetes and of the covenants which God hath made vnto oure fathers sayinge to Abraham: Even in thy seede shall all the kinredes of the erth be blessed. 26 Fyrst vnto you hath God rayse vp his sonne Iesus and him he hath sent to blysse you
that every one of you shuld turne from youre wickednes.

4

1 As they spake vnto the people the prestes and the rular of the temple and the Saduces came vpon them 2 takynge it greviously that they taught the people and preached in Jesus the resurreccion from death. 3 And they layde hondes on them and put them in holde vntill the nexte daye: for it was now even tyde. 4 How be it many of them which hearde the wordes beleved and the noumbre of the men was aboute fyve thousande. 5 And it chaunse on the morowe that their rulars and elders and Scribes 6 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 7 and set the other before them and axed: by what power or what name have ye done this syrs? 8 Then Peter full of the holy goost sayd vnto them: ye rulars of the people and elders of Israel 9 yf we this daye are examined of the good dede done to the sycke man by what meanes he is made wholde: 10 be that knowen vnto you all and to the people of Israel that in the name of Jesus Christ of Nazareth whom ye crucified and whom God rased agayne from death: even by him doth this man stonde here present before you whole. 11 This is the stone cast a syde of you bylders which is set in the chefe place of the corner. 12 Nether is ther salvacion in eny other. Nor yet also is ther eny other name geven to men wherin we must be saved. 13 When they sawe the boldnes of Peter and Iohn and vnderstode that they were vnlerned men and laye people that they marveyled and they knew them that they were with Iesu: 14 and beholdinge also the man which was healed stondinge with the theye coulde not saye agaynst it. 15 But they commanded them to go a syde out of the counsell and counseled amonge them selves sayinge: what shall we do to these men? For a manifest signe is done by the and is openly knowne to all them that dwell in Ierusalem and we cannot denye it. 16 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. 18 And they called them and commanded them that in no wyse they shuld speake or teache in the name of Iesu. 19 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. 20 For we cannot but speake that which we have sene and hearde. 21 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: 22 for the man was abowe fourety yeare olde on whom this myracle of healeninge was shewed. 23 Assone as they were let goo they came to their felowes and shewed all that the hye prestes and elders had sayde to them. 24 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 25 which by the mouth of thy servaunt David hast sayd: Why dyd the hethen rage and the people imagmen vayne thinges. 26 The kynges of the erth stode vp and the rulars came to geder agaynst the Lorde and agaynst his Christ. 27 For of a trueth agaynst thy holy chyld Jesus whom thou hast annoynted bothe Herode and also Poncius Pylate with the Gentils and the people of Israel gadered them selves to geder 28 forto do whatsoever thy honde and thy counsell determined before to be done. 29 And now Lorde beholde their threatenynge and graunte vnto thy servauntes with all confidence to speake thy worde. 30 So that thou stretche forth thy honde that healynge and signes and wonders be done by the name of thy holy chyld Iesu. 31 And assone as they had prayed the place moved wheare they were assembled to geder and they were all filled with the holy goost and they spake the worde of God boldly. 32 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. 33 And with greate power gave the Apostles witnes of the resurreccion of the Lorde Iesu. And greate grace was with them all. 34 Nether was ther eny
amonge them that lacked. For as many as were possessors of londes or housses solde them and brought the pryce of the thinges that were solde and layed that doune at the Apostles fete. And distribucion was made vnto every man according as he had nede. And loses 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 had londe and solde it. and layde the pryce doune at the Apostles fete.

5

1 A certayne man named Ananias with Saphira his wyfe solde a possession and kepte awaye parte of the pryce (his wyfe also beynge of counsell) and brought a certayne parte and layde it doune at the Apostles fete. Then sayde Peter: Ananias how is it that Satan hath filled thyne hert that thou shuldest lyd vnto the holy goost and kepe awaye parte of the pryce of the lyvelod: 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 conceaved this thinge in thyne herte? Thou hast not lyed vnto men but vnto God. When Ananias herde these wordes, he fell doune and gave vp the goost. And great feare came on all the that these thinges hearde. And the yonge men roose vp and put him a parte and caryed him out and buryed him. 7 And it fortunated as it were aboute the space of iiii. houres after that his wyfe came in ignorance of that which was done. 8 And Peter sayde vnto her: Tell me gave ye the londe for so moche? And she sayde: ye for so moche. 9 Then Peter sayde vnto her: why have ye agreed to gether to teapt the sprete of the Lorde? Beholde the fete of them which have buryed thy husbande are at the dore and shall carye the out. 10 Then she fell doune straight waye at his fete and yielded vp the goost. And the yonge men came in and founde her ded and caryed her out and buryed her by her husbande. 11 And great feare came on all the congregacion and on as many as hearde it. 12 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. 13 And of other durst no man ioyne him selfe to them: nevertheless later the people magnified them. 14 The noumber of them that beleved in the Lorde bothe of men and wemen grew moare and moare: in so moche that they brought the sike 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. 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. 17 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 and layde hondes on the Apostles and put them in the comen preson. 19 But the angell of the Lorde by nyght openned the preson dores and brought them forth and sayde: goo steppe forth and speake in the temple to the people all the wordes of this lyfe. 21 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 geder and all the elders of the chyldren of Israel and sent to the preson to fet them. 22 When the ministres came and founde them not in the preson they returned and tolde sayinge: the preson founde we shut as sure as was possible and the kepers stondynge with out before the dores. But when we had opened we founde no man with in. 24 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. 25 Then came one and shewed them: beholde the men that ye put in preson stonde in the temple and teache the people. 26 Then went the ruler of the temple with ministres and brought the with out violence. For they feared the people lest they shuld have bene stoned. 27 When and they had brought them they set them before the counsell. And the chefe preste axed them sayinge: dyd not we strately comande 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. 29 Peter and the other Apostles answered and sayde: We ought moare to obey God then men. 30 The God of oure fathers ryesed vp Iesus whom ye slewe and hanged on tre. 31 Him hath god lifte vp with his right hand to be a ruler and a salioure for to geve repentauence to Israel and forgenoves of synnes. 32 And we are his records concernede these things and also the holy goost whom God hath geve to them that obey him. 33 When they hearde that they clave asunder: and sought meanes to slee them. 34 Then stode ther vp one in the counsell a Pharisie named Gamaliel a doctoure of lawe had in auctorite amonge all the people and commanded to put the Apostles a syde a lytell space 35 and sayde vnto them: Men of Israel take hede to youre selves what ye entende to do as touchinge these men. 36 Before these dayes rose vp one Theudas bostinge him selfe to whom resorted a nombre of men about a foure hundred which was slayn and they all which beleved him were scatred a broode and brought to nought. 37 After this man arose ther vp one Ludas of Galile in the tyme when tribute began and drewe awaye moche people after him. He also perissed: and all even as many as harkened to him are scattered a brood. 38 And now I saye vnto you: refrayne youre selves from these men let them alone. For ye the consell or this worke be of men it will come to nought. 39 But and yf it be of god ye can not destroye it lest haply ye be founde to stryve agaynst God. 40 And to him they agreed and called the Apostles and bet them and commanded that they shuld not speake in the name of Iesu and let them goo. 41 And they departed from the counsell reioysynge that they were counted worthy to soffe rebuke for his name. 42 And dayly in the temple and in every hourse they ceased not teache and preachinge Iesus Christ.

6

1 In those dayes as the nombre of the disciples grewe ther arose a grudge amonge the Grekes agaynst the Ebrues because their wyddowes were despyed in the dayly mnystracion. 2 Then the twelve called the multitude of the disciples to gather and sayde: it is not mete that we shuld leave the worde of God and serve at the tables. 3 Wherfore brethren loke ye out amongeth you seven men of honest reporte and full of the holy goost and wysdome which we maye apoynte to this nedfull busynes. 4 But we will give oure selves continentally to prayer and to the ministration of the worde. 5 And the sayninge pleased the wholesome multitude. And they chose Steven a man full of fayth and of the holy goost and Philip and Prochorus and Nichanor and Timon and Perennes and Nicholas a converte of Antioche. 6 Which they set before the Apostles and they prayed and layde their hondes on them. 7 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. 8 And Steven full of faythe and power dyd great wondres and myracles amongethe people. 9 Then ther arose certayne of the synagoghe which are called Lybertines and Syrenites and of Alexandria and of Clilia and Asia and disputed with Steven. 10 And they could not resist the wysdome and the sprete with which he spake. 11 Then sent they in men which sayd: we have hearde him speake blasphemous wordes agaynst Moses and agaynst God. 12 And they moved the people and the elders and the scribes: and came apon him and caught him and brought him to the counsell 13 and brought forth falce witnesses which sayde. This man ceasith not to speake blasphemous wordes agaynst this holy place and the lawe: 14 for we hearde him saye: this Iesus of Nazareth shall destroye this place and shall chaunge the ordinancyes which Moses gave vs. 15 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

1 Then sayde the chefe prest: is it even so? 2 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 3 and sayd vnto him: come out of thy contre and from thy kyndred and come into the londe which I shall shewe
the. 4 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 londe in which ye now dwell 5 and he gave him none inheritance in it no not the bredeeth of a fote: but promised that he wolde gave it to him to possesse and to his seed after him when as yet he had no chylde. 6 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 entrate them evyl .iii.C. yeares. 7 But the nacion to whom they shalbe in bondage will I judge sayde God. And after that shall they come forthe and serve me in this place. 8 And he gave him the covenauent of circumcision. And he begat Isaac and circumcised him the viii. daye and Isaac begat Iacob and Iacob the twelve patriarkes. 9 And the patriarkes havinge indignacion solde Ioseph into Egipte. And God was with him 10 and delivered him out of all his adversities. And gave him faveour and wisdome in the sight of Pharao kyng of Egipte which made him governor over Egipte and over all his housholde. 11 Then came ther a derth over all the londe of Egipt and Canaan and great affliccion that our fathers founde no sustenauce. 12 But when Iacob hearde that ther was corne in Egipte he sent oure fathers fyrst 13 and at the seconde tyme Ioseph was knowen of his brethern and Iosephs kynred was made knowne vnto Pharao. 14 Then sent Ioseph and caused his father to be brought and all his kynne thre score and xv. soules. 15 And Iacob descended into Egipte and dyed bothe he and oure fathers 16 and were translated into Sichem and were put in the sepulcre that Abraham bought for money of the sonnes of Emor at Sichem. 17 When the tyme of the promes drue nye (which God had sworne to Abraham) the people grewe and multiplied in Egipte 18 till another kyng arose which knewe not of Ioseph. 19 The same dealete suttely with oure kynred and evyl intreated oure fathers and made them to cast oute their yonge chylde that they shoul not remayne alvye. 20 The same tyme was Moses borne and was a proper childe in the sight of God which was norisshed vp in his fathers housse thre monethes. 21 When he was cast out Pharoes daughter toke him vp and norisshed him vp for her awne sonne. 22 And Moses was learned in all maner wisdome of the Egypcians and was mighty in dedes and in wordes. 23 And when he was full fourty yeare olde it came into his hert to visit his brethern the chyldehen of Israel. 24 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 Egypcian. 25 For he supposed his brethern wolde have vnsteronde how that God by his hondes shuld save them But they vnderstode not. 26 And the next daye he shewed himselfe vnto them as they strove and wolde have set the at one agayne sayenge: Syrs ye are brethern why hurte ye one another? 27 But he that dyd his neighbour wronge thrust him awaye sayenge: who made the a rular and a iudge amongeth vs? 28 What wilt thou kyll me as thou dydest the Egypcian yester daye? 29 Then fledde Moses at that sayenge and was a stranger in the londe of Madian where he begat two sonnes. 30 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 busche. 31 When Moses sawe it he wondred at the syght. And as he drue neare to beholde the voyce of the Lorde came vnto him: 32 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. 33 Then sayde the Lorde to him: Put of thy showes from thy fete for the place where thou stonest is holy grounde. 34 I have perfectly sene the affliccion of my people which is in Egypte and I have hearde their groynye and am come doun to delver them. And now come and I will sende the into Egypte. 35 This Moses whom they forsoke sayenge: who made the a rular and a iudge: the same God sent bothe a rular and delverer by the hondes of the angell which appered to him in the busche. 36 And the same brought them out shewynghe wonders and signes in Egypte and in the reed see and in the wyldernes .xl. yeares. 37 This is that Moses which sayde vnto the chylde of Israel: A Prophet shall ye have from God rayse vp
vtnto you of youre brethren lyke vtnto me him shall ye heare. 38 This is he that was in the congregacion in the wyldernes with the angell which spake to him in the moute Syna and withoure fathers. This man receaved the worde of lyfe to geve vtnto vs to who our fathers wolde not obeye but cast it from them and in their hertes turned backe agayne into Egypte 45 sayinge vtnto Aaron: Make vs goddes to goo before vs. For this Moses that wote vs out of the londe of Egypte we wote not what is become of hym. 41 And they made a calfe in those dayes and offered sacrifice vtnto the ymage and reioysed in the worke of their owne hondes. 42 Then God turned him selue and gave them vp that they shuld worship the starres of the skye as it is written in the boke of the prophetes. O ye of the housses of Israel gave ye to me sacrefices and meate offferynges by the space of xl. yeares in the wildernes? 43 And ye toke vtnto 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. 44 Oure fathers had the tabernacle of witnes in the wyldernes as he had apoynted the speakyng vtnto Moses that he shuld make it acordynge to the fascination he had sene. 45 Which tabernacle our fathers receaved and brought it in with issue into the possession of the gentyls which God drave out before the face of oure fathers vtnto the tyme of David 46 which founde focur before God and desyred that he myght fynde a tabernacle for the God of Iacob. 47 But Salomon bylt him an houss. 48 How be it he that is hyest of all dwelth not in temple made with hondes as saith the Prophet: 49 Heven is my seate and erth is my fote stole what houss will ye bylde for me sayth the Lorde? or what place is it that I shuld rest in? 50 hath not my honde made all these things? 51 Ye stiffenecked and of vnccircumcised hertes and eares: ye have all wayes resisted the holy goost: as youre fathers dyd do ye. 52 Which of the prophetes have not youre fathers persecuted? And they have slayne them which shewed before of the commynge of that lust whom ye have now bytreayed and mordred. 53 And ye also have receaved a lawe by the ordinaunce of angels and have not kept it. 54 When they hearde these thinges their hertes claue a sunder and they gnasshed on him with their teth. 55 But he beyng full of the holy goost lokyd vp stedfastlye with his eyes into heven and sawe the glorie of God and Iesus stondynge on the ryght honde of God 56 and sayde: beholde I se the hevens open and the sonne of man stondynge on the myght honde of god. 57 Then they gave a shute with a loute voyce and stopped their eares and ranne apon him all at once 58 and caste him out of the cye and stoned him. And the witnesses layde doun their clothes at a yonge mannes fete named Saul. 59 And they stoned Steven callynge on and sayinge: Lorde Iesus receave my sprete. 60 And he kneled doun and cryed with a loute voyce: Lorde laye not this synne to their charge. And when he had thus spoken he fell a slepe.

8

1 Saul had pleasure in his deeth. And at that tyme there was a great persecution agaynst the congregacion which was at Jerusalem and they were all scattered abroade thorowout the regions of Iury and Samaria except the Apostles. 2 Then devout men dressed Steven and made great lamentacion over him. 3 But Saul made havocke of the congregacion entrynge into every houss and drewe out bothe man and woman and thrust the into preson. 4 They that were scattered abroade went every where preching the worde. 5 Then came Philip into a cite of Samaria and preached Christ vtnto them. 6 And the people gave hede vtnto those thinges which Philip spake with one acorde in that they hearde and sawe the miracles which he dyd. 7 For vnclene spretes cryinge with loute voyce came out of many that were possessed of them. And manye taken with palsies and many that halted were healed 8 And ther was great ioye in that cite. 9 And ther was a certayne man called Simon which before tyme in the same cite vset witchet craftes and bewitched the people of Samarie sayinge that he was a man that coulde do greate thinges 10 Whom they regarded
from the least to the greatest sayinge: this fellow is the great power of God. 11 And
him they set moche by because of longe tyme with sorcery he had mocked them.
12 But assone as they belewed Philippes preachynge of the kyngdome of God and of
the name of Iesu Christ they were baptised bothe men and women. 13 Then Simon him
selfe belewed also and was baptised and cotyned with Phillip and wondered behol-
dynge the miracles and signes which were shewed. 14 When the Apostles which were
at Ierusalem hearde saye that Samaria had receaved the worde of God: they sent
vnto them Peter and Iohn 15 which when they were come prayed for the that they
myght receave the holy goost 16 For as yet he was come on none of them: But they
were baptised only in the name of Christ Iesu. 17 Then layed they their hondes on them and they receaved the holy goost.
18 When Simon sawe that thorowe layinge on of the Apostles hondes on them the holy
goost was gven: he offered the money sayinge: 19 Geve me also this power that
on whom soever I put the hondes he maye receave the holy goost. 20 Then sayde
Peter vnto him: thy monye perysh with the because thou wenest that the gifte of God
maye be obteyned with money. 21 Thou hast nether parte nor falloushippe in
busines. For thy hert is not ryght in the syght of God. 22 Repent therfore of this thy
wickednes and praye God that the thought of thyne hert maye be forgenen the. 23 For
I perceave that thou arte full of bitter gall and wrapped in iniquit. 24 Then answered
Simon and sayde: Praye ye to the lorde for me that none of these thinges whiche ye
have spoken fall on me. 25 And 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 towards 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 au-
torite with Candace quene of the Ethiopias
and had the rule of all her treasure came
to Ierusalem for to praye. 28 And as he re-
turned home agayne sittynge in his charet
he rede Esay the prophet. 29 Then the
sprete sayde vnto Phillip: Goo neare and
ioyne thy selfe to yonder charret. 30 And
Philip ranne to him and hearde him rede
the prophet Esayas and sayde: Vnderston-
dest 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 rede 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 humbernes 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 belewe with all thyne
hert thou mayst. He answered and sayde:
I beleve that Jesus 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 wa-
ter the sprete of the lorde caught awaye
Philip that the chamberlayne sawe him no
moore. And he wet on his waye reioysinge:
but Philip was founde at Azotus. And he
walked thowrt out the countre preachynge
in their cities tyll he came to Cesarea.

9

1 And Saul yet brethynge out threat
nynges 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
women he myght bringe them bounde vnto
Ierusalem. 3 But as he went on his iorney it
fortuned that he drue nye to Damasco and
sodenly thyr shyned rounde about him a
lyght from heven. 4 And he fell to the erth
Acts 9:5

and hearde a voyce sayinge to him: Saul Saul why persecutest thou me? And he sayde what arte thou lorde? And the lorde sayd I am Iesus whom thou persecutest it shalbe harde for the to kycke against the pricke. And he bothe tremblynge and astonyed sayde: Lorde what wilt thou have me to do? And the Lorde sayde vnto him: arysse and goo into the cite and it shalbe tolde the what thou shalt do. The men which iornayed with him stode amased for they hearde a voyce but sawe no man. 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. And he was iiii. dayes with out syght and nether ate nor dranke. 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. And the lorde sayde to him: arysse and goo into the strete which is called stragyht and seke in the housse of Iudas after one called Saul of Tharsus. For beholde he prayeth and hath sene in a vision a man named Ananias comynge in to him and puttyngye his hondes on him that he myght receve his syght. Then Ananias answered: Lorde I have hearde by many of this man how moche evell he hath done to thy sainctes at Ierusaleme and here he hath auctorite of the hye prestes to bynde all that call on thy name. Then 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 chyldren of Irael. For I will shewe him how great things he must suffre for my names sake. Ananias went his waye and entred 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 gost. And immediatly ther fell from his eyes as it had bene scales and he receaved syght and arose and was baptysed and receaved meate and was comforted. Then was Saul a certayne daye with the disciples which were at Damasco. And streyght waye he preached Christ in the synagoges how that he was the sonne of God. All that hearde him were amased and sayde: is not this he that spoyled the which called on this name in Ierusaleme and came hyther for the entent that he shuld bringe the bounde vnto the hye prestes? But Saul encreased in strenght and confounded the Iewes which dwelte at Damasco affirminge that this was very Christ. And after a good whyle the Iewes toke counsell to gether to kyll him. But their layinge awaye was knowne of Saul. And they watched at the gates daye and nyght to kyll him. Then the disciples toke him by night and put him thorow the wall and let him doun in a basket. And when Saul was come to Jerusalem he assayde to cople him silfe with the disciples and they were all afryde of hym and beleued not that he was a disciple. 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 Iesus. And he had his consuersacion with them at Jerusalem and quit hym silfe boldly in the name of the lorde Iesus. And he spake and disputed wyth the grekes: and they went aboute to slee hym. But when the brethren knew of that they brought hym to cesarea and sent hym forth to Tharsus. Then had the congregagions rest thorowwoute all Iewry and galile and Samary and were edified and walked in the feare of the lorde and multiplie by the confort of the holy gost. And it chaunst that as Peter walked throughouthe all quarters he came to the sayntes which dwelte at Lydda and there he foude a certayne man namyd Eneas whych had kepe hys bed viii. yere sicke of the palsie. Then sayde Peter vnto hym: Eneas Iesus Christ make the whole. Arysse and make thy bed. And he arose immediatly. And all that dwelt at lydda and assaron sawe hym and tourned to the lorde. Ther was at lopphe a certayne woman (wiche was a disciple named Tabitha whiche by interpretacion is called dorcas) the same was full of good workes and almes dedes whiche she did. And it chaunst in those dayes that she was sicke and dyed. When they had wesshed her and layd her in a chamber: Because Lydda was nye to Ioppa and the
disciples had hearde that Peter was there they sent vnto hym desyringe him that he wolde not be greeved to come vnto them. 39 Peter arose and came with them and when he was come they brought him in to the chamber. And all the wydowes stode roude aboute hym wepyng and shewynge the cotes and garmentes which Dorcas made whill she was with them. 40 And Peter put the all forth and kneled doune and prayde and turned him to the body and sayde: Tabitha arysse. And she opened her eyes and when she sawe Peter she sat vp. 41 And he gave her the honde and lyft her up and called the sainctes and wydowes and shewd her alvyse. 42 And it was knowne throwe oute all Ioppa and many beleved on the Lorde. 43 And it fortuned that he taryd many dayes in Ioppa with one Simon a tanner.

10 1 Ther was a certayne man in Cesarea called Cornelius a captayne of the soudiers of Italy 2 a devoute man and one that feared God with all his housholde which gave moche almes to the people and prayde God alwaye. 3 The same man sawe in a vision evydtely aboute the nthye houre of the daye an angell of god comynge into him and sayinge vnto hym: Cornelius. 4 When he looked on hym he was afrayde and sayde: what is it lorde? He sayde vnto hym. Thy prayers and thy almeses are come vp into remembraunce before God. 5 And now sende men to Ioppa and call for one Simon named also Peter. 6 He lodgeth with one Simon a tanner whose housse is by the see syde. He shall tell the what thou oughtest to doo. 7 When the angell which spake vnto Cornelius was departed he called two of his housholde servauntes and a devoute souder of them that wayted on him 8 and tolde them all the mater and sent them to Ioppa. 9 On the morowe as they wet on their iorner and drewe nye vnto the cite Peter went vp into the toppe of the housse to praye aboute the .vi. houre. 10 Then wexed he an hongred and wolde have eate. But whyll they made redy. He fell into a trauce 11 and sawe heven opened and a certayne vessell come doune vnto him as it had bene a greate shete knyt at the .iii. corners and was let doune to the erth 12 where in wer all maner of .iii. foted beastes of the erth and vermen and wormes and foules of the ayer. 13 And ther came a voyce to hym: ryse Peter kyll and eate. 14 But Peter sayde: God forbyd Lorde for I have never eaten eny thinge that is comen or vncleene. 15 And the voyce spake vnto hym agayne the seconde tyme: what God hath clensed that make thou not comen. 16 This was done thryse and the vessell was receeved vp agayne into heven. 17 Whyle Peter mused in hym 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. 18 And called out won and axed whether Simon which was also called Peter were lodged there. 19 Whyll Peter thought on this vision the sprete sayde vnto him: Beholde men seke the: 20 aryse therefor get the doune and goo with them and doute not. For I have sent them. 21 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? 22 And they sayde vnto him: Cornelius the captayne a lust 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. 23 Then called he them in and lodged them. And on the morowe Peter wet awaie with them and certayne brethren from Ioppa accompanied hym. 24 And the thyrd daye entred they into Cesaria. And Cornelius wayted for them and had called to gether his kynsmen and speciall frendes. 25 And as it chaunseth Peter to come in Cornelius met hym and fell doune at his fete and worshipped hym. 26 But Peter toke him vp sayinge: stonde vp: for evyn I my syle am a man. 27 And as he talked with hym he cam in and founde many that were come to gether. 28 And he sayde vnto them: Ye do knowe how that that ys an vnlawfull thynge for a man that is a Iewe to company or come vnto an ailen: But god shewed me that I shuld not call eny man commen or vncleene: 29 therfore came I vnto you with oute sayenge naye assone as I was sent for. I axe therfore for
what intent have ye sent for me? 30 And Cornelius sayde: This daye now .iii. dayes I fasted and at the nynthe houre I prayde in my houss: and beholde a man stode before me in bright clothynge and sayde: 31 Cornelius thy prayer is hearde and thyne almes dedes are had in remembranc in the sight of God. 32 Sende thercfor to Ioppe 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. 33 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 thinges that are commanded vnto the of God. 34 Then Peter opened his mouth and sayde: Of a trueth I perseave that God is not parciall 35 but in all people he that feareth him and worketh rightewenes is accepted with him. 36 Ye knowe the preachinge that God sent vnto the chyldren of Israel preachinge peace by Jesus Christe (which is Lorde over all thinges): 37 Which preachinge was published thorow oute all Iewrye and begane in Galile after the batptyme which Iohn preached 38 how God had annoyned 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. 39 And we are witnesses of all thinges which he dyd in the londe of the Iews and at Ierusalem whom they slew and honge on tree. 40 Him God reysed vp the thyrde daye and shewed him openly 41 not to all the people but vnto vs witnesses chosyn before of God which ate and dronke with him after he arose from death. 42 And he commanded vs to preache vnto the people and testifie that it is he that is ordened of God a judge of quycke and dead. 43 To him geve all the Prophetes witnes that thorowe his name shall receave remission of synnes all that beleve in him. 44 Whyle Peter yet spake these wordes the holy goost fell on all them which hearde the preachinge. 45 And they of the circucisision which beleved were astonyed as many as came with Peter because that on the Gentyls also was sheed outhe the gyfe of the holy goost. 46 For they hearde them speake with tonges and magnify God. Then answered Peter: 47 can any man forbyd water that these shuld not be baptised which have receaved the holy goost as well as we? 48 And he commanded them to be baptysed in the name of the Lorde. Then prayde they him to tary a feawe dayes.

11

1 And the Apostles and the brethren that were thorowout Ierye harde sayte that the hehen had also receaved the wordes of God. 2 And when Peter was come vp to Ierusalem they of the circucisision reasoned wyth him 3 sayinge: Thou wentest in to men vncircumcised and atest with them. 4 Then Peter began and expounded the thinge in order to the sayinge: 5 I was in the cyte of Ioppe prayinge and in a trauence I sawe a vision a certen vessell descende as it had bene a large lynyn clothe let doune from hevin by the fower corners and it cam to me. 6 Into the which when I had fastened myne eyes I considere and sawe fowerfoted beastes of the erth and vermen and wormes and foules of the ayer. 7 And I herde a voyce sayinge vnto me: aryse Peter sley and eate. 8 And I sayd: God forbyd lorde for nothinge comen or vnclene hath at eny tyme entred into my mouth. 9 But the voyce answered me agayne from heven count not thou those thinges come which god hath clensed. 10 And this was done thre tymes. And all were takyn vp agayne into heven. 11 And beholde immediatly ther were thre men come vnto the housse where I was sent from Cesarea vnto me. 12 And the sprete sayde vnto me that I shuld go with them with out dountinge. Morover the sise brethren accompanie me: and we entred into the mans housse. 13 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; 14 he shall tell the wordes wherby both thou and all thyne housse shalbe saved. 15 And as I begane to preache the holy goost fell on them as he dyd on vs at the begynninge. 16 Then came to my remembranc the wordes of the Lorde how he sayde: Iohn baptysed with water but ye shalbe baptysed with the holy goost. 17 For as moche then as God gave the lyke gyftes as he dyd vnto vs when we beleved on the Lorde Iesus Christ: what was I that
I shold have with stonde God? 18 when they hearde this they helde their peace and glorified God sayinge: then hath God also to the gentyls graunted repentauence vnto lyfe. 19 They which were scatryd abroade 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. 20 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. 21 And the honde of the Lorde was with them and a greate nombre beleved and turned vnto the Lorde. 22 Tydinges of these thinges came vnto the eares of the congregacion which was in Ierusalem. And they sente forth Barnabas that he shold go vnto Antioche. 23 Which when he was come and had sene the grace of God was glad and exhorted them all that with purpose of hert wolde continually cleave vnto the Lorde. 24 For he was a good man and full of the holy goost and of faythe: and moche people was added vnto the Lorde. 25 Then departed Barnabas to Tarsus for to seke Saul. 26 And when he had founde him he brought him vnto Antioche. And it chaunnsed 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. 27 In those dayes came Prophetes from Ierusalem vnto Antioche. 28 And ther stode vp one of them named Agabus and signified by the sprete that ther shulde be great derth thorow oute all the worlde which came to passe in the Emproure Claudius dayes. 29 Then the disciples every man accordinge to his abilitie purposed to sende socoure vnto the brethren which dwelt in Iewry. 30 Which thynge they also dyd and sent it to the elders by the hondes of Barnabas and Saul.

12

1 In that tyme Herode the kyng stretched forthe his handes to vxe certayne of the congregacion. 2 And he kyld Iames the brother of Iohn with the swerde: 3 and because he sawe that it pleased the Iewes he proceded forther and toke Peter also. Then were the dayes of swete breed. 4 And when he had caught him he put him in preson and delveryd him to iii. quaternions of souldiers to be kepe entyndyng after ester to bryng him forth to the people. 5 Then was Peter kepe in preson. But prayer was made with out ceasynge of the congregacion vnto God for him. 6 And when Herode wolde have brought him oute vnto the people the same nyght slepte Peter bitwene two souldiers bounde with two chaynes and the kepers before the dore kepte the preson. 7 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 quickly. And his cheynes fell of from his hondes. 8 And the angell sayd vnto hym: gyrd thy selue and bynde on thy sandales. And so he dyd. And he sayde vnto hym: cast thy mantle aboute the and folowe me. 9 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. 10 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. 11 And when Peter was come to him selue he sayde: now I knowe of a surety that the Lorde hath sent his angell and hath delveryd me out of the honde of Herode and from all the waytyng of the people of the Iewes. 12 And as he consydred the thynge he cam to the housse of Mary the mother of one Iohn which was called Marke also where many were gadderd to geded in prayer. 13 As Peter knocked at the entry dore a damsel cam forth to herken named Rhoda. 14 And when she knew Peters voyce she opened not the entrey for gladnes but ran in and told how Peter stode before the entrey. 15 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. 16 Peter contynued knockinge. When they had opened the dore and sawe him they were astonied. 17 And he beckned vnto them with the honde to holde their peace and tolde them by what meanes the Lorde
Acts 12:18

had brought him out of the prison. And sayde: goo shew these thinges vnto Iames and to the brethren. And he departed and went into a nother place. 18 Assone as it was daye ther was no lyttly doo amonge the souldiers what was becum of Peter. 19 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. 20 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 noryssshed by the kynges londe. 21 And upon a daye appoynted Herode arayed him in royall apparell and set him in his seate and made an oracyon vnto them. 22 And the people gave a shoute sayinge: it is the voyce of a God and not of a man. 23 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. 24 And the worde of God grewe and multiplied. 25 And Barnabas and Paul returned to Jerusalem when they had fulfilled their office and toke with them Iohn which was also called Marcus.

13

1 There were at Antioche in the congreagation certayne Prophete and teache: as Barnabas and Simon called Niger and Lucius of Cerene and Manahen Herode the Tetrarkes norsfelowe and Saul. 2 As they ministred to the Lorde and fasted the holy goost sayde: separate me Barnabas and Saul for the worke where vnto I have called them. 3 Then fasted they and prayed and put their hondes on them and let them goo. 4 And they after they were sent of the holy goost came vnto Seleutia and from thence they sayled to Cyprus. 5 And when they were come to Salamine they shewed the worde of God in the synagogues of the Iews. And they had Iohn to their minister. 6 When they had gone thorowout the yle vnto the cite of Paphos they foude a certayne sorcerer a falke prophet 7 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. 8 But Elemas the sorcer (for so was his name by interpretacion) with stode them and sought to turne awaye the ruluer from the fayth. 9 Then Saul which also is called Paul beinge full of the holy goost set his eyes on him 10 and sayde: O full of all sutteltie and disseytfulnes the chylde of the devyll and the enyme of all righteousnes thou ceasest not to pervert the strayght wayes of the Lorde. 11 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. 12 Then the ruluer when he sawe what had happened beleved and wodred at the doctrnye of the Lorde. 13 When they that were with Paul were departed by shyppe from Paphus they cam to Perga a cite of Pamphilia: and there Iohn departed from them and returned to Jerusalem. 14 But they wandred thorowe the countrees Perga to Antioche a cite of the countre of Pisidia and wet in to the synagog on the sabout daye and sate doune. 15 And after the lawe and the Prophetes were redd the rulers of the synagog sent vnto them sayinge: Ye men and brethren ye have eny sermon to exhorte ye people saye on. 16 Then Paul stode vp and beckened with the honde and sayde: Men of Israel and ye that feare God geue audicue. 17 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 18 and aboute the tymoe of .xl. yeares suffred he their maners in the wyldernes. 19 And he destroyed .vii. nacions in the londe of Canaan and devided ther londe to them by lot. 20 And after warde he gave vnto them judges aboute the space of .iii. C. and .x. yeares vnto the tyme of Samuel the Prophet. 21 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. yeeres. 22 And after he had put him doune he set vp David to be ther kynge of whom he reported sayinge: I have founde David the sonne of Iesse a man after myne awne hert
he shall fulfill all my will. 23 Of this manes seed hath God (accordinge to his promes) brought forth to the people of Israel a saviour one Iesus 24 when Iohn had fyrst preached before his cominge the baptyme of repentauence to Israel. 25 And when Iohn had fulfyllde 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. 26 Ye men and brethren chyldren of the generacion of Abraham and whosoever amonge you feareth God to you is this worde of salvacion sent. 27 The inhabitants of Jerusalem 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 condemninge him. 28 And when they founde no cause of deeth in him yet desyred they Pylate to kyll him. 29 And when they had fulfilled all that were written of him they toke him doute from the tree and put him in a seulcre. 30 But God raysed him agayne from deeth 31 and he was sene many dayes of them which came with him from Galile to Jerusalem. Which are his witnesses vnto the people. 32 And we declare vnto you how that the promes made vnto the fathers 33 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. 34 As concernynge that he reysed him vp from deeth now no more to returne to corrupcion he sayde on this wyse: The holy promyses made to David I wil give them faithfully to you. 35 Wherfore he saith also in another place: Thou shalt not soffe thyne holye to se corrupcion. 36 Howbe it David after he had in his tyme fulfilled the will of God he slepte and was layde with his fathers and saw corrupcion. 37 But he whom God reysed agayne sawe no corrupcion. 38 Be it knoune vnto you theryfore ye men and brethren that thorow this man is preached vnto you the forgiveves of synnes 39 and that by him are all that beleve justified from all thinges from the which ye coulde not be justified by the lawe of Moses. 40 Beware theryfore lest that fall on you which is spoken of in the Prophetes: 41 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. 42 When they were come out of the Synagogue of the Iewes the getyls besought that they wolde preache the worde to them bitwene the Saboth dayes. 43 When the congregacion was broken vp many of the Iewes and verteous covertes followed Paul and Barnabas which spake to them and exhorted them to cotinue in the grace of God. 44 And the nexte Saboth daye came almosethe whole cite to gether to heare the worde of God. 45 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. 46 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 unworthy of everlasting lyfe: lo we turne to the gentyls. 47 For so hath the Lorde commaundde vs: I have made the a lyght to the getyls that thou be salvacion vnto the ende of the worlde. 48 The getyls hearde and were glad and glorified the worde of the Lorde and beleved: even as many as were ordeyned vnto eternall lyfe. 49 And the worde of the Lorde was publishshed thorowe oute all the region. 50 But the Iewes moved the worshipfull and honorable wemen and the chefe men of the cyte and reysed persecution agaynst Paul and Barnabas and expelled them outhe of their costes. 51 And they shouke of the duste of their fete agaynst them and came vnto Iconium. 52 And the disciples were filled with ioye and with the holy goost.

1 And it fortuned in Iconium that they went both to gether into the synagogge of the Iewes and so spake that a gret multitude both of the Iewes and also of the Grekes beleued. 2 But the unbelievinge Iewes steryd vp and vnquyeted the myndes of the Gentyls agaynst the brethren. 3 Lone tyme a bode they there and quyet 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. 4 The
people of the cyte were devided: and parte
helde with the Iewes and parte with the
Apostles. 5 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 6 they were ware of it and
to vnto Listera and Derba cities of Licao-
nia and vnto the region that lyeth round
aboute 7 And there preached the gospel.
8 And ther sate a certayne man at Listra
weak in his fete beinge creple from his
mothers wombe and never walkyd. 9 The
same hearde Paul preache. Which behelde
him and perceaved that he had fayth to
be whole 10 and sayd with a loude voyce:
stond vp right on thy fete. And he stert
vp and walked. 11 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. 12 And they called Barnabas Jupiter
and Paul Mercurius because he was the
preacher. 13 Then Jupiters Preste which
dwel before their cite brought oxe and
garlondes vnto the churche porche and
wolde have done sacrifise with the people.
14 But when the Apostles Barnabas and
Paul herde that they rent their clothes and
ran in amonge the people cryinge 15 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: 16 the which in tymes past
suffred all nacions to walke in their awne
wayes. 17 Neverthelessse he lefte not him
selfe with ouen witnes in that he shewed
his benefites in gevinge vs rayne from
heaven and frutefull seasons fyllingeoure
hertes with fode and gladnes. 18 And with
these sayinges scase refrayned they the
people that they had not done sacrifice
vnto them. 19 Thither came certayne Iewes
from Antioche and Iconium and optayned
the peoples consent and stoned Paul and
drew him oute of the cyte supposyne
he had bene deed. 20 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.
21 After they had preached to that cite and
had taught many they returned agayne
to Lisira and to Iconium and Antioche
22 and strengthened the disciples soules ex-
hortinge them to continue in the faith
affyrminge that we must thorwe moche
tribulacion entre into the kyngdome of
God. 23 And when they had ordened them
elders by eleccion in every congregacion
after they had yrayde and fasted they
comended them to God on whom they
believed. 24 And they went thorow out
Pisidia and came into Paphilia 25 and when
they had preached the worde of God in
Perga they descended in to Attalia 26 and
thence departed by shippe to Antioche
from whence they were delivered vnto the
grace of God to the worke which they had
fulfyled. 27 When they were come and had
gaddered the congregacion to gadder they
rehersed all that God had done by them
and how he had opened the dore of faith
vnto the getyls. 28 And ther they abode
longe tyme with the disciples.

15

1 Then cam certayne from Iewrie and
taught the brethren: excepte ye be circum-
cysed after the maner of Moses ye cannot
be saved. 2 And when ther was ryse
dissencion and disputinge not a little 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. 3 And after they
were brought on their waye by the con-
gregacion they passed over Phenices and
Samaria declarynge the conversion of the
getyls and they brought great ioye vnto
all the brethren. 4 And when they were
come to Ierusalem they were receaved of
the congregacion and of the Apostles and
elders. And they declared what thynge
God had done by them. 5 Then arose ther
vp certayne that were of the secte of the
Pharisees and dyde beleue sayinge that it was
nedfull to circuse them and to enjowe
the to kepe the lawe of Moses. 6 And
the Apostles and elders came to geder to
reason of this matter. 7 And when ther was
moche disputinge Peter rose vp and sayde
vnto them: Ye men and brethren ye knowe
how that a good whyle agoe God chose
amonge vs that the getyls by my mouth
shuld heare the worde of the gospell and beleve, And God which knoweth the herte bare them witnes and gave vnto them the holy goost even as he dyd vnto vs and he put no difference bitwene them and vs but with fayth purified their hertes.

10 Now therfore why tempte ye God that ye wolde put a yoke on the discipes neckes which netheroure fathers nor we were able to beare. But we beleve that thorowe the grace of the Lorde Jesu Christ we shalbe saved as they doo. Then all the multitude was peased and gave audience to Barnabas and Paul which tolde what signes and wondres God had shewed amonge the gentyls by them.

13 And when they helde their peace James answered sayinge: Men and brethren herken vnto me. Simeon tolde how God at the begynnynge dyd visit the gentyls and receaved of them people vnto his name. And to this agreith the wordes of the Prophets as it is written. 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 that the residue of men might seke after the Lorde and also the gentyls vpo whom my name is named saith the Lorde which doth all these thinges: knoune vnto God are all his workes from the begynnynge of the worlde. Wherfore my sentence is that we trouble not them which from amonge the gentyls are turned to God: but that we write vnto them that they abstayne them selves from filthynes of ymages from fornificacion from straglyd and from bloude.

21 For Moses of olde tyme hath in every cite that preache him and he is rede in the synagoges every saboth daye. 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 and gave them lettres in their hondes after this maner. The Apostles elders and brethren send gretynges vnto the brethren which are of the gentyls in Antioche Siria and Celicia. 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. It semed therfore to vs a good thinge when we were come to geder with one accorde to sende chosyn men vnto you with oure beloved Barnabas and Paul men that have ieopdered their lyves for the name of oure Lorde Jesus Christ. We have sent therfore Iudas and Sylas which shall also tell you the same thinges by mouth.

28 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 that ye abstayne from thinges of ferred to ymages from bloude from stranged and fornificacion. From which yf ye kepe youre selves ye shall do well. So fare ye well. When they were departed they came to Antioche and gaddred the multitude togeder and delveryed the pistle. When they had redde it they reioysed of that consolacion. And Iudas and Sylas beinge prophets exhorted the brethren with moche preachinge and strengthened them. And after they had taried there a space they were let goo in peace of the brethren vnto the Apostles. Not with stondynge it pleasyd Sylas to abyde there still. Paul and Barnabas continued in Antioche teachinge and preachinge the worde of the Lorde with other many. But after a certayne space Paul sayde vnto Barnabas: Let vs goo agayne and visiteoure brethren in every cite where we have shewed the worde of the Lorde and se how they do. And Barnabas gave counsell to take with them Iohn called also Marke. 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. And the dissencion was so sharpe bitwene them that they departed a sunder one from the other: so that Barnabas toke bitwene them that they departed a sunder one from the other: so that Barnabas toke Marke and sayled vnto Cypers. And Paul chose Sylas and departed delveryed of the brethren vnto the grace of god. And he went thorowe all Cyria and Cilicia stablishyng the congregacions.
And beholde a certayne disciple was there named Timotheus a womans sonne which was a Iewes and beleved: but his father was a Greke. 2 Of whom reported well the brethren of Lystra and of Iconium. 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. 4 As they went thorow the cities they delvered the the decrees for to kepe ordeyned of the Apostle and elders which were at Jerusalem. 5 And so were the congregacions stablished in the fayth and increased in nombre dayly. 6 When they had goone thorow out Phrigia and the region of Galacia and were forbiddne of the holy gost to preach the worde in Asia 7 they came to Misia and sought to goo into Bethinia. But the preste suffered them not. 8 Then they went over Misia and cam doune to Troada. 9 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. 10 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. 11 Then lowsed we forth from Troada and with a straungt course came to Samothracia and the nexte daye to Neapolim 12 and from thence to Philippes which is the chefest citie in the partes of Macedonia and a fre cite. We were in that cite abydyng a certayne dayes. 13 And on the sabbath 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 thyther. 14 And a certayne woman named Lydia a seller of purple of the cite of Thyatira which worshipped God gav vs audience. Whose hert the Lorde opened that she attented vnto the things which Paul spake. 15 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 constrained vs. 16 And it fortuned as we went to prayer a certayn damsell possessed with a sprete that prophesied met vs which brought her master and mastris moche vaunting with prophesyinge. 17 The same folowed Paul and vs and cryed sayinge: these men are the servauntes of the most hye God which shewe vnto vs the waye of salvacion. 18 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. 19 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 20 and brought them to the officers sayinge: These men trouble oure cite which are Iewes 21 and preache ordinances which are not laulfull for vs to receave nether to observe seinge we are Romayns. 22 And the people ranne on them and the officers rent their clothes and comanded them to be beaten with rodde. 23 And when they had beaten them sore they cast them into preson commaundynge the iayler to kepe them surely. 24 Which iayler when he had receaved suche commaundment thrust them into the ynnen preson and made their fete fast in the stockes. 25 At mydnyght Paul and Sylas prayed and lauded God. And the presoners hearde them. 26 And sodenely 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. 27 When the keper of the preson waked out of his slepe and sawe the preson dores open he drue out his swarde and wolde have killed him selfe supposyng the presoners had bene flede. 28 But Paul cryed with a lowde voyce sayinge: Do thy selve no harme for we are all heare. 29 Then he called for a lyght and sprange in and came trembylynyng and fell doune before Paul and Sylas 30 and brought them out and sayde: Syrs what must I do to be saved? 31 And they sayde: beleve on the Lorde Jesus and thou shalt be saved and thy housholde. 32 And they preached vnto him the worde of the Lorde and to all that were in his housse. 33 And he toke them the same houre of the nyght and waswshed their woundes and was baptised with all that belonged vnto him straungt waye. 34 When he had brought them into his housse he set meate before them and lyoved that he with all his housholde beleved on God. 35 And when it was daye
the officers sent the ministres sayinge: Let those men goo. 36 The keper of the preson tolde this sayinge to Paul the officers have sent worde to lowse you. Now therfore get you hence and goo in peace. 37 Then sayde Paul vnto them: they have beaten vs openly vncomdemned 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. 38 When the ministres tolde these wordes vnto the officers they feared when they hearde that they were Romayns 39 and came and besought them and brought them out and desyreth them to departe out of the cite. 40 And they wet out of the preson and entred into the houesse of Lidia and when they had sene the brethren they comforted them and departed.

1 As they made their iourney thorow Amphipolice and Appolonia they came to Thessalonica where was a synagoge of the Iewes. 2 And Paul as his maner was went in vnto them and thre saboth doyes declared oute of the scripture vnto them 3 openynghe and allegynge that Christ must nedes have suffred and rysen agayne from deeth and that this Jesus was Christ whom (sayde he) I preche to you. 4 And some of them beleved and came and companyed with Paul and Sylas: also of the honourable Grekes a grete multitude and of the chefe wemen not a feawe. 5 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 bringhe the out to the people. 6 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 7 which Iason hath receaved prevely. And these all do contrary to the elders of Cesar affirmynghe another kyng one Iesus. 8 And they troubled the people and the officers of the cite when they hearde these things. 9 And when they were sufficiently answered of Iason and of the other they let the goo. 10 And the brethren immediatly sent awaye Paul and Sylas by nyght vnto Berrea. Which when they were come theyther they entred into the synagoge of the Iewes. 11 These were the noblest of byrthe amonge the of Thessalonica which receaved the worde with all diligence of mynde and searched the scriptures dayly whether those things were even so. 12 And many of the beleved: also of worshipfull weme which were Grekes and of men not afeawe. 13 When the Iewes of Thessalonica had knowledge that the worde of God was preached of Paul at Berrea they came there and moved the people. 14 And then by and by the brethren sent awaye Paul to goo as it were to ye see: but Sylas and Timotheus abode there still. 15 And they that gyed Paul brought him vnto Attens and receaved a commaundment vnto Sylas and Timotheus for to come to him at once and came their waye. 16 Whyll Paul wayted for them at Attens his sprete was moved in him to se the cite given to worshippinge of ymages. 17 Then he disputed in the synagoge with the Iewes and with the devout persone and in the market dayly with the that came vnto him. 18 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 tydynge bringer of newe devylys because he preached vnto them Iesus and the resurreccion. 19 And they toke him and brought him into Marestrete sayinge: maye we not knowe what this newe doctrine wher of thou speakest is? 20 For thou bringest straunge tydynge to oure ears. We wolde knowe therfore what these things meane. 21 For all the Attenians and strauengers which were there gave the selves to nothinche els but ether to tell or to heare newe tydynge. 22 Paul stode in the myddes of Marse strete and sayde: ye men of Attens I perceave that in all things ye are to supersticious. 23 For as I passed by and behelde the maner how ye worship youre goddes I founde an aultre wher in was written: vnto the vnknowne god. Whom ye then ignorantly worship him shewe I vnto you. 24 God that made the worlde and all that are in it seynge that he is Lorde of heven and erth he dwelleth not in temples made with hon-
nether is worshipped with mennes hondes as though he neded of any thinge seinge he him selfe geveth lyfe and breth to all men every where 26 and hath made of one bloud all naciones 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 inhabitacion 27 that they shuld seke God yf they myght fele and fynde him though he be not farre from every one of vs. 28 For in him we lyve move and have oure beyng as certayne of your awne Poetes sayde. For we are also his generacion. 29 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 ymaginacion of man. 30 And the tyme of this ignoraunce God regarded not: but now he byddeth all men every where repent 31 because he hath apoynted a daye in the which he will judge the worlde acordyng to ryghtewesses by that man whom he hath apoynted and hath offered faith to all men after that he had rysed him from deeth. 32 When they hearde of the resurrectioune from deeth some mocked and other sayde: we will heare the agayne of this matter. 33 So Paul departed from amonge them. 34 Howbeit certayne men clave vnto Paul and beleved amonghe the which was Dionysius a seantour and a woman named Damaris and other with them.

18

1 After that Paul departed from Attens and came to Corinthians 2 and founde a certayne Iewe named Aquila borne in Ponthus latly come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaundd all Iewes to departe from Rome) and he drewe vnto them. 3 And because he was of the same crafte he abode with them and wrought: their crafte was to make tentes. 4 And he preached in the synagoge every sabbath daye and exhorted the Iewes and the gentyls. 5 When Sylas and Timotheus were come from Macedonia Paul was constringed by the sprete to testifie to the Iewes that Iesus was very Christ. 6 And when they sayde cottryre and blasphemed he shoke his rayment and sayde vnto the: youre bloud apon youre awne heeddes and from hence forth I goo blamelesse vnto the gentyls. 7 And he departed thence and entred into a certayne manes housse named Iustus a worshiper of god whose housse ioyned harde to the synagoge. 8 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. 9 Then spake the lorde to Paul in the nyght by a vision: be not afayde but speake and holde not thy peace: 10 for I am with the and no man shall invade the that shall hurte the. For I have moche people in this cite. 11 And he continued there a yeare and sise monethes and taught them the worde of God. 12 When Gallio was rular of the countrie of Acaia the Iewes made insurreccion with one accorde against Paul and brought him to the judgement seate 13 saying: this felow counceleth men to worship God contrary to the lawe. 14 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 wold that I shuld heare you: 15 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 16 and he drave them from the seate. 17 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. 18 Paul after this taryed there yet a good whyle and then toke his leave of the brethren and sayled thence into Cira Priscilla and Aquila accompaninge him. And he shore his heed in Chenchrea for he had a vowe. 19 And he came to Ephesus and lefte them there: but he him selfe entred into the synagoge and reasoned with the Iewes. 20 When they desyred him to tary longer tyme with the he consented not 21 but bad the fare well sayinge. I must nedes at this feast that cometh be in Jerusalem: but I will returne agayne vnto you yf God will. And he departed from Ephesus 22 and came vnto Cesarea: and ascended and saluted the congregacion and departed vnto Antioche 23 and when he had taryed there a whyle he departed. And went over all the countrie of Galacia and Phrigia by order strenghynge
Acts 18:24

18:24 And a certayne Iewe named Apollos borne at Alexandria came to Ephesus an eloquent man and myghty in the scriptures. 

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. And the same began to speake boldly 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. 

And when he was disposed to goo into Acaia the brethren wrote exhortyng the disciples to receave him. After he was come thither he holpe them moche which had beleved thorowe grace. 

And myghtely he overcame the Iewes and that openly shewynge by the scriptures that Iesus was Christ.

19

It fortuned whyll Appollo was at Corinthum that Paul passed thorow the vpper costes and came to Ephesus and foude certayne disciples 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. And he sayd vnto them: wher with were ye then baptised? And they sayd: with Iohns baptism. 

Then sayde Paul: Iohn verely baptised with the baptism of repentanunce sayinge vnto the people that they shuld beleve on him which shuld come after him: that is on Christ Iesus. When they hearde that they were baptised in the name of the lorde Iesus. 

And Paul layde his hondes apone them and the holy gost came on them and they spake with tonges and prophesied and all the men were aboute .xii. And he went into the synagoge and behaved him selfe boldely for the space of thre monethes disputyng and gevnyng them exhortacions of the kyngdome of God. 

When dyvers waxed 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 daily in the scote of one called Tyranus. 

And this contynued by the space of two yeares: so that all they which dwelt in Asia hearde the worde of the lorde Iesus bothe Iewes and Grekes. 

And god wrought no small miracles by the hondes of Paul: 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. 

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 aduire you by Iesus who Paul preacheth. 

And ther wer seven sonnes of one Sceva a Iewe and chefe of the prestes which dyd so. 

And the evyll sprete answered and sayde: Iesus I knowe and Paul I knowe: but who are ye? 

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 hourse naked and wounded. 

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. 

And many that beleved came and confessed and shewed their workes. 

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. 

So myghtely grewe the worde of god and prevayled. 

After these thinges were ended Paul purposed in the sprete to passe over Macedonia and Achaia and to goo to Jerusalem saying: After I have bene there I must also se Rome. 

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. 

The same tyme ther arose no lytell a do aboute that waye. 

For a certayne man named Demetrius a silvermyth which made silver schrynes for Diana was not a lytell beneficiall vnto the craftes men. 

Which he called to geder with the worke men of lyke occupacion and sayd: Syrs ye knowe that by this crafte we have vaughte. 

Moreover ye se and heare that not alone at Ephesus but almost thorowe oute all Asia this Paul hath persuaued and turned awaye moche people saying that they be not goddes which are made with hondes. 

So that not only this oure craftes cometh into parell to be
set at nought: but also that the temple of the great goddes Diana shul be despyesd and her magnificence shul be destroyed which all Asia and the worlde worshippeth. 

28 When they hearde these sayings they were full of wrath and cryed out sayng: Greate is Diana of the Ephesians. 29 And all the cite was on a roore and they russed in to the comen hall with one assent and caught Gayus and Aristarc men of Macedonia Pauls companions. 30 When Paul wolde have entred in vnto the people the disciples suffered him not. 31 Certayne also of the chefe of Asia which were his frendes sent vnto him desyrnyng him that he wolde not preace into the comen hall. 32 Some cryed one thynge and some another and the congregacion was all out of quiet and the moare parte knewe not wherfore they were come togeder. 33 Some of the company drue forth Alexander the Iewes thrustyng him forwardes. Alexander beckened with the honde and wolde have geven the people an answer. 34 When they knewe that he was a Iewe ther arose a shoute almost for the space of two hours of all men cryinge greate is Diana of the Ephesians. 35 When the toune 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 goddes Diana and of the ymage which came from heven. 36 Seinge then that no man sayth here agaynst ye ought to be content and to do nothing rashly: 37 For ye have brought hyther these me whiche are nether robers of churches nor yet despisers of youre goddes. 38 Wherfore ye 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. 39 Yf ye goo about eny other thynge it maye be determined in a lawfull congregacion 40 For we are in jeopardy to be accused of this dayes busines: for as moche as ther is no cause whereby we maye geve a rekenynge of this concourse of people. 41 And when he had thusspoken he let the congregacion departe.

20

1 After the rage was ceased Paul called the disciples vnto him and toke his leave of them and departed for to goo into Macedonia. 2 And when he had gone over those parties and geven them large exhortacions he came into Grece 3 and there abode iiii. monethes. And when the Iewes layde wayte for him as he was about to sayle into Syria he purposed to returne thorowe Macedonia. 4 Ther accompanied him into Asia Sopater of Berrea and of Thessalon Aistarcus and Secundus and Gayus of Derba and Timotheus: and out of Asia Tychicus and Trophimos. 5 These went before and taryed vs at Troas. 6 And we sayled awaye from Philippus after the ester holydayes and came vnto them to Troas in five dayes where we abode seven dayes. 7 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. 8 And there were many lyghtes in the chamber where thy were gaddered to geder 9 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 doun from the thyrde lofte and was taken vp deed. 10 Paul went doun and fell on him and embrased him and sayde: make nothing ado for his lyfe is in him. 11 When he was come vp agayne he brake breed and tasted and comen a longe whyle even tyll the mornyng and so departed. 12 And they brought the yonge man a lyve and were not alytell comforted. 13 And we went a fore to shippe and loswed vnto Asson ther to receave Paul. For so had he apoynted and wolde him selfe goo a fote. 14 When he was come to vs vnto Asson we toke him in and came to Mytelenes. 15 And we sayled thence and came the nexte daye over against Chios. And the nexte daye we aryved at Samos and taryed at Trogilion. The nexte daye we came to Myleton: 16 for Paul had determined to leave Ephesus as they sayled because he wolde not spende the tyme in Asia. For he hasted to be (yf he could) possible at Ierusalem at the daye of pente Coste. 17 Wherfore from Myleton he sent to Ephesus and called the elders of the congregacion. 18 And when they
were come to him sayde vnto the: Ye knowe from the first daye that I came vnto Asia after what maner I have bene with you at all seasons servynge the lorde with all humblenes of mynde and with many teares and temptacions which happened vnto me by the layinges wayte of the leues 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 witnessing bothe to the jewes and also to the Grekes the repentance toward God and faith toward our Lorde Iesu. And now beholde I goo bounte in the sprete vnto Jerusalem and knowe not what shall come on me there but that the holy goost witnesseth in every cite sayinge: that bondes and trouble abyde me. 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 ministration which I have receaved of the Lorde Iesu to testify the gospell of the grace of god. 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 more. Wherfore I take you to recorde this same daye that I am pure from the bloude of all men. For I have kepte nothinge backe: but have shewed you all the counsell of God. Take heed therefore 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. For I am sure of this that after my departyng shall greuous wolves entre in amonye you which will not spare the flocke. Moreover of youre awne selves shall men arysse speakinge perverse thinges to drawe disciples after them. Therfore 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. And now brethren I comende you to God and to the worde of his grace which is able to byadle further and to geve you an inheritaunce amonge all them which are sanctified. I have desyred no mans silver golde or vesture. Ye knowe well that these bondes have ministred vnto my necessittees and to them that were with me. I have shewed you all things 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. When he had thus spoken he knelled doune and prayed with them all. And they wept all abundantly and fell on Pauls necke and kissed him sorowinge most of all for the wordes which he spake that they shuld se his face no moore. And they accompanied him vnto the shyppe.

21

1 And it chaunsed that asonne as we had launched forth and were departed from them we came with a straught course vnto Choon and the daye folowinge vnto the Rhodes and from thence vnto Patara. And we founde a shipp redy to sayle vnto Phenices and went a borde and set forthe. 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 vnlaide her burthen. 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 Jerusalem. And when the dayes were ended we departed and went oure wayes and they all brought vs on oure waye with their wyves and chyldren tyll we were come out of the cyte. And we knelled doune in the shore and prayde. And when we had taken oure leave one of another we toke shyppe and they returned home agayne. When we had full ended the course from Tyre we arvyed at Potolomaid and saluted the brethren and abode with the one daye. 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. The same man had fower daughters virges which dyd prophesy. And as we taried there a good many dayes there came a certayne prophete from Iurie named Agabus. When he was come vnto vs he toke Pauls gerdell and bounde his bondes and fete and sayde: thus saith the holy goost: so shall the jewes at Jerusalem bynde the man that oweth this gerdell and shall delyver him into the bondes of the gentyls. When we hearde this both we
Acts 21:13

and other of the same place besought him 
that he wolde not goo vp to Ierusalem. 
13 Then Paul answered and sayde: what 
do ye wepynge and breakinge myne hert? 
I am redy not to be bound only but also 
to dye at Jerusalem for the name of the 
Lorde Iesu. 14 When we coulde not turne 
his mynde we ceased sayinge: the will of 
the Lorde be fulfilled. 15 After those dayes 
we made oure selves redy and went vp 
to Ierusalem. 16 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. 
17 And when we were come to Ierusalem 
the brethren receaved vs gladly. 18 And 
on the morowe Paul wet in with vs vnto 
Iames. And all the elders came to geder. 
19 And when he had saluted them he tolde 
by order all thinges that God had wrought 
amonge the gentyls by his ministracion. 
20 And when they hearde it they glorified 
the Lorde and sayde vnto him: thou seist 
brother how many thosande Iewes ther 
are which beleve and they are all zelous 
over the lawe. 21 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 chylde rther to live 
after the customes. 22 What is it thercfor? 
The multitude must nedes come togerder. 
For they shall heare that thou arte come. 
23 Do thercfor this that we saye to the. We 
have .iii. men which have a vowe on them. 
24 Them take and purifie thy selfe with 
them and do cost on them that they maye 
shave their heeddys and all shall knowe 
tho thnges which they have hearde 
concerninge the are nothing: but that 
thy selfe also walkest and kepest the 
lawe. 25 For as touchinge the gentyls which 
belieue we have written and concluded that 
they observe no soche thnges: but that 
they kepe them selves from thnges offerd 
to ydoles from bloud from strangeld and 
from fornicacon. 26 Then the nexte daye 
Paul toke the men and purifie him selfe 
with them and entred into the temple 
declaringe that he observed the dayes of 
the purificacion vntyll that an offeringe 
shuld be offerd for every one of them. 
27 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 
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. 29 For they sawe one 
Trophimus an Ephesian with him in the 
cyte. Him they supposed Paul had brought 
into the temple. 30 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. 31 As they went about to kyll him 
ydinges came vnto the hye captayne of 
the souldiers that all Ierusalem was moved. 
32 Which immediatly toke souldiers and 
vndercaptynes and ranne doune vnto them. 
When they sawe the vpper captayne and 
the souldiers he lefte Smytinge of Paul. 
33 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. 34 And one 
cried this another that amonge the people. 
And when he coulde not knowe the cer-
tayntie for the rage he commaunded him 
to be caryed into the castle. 35 And when he 
came vnto a grece it fortuned that he was 
borne of the souldiers of the violence of the 
people. 36 For the multitude of the people 
folowed after cryinge: awaye with him. 
37 And as Paul shuld have bene caryed into 
the castle he sayde vnto the hye Captayne: 
maye I speake vnto the? Which sayde: 
canst thou speake Greke? 38 Arte not thou 
that Egyptian which before these dayes 
made an vprore and ledde out into the 
wildernes .iii. thousande men that were 
mortherers? 39 But Paul sayde: I am a 
man which am a Jewe of Tharsus a cite in 
Cicill a Citesyn of no ytle cite I beseche 
the soffe me to speake vnto the people. 
40 When he had geve him licence Paul stode 
on the steppes and beckned with the honde 
vpto the people and ther was made a great 
silence. And he speake vnto the in the Ebrue 
tonge sayinge:

22

1 Ye men brethren and fathers heare 
myne answere which I make vnto you.
Acts 22:2

When they hearde that he spake in the Ebrue tongue to them they kept the more silence. And he sayde: I am verely aman which am a Iewes borne in Tharsus a cite in Cicill: nevertheless 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 4 and I persecuted this waye vnto the deeth byndynge and delyveringe into preson bothe men and wemen 5 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. 6 And it fortuned as I made my journye and was come nye vnto Damasco aboute none that sodenely ther shone from heaven a grete lyght rounde aboute me 7 and I fell vnto the erth and hearde a voyce sayinge vnto me: Saul Saul why persecuest thou me? 8 And I answered: what arte thou Lorde? And he sayd vnto me: I am Iesu of Nazareth whom thou persecuest. 9 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. 10 And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Aryste and goo into Damasco and there it shalbe tolde the of all thinges which are apoynted for the to do. 11 And when I sawe nothynge for the brightnes of that light I was ledde by the honde of them that were with me and came into Damasco. 12 And one Ananias a perfect man and as pertayninge to the lawe havinge good repore of all the Iewes which there dwelt came vnto me and stode and sayd vnto me: Brother Saul loke vp. And that same houre I receaved my sight and sawe him. 13 And he sayde the God of oure fathers hath ordeyned the before that thou shulddest knowe his will and shulddest se that which is rightfull and shulddest heare the voyce of his mouth: for thou shalt be his witness vnto all men of the thinges which thou hast sene and hearde. 14 And now: why tariest thou? Aryste and be baptised and wessehe awaye thy synnes in callinge on the name of the Lorde. 15 And it fortuned when I was come agayne to Ierusalem and prayde in the temple that I was in a trauce 16 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. 17 And I sayde: Lorde they knowe that I presoned and bet in every synagoge them that beleve on the. 18 And when the bloud of thy witnes Steven was sheed I also stode by and consented vnto his deeth and kept the payment of them that slewe him. 19 And he sayde vnto me: parte for I will sende the a farre hence vnto the Gentyls. 20 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. 21 And as they cryed and cast of their clothes and throe dust into the ayer 22 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. 23 And as they bounde him with thonges Paul sayde vnto the Centurion that stode by: Ys it lawfull for you to scourge a man that is a Romain and vncondemned? 24 When the Centurion hearde that he went and tolde the upper captayne sayinge: What intende thou to do? This man is a Romaine. 25 Then the upper captayne came and sayde to him: tell me art thou a Romaine? He sayde: Yee. 26 And the captayne answered: with a greate some obtayned I this frede. And Paul sayde: I was fre borne. 27 Then strayght waye departed from him they which shoulde have examyned him. And the hye captayne also was a frayde after he knewe that he was a Romaine: because he had bounde him. 28 On the morowe because he wolde have known the certaintye wherfore he was accused of the Iewes he lowned him from his bondes and commaundede the hye Prestes and all the counsell to come together and brought Paul and set him before them.

Acts 23:3

1 Paul behelde the counsell and sayde: men and brethren I have lived in all good conscience before God vntill this daye. 2 The hye prest Ananias commaunded the that stode by to smyte him on the mouth. 3 Then sayde Paul to him: God smyte the thou payntyd wall. Sittest thou and
iudgest me after the lawe: and commande
est me to be smytten contrary to the lawe?
4 And they that stode by sayde: revylest
thou Goddes hye prestes? 5 Then sayd Paul:
I wist not brethren that he was the hye
preste. For it is written thou shalt not
curse the rulyr of thy people. 6 When Paul
perceaved that the one parte were Saduces
and the other Pharisayes: he cryed oute in
the counsell. Men and brethren I am a
Pharisaye the sonne of a Pharisaye. Of
the hope and resurrection from deeth I am
judged. 7 And when he had so sayde ther
aroar a debate betwene the Pharisayes and
the Saduces and the multitude was de-
vided. 8 For the Saduces saye that ther is no
resurrection nether angell nor sprete. But
the Pharisayes graunt bothe. 9 And ther
aroar 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 strye agaynst
God. 10 And when ther arose great debate
the captayne fearynge lest Paul shuld have
bene pluckt asondre of them commanded
the soudiers to goo doune and to take him
from amonge them and to bringe him into
the castle. 11 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 witnesses at
Rome. 12 When dawe 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. 13 They were aboute xl. whiche
had made this conspiracion. 14 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. 15 Now therfore geve the
knowleage 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. 16 When Pauls sisteres
sonne hearde of their layinge awayte he
wet and entred into the castle and tolde
Paul. 17 And Paul called one of the vnder
captaynes vnto him and sayde: bringe this
yonge man vnto the hye captayne: for
he hath a certayne thinge to shewe him.
18 And he toke him and sayd: Paul the
presoner called me vnto him and prayed
me to brige this yonge man vnto the which
hath a certayne matter to shewe the. 19 The
hye captayne toke him by the hond and
wet a parte with him oute of the waye: and
axed him: what hast thou to saye vnto me?
20 And he sayd: the Iewes are determined to
desyre the that thou woldest bryngye forth
Paul to morowe into the counsell as though
they wolde enquyre somwhat of him more
perfectly. 21 But folowe not their minds:
for ther lyn e 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.
22 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. 23 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 houndred at the thyrde hour of
the nyght. 24 And delvyre them bastes
that they maye put Paul on and bringe
him safe vnto Felix the hye debite 25 and
wrote a letter in this maner. 26 Claudius
Lisias vnto the most mighty rular Felix
sendeth gretingses. 27 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. 28 And when I wolde have
knowen the cause wherfore they accused
him I brought him forth into their consell.
29 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. 30 Afterwarde when it was shewed
me how that the Iewes layde wayte for
the man I sent him strayght waye to the
and gave commandemnt to his accusars
yt they had ought agaynst him to tell it
vnto the: fare well. 31 Then the soudiers
as it was commanded the toke Paul and
brought him by nyght to Antipatras. 32 On
the morow they lefte horsmen to goo with
him and returned vnto the castle. 33 Which
when they cam to Cesarea they delivered
the epistle to the debite and presented
Paul before him. 34 When the debte had redde the letter he axed of what countre he was and when he vnderstode that he was of Cicil. 35 I will heare the (sayde he) when thyne accusars are come also: and commaunded him to be kepe in Herodes pallys.

24
1 After .v. dayes Ananias the hye preste descended with elders and with a certayne Oratour named Tartullus and enformed the ruellor of Paul. 2 When Paul was called forth Tartullus beganne an sayling; Seynge that we live in great quytenes by the meanes of the and that many good things are done vnto this nacion thorow thy providence: 3 that alowe we ever and in all places most myghty Felix with all thankes. 4 Notwithstandinge that I be not tedeous vnto the I praye the that thou woldest heare vs of thy curtesy a feawe wordes. 5 We have founde this man a pestilent felowe and a mover of debate vnto all the lewes thorowe out the worlde and a mayntyner of the secte of the Nazarites and hath also enforsed to pollute the temple. Whom we toke and wolde have juged acordinge to oure lawe: 7 but the hye captayne Lisisas came vpon vs and with great violence toke him awaye out of oure hodes commandinge his accusars to come vnto the. Of who thou mayst (yt thou wilt enquire) knowe the certayne of all these thinges where of we accuse him. 9 The lewes lyke wyse affirmed sayninge that it was even so. 10 Then Paul (after that the rular him selfe had beckned vnto him that he shuld speake) answered: I shall with a moare quyet minde aswere for my selfe for as moche as I vnderstonde that thou hast bene of many yeares a ludge vnto this people because that thou mayst knowe that there are yet .xii. dayes sence I went vp to Jerusalem for to praye and that they nether founde me in the temple disputinge with eny man other saynsinge vp the people nether in the Synagoges nor in the cite. 13 Nether can they prove the thinges wher of they accuse me. 14 But this I confesse vnto the that after that waye (which they call heresy) so worshippe I the God of my fathers belewinge all thinges which are writte in the lawe and the Prophetes 15 and have hope towarde God that the same resurrection from deeth (which they them selves loke for also) shalbe both of iust and vnjust. 16 And therfore stody I to have a cleare conscience towarde God and toward man also. 17 But after many yeres I came and brought almes to my people and offeringes in the which they founde me purifid in the temple nether with multitude nor yet with vnquyetnes. 18 Howbeit there were certayne lewes out of Asia 19 which ought to be here present before the and accuse me yt they had ought agaynst me: 20 or els let these same here saye if they have founde eny evyll doinge in me whill I stonde here in the counsel: 21 except it be for this one voyce that I cryed standinge amongethe of the resurrection from deeth am I judged of you this daye. 22 When Felix hearde these thinges he deferde them for he knewe very well of that waye and sayde: when Lisis the captayne is come I will know the vtmost of youre matters. 23 And he commaunded an vndercaptayne to kepe Paul and that he shuld have rest and that he shuld forbyd none of his aquayntance to minister vnto him or to come vnto him. 24 And after a certayne dayes came Felix and his wyfe Drusilla which was a lewes and called forth Paul and hearde him of the fayth which is toward Christ. 25 And as he preached of righteousnes temperaunce and judgement to come Felix trembled and answered: thou hast done ynowth at this tyme departe when I have a conveniet tyme I will sende for the. 26 He hoped also that money shuld have bene geven him of Paul that he myght lowse him: wherfore he called him the oftener and comened with him. 27 But after two yeare Festus Porcius came into Felix roume. And Felix withinge to shewe the lewes a pleasure lefte Paul in preson bounde.

25
1 When Festus was come into the province after three dayes he ascended from Cesarea vnto Jerusalem. 2 Then enformed him the hye prestes and the chefe of the lewes of Paul. And they besought him and desired favoure agaynst him that he wold sende for him to Jerusalem: and layde awayte for him in the waye to kill
him. 4 Festus answered that Paul shuld be kept at Cesarea: but that he him selfe wold shortly departhe thither. 5 Let the theryfore (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. 6 When he had taried there moare then ten dayes he departed vnto Cesarea and the nexte daye sate doune in the iudgement seate and commanded Paul to be brought. 7 When he was come the lewes which were come from Jerusalem came aboute him and layde many and grevous complayntes agaynst Paul which they could not prove 8 as longe as he answered for him selfe that he had nether agaynst the lawe of the lewes nether agaynst the temple nor yet agaynst Cesar offended eny thinge at all. 9 Festus willinge to do the lewes a pleasure answered Paul and sayde: wilt thou goo to Ierusalem and there be judged of these thinges before me? 10 Then sayd Paul: I stonde at Cesars iudgement seate where I ought to be judged. To the lewes have I no harme done as thou verelye well knowest. 11 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 ought to delyver me to them. I appeale vnto Cesar. 12 Then spake Festus with delibera- tion and answered. Thou hast appeale vnto Cesar: vnto Cesar shal thu goo. 13 After a certayne dayes kinge Agrippa and Bernice came vnto Cesarea to salute Festus. 14 And when they had bene there a good season Festus rehearsed Pauls cause vnto the kynge sayinge: ther is a certayne man left in preson of Felix 15 about whom when I came to Ierusalem the hye prestes and elders of the lewes enformed me and desyred to have iudgement agaynst him. 16 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 concerning the cryme layde agaynst him: 17 when they were come hider with out delaye on the morowe I sate to geve iudgement and command the man to be brought forthe. 18 Agaynst who when the accusers stode vp they brought none accussacion of soche thinges as I supposed: 19 but had certayne questions agaynst him of theire awne supersticion and of one Iesus which was ded: whom Paul affirmed to be alyve. 20 And be cause I douted of soche maner questions I axed him whither he wolde goo to Jerusalem and there be judged of these matters. 21 Then when Paul had appealed to be kept vnto the knowledge of Cesar I commandd him to be kept tyll I myght sende him to Cesar. 22 Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare him. 23 And on the morowe when Agrippa was come and Bernice with greate pompe and were entred into the counsell houssse with the captaynes and chefe men of the cite at Festus commandement Paul was brought forth. 24 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 lewes have bene with me both at Ierusalem and also here cryinge that he ought not to lyve eny lenger. 25 Yet founde I nothinge worthy of deeth that he had committed. Nevertheless seinge that he hath appealed to Cesar I have determined to sende him. 26 Of whom I have no certayne thinge to wryte vnto my lorde. Wherfore I have brought him vnto you and specially vnto the kynge Agrippa that after examinacion had I myght have sumwhat to wryte. 27 For me thynketh it vnreasonable for to sende a presoner and not to shewe the causes which are layde agaynst him.

26

1 Agrippa sayde vnto Paul: thou arte permitted to speake for thy selfe. Then Paul stretched forth the honde and answered for him selfe. 2 I thynke my selfe happy kynge Agrippa because I shall answere this daye before the of all the thinges wherof I am accused of the lewes 3 namely because thou arte experte in all customes and questions which are amonge the lewes. Wherfore I besech the to heare me paciently. 4 My lyyngne of a chylde which was at the fyrst amonge myne awne nacion at Jerusalem knowe all the lewes 5 which knew me from the beginnyng ye they wolde testifie it. For after the most
straytest secte of oure layed I a pharisaye. And now I stand and am judged for the hope of the promes made of God vnto oure fathers: vnto which promes oure xii. tribes instantly servyng God daye and nyght hope to come. For which hopes sake kyng Agrippa am I accused of the Iewes. Why shuld it be thought a thing vncredible vnto you that god shuld rayse agayne the deed? I also verely thought in my selfe that I ought to do many cotrary thinges clene agaynst the name of Iesus of Nazareth: which thinge I also dyd in Jerusalem. Where many of the sainctes I shut vp in preson and had receaved auctorite of the hye prestes. And when they were put to deeth I gave the sentence. And I punysshed them ofte in every synagogge and compelled them to blaspheme: and was yet more mad apon them and persecuted the even vnto straunge cities. About the which thinges as I went to Damasco with auctorite and licence of the hye Prestes even at myddaye (o kyng) 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. 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. And I sayde: Who arte thou lord? And he sayde I am Iesus whom thou persecutest. 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 17 delyverynge the from the people and from the gentyls vnto which nowe I sende the to open their eyes that they myght turne from darcknes vnto lyght and from the power of Satan vnto God that they maye receave forveynge of synnes and inheritaunce amonge the which are sanctified by faythe in me. Wheresfore kyng Agrippa I was not disobedient vnto the hevenly vision: but shewed fyrst vnto them of Damasco and at Jerusalem and thorow out all the cosetes of Lewry and to the gentyls that they shuld repent and turne to God and do the ryght workes of repentaunce. For this cause the Iewes caught me in the temple and went about to kyll me. Nevertheless I obstayned helpe of God and cotynew vnto this daye wittynsyng bothe to small and to greate saying none other thinges then those which the prophetes and Moses dyd saye shuld come that Christ shuld suffre and that he shuld be the fyrst that shulde ryse from deeth and shuld shewe lyght vnto the people and the gentyls. As he thus answered for him selfe: Festus sayde with a lowde voyce: Paul thou arte besides thy selfe. Mochy learynynge hath made the mad. And Paul sayde: I am not mad most dere Festus: but speake the wordes of trueth and sobernes. The kyng knoweth of these thinges before whom I spoke frely: nether thinke I that eny of these thinges are hyden from him. For this thinge was not done in a corner. Kyng Agrippa belevest thou the prophetes? I wrote well thou belevest. Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to be come a Christen. And Paul sayd: I wolde to God that not onluythou: but also all that heare me to deaye were not sumwhat onluy but altogeder soche as I am except these bondes. And when he had thus spoken the kyng rose vp and the debite and Bernice and they that sate with them. And when they were gone aparte they talked betwene them selves sayinge: This man doeth nothinge worthy of deeth nor of bondes. Then sayde Agrippa vnto Festus: This man myght have bene lowsed yf he had not appealed vnto Cesar.

1 When it was concluded that we shuld sayle into Italy they delivered Paul and certayne other presoners vnto one named Iulius an vnnder captayne of Cesars soudiers. And we entred into a ship of Adramiceum and lowsed from lond apoynted to sayle by the cosetes of Asia one Aristarcus out of Macedonia of the contro of Thessalia beinge with vs. And the nexte daye we came to Sidon. And Iulius courteously entreated Paul and gave him libertye to goo vnto his frendes and to refreshe him selfe. And from thence lancht we and sayled
And when we had sayled slowly many dayes and scace were come over against Glydon (because the wynde with stode vs) we sayled harde by the costes of Candy over agaynste Salmo 8 and with moche worke sayled beyonde that and came vnto a place called good porte. Nye whervnto was a citie called Lasea. 9 When moche tyme was spent and saylinge was now ieoperdous because also that we had overlonge fasted Paul put them in remembrance 10 and sayde vnto them Syrs I perceave that this vyage wilbe with hurte and moche dommage not of the ladynge and ship only: but also of oure lyves. 11 Neverthelather the vndercaptayne beleved the governour and the master better then the things which were spoken of Paul. 12 And because the haven was not comodius to wynter in many toke counsell to departe thence yf by eny meanes they myght attayne to Phencies and there to wynter which is an haven of Candy and servith to the southwest and northwest wynde. 13 When the south wynde blew they supposyng to obtayne their purpose lowed vnto Asson and sayled paste all Candy. 14 But anone after ther arose agaynste their purpose a flawe of wynde out of the northeaste. 15 And when the ship was caught and couldne no resist the wynde we let her goo and drave with the wether. 16 And we came vnto an yle named Claudia and had moche worke to come by abote 17 which they toke vp and vsed helpe vndergerdyng the shipphe fearynge lest we shuld have fallen into Syrtes and we let doune a vessell and so were caryed. 18 The nexte daye when we were tossed with an exceedynge tempest they lyghteneth the ship 19 and the thyrde daye we cast out with oure awne hondes the tacocknyng of the shipphe. 20 When at the last nether sunne nor starre in many dayes appered and no small tempest laye apone vs all hope that we shuld be saved was then taken awaye. 21 Then after longe abstinence Paul stode forth in the myddes of them and sayde: Syrs ye shulde have harkned to me and not have lowed from Candy nether to have brought vnto vs this harme and losse. 22 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. 23 For ther stode by me this nyght the angell of God whose I am and whom I serve sayinge: feare not Paul for thou must be brought before Cesar. And lo God hath geven vnto the all that sayle with the. 25 Wherfore Syrs be of good chere: for I beleve God that so it shalbe even as it was tolde me. 26 How be it we muste be cast into a certayne ylond. 27 But when the fourteth nyght was come as we were caryed in Adria about mydnyght the shipmen demed that ther apperred some countre vnto them: 28 and sounded and fouande it.xx. feddoms. And when they had gone a lytell further they sounded agayne and fouande.xxv. feddoms. 29 Then fearinge lest they shuld have fallen on some Rocke they cast .iii. anceres out of the sterne and wysshed for the daye. 30 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 anceres out of the forshippe: 31 Paul sayd vnto the vnder captayne and the soudiers: excepte these abyde in the ship ye cannot be safe. 32 Then the soudiers cut of the rope of the bote and let it fall awaye. 33 And in the meane tyme betwixt that and daye Paul besought them all to take meate sayinge: this is the fourtenth daye that ye have taried and continued fastynge receavinge nothinge at all. 34 Wherfore I praye you to take meate: for this no doute is for your helth: for ther shall not an heere fall from the heed of eny of you. 35 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. 36 Then were they all of good cheare and they also toke meate.

Acts 27:5

Acts 27:39
28

1 And when they were scaped then they knewe that the yle was called Milete. 2 And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyr and receaved vs every one because of the present rayne and because of colde. 3 And when Paul had gaddered a bounde of stickes and put them into the fyre ther came a viper out of the heet and lept on his honde. 4 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 vengeance suffreth not to lyve. 5 But he shouke of the vermen into the fyre and felt no harme. 6 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. 7 In the same quarters the chefe man of the yle whose name was Publius had a lordshippe: the same receaved vs and lodged vs three dayes courteously. 8 And it fortunated that the father of Publius laye sicke of a fiever and of a bluddy flixe. To who Paul entred in and prayde and laye his hondes on him and healed him. 9 When this was done which also had diseases in the yle came and were healed. 10 And they dyd vs gret honoure. And when we departed they laded vs with thinges necessary. 11 After thre monethes we departed in a ship of Alexandrye which had wntred in the yle whose badge was Castor and Pollux. 12 And when we came to Cyrcus we taryed there dayes. 13 And from thence we set a compasse and came to Regium. And after one daye the south wynde blew and we came the next daye to Putilus: where we founde brethren and were desyred to tary with them seven dayes and so came to Rome. 15 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 waxed bolde. 16 And when he came to Rome the vnder captayne delveryed the presoners to the chefe captayne of the host: but Paul was suffered to dwell by him selfe with one soudier that kept him. 17 And it fortunated after three 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 nothing agaynst the people or lawes of oure fathers: yet was I delveryed presoner from Ierusaleme in to the hondes of the Romayns. 18 Which when they had examined me wolde have let me goo because they founde no cause of deeth in me. 19 But when the Iewes cryed contrary I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. 20 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. 21 And they sayde vnto him: We nether receaved letters out of Iowy pertayninge vnto the nether came eny of the brethren that shewed or spake eny harme of the. 22 But we will heare of the what thou thinkest. For we have hearde of this secte that every wheare it is spoken agaynst. 23 And when they had apoynted him a daye ther came many vnto him into his lodynge. To whom he expounded and testified the kyngdome of God and preached vnto the of Iesus: both out of the lawe of Moses and also out of the prophets even from mornyng to nyght. 24 And some beleved the things
which were spoken and some believed not.  
25 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  
26 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.  
27 For the hert of this people is wexed 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.  
28 Be it knowen therfore vnto you that this salvacion of God is sent to the gentyls and they shall heare it.  
29 And when he had sayde that the Iewes departed and had grete despicions amonge them selves,  
30 And Paul dwelt two yeares full in his lodgynge and receaved all that came to him  
31 preaching the kyngdome of God and teachynge those thinges which concerned the lorde Iesus with all confidence vnfor-boden.
THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

1 Paul the servaunt of Iesus Christ called to be an Apostle put a parte to preache the Gospell of God 2 which he promised 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 pertaininge to the fleshe: 4 and declared to be the sonne of God with power of the holy goost that sanctifieth sence the tyme that Jesus Christ our Lorde rose agayne from deeth 5 by whom we have receaved grace and apostleshyppe to bringe all maner heth the 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 Jesus Christ. 8 Fyrst verely I thanke my God thorow Iesus Christ for you all because youre fayth is published 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 mension of you always 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 spiritual 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 amongeth other of the Gentyls. 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 Lykewise 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 beleue 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 withholde the trueth in vnrightewesnes: 19 seyngle 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 vnderstondde 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 serpentes. 24 Wherfore god lykewise gave the vp vnto their hertes lustes vnto vnclennes to defyle their awne boddyes bitwene them selves: 25 which tourned his truthe 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 wymen did chaunge the naturall vse vnto the vnnatural. 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 worsipt filthynes and receaved in them selves the rewarde of their errooure as it was accordinge. 28 And as it semed not good vnto them to be aknown of God even so God delivered them vp vnto a leawde mynd that they shuld do tho thinges which were not comly 29 beinge full of all vnrighteous doinge of fornicacion wickedes coveteousnes maliciousnes full of envie morther debate dissyete evill condicioned whisperers 30 backbyters haters of God doers of wronge proude bosters bringers vp of eyvll thinges disobedient to father and mother 31 with out vnderstondinge covenaunte breakers vnlovinge trucebreakers and merciles. 32 Which men though they knew the rightewesnes of God how that they which soche thinges commyt are worthy of deeth
yet not only do the same but also have pleasure in them that do them.

2

1 Therefore arte thou inexcusables or man whosoever thou be that judgest. For in the same wherin thou judgest another thou condemnst thy selfe. For thou that judgest doest even the same selfe thinges. 2 But we are sure that the judgement of God is accordinge to truth against them which commit soche thinges. 3 Thinkest thou this O thou man that judgest them which do soche thinges and yet doest even the very same that thou shalt escape the judgement of God? 4 Either despisest thou the riches of his goodnes paciece and longe sufferance? and remembrest not how that the kyndnes of God ledith the to repentance? 5 But thou after thyne harde herte that cannot repent heapest ye togedder the treasure of wrath agaynste the daye of vengeaunce when shalbe opened the rightewes judgement of god 6 which will rewarde every man accordinge to his dedes: 7 that is to saye praye honoure and immortalite to them which cotinue in good doynge and seke eternall lyfe. 8 But vnto them that are rebellious and disobey the trueuth yet folowe iniquytie shall come indignacion and wrath 9 tribulacion and anguyssh vpon the soule of every man that doth evyll: of the Iewe fyrst and also of the gentyll. 10 To every man that doth good shall come praye honoure and peace to the Iewe fyrst and also to the gentyll. 11 For ther is no parciyalte with god. 12 But whosoever hath synned with out lawe shall perisshe with out lawe. And as many as haue synned vnder the lawe shalbe judged by the lawe. 13 For before god they are not ryghteous which heare the lawe: but the doers of the lawe shalbe iustified. 14 For if the gentyls which have no lawe do of nature the thyngeys contenayed in the lawe: then they haveynge no lawe are a lawe vnto them selves 15 which shewe the dede of the lawe wryten in their hertes: whyll their conscience beareth witnes vnto them and also their thoughtes accusyngye one another or excusyngye 16 at the daye when god shall iudge the secretes of men by Jesus Christ accordinge to my Gospell. 17 Beholde thou arte called a Iewe and trustest in the lawe and reioyset in God 18 and knowest his will and hast experience of good and bad in that thou arte informed by the lawe: 19 and belevest that thou thy silfe arte a gyde vnto the bylynde a lyght to them which are in darknes an informer of them which lacke discreucion a teacher of vnlearned which hast the example of that which ought to be known and of the truth in the lawe. 21 But thou which teachest another teachest not thy selfe. Thou preachest a man shuld not steale: and yet thou stealest. 22 Thou sayst a man shuld not committ advocty: and thou breakest wedlocke. Thou abhorrest ymages and robbest God of his honoure. 23 Thou reioysest in the lawe and thorow breakinge the lawe dishonourest God. 24 For the name of god is evyll spoken of amonge the Gentyls thorowe you as it is written. 25 Circumcision verrily ayayleh if thou kepe the lawe. But if thou breake the lawe thy circumcision is made vn circumcision. 26 Therfore if the vncircumcised kepe the ryght thinges contenayed in the lawe: shall not his vn circumcision be counted for circumcision? 27 And shall not vn circumcision which is by nature (yf it kepe the lawe) iudge the which breynge 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 thynge circumcision which is outwarde in the flesse. 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 believe? 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 vnrighteousnes make the rightewes of God more excellent: what shall we saye? Is God vnrighteous
which taketh vengeauce? I speake after the maner of men. 6 God forbid. For how then shall God judge the worlde? 7 Ye the vertie of God appere moare excellent thorow my lyse vnto his praye why am I hence forth judged as a synner? 8 and saye not rather (as men eyvell speake of vs and as some affirme that we saye) let vs do eyvell that good maye come therof. Whose damnacion is iust. 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 vnderstandith there is none that seketh after God 12 they are all gone out of the waye they are all made vnprofitable ther is none that doeth good no not one. 13 Their throte is an open sepulcre with their tounges they have diseaved: the poysen of Aspes is vnder their lippes. 14 Whose mouthes are full of coursyne and bitternes. 15 Their fete are swyfte to sheed bloud. 16 Destruccon and wretchednes are in their wayes. 17 And the waye of peace they have not known. 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 world be subdued to god because that by the dedes of the lawe shall no fleshe be justified 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 haveinge witnes yet of the lawe and of the Prophetes. 22 The rightewesnes no doute which is good before God cometh by the fayth of Iesus Christ vnto all and vpon all that beleue. Ther is no difference: 23 for all have synned and lacke the praye that is of valoure before God: 24 but are justified frely by his grace through the redempcon 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 forveveth 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. 27 Where is then thy reioysinge? It is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth. 28 For we suppose that a man is justified by fayth without the dedes of the lawe. 29 Is he the God of the Iewes only? Is he not also the God of the Gentyls? Yes even of the Gentyles also. 30 For it is God only which iustifieth circumsicion which is of fayth and vncircumsicion thorow fayth. 31 Do we then destroye the lawe thorow fayth? God forbid. But we rather maytayne the lawe.

4

1 What shall we saye then that Abraham oure father as pertayninge to the flesche dyd finde? 2 If Abraham were iustified by dedes the hath he wherin to reioyce: but not with god. 3 For what sayth the scripture? Abraham beleved god and it was counted vnto him for rightewesnes. 4 To him that worketh is the rewarde not reckened of favour: but of duty. 5 To him that worketh not but beleeveth on him that iustifieth the vngodly is his fayth counted for rightewesnes. 6 Even as David describeth the blessedfulnes of the man vnto whom god ascribith rightewesnes without dedes. 7 Blessed are they whose vnrightewesnes are forgone and whose synnes are covered. 8 Blessed is that man to whom the Lorde imputeth not synne. 9 Came this blessednes then vpon the circumsicion or vpon the vncircumsicion? We saye verely how that fayth was rekened to Abraham for rightewesnes. 10 How was it rekened? in the tyme of circumsicion? or in the tyme before he was circumsiced? 11 Not in tyme of circuciscon: but when he was yet vncircumsiced. 12 And he receaved the signe of circumsicion as a seale of that rightewesnes which is by fayth which fayth he had yet beyeinge vn- circumsiced: that he shuld be the father of all them that beleue though they be not circumsiced that rightewesnes myght be imputed to them also: 12 and that he myght be the father of the circumsiced not because they are circumsiced only: but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumsicion. 13 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. 14 For yf they which are of the lawe be heyers then is fayth butayne and the promes of none effecte. 15 Because the lawe causeth wrath. For where no lawe is there is no trasgression. 16 Therfore 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. 17 As it is wrytten: I have made the a father to many nacions even before god whom thou hast beleved which quyckeneth the deed and called those things which be not as though they were. 18 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. 19 And he faynted not in the fayth nor yet considered hys awne body which was now deed even when he was almost an hondred yeare olde: nether yet that Sara was past chyldeberinge. 20 He stackered not at the promes of God thorow vnbeliefe: but was made stronge in the fayth and gave honour to God full certifieid that what he had promised that he was able to make good. 22 And therefore was it reckened to him for rightewesnes. 23 It is not written for him only that it was reckened to him for rightewesnes: but also for vs to whom it shalbe counted for rightewesnes so we beleve on him that rysed vp Iesus oure Lorde from deeth. 25 Which was delivered for oure synnes and rose agayne forto justifie vs.

5

1 Because therfore that we are justifieied by fayth we are at peace with god thorow oure Lorde Iesus Christ: 2 by who we have awaye in thorow fayth vnto this grace wherein we stande and reioyce in hope of the prayse that shalbe geven of God. 3 Nether do we so only: but also we reioyce in tribulacion. For we know that tribulacion bringeth pacience 4 pacience bringeth experience experience bringeth hope. 5 And hope maketh not ashamed for the love of God is sheed abrod in oure hertes by the holy goost which is geven vnto vs. 6 For when we were yet weake accordyng to the tyme: Christ dyed for vs which were vngodly. 7 Yet scace will eny man dye for a rightewes man. Paraventure for a good man durst a man dye. 8 But God setteth out his love that he hath to vs seinge that whyll we were yet synners Christ dyed for vs. 9 Moche more then now (seynge we are justifieid in his bloud) shall we be saved from wrath thorow him. 10 For yf when we were enemies we were reconciled to God by the deeth of his sonne: moche more seinge we are reconciled we shall be preservid by his lyfe. 11 Not only so but we also ioye in God by the meanes of oure Lorde Iesus Christ by whom we have receavdy the attomment. 12 Wherfore 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. 13 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: 14 nevertheless deeth rayned from Adam to Moses even over them also that synned not with lyke transgression as dyd Adam: which is the simillitude of him that is to come. 15 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. 16 And the gyfte is not over one synne as deeth cam thorow one synne of that synned. For damnacion cam of one synne vnto condemnacon: but the gyft cam to justify from many synnes. 17 For yf by the synne of one deeth raigned by the meanes of one moche more shall they which receave abundance of grace and of the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to seye) Iesus Christ. 18 Lykewyse then as by the synne of one condemnacon cam on all men: even so by the justyfyinge of one cometh the rightewesnes that bringeth lyfe vpo all men. 19 For as by one mannes disobedience many be cam synners: so by the obe-dience of one shall many be made righteous.
20 But the lawe in the meane tyme entred in that synne shuld encreas. Neverthelether where abundance of synne was there was more plenteousnes of grace. 21 That as synne had raigned vnto deeth even so might grace raygne thorow rightewesnes vnto eternall lyfe by the helpe of Iesu Christ.

6

What shall we saye then? Shall we continue in synne that there maye be abundance of grace? 2 God forbyd. How shall we that are deed as touchyng synne live eny lenger therin? 3 Remember ye not that all we which are baptysed in the name of Iesu Christ are baptysed to dye with him? 4 We are buryed with hym by baptism for to dye that lykwyse as Christ was raysed vp from deeth by the glorye of the father; even so we also shuld walke in a newe lyfe. 5 For yf we be graft in deeth lyke vnto him: even so must we be in the resurreccion. 6 This we must remember that oure olde man is crucified with hym also that the body of synne myght ytterly be destroyed that hence forth we shuld not be servauntes of synne. 7 For he that is deed ys justified from synne. 8 Wherfore yf we be deed with Christ we beleve that we shall live with hym: 9 remembreth that Christ once raysed from deeth dyeth no more. Deeth hath no more power over him. 10 For as touchyng that he dyed he dyed concernynge synne once. And as touchinge that he liveth he liveth vnto God. 11 Lykwyse ymagen ye also that ye are deed concernynge synne: but are alive vnto God thorow Iesu Christ oure Lorde. 12 Let not synne raygne thercorre in youre mortall bodyes that ye shuld thervnto obey in the lustes of it. 13 Nether geve ye youre members as instrumentes of vnrightewesnes vnto synne: but geue youre selves vnto God as they that are alive from deeth. And geue youre members as iustrumetes of rightewesnes vnto God. 14 Let not synne have power over you. For ye are not vnder the lawe but vnder grace. 15 What then? Shall we synne because we are not vnder the lawe: but vnder grace? God forbyd. 16 Remember ye not how that to whom sooever ye comit youre selves as servauntes to obey his servauntes ye are to whom ye obey: whether it be of synne vnto deeth or of obedience vnto rightewesnes? 17 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 deluyed. 18 Ye are then made fre from synne and are bee come the servauntes of rightewesnes. 19 I will speake grossly because of the infrimite of youre fleshe. As ye have geve youre members servauntes to vnclennes and to iniquitie from iniquitie vnto iniquitie: even so nowe geve youre members servauntes vnto rightewesnes that ye maye be sanctified. 20 For when ye were the servauntes of synne ye were not vnder rightewesnes. 21 What frute had ye then in thio thynge wher of ye are now ashamed. For the ende of thio thynge is deeth. 22 But now are ye delivered from synne and made the servauntes of God and have youre frute that ye shuld be sanctyfied and the ende everlastinge lyfe. 23 For the rewarde of synne is deeth: but eternall lyfe is the gyfte of God thorow Iesus Christ oure Lorde.

7

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? 2 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. 3 So then yf whill the man liveth she couple her selue 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 selue with another man. 4 Even so ye my brethren are deed concerninge the lawe by the body of Christ that ye shulde be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God. 5 For when we were in the fleshe the lustes of synne which were stered vppe by the lawe raygned in oure members to bringe forth frute vnto deeth. 6 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. 7 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. 8 But synne toke an occasion by the meanes of the commaundement and wrought in me all manner of concupiscence. For with out the lawe synne was deede. 9 I once lived with out lawe. But when the commaundement came synne revyved and I was deede. 10 And the very same commaundement which was ordeyned vnto lyfe was founde to be vnto me an occasion of deethe. 11 For synne toke occasion by the meanes of the commaundement and so disceame me and by the selfe commaundement slewe me. 12 Wherfore the lawe is holy and the commaundement holy just and good. 13 Was that then which is good made deethe vnto me? God forbyd. Naye synne was deethe vnto me that it myght appere how that synne by the meanes of which is good had wrought deethe in me: that synne which is vnder the commaundement myght be out of measure synfull. 14 For we knowe that the lawe is spirittuall: but I am carnall solde vnder synne 15 because I wote not what I doo. For what I wold that do I not: but what I hate that do I. 16 Yf I do now that which I wold not I graute to the lawe that it is good. 17 So then nowe it is not I that do it but synne that dwelleth in me. 18 For I knowe that in me (that is to saye in my fleshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to perfoarme that which is good. 19 For I doo not that good thinge which I wold: but that evill do I which I wold not. 20 Finally yf I do that I wold not then is it not I that doo it but synne that dwelleth in me doeth it. 21 I fynde then by the lawe that when I wold do good evyll is present with me. 22 I delite in the lawe of God concerninge the inner man. 23 But I se another lawe in my membres rebelling against the lawe of my mynde and subduyngme vnto the lawe of synne which is in my membres. 24 O wretched man that I am: who shall deliever me from this body of deeth? 25 I thanke God thorow Iesus Christ oure Lorde. So then I my sylfe in my mynde serue the lawe of God and in my fleshe the lawe of synne.

8 
1 Ther is then no damnacion to them which are in Christ Iesus which walke not after the fleshe: but after the sprete. 2 For the lawe of the sprete that bringeth life thorow Iesus Christ hath delivere me from the lawe of synne and deethe. 3 For what the lawe could not doo in as moche it was weake because of the fleshe: that performed God and sent his sonne in the similitude of synfull fleshe and by synne daned synne in the fleshe: 4 that the rightewenes required of the lawe myght be fulfilled in vs which walke not after the fleshe but after the sprete. 5 For they that are carnall are carnally mynded. But they that are spirituall are gostly mynded. 6 To be carnally mynded is deethe. But to be spirituallly mynded is lyfe and peace. 7 Because that the flesshly mynde is emnyte agaynst God: for it is not obedient to the lawe of God nether can be. 8 So then they that are geven to the fleshe cannot please God. 9 But ye are not geven to the fleshe but to the sprete: yf so be that the sprete of God dwell in you. If ther be eny man that hath not the sprete of Christ the same is none of his. 10 Yf Christ be in you the body is deed because of synne: but the sprete is lyfe for rightewenes sake. 11 Wherfore if the sprete of him that rayesed vppe Iesus from deethe dwell in you: even he that rayesed vp Christ from deethe shall quycken youre mortall bodies because that this sprete dwelleth in you. 12 Therfore brethren we are nowe detters not to the fleshe to live after the fleshe. 13 For if ye live after the fleshe ye must dye. But yf ye mortifie the dedes of the body by the helpe of the sprete ye shall lyve. 14 For as many as are led by the sprete of God: they are the sonnes of god. 15 For ye have not receaved the sprete of bondage to feare eny moare but ye have receaved the sprete of adopcion wherby we crye Abba father. 16 The same sprete certifieth oure sprete that we are the sonnes of God. 17 Yf we be sonnes we are also heyses the heyes I meane of God and heyses anexed with Christ: if so be that we suffer togedder that we maye be glorified to gedder. 18 For I suppose that the affliccions of this lyfe are not worthy
of the glory which shalbe shewed vpon vs. 19 Also the fervent desyre of the creatures abideth lokyng when the sonnes of God shall appere 20 because the creatures are subued to vanye agaynst their will: but for his will which subdueth them in hope. 21 For the very creatures shalbe delivered from the bondage of corrupcion into the glorious lybertie of the sonnes of God. 22 For we knowe that every creature groneth with vs also and travayleth in payne even vnto this tyme. 23 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. 24 For we are sayvyd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? 25 But and yf we hope for that we se not then do we with pacience abyde for it. 26 Lyke wyse the sprite also helpeth our inifirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercession mightely for vs with gronynge which cannot be expressid with tonge. 27 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. 28 For we knowe that all things worke for the best vnto them that love God which also are called of purpose. 29 For those which he knewe before he also ordeyned before that they shuld be lyke passioned vnto the shape of his sonne that he myght be the fyrst begotten sonne amonge many brethren. 30 Morover which he apoynted before them he also called. And which he called them also he justified which he justified them he also glorified. 31 What shal we then saye vnto these things? yf god be onoure syde: who can be agaynest vs? 32 which spared not his awne sonne but gave him for vs all: how shall he not with him geve vs all thinges also? 33 Who shall laye eny thinge to the charge of goddes chosen? it is god that justifieth: 34 who then shall condempe? it is Christ which is deed the rather which is ryzen agayne which is also on the ryght honde of God and maketh intercession for vs. 35 Who shall separe vs from the love of god? shall tribulacion? or anguysshe? or perse-
cucion? other honger? other nakednesse? other parell? other swearde? 36 As it is written: For thy sake are we kyld all daye longe and are counted as shepe apoynted to be slayne. 37 Neverthelesse in all these things we overcome strongly thorow his helpe that loved vs. 38 Ye and I am sure that nether deeth nether lyfe nether angels nor rule nether power nether thinges present nether thinges to come 39 nether heyth nether loweth nether eny other creature shalbe able to deparde vs from the love of God shewed in Christ Iesuoure lorde.

9

1 I saye the trueth in Christ and lye not in that wherof my conscience beareth me witnes in the holy gost 2 that I have gret hevynes and continuall sorowe in my hert. 3 For I have wysshed my selfe to be cursed from Christ for my brethren and my kynsmen as pertaynynge to the fleshe 4 which are the Israelites. To whom pertayneth the adopcion and the glorie and the covenantes and the lawe that was geven and the service of God and the promyses: 5 whose also are the fathers and they of whome (as concernynge the fleshe) Christ came which is God over all thinges blessed for ever Amen. 6 I speake not these thinges as though the wordes of god had take none effeecte. For they are not all Israelites which came of Israel: 7 ruther are they all chyldren straught waye because they are the seed of Abraham. But in Isaac shall thy seede be called: 8 that is to saye they which are the chyldren of the fleshe are not the chyldren of god. But the chyldren of promeses are counted the seede. 9 For this is a worde of promeses aboute this tyme will I come and Sara shall have a sonne. 10 Nether was it so with her only: but also when Rebecca was with chylde by one I meane by oure father Isaac 11 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: 12 the elder shall serve the yonger. 13 As it is written: Iacob he loved but Esau he hated. 14 What shal we saye then? is there eny vnrightewesses with
God? God forbyd. 15 For he sayth to Moses: I will shewe mercye to who I shewe mercy: and will have compassion on whom I have compassion. 16 So lieth it not then in a mans will or cunninge but in the mercye of god. 17 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. 18 So hath he mercye on whom he will and whom he will he maketh hearde herted. 19 Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his will? 20 But o man what arte thou which disputest with God? Shall the worke saye to the workeman: why hast thou made me on this passion? 21 Hath not the potter power over the claye even of the same lompe to make one vessell vnto honoure and a nother vnto dishonoure? 22 Even so God willynge to shewe his wrath and to make his power knowne suffered with longe pacience the vessels of wrath oderneyd to damnacion that he myght declare the ryches of his glory on the vessels of mercye which he had prepayred vnto glorie: 24 that is to saye vs which he called not of the Iewes only but also of the gentyls. 25 As he sayth in Osee: I will call them my people which were not my people: and her beloved which was not beloved. 26 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 children of the lyvyng God. 27 But Esaias cryeth concernynge Israel though the number of the children of Israel be as the sonde of the see yet shall a remnaunt be saved. 28 He finyssheth the worde verely and maketh it short in ryghtwesses. For a short worde will god make on erth. 29 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. 30 What shall we saye then? We saye that the gentyls which followed not rightewesnes have overtaken rightewesnes: I meane the rightewesnes which cometh of fayth. 31 But Israel which followed the lawe of rightewesnes could not attayne vnto the lawe of rightewesnes. 32 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. 33 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 1 Brethren my hertes desire and prayer to God for Israel is that they might be saved. 2 For I beare them recorde that they have a fervet mynde to God warde but not accordinge to knowledge. 3 For they are ignoraunt of the rightewesnes which is allowed before God and goo about to stablishe their awne rightewesnes and therafore are not obedient vnto the rightewesnes which is of valew before God. 4 For Christ is the ende of the lawe to justifie all that beleve. 5 Moses describeth the rightewesnes which cometh of the lawe howe that the man which doth the thinges of the lawe shall lyve therin. 6 But the rightewesnes which cometh of fayth speaketh on this wyse. Saye not in thyne hert who shall ascende into heven? (that is nothinge els then to fetch Christ doune) 7 Other who shall descende into the depe? (that is nothinge els but to fetch vp Christ from deeth) 8 But what sayth the scripture? The worde is nye the even in thy mouth and in thyne herte. This worde is the worde of fayth which we preache. 9 For yf thou shalt knowledge with thy mouth that Jesus is the lorde and shalt beleve with thy hert that God rayesed him up from deeth thou shalt be safe. 10 For the belefe of the hert iustifieth: and to knowledge with the mouth maketh a man safe. 11 For the scripture sayth: whosoever beleveh on him shall not be ashamed. 12 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. 13 For whosoever shall call on the name of the lorde shalbe safe. 14 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? 15 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
things. 16 But they have not all obeyed to the gospel. For Esaias sayth: Lorde who shall believe our sayings? 17 So then fayth cometh by hearyng and hearyng cometh by the worde of God. 18 But I axe: have they not herde? No dout their sounde went out into all londes: and their wordez in to the endes of the worlde. 19 But I demaunde whether Israel dyd knowe or not? Fryst Moses sayth: I will provoke you for to envy by the that are no people and by a folishe nacion I will anger you. 20 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. 21 And agaynst Israel he sayth: All daye longe have I stretched forth my hondes vnto a people that belevedeth not but speaketh agaynst me.

11

1 I say 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 Beniamin 2 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: 3 Lorde they have kylded thy prophetes and dygged dounge thy alters: and I am lefte only and they seke my lyfe. 4 But what sayth the answer of god to him agayne? I have reserved vnto me seven thousand men which have not bowed the knee to Baal. 5 Even so at this tyme ys ther a remmaunt lefte thorow the eleccion of grace. 6 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 deseryng no lenger deseryvynge. 7 What then? Israel hath not obtayned that he sought. No but yet the election hath obtayned it. The remnaunt are bylynded 8 accordynge as it is written: God hath geven the the sprete of vnquyetnes: eyes that they shulde not se and eares that they shulde not heare even vnto this daye. 9 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. 10 Let their eyes be bylynded that they se not: and ever bowe dounge their backes. 11 I saye then: Have they theryfore stumbled that they shulde but faule only? God forbyd: but thorowe their faule is salvacion happened vnto the faulc bee to provoke the with all. 12 Wherfore 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. 13 I speake to you gentyls in as moche as I am the Apostle of the gentyls I will magnify myn office 14 that I myght provoke them which are my fleshe and myght save some of them. 15 For yf the castynge awaye of them be the reconclynyge of the worlde: what shall the receavynge of them be but lyfe agayne from deeth? 16 For yf one pece be holy the whole heepe is holy. And yf the rote be holy the braunches are holy also. 17 Though some of the braunches be broken of and thou beynge a wylye olyue tree arte graff in amonge them and made parttaker of the rote and fatnes of the olyue tree 18 bost not thyself against the braunches. For yf thou bost thyself remember that thou bearest not the rote but the rote the. 19 Thou wilt saye then: the braunches are broken of that I myght be graffte in. 20 Thou sayest well: because of vnbelieve they are broken of and thou stonest stedfast in fayth. Be not hye mynded but feare 21 seynge that God spared not the naturall braunches lest haply he also spare not the. 22 Beholde the kyndnes and rigorouses of God: on the which fell rigorouses: but towards the kyndnes yf thou cotinue in his kyndnes. Or els thou shalt be hewen of 23 and they yf they byde not still in vnbelefe shalbe graffed in agayne. For God is of power to graff them in agayne. 24 For yf thou wast cut out of a naturall wilde olyue tree and wast graffed contrary to nature in a true olyue tree: how moche more shall the naturall braunches be graffed in their awne olyue tree agayne. 25 I wolde not that this secrete shuld be hyd from you my brethren (lest ye shuld be wyse in youre awne consaytes) that partly bylyndes is happened in Israel vtntyl the fulnes of the gentyls be come in: 26 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. 27 And this is
my covenaut vnto them when I shall take awaye their synnes. 28 As concernyng
the gospell they are enemies for youre sakes: but as touchinge the election they
are loved for the fathers sakes. 29 For verely the gyftes and callynge of god are
soche that it cannot repent him of them: 30 for loke as ye in tyme passed have not
belewed God yet have now obtayned mercy thorow their vnbelfe: 31 even so now
have they not belewed the mercy which is happened vnto you that they also maye
obtayne mercy. 32 God hath wrapped al nacions in vnbelve that he myght have
mercie on all. 33 O the depnes of the aboundaunt wysdome and knowledge of
God: how vnserchable are his judgemenstes and his wayes past findyng out. 34 For who
hath knoen the mynde of the lorde? or who was his counsellor? 35 other who hath
geven vnto him first that he myght be recompensed agayne? 36 For of him and
thorow him and for him are all thinges To him be glorye for ever Amen.

12
1 I beseech you therefore brethren by the
mercyfulnes of God that ye make your soules
lyke vnto this worlde: But be ye chaunged in your soule shape by the renuynge
of your wittes that ye maye fele what thyng that good that acceptable and
perfaycte will of god is. 3 For I saye (thorowe
the grace that vnto me geve is) to every
man amonge you that noman esteme of him selfe more then he becometh him to
esteme: but that he discretly judge of
him selfe accordynge as God hath dealt
e to every man the measure of fayth. 4 As
we have many members in one body and
all members have not one office: 5 so we
beynge many are one body in Christ
and every man (amonge our selves) one
anothers members 6 Seynge that we have
dyers gyftes accordynge to the grace that
is geven vnto vs: yf eny man have the
gyft of prophesye let him have it that it be
germyinge vnto the fayth. 7 Let him
that hath an office wayte on his office.
Let him that teacheth take hede to his
document. 8 Let him that exhorteth geve
attendauce to his exhortacion. 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 cherfulnes. 9 Let love be with out
dissimulacion. Hate that which is evyll and
cleeve vnto that which is good. 10 Be kynde
cleve to another with brotherly love. In
gevynge honouro goo one before another.
11 Let not that busynes which ye have in
honde be tedious to you. Be fervet in the
sprete. Applye youre selves to the tyme.
12 Rejoyce in hope. Be paciet in tribulacion.
Continue in prayer. 13 Distribute vnto the
necessite of the sayntes and diligently to
harbour. 14 Blesse the which persecute you: blesse but course not. 15 Be mery
with the that are mery. Wepe with them
that wepe. 16 Be of lyke afection one
towards another. Be not hye mided: but
make yourselves equall to the of the lower
sorte. Be not wyse in youre awne opinions.
17 Recompence to no man evyll fore evyll.
Prayde afore honde thinges honest in the
syght of all men. 18 Yf it be possible howbe
it of youre parte have peace with all men.
19 Derly beloued avenge not youre selves
but geve roume vnto the wrath of God. For
it is written: vengeaunce is myne and I
will rewarde saith the lorde. 20 Therfore yf
thyn enemy honger fede him: yf he thurst
give him drinke. For in so doyng thou
shalte heape coles of fyre on his heed: 21 Be
not overcame of evyll: But overcome evyll
with goodnes.

13
1 Let every soule submit him selfe vnto
the auctorite of the hyer poweres. For there
is no power but of God. The powers that be
are ordeyned of God. 2 Whossoever therfore
resysteth power resisteth the ordinaunce
of God. And they that resist shall receave
to the selfe damnacion. 3 For rulers 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. 4 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 vengeaunce on them that
do evyll. 5 Wherfore ye must nedes obeye not for feare of vengeaunce only: but also because of conscience. 6 And even for this cause paye ye tribute. For they are goddes ministers servyng for the same purpose. 7 Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honour to who honoure pertayneth. 8 Owe nothinge to eny man: but to love one another. For he that loveth another fullfylleth the lawe. For these commandementes: 9 Thou shalt not commit adventury: 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 commandement) they are all comprehended in this sayinge: Love thyne neibour as thy selfe.

10 Love hurteth not his neibour. Therfore is love the fullfyllynge of the lawe. 11 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 salvacion nearer then when we beleved. 12 The nyght is passed and the daye is come nye. Let us therfore cast awaye the dedes of darcknes and let vs put on the (Armoure) of lyght. 13 Let vs walke honestly as it were in the daye lygh: not in eatyng and drinkyng: nether in chamburyng and wantannes: nether in sryfye and envyng: 14 but put the on the Lorde Jesus Christ. And make not provision for the fleshe to fulfylle the lustes of it.

14 1 Him that is weake in the fayth receave vnto you not in disputyng and troublyng his conscience. 2 One beleueth that he maye eate all thinge. Another which is weake eateth earbes. 3 Let not him that eateth despise him that eateth not. And let not him whiche eateth not judg he that eateth. For God hath receaved him. 4 What arte thou that judgest another manes servaunt? Whether he stonde or faule that pertayneth vnto his master: ye he shall stonde. For God is able to make him stonde. 5 This man putteth difference betwene daye and daye. Another man counteth all dayes alyke. Se that no man waver in his awne meanyng. 6 He that observeth one daye more then another doth it for the lorde 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. 7 For none of vs lyveth his awne servaunt: nether doeth anye of vs dye his awne servaunt. 8 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. 9 For Christ therfore dyed and rose agayne and revived that he myght be lorde both of deed and quicke.

10 But why doest thou then judge thy brother? Other why doest thou despisy thy brother? We shall all be brought before the judgemen seate of Christ. 11 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. 12 So shall every one of vs geve accomptes of him selfe to God. 13 Let vs not therfore judge one another eny more. But judge this rather that no man put a stomblynge blocke or an occasion to faule in his brothers waye. 14 For I knowe and am full certified in the Lorde Jesus that ther is nothinge comen of it selfe: but vnto him that judgeth it to be comen: to him it is comen. 15 If thy brother be gred with thy meate now walkest thou not charitabyle. Destroie not him with thy meate for whom Christ dyed. 16 Cause not youre treasure to be evyll spoken of. 17 For the kyngdome of God is not meate and drinke: but rightewesnes peace and ioye in the holy goost. 18 For whosoever in these thinges serveth Christ pleaseth well God and is commended of men. 19 Let vs folowe tho things which make for peace and thinges wherewith one maye edifie another. 20 Destroie not the worke of god for a lytell meates sake. All things are pure: but it is evyll for that man which eateth with horte of his conscience. 21 It is good nether to eate fleshe nether to drincke wyne nether eny thinge wherby thy brother stombleth ether fallete or is made weake. 22 Hast thou fayth? have it with thy selfe before god. Happy is he that condempneth not him selfe in that thinge which he aloweth. 23 For he that maketh conscience is dampted yf he eate: because
he doth it not of fayth. For whatsoever is not of fayth that same is synne.

15

1 We which are strong ought to beare the fraylines of them which are weake and not to stonde in oure awne cosaytes. 2 Let every man please his nighbour vnto his welleth and edyfyinge. 3 For Christ pleased not him selfe: but as it is written. The rebukes of the which rebuked the fell one me. 4 Whatsoever thinges are written afore tymye are written for oure learnynge that we thorow paciencie and comforte of the scripture myght have hope. 5 The God of paciencie and consolacion geve vnto every one of you that ye be lyke mynyd one towards another after the insample of Christ: 6 that ye all agreyenge together maye with one mouth prayse God the father of oure Lorde Iesu. 7 Wherfore receve ye one another as Christ receaved vs to the prayse of God. 8 And I saye that Iesus Christ was a minister of the circumciscion for the trueth of god to conforme the promyses made vnto the fathers. 9 And let the gentyls prayse god for his mercy as it is written: For this cause I will prayse the amonge the gentyls and syngle in thy name. 10 And agayne, he sayth: reioyse ye gentyls with his people. 11 And agayne, prayse the Lorde all ye gentyls and laude him all nacions. 12 And in another place Esaias sayth: ther shalbe the rote of iesse and he that shall ryse to raynge over the gentyls: in him shall the gentyls trust. 13 The God of hope fyll you with all ioye and peace in beleevynge: that ye maye be ryche in hope thorowe the power of the holy goost. 14 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. 15 Nevertheless brethren I have some what boldly written vnto you as one that putteth you in remembrancie thorow the grace that is gven me of God 16 that I shuld be the minister of Iesus Christ among the gentyls and shuld minister the gladde tydunges of God that the gentyls myght be an acceptable offerynge sanctifid by the holy goost. 17 I have therefore wherof I maye reioyse in Christ Iesu in tho thinges which pertyane to God. 18 For I dare not speake of eny of tho thinges which Christ hath not wrought by me to make the gentyls obedyent with worde and dede 19 in myghty signes and wonders by the power of the spryte of God: so that from Jerusalem and the costes rounde abouthe vnto Illyricum I have fylld all countres with the gladde tydunges of Christ. 20 So have I enforced my selfe to praeche the gospell not where Christ was named lest I shuld have bylt on another mannes foundacion: 21 but as it is written: To whom he was not spoken of they shall se: and they that hearde not shall vnderstone. 22 For this cause I have bene ofte let to come vnto you: 23 but now seynge I have no more to do in these countres and also have bene desyrous many yeares to come vnto you when I shall take my iornynto spayne I will come to you. I trust to se you in my iorny and to be brought on my waye thither warde by you after that I have somewhat enjoyed you. 25 Now go I vnto Jerusalem and ministe vnto the sayntes. 26 For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpo the poore sayntes which are at Jerusalem. 27 It hath pleased them verely and their detters are they. For yf the getiles be made partetakers of their spirittaul things their dutie is to ministere vnto the in carnall things. 28 When I have performed this and have brought them this frute sealed. I will come backe agayyne by you into Spayne. 29 And I am sure when I come that I shall come with abundaunce of the blessinge of the gospell of Christ. 30 I beseech you brethren for our Lorde Iesus Cristes sake and for the love of the spryte that ye helpe me in my busynes with youre prayers to God for me that I maye be deleyvered from them which beleve not in Iewry and that this my service which I have to Jerusalem maye be accepted of the sayntes that I maye come vnto you with ioye by the will of God and maye with you be refressshed. 33 The God of peace be with you. Amen.

16

1 I commede vnto you Phebe oure sister (which is a minister of the congregacion
of Chenchrea) 2 that ye receave her in the Lorde as it becommeth sayntes and that ye assist her in whatsoever busynes she neadeth of youre ayde. For she hath suckered many and myne awne selfe also. 3 Grete Prisca and Aquila my helpers in Christ Iesu, 4 which have for my lyfe layde doune their awne neckes. Vnto which not I only give thankes but also the congregacion of the gentyls. 5 Lyke wyse grete all the company that is in thy housse. Salute my welbeloved Epenetos which is the fyrrst frute amonge them of Achaia. 6 Grete Mary which bestowed moche labour on vs. 7 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. 8 Grete Amplias my beloved in the Lorde. 9 Salute Vrbanoure helper in Christ and Stachys my beloved. 10 Salute Appelles approved in Christ. Salute them which are of Aristobulus housholde. 11 Salute Herodion my kynsman. Grete them of the housholde of Narcissus which are in the Lorde. 12 Salute Triphena and Triphosa which wemen dyd labour in the Lorde. Salute the beloved Persis which laboured in the Lorde. 13 Salute Rufus chosen in the Lorde and his mother and myne. 14 Grete Asincritus, Phlegon, Herman, Patrobas, Herman, and the brethren which are with them. 15 Salute Philologus and Iulia, Nereus and his sister, and Olimpha and all the sayntes which are with them. 16 Salute one another with an holy kysse. The congregacions of Christ salute you. 17 I beexeche you brethren marke them which cause division and geve occasions of evyll contrary to the doctrine which ye have learned: and avoyde them. 18 For they that are suche serve not the Lorde Iesu Christ: but their awne bellyes and with swete preachinges and flatteringe wordes deceave the hertes of the innocetes. 19 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. 20 The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you. 21 Thimotheus my worke fellow and Lucius and Iason and Sopater my kynsman salute you. 22 I Tertius salute you which wrote this epistle in the Lorde. 23 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. 24 The grace of oure Lorde Iesu Christ be with you all. Amen 25 To him that is of power to stablishsse you accordinge to my gospell and preachinge of Iesu Christ in vtteringe of the mistery which was kept secret sence the worlde begane 26 but now is opened by the scriptures of prophesie at the commandement of the everlastingge god to stere vp obedience to the faith publishshed amongst all naciones: 27 To the same God which alone is wyse be prayse thorowe Iesu 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

1 Paul by vocacion an Apostle of Iesus Christ thorow the will of God and brother Sostenes. 2 Vnto the congregagion of God which is at Corinthin. To them that are sanctified in Christ Iesu sainctes by callyng with all that call on the name of oure lorde Jesus Christ in every place both of theirs and of oures. 3 Grace be with you and peace from Godoure father and from the lorde Jesus Christ. 4 I thanke my God all wayes on youre behalfe for the grace of God which is geuen you by Jesus Christ 5 that in all thinges ye are made riche by him in all lerninge and in all knowledge 6 even as the testimony of Jesus Christ was confermed in you 7 so that ye are behynde in no gyft and wayte for the apperynge of oure lorde Jesus Christ 8 which shall streght you vnto the ende that ye maye be blamelesse in the daye of oure lorde Jesus Christ. 9 For god is faythfull by whom ye are called vnto the fellishyppe of his sonne Iesus Chrise oure lorde. 10 I beseeche you brethren in the name of oure lorde Jesus Christ that ye all speake one thynge and that there be no dissencion amongethe you: but be ye knyt together in one mynde and in one meayng. 11 It is shewed vnto me (my brethren) of you by them that are of the house of Cloe that ther is stryfe amongethe you. 12 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. 13 Ys Christ devided? was Paul crucified for you? ether were ye baptised in the name of Paul? 14 I thanke God that I christened none of you but Crispus and Gayus 15 lest eny shulde saye that I had baptised in myne awne name. 16 I baptised also the house of Stephana. Forthermore knowe I not whether I baptised eny man or no. 17 For Christ sent me not to baptysye but to preache the gospell not with wysdome of wordes lest the crosse of Christ shulde have bene made of none effecte. 18 For the preacheinge of the crosse is to them that perisshe folishnes: but vnto vs which are saved it is the power of God. 19 For it is written: I will destroye the wysdome of the wyse and will cast aweye the unnderstondinge of the prudet. 20 Where is the wyse? Where is the scrybe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folissihnes? 21 For when the worlde thorow wysdome knew not God in the wysdome of God: it pleased God thorow folissines of preacheinge to save them that beleve. 22 For the Ieues requyre a signe and the Grekes seke after wysdome. 23 But we preache Christ crucified vnto the Ieues an occasion of fallinge and vnto the Grekes folissihnes: 24 but vnto the which are called both of Ieues and Grekes we preache Christ the power of God and the wysdome of God. 25 For the folisshes of God is wyser then men: and the weakenes of God is stronger then men. 26 Brethren loke on youre callinge how that not many wyse men after the flesse not many myghty not many of hye degre are called: 27 but God hath chosen the folysshe things of the worlde to confounde the wyse. And God hathchosyn the weake thinges of the worlde to confounde thinges which are mighty. 28 And vile thinges of the worlde and thinges which are despyes hath God chosen yee and thinges of no reputacion for to bryng to nought thinges of reputacion 29 that no fleshe shulde reioyce in his presence. 30 And vnto him partayne ye in Christ Iesu which of God is made vnto vs wysdome and also rightewesnes and saunctifyinge and redempcion. 31 That accoridnge as it is written: he which reioyseth shulde reioyce in the Lorde.

2 1 And I brethren when I came to you came not in gloriousnes of wordes or of wysdome shewyng vnto you the testimony of God. 2 Nether shewed I my selfe that I knewe eny thinge amonge you save Iesus Christ even the same that was crucified. 3 And I was amonge you in weaknes and in feare and in moche treblinge. 4 And my wordes and my preacheinge were not with entysynge wordes of manes wysdome: but in shewinge of the sprete and
of power 5 that youre fayth shuld not stonde in the wysdome of me but in the power of God. 6 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) 7 but we speake the wysdome of God which is in secrete and lieth hyd which God ordeyned before the worlde vntooure glory: 8 which wysdome none of the rulars of the worlde knewe. For had they knowe it they wolde not have crucified the Lorde of glory. 9 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 things which God hath prepared for them that love him. 10 But God hath opened them vnto vs by his sprete. For the sprete searcheth all things the the bottome of Goddes secrete. 11 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. 12 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 13 which thinges also we speake not in the conyng wordes of manes wysdome but with the conyng wordes of the holy goost makyng spreutall comparesons of spreutall thinges. 14 For the naturall man perceaveth not the thinges of the sprete of god. For they are but folysshnes vnto him. Nether can he perceavem because he is spreutally examined. 15 But he that is spreutall discusseth all thinges: yet he him selfe is judged of no man. 16 For who knoweth the mynde of the Lorde other who shall informe him? But we vnderstonde the mynde of Christ.

3
1 And I coulde not speake vnto you brethren as vnto spreutall: but as vnto carnall even as it were vnto babes in Christ.
2 I gave you mylke to drinke and not meate. For ye then were not stronge nether yet are. 3 For ye are yet carnall. As longe verely as ther is amonge you envyge stryfe and dissencion: are ye not carnall and walke after the manner of men? 4 As loge as one sayth I holde of Paul and another I am of Apollo are ye not carnall? 5 What is Paul? What thinge is Apollo? Only ministers are they by who ye beleved even as the Lorde gave every man grace. 6 I have planted: Apollo watred: but god gave increace. 7 So then nether is he that planteth eny thinge nether he that watreth: but god which gave the increace. 8 He that planteth and he that watreth are nether better then the other. Every man yet shall receave his rewarde accordyng to his laboure. 9 We are goddis labourers ye are goddis husbandrye ye are goddis byldynge. 10 Accordyng 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. 11 For other foundacion can no man laye then that which is layde which is Iesus Christ. 12 Yf eny man bilde on this foundation golde silver precious stones tymber haye or stoble: 13 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. 14 Yf eny mannes worke that he hath bylt apon byde he shall receave a rewarde. 15 If eny manes worke burne he shall suffre losse: but he shalbe safe him selfe: nevertheless yet as it were thowre fyre. 16 Are ye not ware that ye are the temple of god and how that the sprete of god dwelleth in you? 17 Yf eny man deyde the temple of god him shall god destroye. For the temple of god is holy which temple ye are. 18 Let no man deceave him silfe. Yf eny man seme wyse amonge you let him be a folke in this worlde that he maye be wyse. 19 For the wisdome of this worlde is folysshnes with god. For it is written: he compaseth the wyse in their craftynes. 20 And agayne God knoweth the thoughtes of the wyse that they be vayne. 21 Therfore let no man reioyce in men. For all thinges are yowres 22 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 yowres 23 and ye are Christes and Christ is goddis.

4
1 Let men this wyse esteme vs even as the ministers of Christ and disposers
of the secretes of God. 2 Furthermore it is requyred of the disposers that they be founde faithfull. 3 With me is it but a very small thinge that I shalbe judged of you ether of (mans daye) No I judge not myn awne selfe. 4 I know nought by my selfe: yet am I not therby justified. It is the Lorde that judgeth me. 5 Therfore judge no thinge before the tyme vntill the Lorde come which will lighten things that are hyd in darcknes and open the counsels of the hertes. And then shall every man have preyse of God. 6 These thinges brethren I have described in myn awne person and Apostles 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. 7 For who preferreth the? What hast thou that thou hast not receaved? Ye thou have receaved it why reioysest thou as though thou haddest not receaved it? 8 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. 9 Me thinketh that God hath set forth vs which are Apostles for the lowest of all as it were men appoynted to deeth. We are a gasyngestocke vnto the worlde and to the angels and to men. 10 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. 11 Even vnto this daye we honger and thyrst and are naked and are boffeted with fistes and have no certayne dwellinge place 12 and laboure workinge withoure awne hondes. We are reysed and yet we blesse. We are persecuted and suffer it. 13 We are evyll spoken of and we praye. We are made as it were the filthynes of the worlde the ofsworringe of all thinges evn to this tyme. 14 I write not these thinges to shame you: but as my beloved sonnes I warne you. 15 For though ye have ten thousande in structs in Christ: yet have ye not many fathers. In Christ Iesu I have begotten you thorowe the gospell. 16 Wherfore I desyre you to folowe me. 17 For this cause have I sent vnto you Timotheus which is my deare sonne and faithfull in the Lorde which shall put you in remembrance of my wayes which I have in Christ even as I teache every where in all congregacions. 18 Some swell as though I wolde come no more at you. 19 But I will come to you shortly yf God will: and will knowe not the wordes of the which swell but the power: 20 for the kyngdome of God is not in wordes but in power. 21 What will ye? Shall I come vnto you with a rodde or els in love and in the spretre of mekenes?

5

1 There goeth a commen sayinge that ther is fornicacion amonge you and soche fornicacion as is not once named amonge the gentyls: that one shalbe his fathers wyfe. 2 Ye swell and have not rather sorowed that he which hath done this dede myght be put from amonge you. 3 For I verely as absent in body even so present in spretre have determyned all redy (as though I were present) of him that hath done this dede 4 in the name of our Lord Iesu Christ when ye are gaddered togedder and my spretre with the power of the Lord Iesu Christ 5 to deliver hym vnto Satan for the destruccyon of the fleshe that the spretre maye be saved in the daye of the Lorde Iesus. 6 Youre reyoysinge is not good: knowe ye not that a lytte levre sowrth the whole lome of dowre. 7 Pourge therfore the olde leven that ye maye be newe dowre as ye are swete breed. For Christ oure esterlambe is offered vp for vs. 8 Therfore let vs kepe holy daye not with olde leven nether with the leven of maliciousnes and wickednes: but with the swete breed of purenes and truth. 9 I wrote vnto you in a pistle that ye shulde not company with forniciators. 10 And I meant not at all of the forniciators 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. 11 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 ex torcionar: with him that is soche se that ye eate not. 12 For what have I to do to judge them which are with out? Do ye not judge them that are with in? 13 Them that are with out God shalbe judge. Put awaye from amonge you that evyll parson.
1 Corinthians 6:1

6

1 How dare one of you having busines with another go to lawe vnder the wicked and not rather vnder the saints? 2 Do ye not know that the saints shall judge the world? If the worlde shalbe iudged by you: are ye not good enough to judge smale trifles: 3 knowe ye not how that we shall juge the angles? How moche more maye we iudge thinges that partayne to the lyfe? 4 If ye have judgementes of worldly matters take them which are despised in the congregacion and make them iudges.

5 This I saye to youre shame. Is ther vterly no wyse man amongeth you? What not one at all that can iudge bitwene brother and brother 6 but one brother goeth to lawe with another: and that vnder the vnbelovers? 7 Now therefore ther is vterly 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? 8 Naye ye youre selves do wronge and robb: and that the brethren. 9 Do ye not remember how that the vnrighteous shall not inherit the kyngdome of God? Be not deceived. For nether fornicators nether worshyppers of ymages nether whomongers nether weaklinges nether abusars of them selves with the mankynde 10 nether theves nether the coveteous nether dronkardes nether cursed speakers nether pillers shall inherit the kyngdome of God. 11 And soche ware ye verely: but ye are wessshed: ye are sanctified: ye are justified by the name of the Lorde Jesus and by the sprete ofoure God.

12 All thinges are lawfull vnto me: but all thinges are not profitable. I maye do all thinges: but I will be brought vnder no mans power. 13 Meate is ordeyned for the belly and the belly for meate: 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. 14 God hath raised vp the Lorde and shall rayse vs vp by his power. 15 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 forbidd. 16 Do ye not vnderstonde that he which coupleth him selfe with an harlot is become one body? For two (saith he) shalbe one fleshe. 17 But he that is ioyned vnto the Lorde is one sprete. 18 Fle fornicacion. All synnes that a man dothe are with out the body. But he that is a fornicator synneth agaynst his awne body. 19 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? 20 For ye are dearly bought. Therfore glorifie the God in youre bodyes and in youre spretes for they are goddes.

7

1 As concerninge the thinges wherof ye wrote vnto me: it is good for a man not to touche a woman. 2 Nevertheless to avoyde fornicacion let every man have his wyfe: and let every woman have her husbande. 3 Let the man geve vnto the wyfe due benevolence. Lykwyse also the wyfe vnto the man. 4 The wyfe hath not power over her awne body: but the husbande. And lykewyse the man hath not power over his awne body: but the wyfe. 5 Withdrawe not youre selves one from another excepte it be with consent for a tyme for to geve youre selves to fastynge and prayer. And afterwarde come agayne to the same thynge lest Satan tempt you for youre incontinencie. 6 This I saye of faveour not of commandement. 7 For I wolde that all men were as I my selue am: but every man hath his proper gyfte of God one after this maner another after that. 8 I saye vnto the vnmaried men and widowe: it is good for them yf they abye even as I do. 9 But and yf they cannot abstayne let them mary. For it is better to mary then to burne. 10 Vnto the maried commaunde not I but the Lorde: that the wyfe separate not her selue from the man. 11 Yf she separate her selue let her remayne vnmaried or be reconciled vnto her husbande agayne. And let not the husbande put awaye his wyfe from him. 12 To the remnaunt speake I and not the lorde. Yf eny brother have a wyfe that beleaveth not yf she be content to dwell with him let him not put her awaye. 13 And the woman which hath to her husbande an infidell yf he consent to dwell with her let her not put him awaye. 14 For the
vnbelevynge husbande is sanctified by the wyfe: and the vnbelevynge wyfe is sanctified by the husbande. Or els were youre children vnclene: but now are they pure. 

15 But and yf the vnbelevynge departe let him departe. A brother or a sister is not in subiection to soche. God hath called vs in peace.  

16 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?  

17 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.  

18 Yf eny man be called bewaynge circumcised let him addde nothinge therto. Yf eny be called vn circumcision: let him not be circumcised.  

19 Circumcision is nothinge vn circumcision is nothinge: but the kepyng of the commandeantes of god is altogether.  

20 Let every man abyde in the same state wherin he was called.  

21 Arte thou called a servaut? care not for it. Neverthelesse yf thou mayst be fre vse it rather.  

22 For he that is called in the lorde bewaynge a servautant is the lorde freman. Lykwyse he that is called bewaynge fre is Christes servaut.  

23 Ye are dearly bought be not mennes seruauntes. Brethren let everye man wherin he is called thering abyde with God.  

25 As concernynge virgyns I have no commandeante of the lorde: yet geve I counsell as one that hath obtayned mercye of the lorde to be faithfull.  

26 I suppose that it is good for the present necessite. For it is good for a man so to be.  

27 Arte thou bounde vnto a wyfe? seke not to be lowesed. Arte thou lowesed from a wyfe? seke not a wyfe.  

28 But and yf thou take a wyfe thou synnest not. Lykwyse if a virgin mary she synnhet not. Neverthelesse soche shall have trouble in their flesche: but I faver you.  

29 This saye I brethren the tyme is shorte. It remayneth that they which have wives be as though they had none and they that wype be as though they wept not: and they that reioyce be as though they reioysed not: and they that bye be as though they possessed not: and they that vse this worlde be as though they vysed it not. For the fassion of this worlde goeth awaye.  

30 I wolde have you without care: the single man careth for the things of the lorde how he maye please the lorde.  

31 But he that hath maried careth for the things of the worlde howe he maye please his wyfe.  

34 There is difference bitwene a virgin and a wyfe. The single woman careth for the things of the lorde that she maye be pure both in body and also in sprete But she that is maried careth for the things of the worlde howe she maye please her husband.  

35 This speake I for youre profit not to tangle you in a snare: but for that which is honest and comly vnto you and that ye maye quietly cleave vnto the lorde with out separation.  

36 If eny man thinke that it is vncomly for his virgin if she passe the tyme of mariage ad if so nede require let him do what he listeth he synnheth not: let the be coupled in mariage.  

37 Neverthelesse he that purposeth surely in his herte hsyngyne none nede: but hath power over his awne will: and hath so decreed in his herte that he will kepe his virgin doth well.  

38 So then he that ioymeth his virgin in maryage doth well. But he that ioymeth not his virgin in mariage doth better.  

39 The wyfe is bounde to the lawe as longe as her husband liveth. If her husbannde slepe she is at libertie to mary with whom she wyll only in the lorde.  

40 But she is happiar yf she so abyde in my juydgemet And I thynkle verely that I have the sprete of God.

8

1 To speake of thinges dedicate vnto yeolds we are sure that we all have knowledge. knowledge maketh a man swell: but love edifieth.  

2 If eny man thynke that he knoweth eny thinge he knoweth nothynge yet as he ought to knowe.  

3 But yf eny man love god the same is knownen of hym.  

4 To speake of meate dedicat vnto yeolds we are sure that ther is none yeold in the worlde and that ther is none other god but one.  

5 And though ther be that are called goddes whether in heven other in erth (as ther be goddes many and lordes many) 

6 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.  

7 But every man hath not knowledge. For some suppose that ther is an ydol vsytly this
houre and eate as of a thinge offered vnto the ydole and so their consciences beyenge yet weake are defyled. 8 Meate maketh vs not acceptable to god. Nether yf we eate are we the better. Nether yf we eate not are we the worse. 9 But take hede that youre libertie cause not the weake to faule. 10 For yf some man se ye which hast knowledge sit at meate in the ydole temple shall not the conscience of hym which is weake be boldened to eate those things which are offered vnto the ydole? 11 And so thorow thy knowledge shall the weake brother perissh for whom christ dyed. 12 When ye synne so agaynst the brethren and wounde their weake consciences ye synne agaynst Christ. 13 Wherfore yf meate hurt my brother I will eate no flesshe whill the worlde stondeth because I will not hurte my brother.

9

1 Am I not an Apostle? am I not fre? have I not sene Jesus Christ our lorde? Are not ye my worke in the lorde. 2 Yf I be not an Apostle vnto other yet am I vnto you. For the seale of myne Apostleshippe are ye in the lorde. 3 Myne answer to them that axe me is this. 4 Have we not power to eate and to drynke? 5 Ether have we not power to leade about a sister to wyfe as well as other Apostles and as the brethren of the lorde and Cephas? 6 Ether only I and Barnabas have not power this to do? 7 who goeth a warfare eny tyme at his awne cost? who planteth a vynarde and eateth not of the frute? Who fedeth a flocke and eateth not of the mylke? 8 Saye I these thinges after the manner of men? Or sayth not the lawe the same also? 9 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? 10 Ether sayth he it not all to geder 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. 11 Yf we sowe vnto you spirittuall thynges: is it a greate thyng yf we reepe youre carnall thynges. 12 Yf other be parttakers of this power over you? wherfore are not we rather. Nevertheless we have not vsed this power: but suffre all thinges lest we shuld hynder the gospell of Christ. 13 Do ye not vnderstoder how that they which minister in the temple have their fyndyng of the temple? And they which wayte at the aultre are partakers with the aultre? 14 Even so also dyd the lorde ordaynte that they which preache the gospell shuld live of the gospell. 15 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 reioyysinge from me. 16 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. 17 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. 18 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 gospell 19 For though I be fre from all men yet have I made my silfe servaunte vnto all men that I myght wynne the moo. 20 Vnto the Iewes I became as a lewe 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. 21 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. 22 To the weake became I as weake to wynne the weake. In all thinges I passioned my silfe to all men to save at the lest waye some. 23 And this I do for the gospells sake that I might have my parte therof. 24 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. 25 Euerie man that proveth masteringes abstaineth from all thinges. And they do it to obtayne a corruptible croune: but we to obtayne an vnccorruptible croune: 26 I theryfore so runne not as at an vnccerayne thinge. So fyght I not as one that beateth the ayer: 27 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

Brethren I wolde not that ye shulde be ignorant of this how that oure fathers were all vnder a cloude and all passed thorow the see 2 and were all baptised vnder Moses in the cloude and in the see: 3 and dyd eate of one spirituall meate 4 and did all drincke of one maner of spirituall drinke. And they dranke of that spretuall rocke that folowed them which rocke was Christ. 5 But in many of them had god no delite. For they were overthrowen in the wildernes. 6 These are ensamples to vs that we shulde not lust after evyll thinges as they lusted. 7 Nether be ye worshippers of Images as were some of them accordyne as it is written: The people sate doune to eate and drynyke and rose vp agayne to playe. 8 Nether let vs comit fornicacion as some of them commytted fornicacion and were destroyed in one daye xxiii. thousande. 9 Nether let vs tempete Christ as some of them tempted and were destroyed of serpentes. 10 Nether murmure ye as some of them murmured and were destroyed of the destroyer: 11 All these thinges happened vnto them for en-samples and were written to put vs in remembrance whom the endes of the worlde are come apon. 12 Wherfore let hym that thynketh he stodeth take hede least he fall. 13 There hath none other tempta-cion 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. 14 Wherfore my deare beloued fle from worshippinge of ydols. 15 I speake as vnto them which have discretion ludge ye what I saye. 16 Ye shal not the cuppe of blessinge which we blesse partakynge of the bloude of Christ? ys not the breed which we breake partakynge of the body of Christ? 17 because that we (though we be many) yet are one breed and one bodye in as much as we all are partetakers of one breed. 18 Beholde I saith which walketh carnally. Are not they which eate of the sacrificye partetakers of the aultre? 19 What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thinge? 20 Nay but I saye that those things which the gentyle offer they offer to devys and not to god. And I wolde not that ye shulde have fellishippe with the devils. 21 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 deuuelles. 22 Ether shall we provoke the lorde? Or are we stronger then he? 23 All thynges are lauffull vnto me but all thynges are not expedient. All thynges are lawfull to me but all thinges edifie not. 24 Let no man seke his awne proffet: but let every man seke anothers welthe. 25 What soever is sold in the market that eate and axe no questions for conscience sake. 26 For the ethr is the lordis and all that therein is. 27 Yf eny of them which beleue not bid you to a feest and yf ye be disposed to goo what soever is seet before you: eate axinghe no question for conscience sake. 28 But and yf eny man saye vnto you: this is dedicate vnto ydols eate not of it for his sake that shewe it and for hurtynghe of conscience. The ethr is the lordes and all that there in is. 29 Conscience I saye not thynge: but the conscience of that other. For why shuld my liberte be judged of another manes conscience: 30 For yf I take my parte with thakes: why am I evyll spoken of for that thynge wherfore I geve thankes. 31 Whether thercfore ye eate or dryncne or what soever ye do do all to the praye of God. 32 Se that ye geve occasion of evell nether to the lewes nor yet to the gentyls nether to the congregacion of god: 33 euen as I please all men in all thinges not sekynghe myne awne proffet but the proffet of many that they myght be saved.

11

Folowe me as I do Christ. 2 I commende you brethren that ye remember me in all things and kepe the ordinaunces even as I delveryed them to you. 3 I wolde ye knew that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. 4 Every man prayinge or prophesiyinge havyngye any thynge on his heed shameth his heed. 5 Every woman that prayeth or prophesieth bare hedded dishonesth hyr heed. For it is even all one and the very same thinge even as though she were shaven. 6 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. 7 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. 8 For the man is not of the woman but the woman of the man. 9 Nether was the man created for the womans sake: but the woman for the mannes sake. 10 For this cause ought the woman to have power on her heed for the angels sakes. 11 Nevertheless nether is the man with oute the woman nether the woman with out the man in the lorde. 12 For as the woman is of the man even so is the man by the woman: but all is of God. 13 Iudge in youre selves whether it be coly that a woman praye vnto god bare heeded. 14 Or els doth not nature teach you that it is a shame for a man if he have longe heere: 15 and a prayse to a woman ye if she have longe heere? For her heere is given her to cover her with all. 16 If there be any man amonge you that lusteth to stryve let him knowe that we have no soche custome nether the congregagions of God. 17 This I warne you of and commende not that ye come to geder: not after a better maner but after a worse. 18 Fyrst of all when ye come togeder in the congregation I heare that ther is dissencion amonge you: and I partly believe it. 19 For ther must be sectes amonge you that they which are perfecte amonge you myght be known. 20 When ye come to geder a man cannot eate the lordes supper. 21 For every man begynneth a fore to eate his awe suppe. And one is hongrye and another is dronken. 22 Have ye not houses to eate and to drinke in? Or els despysye 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. 23 That which I delveryed vnto you I receaved of the lorde. For the lorde Iesus the same nyght in which he was betrayed toke breed: 24 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 remembrance of me. 25 After the same maner he toke the cup when supper was done sayinge. This cup is the newe testament in my bloude. This do as oft as ye drynke it in the remembrance of me. 26 For as often as ye shall eate this breed and drynke this cup ye shall shewe the lordes deeth tyll he come. 27 Wherfore whatsoever ye eate of this breed or drynke of the cup vnworthely shalbe gilte of the body and bloud of the Lorde 28 Let a man threfore examen him silfe and so let hi eate of the breed and drynke of the cup. 29 For he that eateth or drinketh vnworthely eateth and drynketh his awne damnacion because he maketh no difference of the lorde body. 30 For this cause many are weake and sicke amonge you and many slepe. 31 Ye we had truly judged oure selves we shuld not have bene judged. 32 But when we are judged of the lorde we are chastened because we shuld not be daned with the worlde. 33 Wherfore my brethren when ye come to geder to eate tary one for another. 34 Ye eny man honger let hi eate at home that ye come not togedder vnto condemnacon. Other things will I set in order when I come.

12 1 In spirituall things brethren I wolde not have you ignoraunt. 2 Ye knowe that ye were gentyls and went youre wayes vnto domme ydoles even as ye were ledde. 3 Wherfore I declare vnto you that no man speakyng in the sprete of god defieth Iesus. Also no man can saye that Iesus is the lorde: but by the holy goost. 4 Ther are diversities of gyftes verely yet but one sprete. 5 And ther are differences of administracions and yet but one lorde. 6 And ther are divers maners of operacions and yet but one God which worketh all things that are wrought in all creatures. 7 The gyftes of the sprete are gven to every man to proffit ye congregacion. 8 To one is gven thorow the spirite the vteralunce of wisdome? To another is gven the vteralunce of knowledge by ye same sprete. 9 To another is gven fayth by the same sprete. To another the gyftes of healynge by the same sprete. 10 To another power to do myracles. To another prophesie? To another judgement of spretes. To another divers tonges. To another the interpretacion of toges. 11 And these all worketh even the silfe same sprete devydyng to every man severall gyftes even as he will. 12 For as the body is one and hath many membres
and all the members of one body though they be many yet are but one body: even so is Christ. 13 For in one sperte 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 sperte. 14 For the body is not one member but many. 15 Yf the fote saye: I am not the honde therfore I am not of the body: is he therfore not of the body: 16 And if the eare saye I am not the eye; therfore I am not of the body: is he therfore not of the body? 17 If all the body were an eye where were then the eare? If all were hearynge: where were the smellynge? 18 But now hath god disposed the membres every one of them in the body at his awne pleasure. 19 If they were all one member: where were the body? 20 Now are ther many members yet but one body. 21 And the eye can not saye vnto the honde I have no neede of the: nor the heed also to the fete. I have no neede of you. 22 Ye rather a greate deale those members of the body which seme to be most feble are most necessary. 23 And apon those membres of that body which we thinke lest honest put we most honestie on. And ourly godly parties have most beauty on. 24 For ourly honest members need it not. But God hath so disposed the body ad hath geven most honoure to that parte which laked lest there shulde be eny stryfe in the body: but that the members shuld indiffferetly care one for another. 25 And yf one member suffer all suffer with him: yf one member be in honoure all members be glad also. 26 Yf are the body of Christ and members one of another. 27 And God hath also ordeyned in the congregacion fyrst the Apostels secondarely prophetes thyrldy teachers then that the do miracles: after that the gyftes of healynge helpers governers diversite of tonges. 29 Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? 30 Have all the gyftes of healinge? Do all speake with tonges? Do all interprete? 31 Covet after the best gyftes. And yet shewe I vnto you a moare excellent waye.

13

1 Though I spake with the tonges of me and angels and yet had no love I were even as soundinge brasse: or as a tynklynge Cymball. 2 And though I coulde prophesy and vnderstode all secretes and all knowledge: yee yf I had all fayth so that I coulde move mountaines oute of ther places and yet had no love I were nothyng. 3 And though I bestowed all my goodes to fede the poore and though I gave my body even that I burned and yet had no love it profeteth me nothyng. 4 Love suffreth longe and is corteous. Love envyieth not. Love doth not fowardly swelleth not 5 dealeth not dishonestly seketh not her awne is not provoked to anger thynketh not eyvll reioyseth not in inquite: but reioyseth in the trueth 7 suffreth all thynge beletheveth all thynge hope all thynge endureth in all thynge. 8 Though that prophesyinge fayle other tonges shall cease for knowledge vanysshe awaye yet love falleth never awaye. 9 For ourly knowledge is vnparfext and ourly prophesyinge is vnperfet. 10 But when that which is perfext is come then that which is vnparfet shall be done awaye. 11 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 chylde shennes. 12 Now we se in a glasse even in a darke speakyng: but then shall we se face to face. Now I knowe vnparfetly: but then shall I knowe even as I am knowen. 13 Now abideth fayth hope and love even these thre: but the chefe of these is love.

14

1 Labour for love and covet spretuall gyftes: and most chefely for to prophesye. 2 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. 3 But he that prophesieth speaketh vnto men to edifyinge to exhortacion and to conforte. 4 He that speaketh with tonges proffiteth him sylfe: he that prophesieyth edificheth the congregacion. 5 I wolde that ye al speake with tonges: but rather that ye prophesied. For greater is he that prophesieth? then he that speaketh with tonges except he expounde it also that the congregacion maye have edifyinge. 6 Now brehren if I come vnto you speakeith with tonges:
what shall I profit you excepte I speake vnto you other by revelacion or knowledge or prophesyinge or doctrine. 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 knownen what is pyped or harped? And also if the trope geve an vncertaynede voyce who shall prepare hym silfe to fyght? Even so lykwyse when ye speake with toges excepte ye speake wordes that have signification how shall that be vnderstonde what is spoke? For ye shal but speake in the ayer. Many kyndes of voyces are in the worlde and none of them are with out signification.

If I knowe not what the voyce meaneth I shal vnto hym that speaketh an alient: and he that speaketh shalbe an alient vnto me. Even so ye (for as moche as ye covet spreutall gifts) seke that ye maye have plente vnto the edifyinge of the congregacion. Wherfore let him that speaketh with tonges praye that he maye interpret also. If I praye with tongue my sprete prayeth: but my mynde is with out frute. 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. 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 seynge he vnderstondeth not what thou sayest. Thou werely gevest thankes well but the other is not edified. I thanke my god I speake with toges moare then ye all. 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.

Brethren be not chyldre in witte. How be it as concerninge maliciousnes be chyldre: but in witte be perfet. In the lawe it is written with other toges and with other lyppes wyll I speake vnto this people and yet for all that they will not heare me sayth the Lorde. Wherfore tonges are for a signe not to them that beleve: but to them that beleve not. Contrary wyse prophesyinge serveth not for them that beleve not: but for them which beleve.

Yf therfore 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? But and yf all prophesye and ther come in one that belevet not or one vnlearned he is rebuked of all men and is judged of every man: and so are the secretes of his hert opened and so falleth he doune on his face and worshippeth God and sayth that God is with you in dede. How is it then brethren? When ye come to gedder every man hath his soneg hath his doctrine hath his tongue hath his revelacion hath his interpretacion. Let all thinges be done vnto edifyinge. If any 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. But yf ther be no interpreter let him kepe silence in the congregacion and let him speake to him selfe and to God. Let the Prophetes speake two at once or thre at once and let other iudge.

If yf revelacion be made to another that sitteth by let the fyrst holde his peace. For ye maye al prophesye one by one that all maye leerne and all maye have conforthe. For the spreptes of the Prophetes are in the power of the Prophetes. For God is not causer of stryfe: but of peace as he is in all other congregacions of the sayntes. 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. If they will leerne anythinge let the axe their husbandes at home. For it is a shame for wemen to speake in the congregacion. Spronge the worde of god from you? Ether came it vnto you only? Yf eny man thinke him sylke a prophet erther spiritual: let him vnderstonde what things I write vnto you. For they are the comaundementes of the Lorde. But and yf eny man be ignorant let him be ignorant. Wherfore brethren covet to prophesy and forbyd not to speake with tonges.

And let all thinges be done honestly and in order.

1 Brethren as pertayninge to the gospel
which I preached vnto you which ye have also accepted and in the which ye continue
by which also ye are saved: I do you to wit after what maner I preached vnto you ye kepe it except ye have beleved in vayne. 3 For fyrst of all I delivered vnto you that which I receaved: how that Christ dyed for oure synnes agreeinge to the scriptures:
and that he was buried and that he arose agayne the thyrde daye accordinge to the scriptures: and that he he was sene of Cephas then of the twelve. 6 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. 7 After that appered he to James then to all the Apostles. 8 And last of all he was sene of me as of one that was borne out of due tyme. 9 For I am the last of all the Apostles which am not worthy to be called an Apostle because I persecuted the congregacion of God. 10 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 abundauntly then they all not I but the grace of God which is with me. 11 Whether it were I or they so we preache and so have ye beleved. 12 If Christ be preached how that he rose from deeth: how saye some that are amonge you that ther is no resurreccion from deeth? 13 If ther be no rysynge agayne from deeth: then is Christ not ryse. 14 If Christ be not ryseyn then is oure preachinge vayne and youre faith is also in vayne. 15 Ye and we are founde falce witnesses of God. For we have testifiyd of God how that he rysyd vp Christ whom he rysyd not vp yf it be so that the deed ryse not vp agayne. 16 For yf the deed ryse not agayne then is Christ not ryseyn agayne. 17 If it beso that Christ rose not then is youre fayth in vayne and yet are ye in youre synnes. 18 And therto they which are fallen a slepe in Christ are perished. 19 If in this lyfe only we beleue on christ then are we of all men the miserablast. 20 But now is Christ ryseyn from deeth and is become the fyrst frutes of them that slept. 21 For by a man came deeth and by a man came resurreccion from deeth. 22 For as by Adam all dye: Even so by Christ shall all be made alive 23 and every man in his awne order. The fyrst is Christ then they that are Christis at his commyng. 24 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. 25 For he must raygne tyll he have put all his enimyes vnder his fete. 26 The last enimye that shalbe destroyed is deeth. 27 For he hath put all things vnder his fete. But when he sayth all things are put vnder him it is manystef that he is excepted which dyd put all things vnder him. 28 When all things are subdue vnto him: then shall the sonne also him selfe be subiecte vnto him that put all things vnder him that God maye be all in all things. 29 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? 30 Ye and why stonde we in ioperedy every houre? 31 By oure reioysinge which I have in Christ Iesu oure Lorde I dye dayly. 32 That I have fought with beastes at Ephesus after the maner of men what avauteth it me yf the deed ryse not agayne? Let vs eate and drynke to morowe we shall dye. 33 Be not deceaved: malicious speakinges corrupte good maners. 34 Awake truely out of slepe and synne not. For some have not the knowlege of God. I speake this vnto youre rebuke. 35 But some man will saye: how arysen the deed? with what bodyes come they in? 36 Thou fole that which thou sowest is not quickened except it dye. 37 And what sowest thou? Thow sowest not that body that shalbe: but bare corne (I meane ether of wheet or of some other) 38 and God geveth it a body at his pleasure to every seed a severall body. 39 All fleshe is not one manner of fleshe: but ther is one maner fleshe of men another maner fleshe of beastes another maner fleshe of fysshes and another of byrdes. 40 Ther are celestiall bodyes and ther are bodyes terrestriall. But the glory of the celestiall is one and the glory of the terrestriall is another. 41 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. 42 So is the resurreccion of the deed. It is sowen in incorruption and ryseth in incorruption. 43 It is sowen in dishonoure and ryseth in honoure. It is sowen in weaknes and ryseth
1 Corinthians 15:44

16

1 Of the gadderynge for the sayntes as I have ordeyned in the congregacions of Galacia even so do ye. 2 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. 3 When I am come whosoever ye shall alowe by youre letters them will I sende to bringe youre liberalite vnto Ierusaleme. 4 And yf it be mete that I goo they shall goe with me.

5 I will come vnto you after I have gone over Macedonie. For I will goo thorowwout Macedonie. 6 With you paraveture I wyll abyde awhyle: or els winter that ye maye brynge me on my waye whyther soever I goo. 7 I will not se you now in my passage: but I trust to abyde a whyle with you ye God shall suffre me. 8 I will tary at Ephesus untyll whitsontye. 9 For a greate dare and a frutefull is opened vnto me: and ther are many adversaries. 10 If Timotheus come se that he be with out feare with you. For he worketh the worke of the Lorde as I doo. 11 Let no man despyse him: but convoye him forthe in peace that he maye come vnto me. For I loke for him with the brethren. 12 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 conveniet tyme. 13 Watche ye stonde fast in the fayth auyte you lyke men and be stronge. 14 Let all youre busynes be done in love. 15 Brethren (ye knowe the housses of Stephana how that they are the fyrst frutes of Achaia and that they have appoynted them selves to minister vnto the sayntes) 16 I beseeche you that ye be obedient vnto soche and to all that helpe and laboure. 17 I am glade of the comynge of Stephana Fortunatus and Acaichus: for that which was lackinge on youre parte they have supplied. 18 They have comforted my sprete and yourues. Loke therfore that ye knowe them that are soche. 19 The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the Lorde and so doeth the congregacion that is in their housses. 20 All the brethren grete you. Grete ye one another with an holy kyss. 21 The salutation of me Paul with myne awne hande. 22 Yf eny man love not the Lorde Jesus Christ the same be anathema maranatha. 23 The grace of the Lorde Jesus Christ be with you all. 24 My love be with you all in Christ Jesus. 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

1 Paul an Apostle of Jesu Christ by the will of God and brother Timotheus. Vnto the congregacion of God which is at Corinth with all the sayntes which are in all Achaia. 2 Grace be with you and peace from God oure father and from the Lorde Jesus Christ. 3 Blessed be God the father of oure Lorde Jesus Christ the father of mercy and the God of all comforte 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 conforted of God. 4 For as the affliccions of Christ are pleteous in vs even so is oure consolation plenteous by Christ. 5 Whether we be troubled for youre consolacion and salacion which salacion sheweth her power in that ye soffre the same affliccions which we also suffre: or whether we be conforted for youre consolacion and salacion: 6 yet oure hope is stedfast for you in so much as we know how that as ye have youre parte in affliccions so shal ye be partakers of consolacion. 8 Brethren I wolde not have you ignorant of oure trouble which happened vnto vs in Asia. For we were grieved out of measure passyng strength so greatly that we despared even of lyfe. 9 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 and which delivered vs from so gret a deeth and doth delivre. On whom we trust that yet hereafter he will deliver by the helpe of youre prayer for vs: that by the meanes of many occasions thankes maye be given of many onoure behalfe for the grace geven vnto vs. 11 Oure reioysynge is this the testimony of oure conscience that in synglenes and godly purenes and not in fleshyly wysdome but by the grace of God we have had our conversonss in the worlde and most of all to you wardes. 12 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 even as ye have founde vs partly: for we are youre reioysynge even as ye are oures in the daye of the Lorde Iesus. 15 And in this confidence was I mynded the other tyme to have come vnto you that ye myght have had yet one pleasure moare: 16 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. 17 When I thus wyse was mynded: dyd I vs lightnes? Or thinke I carnally those thinges which I thinke? that with me shuld be ye ye and naye naye. 18 God is faithfull: For oure preachynge vnto you was not ye and naye. 19 For Goddis sonne Jesus 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. 20 For all the promyses of God in him are ye: and are in him Amen vnto the lawde of God thorow vs. 21 For it is God which stablissheth vs and you in Christ and hath annoynted vs which hath also sealed vs and hath geven the ernest of the sprete into oure hertes. 23 I call God for a recorde vnto my soule that forto faver you with all I came not enymoare vnto Corinthum. 24 Not that we be lordes over youre faythe: but helpers of youre ioye. For by faythe ye stode.

2 1 But I determained this in my silfe that I wolde not come agayne to you in hevines. 2 For yf I make you sorye who is it that shuld make me glad but the same which is made sorye by me? 3 And I wrote this same pistle vnto you lest yf I cam I should take hevynes of them of whom I ought to reioyce. Certainely this confidence have I in you all that my ioye is the ioye of you all. 4 For in great affliccion and anguyshh 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. 5 If eny man hath causd sorow the same hath not made me sory but partly: lest I shulde greve you all. 6 It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgiving him and confort him: 7 lest that same persone shuld be swalowed vp with over moche hevines. 8 Wherfore
I exhorte you that love maye have streth over him. 9 For this cause verely dyd I write that I myght knowe the profe of you whether ye shulde be obediet in all thinges. 10 To whom ye forgewe anythinge I forgewe also. And verely if I forgewe anythinge to whom I forgave it for youre sakes forgave I it in the roume of Christ 11 lest Satan shuld prevet vs. For his thoughtes are not vnkownen vnto vs. 12 When I was come to Troada for Christes gospels sake (and a great dore was openned vnto me of the Lorde) 13 I had no rest in my sprete because I founde not Titus my brother: but toke my leave of them and went awaye into Macedonia. 14 Thankes be vnto God which alwayes geventh vs the victorie in Christ and openeth the sather of his knowledge by vs in every place. 15 For we are vnto God the swete savoure of Christ both amongeth them that are saved and also amongeth them which perisshe. 16 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? 17 For we are not as many are which choppe and chaunge with the worde of God: but even ouete of purenes and by the power of God and in the sight of God so speake we in Christ.

3

1 We begun to prayse oure selves agayne. Nede we as some other of pistles of recommendacion vnto you? or letters of recommendacion from you? 2 Ye are oure pistle written in oure hertes which is vnnderstone and reed of all men 3 in that ye are knowne how that ye are the pistle of Christ ministred by vs and written not with yinke: but with the sprete of the livynge God not in tables of stone but in flesshly tables of the herte. 4 Suche trust have we thorow Christ to god ward 5 not that we are sufficient of oure selves to thinke anythinge as it were of oure selves: but oure ablenes cometh of God 6 which hath made vs able to minister the newe testamen not of the letter but of the sprete. For the letter kylleth but the sprete geveth lyfe. 7 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 countenaunce (which glory nevertheless is done awaye) 8 why shall not the ministacion of the sprete be moche more glorious? 9 For if the ministringe of condempnacion be glorious: moche more do the the ministacion of rightewesnes excede in glory. 10 For no dout that which was there glorified is not once glorified in respecte of this excedynge glory. 11 Then if that which is destroyed was glorious moche more shal that which remayneth be glorious. 12 Seynge then that we have soche trust we vs gret boldnes 13 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. 14 But their myndes were blinded. For untill this daye remayneth the same coveringe vntake awaye in the olde testamet when they reade it which in Christ is put awaye. 15 But even vnto this daye when Moses is redde the vayle hangeth before their hertes. 16 Nevertheless when they tourne to the Lorde the vayle shalbe taken awaye. 17 The Lorde no dout is a sprete. And where the sprete of the Lorde is there is libertie. 18 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 sprete of the Lorde.

4

1 Therfore seinge that we have soche an office even as mercy is come on vs we faynte not: 2 but have cast from vs the clokes of vnhonestie and walke not in craftynes nether corrupwe we the worde of God: but walke in open trueth and reporte oure selves to every mannes conscience in the sight of God. 3 Yf oure Gospell be yet hyd it is hid amomge them that are lost 4 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. 5 For we preache not oure selves but Christ Iesus to be the Lorde and oure selves youre servautes for Iesus sake. 6 For it is God that commaued the light to shyne out of darcknes which hath shyned in oure hertes for to geve the light of the
knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels that the excellent power of it might appere to be of God and not of vs. 8 We are troubled on every side yet are we not with out shift. We are in povertie: but not vitterly without somwhat. 9 We are persecuted: but are not forsake. We are cast doune: notwithstanding we perisshe not. 10 And we all wayes beare in our bodys the dyinge of the Lorde Jesus that the lyfe of Jesus might appere in oure bodys. 11 For we which live are alwayes delivere vnto death for Jesus sake that the lyfe also of Jesus might appere in oure mortall fleshe. 12 So then death worketh in vs and lyfe in you. 13 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. 14 For we knowe that he which raysed vp the Lorde Jesus shall rayse vp vs also by the meanes of Jesus and shall seet vs with you. 15 For all things do I for youre sakes that the plentious grace by thankes geve of many maye redounde to the prayse of God. 16 Wherfore we are not woried but though oure vttward man perishe yet the inwarde man is renewed daye by daye. 17 For oure excedinge tribulacion which is momentany and light prepareth an excedinge and an eternall wayght of glorye vnto vs 18 whill we loke not on the thynges which are sene but on the thynges which are not sene. For thynges which are sene are temporall: but thynges which are not sene are eternall.

5

1 We knowe suerly yf oure erthly mancion wherein we now dwell were destroyed that we have a bilinge ordeyned of god an habitacion not made with hondes but eternall in heuen. 2 And herefor sigh we desyringe to be clothed with oure mansion which is from heuen: 3 so yet if that we be founde clothed and not naked. 4 For as longe as we are in this tabernacle we sigh and are greved for we wold not be unclothed but wolde be clothed apon that mortalite myght be swalowed vp of lyfe. 5 He that hath ordeyned vs for this thyng ys god which very same hath geven vnto vs the ernest of the sprete. 6 Therfore 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. 7 For we walke in fayth and se not. 8 Nevertheless we are of good comorte and had lever to be absent from the body and to be present with the lorde. 9 Wherfore whether we be at home or from home we endeavoure oure selves to please him. 10 For we must al appere before the judgement seate of Christ that every man maye receave the workes of his body accordyng to that he hath done whether it be good or bad? 11 Seyng 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 known in youre conscientes. 12 We praye 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. 13 For yf we be to fervent to God are we to fervent. Yf we kepe measure for youre cause kepe we measure. 14 For the love of Christ costrayneth vs to be cause we thus judge yf one be deed for all that then are all deed 15 and that he dyed for all that they which live shuld not hence forth live vnto them selves but vnto hym whith did for them and rose agayne. 16 Wherfore henceforth knowe we no man after the fleshe. In somoche though we have knowe Christ after the fleshe now hence forthke knowe we hym no more. 17 Therfore yf eny man be in Christ he is a newe creature. Olde thynges are passed awaye beholde all things are be come newe. 18 Nevertheless all things are of god which hath reconciled vs vnto hym sylfe by Jesus Christ and hath geven vnto vs the office to preach the atonement. 19 For god was in Christ and made agrement bitwene the worlde and hym sylfe and imputed not their synnes vnto them: and hath committed to vs the preachynge of the atonement. 20 Now then are we messengers in the roume of Christ: even as though God did besche you thorow vs: So praye we you in Christes stede that ye be atone with God: 21 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

1 We as helpers therfore exhorte you that ye receave not the grace of god in (vayne) 2 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. 3 Let vs geve no man occasion of evyll that in oure office be founde no faute: 4 but in all thynges let vs behave oure selves as the ministers of God. In moche paciencie in affliccions in necessite in anguyssh 5 in strypes in presonmet in stryfe in laboure in watchinge in fastyng 6 in purenes in knowledge in longe sufferyngne in kyndnes in the holy goost in love vnfayned 7 in the worde of trueth in the power of God by the armoure of rightewenes on the right honde and on the lyfte 8 in honoure and dishoneste in evyll reporte and good reporte as desceauers and yet true 9 as unknownen and yet knoen: as dyninge and beholde we yet live: as chastened and not killed: 10 as sorowynge and yet alwaye mery: as poore and yet make many ryche: as havyngne nothynge and yet possessynge all thynges. 11 O ye Corinthians oure mouth is open vnto you. Oure herte is made large: 12 ye are in no strayte in vs but are in a strayte in youre awne bowelles: 13 I promyse you lyke rewarde with me as to my childre. Set youre seleues therfore at large 14 and beare not a straugers yoke wyth the vnbelievers. For what fellschippe hath rightewenes with vnrightewenes? What company hath light with darcknes? 15 What concorde hath Christ with belial? Ether what parte hath he that beleveth with an infidele? 16 how agreeth the temple of god with ymages? And ye are the temple of that lyuyng god as sayde god. I will dwell amongst the and walke amongst the and wilbe their god: and they shalbe my people. 17 Therfore come out from amongst the and separate youre seleues (sayth the lorde) and touche none vn-cleane thynge: so wyll I receave you 18 and wilbe a father vnto you and ye shalbe vnto me sonnes and doughters sayth the lorde almyghty.

7

1 Seynge that we have soche promises derely beloved let vs clese oure selves from all fylthynes of the flesse and sprete and growe vp to full holynes in the feare of God. 2 Vnderstonde vs. we have hurte no man: we have corrupte no man: we have defrauded no man. 3 I speake not this to condemyne 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. 4 I am filled with comforte and am excydinge ioyouse in all oure tribulacions. 5 For when we were come into Macedonia oure flesse had no rest but we were troubled on every syde. Outwarde was fightinge inwarde was feare. 6 Nevertheless God that comfortith the abiecte comforted vs at the commynge of Titus. 7 And not with his commynge only: but also with the consolation wherewith 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. 8 Therfore 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 season. 9 But I now reioyce not that ye were sory but that ye so sorrowed that ye repented. For ye sorrowed godly: so that in nothyng ye were hurte by vs. 10 For godly sorowe causeth repentinaunce vnto salvacion not to be repented of: when worldly sorow causeth deeth. 11 Beholde what diligence this godly sorowe that ye toke hath wrought in you: yee it causeth you to cleare youre selves. It causeth indignacion it causeth feare that caused desyre it causeth a fervent mynde it caused punysshment. For in all thynges ye have shewed youre seleues that ye were cleare in that matter. 12 Therfore 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. 13 Therfore we are comforted because ye are comforted: yee and excedingly the moare ioyed we for the ioye that Titus had: because his sprete was refresshed of you all. 14 I am therefor, 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 bostynge that I bosted my sylfe to Titus with all founde true. 15 And now is his inwarde affection more abundante towarde you when he remembreth the obedience of every one of you: how with feare and trymblyenge ye receaved hym. 16 I reioyce that I maye be bolde over you in all thynges.

8
1 I do you to wit brethren of the grace of god which is geven in the congregacions of Macedonia 2 how that the abundaunce of their reioysinge is that they are tried with moche tribulation. And therto though they were excendinge poore yet haue they geue excendinge richly and that in singlenesse. 3 For to their powers (I beare recorde) yee and beyonde their power they were willynge of their owne accorde 4 and prayed vs with great instaunciae that we wolde receave their benefite and suffre them to be partakers with other in ministrynge to the sayntes. 5 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: 6 so that we coulde not but desyre Titus to acomplyshe the same benivolence amonge you also even as he had begonne. 7 Now therfore as ye are ryche in all partes in fayth in worde in knowledge in all fervetnes and in love which ye have to vs: even so se that ye be plenteous in this benivolence. 8 Thys saye I not as commaundynge: but be cause other are so fervent thernoere prove I youre love whether it be perfait or no. 9 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. 10 And I geue counsell hereto. For this is expedient for you which beganne not to do onyly: but also to will a yeare ago. 11 Now therfore performe the dede: that as ther was in you a redines to will even so ye maye performe the dede of that which ye haue. 12 For if ther be fyrst a willynge mynde it is accepted accordyng to that a man hath and not accordyng to that he hath not. 13 It is not my mynde that other be set at ease and ye brought into combraunce: 14 but that ther be egales now at this tyme that youre abundaunce suckre their lacke: that their abundaunce maye supple youre lacke: that ther maye be equalite 15 agreynge to that which is written. He that gadderedy moche had never the more abundaunce and he that gadderedy lytell had never the lesse. 16 Thanks be vnto god which put in the hert of Titus the same good mynde toward you. 17 For he accepted the request yee rather he was so well willynge that of his awne accorde came vnto you. 18 We haue sent with him that brother whose laude is in the gospell thorow out all the congregacions: 19 and not so only but is also chosen of the congregacions to be a felowe with vs in oure iornye concernynge this benivolence that is ministrad by vs vnto the prayse of the lorde and to stere vp youre prompt mynde. 20 For thys we eschue that eny man shuld rebuke vs in this plenteous distribucion that is ministrad by vs 21 and therfore make provision for honest thynges not in the sight of god only but also in the sight of men. 22 We have sent with them a brother of oures whom we have ofte tymes proved diligent in many thynges but now moche more diligent. The great confidence which I have in you: hath caused me this to do: 23 partly for Titus sake which is my felowe and helper as concernynge you partliy because of other which are oure felowe and the messengers of the congregacions and the glory of Christ. 24 Wherfore shewe vnto them the profite of youre love and of the reioysyngge that we have of you that the congregacions maye se it.

9
1 Of the ministrynge to the sayntes it is but superfluous for me to write vnto you: 2 for I knowe youre redynes of mide wherof I bost my sylfe vnto them of Macedonia and saye that Achaia was prepared a yeare a goo and youre fervetnes hath provoked many. 3 Never thelesse yet have I sent these brethren lest oure reioysyngge over you shuld be in vayne in this behalfe and that ye (as I have sayd) preparare youre selues 4 lest paraveture yf they of Macedonia come with me and fynde you
vnprepard the boost that I made in this matter shuld be a shame to vs: I saye not vnto you.  
5 Wherefore I thought it necessary to exhorte the brethren to come before hode vnto you forto prepare youre good blessing promysed afore that it myght be redy: so that it be a blessing and not a defraudynge.  
6 This yet remember howe that he which soweth lytell shall reeepe lytell: and he that soweth plenteously shall reeepe plenteously.  
7 And let every man do accordynge as he hath purposd in his herte not gro SGDingly or of necessite. For god loveth a cherefull gever.  
8 God is able to make you rychce in all grace that ye in all thynges havynghe sufficiet vnto the vttmoste maye be rychce vnto all manner good workes  
as it is written: He that sparsed abroade and hath geven to the povere his righ twenes remayneth for ever.  
10 He that fyndeth the sower seed shall minister brede for fode and shall multiply youre seed and increase the frutes of youre righ tweneses  
11 that on all partie ye maye be rychce in all synglenes which causeth thorowre vs thankes gevynge vnto god.  
12 For the office of this ministracion not only supplieth the nede of the sayntes: but also is aboudaunt herein that for this laudable ministranye thankes myght be geven to god of many  
13 whiche prayse god for the obedience of youre professiongyng the gospel of Christ and for youre synglenes in distributyng to them and to all me:  
14 and in their prayers to God for you longe after you for the aboudaunt grace of God geven vnto you.  
15 Thankes be vnto God for his vn speakeable gyft.

10

1 I Paule my silfe besche you by the mekenes and softnes of Christ which when I am present amonge you am of no reputacion but am bode towardoue you beinge absent.  
2 I besche you that I nede not to be bode when I am present (with that same confidence wheer with I am supposed to be bode) agaynst some which repute vs as though we walked carnally.  
3 Nevertheless though we walke compased with the fleshe yet we warre not flesshlye  
4 For the weapes of oure warre are not carnall thinges but thyn ges myghty in god to cast doune stronge holdes  
5 wherwith we overthrowe ymagynacyons and every yhe thynge that exalteh it silfe agaynst the knowledge of god and bryng into captivative all vnderstondyng to the obedience of Christ  
6 and are redy to take vengeaunce on all disobedience when youre obedience is fulfilled.  
7 Loke ye on thynges after the vttter apparence? Yf eny man trust in him silfe that he is Christis let the same also considire of him silfe that as he is Christis even so are we Christes.  
8 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.  
9 This saye I lest I shuld seme as though I went about to make you a fraye with letters.  
10 For the pistles (sayth he) are sore and stronge: but his bodily presence is weake and his speache rude.  
11 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.  
12 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 neuerthesles whill they measure the selves with them selves and compare the selves with the selves they understode nought.  
13 But we wyll not reioyce above measure: but accordynge to the quantitie of the measure which god hath distributed vnto vs a measure that reacheth even vnto you.  
14 For we stretchte not 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  
15 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 accordynge to oure measure more largely  
16 and to preache the gospell in those regions which are beyeche: and not to reioyce of that which is by another mans measure prepared all redy.  
17 Let him that reioyseth reioyce in the lorde.  
18 For he that prays eth him silfe is not alowed: but he whom the lorde prays eth.
11

Wolde to god ye coulde suffer me a lytell in my folysshnes: yee and I praye you forbeare me.  For I am gelous over you with godly gelousy. For I coupled you to one man to make you a chaste virgen to Christ.  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.  For if he that commeth preache another Jesus 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.  I suppose that I was not behyne the chefe apostles.  Though I be rude in speakyng yet I am not so in knowledge. How be it amonge you we are knownen to the vtmost what we are in all thynges.  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?  I robbed the other congregacions and toke wages of the to do you service with all.  And when I was present with you 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 greuous to you: and so will I kepe my silfe.  Yf the truth of Christ be in me this ieoysynge shall not be taken from me in the regions of Achaia.  Wherfore?  Be cause I love you not? God knoweth.  Neuerthelesse 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.  For these falce apostles are disceatefull workers and passion them selves lyke vnto the apostles of Christ.  And no marvayle for satan him silfe is chaunged into the fassion of an angell of light.  Therfore it is no great thyngge though his ministers fassion them selves as though they were the ministers of rightewesnes: whose ende shalbe acordynge to their dedes.  I saye agayne lest eny man thynke that I am folishe: or els even now take me as a folle that I maye bost my silfe a lytell.  That I speake I speake it not after the ways of the lorde: but as it were folysshly whil we are nowe come to bostynge.  Seynge that many reioyce after the fleshe I will reioyce also.  For ye suffre foles gladly be cause that ye youre selves are wyse.  For ye suffre even if a man brynge you into bondage: yf a man devour: yf a man take: yf a man exalt hym silfe: yf a man Smyte you on the face.  I speake as concernynge rebuke as though we had bene weake.  How be it wherin soever eny man dare be bolde (I speake folysshly) I dare be bolde als.  They are Ebrues so am I: They are Israelites even so am I.  They are the seede of Abraham even so am I.  They are the ministers of Christ (I speake as a folle) I am moare: In labours moare abundant: In strypes above me: In preson more plentuously: In deeth ofte.  Of the Iewes fives tymes receaved I every tyme xl strypes saue one.  Thryse was I beten with roddes. I was once stoned.  I suffered thryse shipwracke. Nyght and daye have I bene in the depe of the see.  In iorneynge ofen: In parels of waters: In parels of robbers: In ieoperdies of myne awne nacion: In ieoperdies amonge the hethen. I have bene in parles in cities in parles in wildernes in parles in the see in parles amonge falce brethren 27 In laboure and travayle in watchynge often in honger in thirst in fastynge often in colde and in nakednes.  And besyde the thynges which outwardly happen vnto me I am combred dayly and do care for all congregacions.  Who is sicke and I am not sicke? Who is hurte in the fayth and my hert burneth not?  Yf I must nedes reioyce I will reioyce of myne infirmities.  The God and father of oure lorde Iesus Christ which is blessed for evermore knoweth that I lye not.  In the citie of Damascon the governer of the people vnder kyng Aretas layde watche in the citie of the Damascas and wolde have caughte me and at a wyndowe was I let doune in a basket thorowe the wall and so scaped his hondes.

12

1 It is not expediet for me (no dout to reioyce. Neverthelesse I will come to visions and revelacions of the lorde.  I knowe a man in Christ above .xiiiij. yeares
agone (whether he were in the body I cannot tell or whether he were out of the body I cannot tell God knoweth) which was take vp into the thyrd heven. 3 And I knowe the same man (whether in the body or out of the body I cannot tell God knoweth) 4 howe that he was take vp into paradise and hearde wordes not to be spoke which no man can vtter. 5 Of this man will I reioyce of my silfe will I not reioyce except it be of myne infirmities. 6 And yet though I wolde reioyce I shuld not be a folke: 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. 7 And lest I shuld be exalted out of measure thorow the abundance of revelations ther was geven vnto me vnquyetenes of the fleshe the messenger of Satan to buffet me: be cause I shuld not be exalted out of measure 8 For this thynge besought I the lorde thryse that it myght departe from me. 9 And he sayde vnto me: my grace is sufficient for the. For my strength is made perfect thorow weaknes. Very gladly theryfore will I reioyce of my weaknes that the strength of Christ maye dwell in me 10 Therefor have I delectacion in infirmities in rebukes in nede in persecucions in angyushe for Christis sake. For when I am weake then am I stronge. 11 I am made a folke in bostynghe my silfe. Ye have compelled me: I ought to have bene comeded of you. For in no thinges was I inferior vnto the chefe apostels Though I be nothyng 12 yet the tokens of an apostle were wrought amongethe you with all pacience: with signes and wonders and myghty dedes. 13 For what is it wherin ye were inferiors vnto other congregacions except it be therin that I was not greevous vnto you. Forgeve me this wronge done vnto you. 14 Beholde now the thyrd tyme I am redy to come vnto you: and yet will I not be greevous vnto you. For I seke not youre but you. Also the children ought not to laye vp for the fathers and mothers: but the fathers and mothers for the children. 15 I will very gladly bestowe and wilbe bestowed for youre soules: though the moare I love you the lesse I am loved agayne. 16 But be it that I greved you not: never the lesse I was crafty and toke you with gile. 17 Did I pill you by eny of the which I sent vnto you? 18 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 lye stepe? 19 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 edifyinge. 20 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 envynges wrath stryfe backbytynges whisperynge swelleynges and discorde. 21 I feare lest when I come agayne God brynge me lowe amone you and I be constrainyd to bewayle many of the which have synned all redy and have not repented of the vnclennes fornicacon and wantanes which they haue committed.

13

1 Now come I the thyrd tyme vnto you. In the mouth of two or thre witnesses shall every thing stonde. 2 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 byeng absent to them which in tyme past have synned and to all other: that if I come agayne I will not spare 3 seyne that ye seke experience of Christ which speaketh in me which amongethe you is not weake but is myghty in you. 4 And verely though it came of weaknes that he was crucified yet liveth he thorow the power of God. And we no doue are weake in him: but we shall live with him by the myght of God amongethe you. 5 Prove youre selves whether ye are in the fayth or not. Examen youre owne selves: knowe ye not youre awne selves how that Jesus Christ is in you excepte ye be castawayes? 6 I trust that ye shall knowe that we are not castawayes. 7 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 persone. 8 We can do no thinge agaynst the trueth but for the trueth. 9 We are glad when we are weake and ye stronge. This also we wishe for even that ye were perfect. 10 Therfore write I these thinges
beynge 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.  

11 Finallye brethren fare ye well be perfect be of good confort be of one mynde lyve in peace and the God of love and peace shalbe with you.  

12 Grete one another in an holy kysse.  

13 All ye sayncetes salute you.  

14 The grace of oure Lorde Iesus Christ and the love of God and the fellishippe 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

1 Paul an Apostle, not of men, nether by man, but by Jesus Christ, and by God the father which rayesed him from deeth: 2 and all the brethren which are with me. Vnto the congregacions of Galacia. 3 Grace be with you and peace from God the father, and from our Lorde Jesus Christ, 4 which gave him selfe for oure synnes to deliver vs from this present eyvill worlde thorow the will of God oure father 5 to whom be prayse for ever and ever. Amen. 6 I marvayle that ye are so sone turned from him that called you in the grace of Christ vnto another gospell: 7 which is nothing els but that ther be some which trouble you and intende to pervert to gospell of Christ. 8 Nevertheless though we oure selves or an angell from heven preache euy other gospell vnto you the that we have preached vnto you holde him as a cursed. 9 As I sayde before so sayde I new agayne ye euy man preache euy other thinge vnto you then that ye have receaved holde him accursed. 10 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. 11 I certifie you brethren that the gospell which was preached of me was not after the maner of men 12 nether receaved I it of man nether was I taught it: but receaved it by the revelacion of Jesus Christ. 13 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: 14 and prevayed 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. 15 But when it pleased God which seperated me from my mothers wombe and called me by his grace 16 for to declare his sonne by me that I shuld preache him amonche the hethen: immediatly I comened not of the matter with fleshe and bloud 17 nether returned to Ierusalem to them which were Apostles before me: but wet my wayes into Arabia and came agayne vnto Damasco. 18 Then after three yeare I returned to Jerusalem to se Peter and abode with him xv. dayes 19 no nother of the Apostles sawe I save Iames the Lordes brother. 20 The thinges which I write beholde God knoweth I lye not. 21 After that I went into the costes of Siria and Cilicia: 22 and was vknowne as touchinge my person vnto the congrega- cions of Iewrye which were in Christ. 23 But they hearde only that he which persecuted vs in tyme past now preacheth the fayth which before he destroyed. 24 And they glorified God on my behalffe.

2

1 Then .xiii. yeares after that I wet vp agayne to Ierusalem with Barnabas and toke with me Titus also. 2 Ye and I went vp by revelacion and comened with them of the Gospell which I preache amonghe 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. 3 Also Titus which was with me though he were a Greke yet was not compelled to be circumcision 4 and that because of incommers beynge falce brethren which came in amonghe other to spye out oure libertie which we have in Christ Iesus that they might bringe vs into bondage. 5 To whom we gave no roume no not for the space of an houre as concernigne to be brought into subieccion: and that because that the trueth of the gospell myght con- tinue with you. 6 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) nevertheless they which seme great added nothinge to me. 7 But contrary wyse when they sawe that the gospell over the vncircumcision was committed vnto me as the gospell over the circucision was vnto Peter: 8 for he that was myghty in Peter in the Apostleshippe over the circucision the same was myghty in me amonche the gentyls: 9 and therfore when they perceive the grace that was geve vnto me then Iames Cephas and Iohn which semeed to be pilers gave to me and Barnabas the ryght hondes and agreed with vs that we shuld preache amonghe the Hethen and they amonghe the
Iewes: 10 warnynge only that you shulde remember the poore. Which thynge also I was diligent to do. 11 And when Peter was come to Antioche I withstode him in the face for he was worthy to be blamed. 12 For yrr that certayne came from Iames he ate with the gentyls. But when they were come he withdrue and separated him selfe fearinge them which were of the circumcission. 13 And the other Iewes dissembled lyke wyse in so moche that Barnabas was brought into their simulacion also. 14 But when I sawe that they went not the ryght wyge by the truth of the gospell I sayde vnto Peter before all men yf thou beynge a Iewe livest after the maner of the gentyls and not as do the Iewes: why causest thou the getyls to live as do the Iewes? 15 We which are Iewes by nature and not synners of the gentyls, 16 knowe that a man is not justified by the dedes of the lowe: but by the fayth of Iesus Christ. And therfore we have beleved on Iesus Christ that we myght be justified by the fayth of Christ and not by the dedes of the lawe: because that by the dedes of the lawe no flesshe shalbe justified. 17 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. 18 For yf I bylde agayne that which I destroyed. then make I my selfe a treasaser. 19 But I thorow the lawe amen deed to the lawe: that I myght live vnto God. 20 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. 21 I despise not the grace of God. For if rightewesnes come of the lawe then Christ dyed in vayne.

3

1 O folisshe Galathyas: who hath bewitched you that ye shulde not beleve the trueth? To whom Iesus Christ was described before the eyes and amonge you crucified. 2 This only wolde I learne of you: receaved ye the sprete by the dedes of the lawe or els by preachinge of the faith? 3 Are ye so vnwyse that after ye have begonne in the sprete the wolde nowe ende in the flesshe? 4 So many thinges there ye have suffred in vayne if that be vayne. 5 Which ministered to you the sprete and worketh myracles amonge you doth he it thorow the dedes of the lawe or by preachinge of the fayth? 6 Even as Abraham beleved God and it was ascribed to him for rightewesnes. 7 Vnderstonde therefore that they which are of fayth the same are the chyldren of Abraham. 8 For the scripture sawe afore honde that God wolde iustifie the hethen thorow fayth and therfore shewed before honde glad tydinges vnto Abraham: In the shall all nacions be blessed. 9 So then they which be of fayth are blessed with faythfull Abra- ham. 10 For as many as are vnder the dedes of the lawe are vnder maledicccion. For it is written: cursed is every man that cotynueth not in all thynge which are writte in the boke of the lawe to fulfill them. 11 That no man is justified by the lawe in the sight of God is evidet. For the iuste shall live by fayth. 12 The lawe is not of fayth: but the man that fullfilleth the thinges contained in the lawe (shall live in the.) 13 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 14 that the blesseynge of Abraham might come on the getyls thorow Iesus Christ and that we might receave the promes of the sprete thorow fayth. 15 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. 16 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. 17 This I saye that the lawe which beganne afterwarde beyonde. iii.C and. xxx. yeares doth not disanull the testament that was confirmed afore of God vnto Christ ward to make the promes of none effect. 18 For yf the inheritaunce come of the lawe it cometh not of promes. But God gave it vnto Christ by promes. 19 Wherfore 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. 20 A mediator is not a mediator of one. But God is one. 21 Ys the lawe then agaynst the promes of
Galatians 3:22

God? God forbid. How be it ye ther had bene a lawe geve which could have geven lyfe: then no doute righuetnesse shulde have come by the lawe. 22 But the scripture concluded all thinges vnder synne that the promes by the fayth of Jesus Christ shuld be geve vnto them that beleue. 23 Before that fayth cam, we were kept and shut vp vnder the lawe, vnto the fayth which shuld afterwarde be declared. 24 Wherfore the lawe was oure scolemaster vnto the tyme of Christ that we might be made rightewes by fayth. 25 But after that fayth is come now are we no lenger vnder a scolemaster.

26 For ye are all the sonnes of God by the fayth which is in Christ Iesus. 27 For all ye that are baptised have put on Christ.

28 Now is ther no lewe nether getyle: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thinge in Christ Iesus. 29 Ye ye be Christes then are ye Abrahams seed and heyres by promes.

4

1 And I saye that the heyre as longe as he is a chylde differeth not from a sauvant though he be Lorde of all 2 but is vnder tutors and governers vntill the tyme appoynted of the father. 3 Even so we as longe as we were chyldren were in bondage vnder the ordenaunces of the worlde. 4 But when the tyme was full come God sent his sonne borne of a woman and made bonde vnto the lawe 5 to redeeme the which were vnder the lawe: that we thorow eleccion myght receave the inheritaunce that belongeth vnto the naturall sonnes.

6 Because ye are sonnes God hath sent the spryte of his sonne in to oure hertes which croyeth Abba father. 7 Wherfore now thou art not a sauvart but a sonne. Ye thou be the sonne thou arte also the heyre of God thorow Christ. 8 Notwithstandinge when ye knewe not God ye dyd service vnto them which by nature were no goddes. 9 But now seinge ye knowe god (aye rather are knowe of God) how is it that ye tourne agayne vnto the weake and bedgarly ceremonies whervnto agayne ye desyre afreshe to be in bondage? 10 Ye observe dayes and monethes and tymes and yeares. 11 I am in feare of you lest I have bestowed on you labour in vayne. 12 Brethren I besech you be ye as I am: for I am as ye are. Ye have not hurte me at all. 13 Ye knowe how thorow infirmitie of the fleshe I preached the gospell vnto you at the fyrtst. 14 And my temptacion which I suffered by reason of my fleshe ye despsyed not nether abhorred: but receave me as an angell of god: ye as Christ Iesus. 15 How happy were ye then? for I beare you recorde that ye if it bene possible ye wolde have plucked out youre awne eyes and have geven them to me. 16 Am I therefore become youre enemie because I tell you the truth?

17 They are gelous over you amysse. Ye they intende to exclude you that ye shuld be feruet to them warde. 18 It is good anywaies to be fervent so it be in a good thinge and not only when I am present with you. 19 My littell children (of whom I travayle in birth againe vntill Christ be passioned in you)

20 I wolde I were with you now and coulde chaunge my voyce: for I stonde in a doute of you 21 Tell me ye that desyre to be vnder the lawe have ye not hearde of the lawe? 22 For it is written that Abraham had two sonnes the one by a bonde mayde the other by a fre woman. 23 Yee and he which was of the bonde woman was borne after the fleshe: but he which was of the fre woman was borne by promes. 24 Which thinges betoken mystery. For these wemen are two testametnes the one from the mounte Sina which gendreth vnto bondage which is Agar. 25 For mounte Sina is called Agar in Arabia and bordreth vpo the citie which is now Ierusalem and is in bondage with her chyldren. 26 But Ierusalem which is above is fre: which is the mother of vs all. 27 For it is written: rejoyce thou bare that bearest no chyldre: breake forthe and crie thou that travelest not. For the desolaty hath many moo chyldren then she which hath an husband. 28 Brethren we are after the maner of Isaac chyldren of promes.

29 But as then he that was borne carnally persecuted him that was borne spiritually. Even so is it now. 30 Nevertheless what sayth the scripture: put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. 31 So then brethren we are not chyldre of the bonde woman: but of the fre woman.
5

1 Stond fast therfore in the libertie wher with Christ hath made vs fre and wrappe not youre selves agayne in the yoke of bondage. 2 Beholde I Paul saye vnto you that ye be circumciseth Christ shall profitt you nothinge at all. 3 I testifie agayne to every man which is circumciseth that he is bounde to kepe the whole lawe. 4 Ye are gone quyte from Christ as many as are justified by the lawe and are fallen from grace. 5 We loke for and hope in the sprite to be justified thorow fayth. 6 For in Iesus Christ nether is circumsicion anythinge worth nether yet vn circumcision but faith which by love is mighty in operacion. 7 Ye did runne well: who was a let vnto you that ye shoulde not obey the truth? 8 Even that counsell that is not of him that called you. 9 A lyttel leven doth leven the whole lospe of dowre. 10 I have trust towarde you in the Lorde that ye wyll be none other wyse mynded. He that troubledth you shall beare his judgement what soever he be. 11 Brethren yf I yet preache circumsicion: why do I then yet suffre persecucion? For then had the offence which the crosse geveth ceased. 12 I wolle to God they were seperated from you which trouble you. 13 Brethren ye were called in to (libertie) only let not youre libertie be an occasion vnto the flesshe but in love serve another one another. 14 For all the lawe is fulfilled in one worde which is this: thou shalt love thyne neibour as thy selue. 15 Yf ye byte and devoure one another: take hede lest ye be consumed of another. 16 I saye walke in the sprite and fulfill not the lustes of the flesshe. 17 For the flesshe lusteth contrary to the sprite and the sprite contrary to the flesshe. These are contrary one to the other so that ye cannot do that which ye wolde. 18 But and yf ye be ledde of the sprite then are ye not vnder the lawe. 19 The dedes of the flesshe are manysethe which are these advouerie fornicacion vnclenes wantannes 20 ydolatrye witchcraft hatred variaunce zeale wrath strye sedicion sectes 21 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. 22 But the frute of sprete is loue ioye peace longesufferinge gentlenes goodnes faythfulnes mekenes temperancye. Agaynest suche ther is no lawe. 24 They ye are Christis have crucified the flesshe with the appetites and lustes 25 Yf we lyve in the sprite let vs walke in the sprite. 26 Let vs not be vayne glorious provokinge one another and envyinge one another.

6

1 Brethren yf eny man be fallen by chauce into eny faute: ye which are spirituall helpe to amend he in the sprite of mekenes: consyderenge thy solfe lest thou also be tempted. 2 Beare ye one anothers burthen and so fulfill the lawe of Christ. 3 If eny man seeme to him solfe that he is somewhat when in dede he is nothynge the same deceaving hym solfe in his ymaginacion. 4 Let every man prove his awne worke and then shall he have reioysinge in his awne solfe and not in another. 5 For every man shall beare his awne burthen. 6 Let him that is taught in the worde minister vnto him that teacheth him in all good things. 7 Be not deceived God is not mocked. For what soever a man soweth that shall he reeepe. 8 He that soweth in his flesshe shall of the flesshe reeepe corrupcion. But he that soweth in the sprite shall of the sprite reeepe lyfe everlastinginge. 9 Let vs not be verry of well doynge. For when the tyme is come we shall reeepe with out werines. 10 While we have therfore tyme let vs do good vnto all men and specially vnto them which are of the housholde of fayth. 11 Beholde how large a letter I have written vnto you with myne awne honde. 12 As many as desyre with atwarde apperace to please carnally they constrayne you to be circumciseth only be cause they wolde not suffre persecucion with the crosse of Christ. 13 For they them selves which are circumciseth kepe not the lawe: but desyre to have you circumciseth that they myght reioysce in youre flesshe. 14 God forbidd that I shoulde reioysce but in the crosse of  oure Lorde Iesu Christ wherby the worlde is crucified as touchinge me and I as concerninge the worlde. 15 For in Christ Iesu nether circumsicion avayleth eny thinge at all nor vn circumcision: but a new creature.
16 And as many as walke accordinge to this rule peace be on them and mercy and vpon Israel that pertayneth to God. 17 From hence forth let no man put me to busynes. For I beare in my bodye the markes of the Lorde Iesu. 18 Brethren the grace of oure Lorde Iesu Christe be with youre sprete. Amen. ‘Vnto the Galathyans written from Rome.’
THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

1 Paul an Apostle of Iesu Christ by the will of God. To the sayntes which are at Ephesus and to them which beleve on Iesus Christ. 2 Grace be with you and peace from God our father and from the Lorde Iesus Christ. 3 Blessed be God the father of our lorde Iesus Christ which hath blessed vs with all maner of spirituall blessinges in hevely thynges by Chryst 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. 4 And ordeyned vs before thorow Iesus Christ to be heyres vnto him silfe accordynge to the pleasure of his will 6 to the prayse of the glorie of his grace where with he hath made vs accepted in the beloved. 7 By whom we have redemption thorow his bloude euene the forgivevenes of synnes accordynge to the riches of his grace 8 which grace he shed on vs abundantly in all wisdome and perceavaunce. 9 And hath openned vnto vs the mistery of his will accordynge to his pleasure and purposed the same in hym silfe 10 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; 11 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: 12 that we which before beleved in Christ shuld be vnto the prayse of his glory. 13 In whom also ye (after that ye hearde the worde of true thy I amene the gospell of youre saluacion wherein ye beleved) were sealed with the holy sprete of promes 14 which is the ernest of oure inheritance to redeeme the purchased possession and that vnto the laude of his glory. 15 Wherfore even I (after that I hearde of the fayth which ye have in the lorde Iesu and love vnto all the sayntes) 16 cease not to geve thankes for you makynge menciun of you in my prayers 17 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 18 and lighten the eyes of your eynde that ye myght knowe what that hope is where vnto he hath called you and what the riches of his glorious inheritaunce is apon the sainctes 19 and what is the excedynges greatnes of his power to vs warde which beleve accordynge to the workynge of that his mighty power 20 which he wrought in Christ when he rayed him from deeth and set him on his right honde in heavenny thynges 21 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: 22 and hath put all thynges vnder his fete and hath made him aboue all thynges ye heed of the congregacion 23 which is his body and the fulnes of him that filleth all in all thynges.

2 1 And hath quickened you also that were deed in treaspasse and synne 2 in the which in tyme passed ye walked accordynge to the course of this worlde and after the governer that ruleth in the ayer the sprete that now worketh in the children of vnbeliefe 3 amonge which we also had oure conversacion in tyme past in the lustes of oure fleshe and fullfilled the will of the fleshe and of the mynde: and were naturally the children of wrath even as well as other. 4 But God which is rich in mercy thorow his greate love wherewith he loved vs 5 even when we were deed by synne hath quickened vs together in Christ (for by grace are ye saved) 6 and hath rayed vs vp together and made vs sitte together in heavenny thynges thorow Christ Iesu 7 for to shewe in tymes to come the excedynges ryches of his grace in kyndnes to vs warde in Christ Iesu. 8 For by grace are ye made safe thorowe fayth and that not of youre selves. For it is the gyfte of God 9 and commeth not of workes lest eny man shuld bost him silfe. 10 For we are his worckmanshipe created in Christ Iesu vnto good workes vnto the which god ordeyned vs before
that we shuld walke in them. 11 Wherfore remember that ye beynge in tyme passed getyls in the flesshe and were called vn-circumcision to the which are called cir-
crucition in the flesshe which circucision is made by hondes: 12 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. 13 But now in Christ Iesus ye which a whyle agoo
were farre of are made nye by the bloude of Christ. 14 For he is oure peace whych
hath made of both one and hath broken doune the wall that was a stoppe bitwene
vs 15 and hath also put awaye thorow his flesshe the cause of hatred (that is to saye
the lawe of commandementes conteyned in the lawe written) for to make of twayne
one newe man in him silfe so makyng peace: 16 and to reconcile both vnlo god
in one body thorow his crosse and slewe hatred therby: 17 and came and preached
peace to you which were affarre of and to them that were nye. 18 For thorow him we
both have an open waye in in one sprete vnlo the father. 19 Now thersore ye are no
moare straugers and foreners: but citesyns with the sayntes and of the housholde of
god: 20 and are bilt apon the foundation of the apostles and prophetes Iesus Christ
beyng the heed corner stone 21 in whom every blyndyne coupled togedder growth
vnso an holy temple in the lorde 22 in whom ye also are bilt togedder and made
an habitacion for god in the sprete.

3

1 For this cause I Paul a in the bodes of Iesus christ for youre sakes which are
hethen: 2 Yf ye have hearde of the min-
istracion of the grace of god which is
given me to you warde. 3 For by reve-
lacion shewed he this mistery vnlo me
as I wrote above in feawe words 4 wher
by when ye rede ye maye knowe myne
vynderstondynge in the mistery of Christ
5 which mistery in tymes passed was not
opened vnlo the sonnes of men as it is
nowe declared vnlo his holy apostles and
prophetes by the sprete: 6 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 gospell
7 whereof I am made a minister by the gyfte
of the grace of god geve vnlo me thorow
the workynge of his power. 8 Vnlo me
the rest of all sayntes is this grace geven
that I shuld preache amonge the gentyls
the unsearchable ryches of Christ 9 and
to make all men se what the feylshippe of
the mistery is which from the begynnynge
of the worlde hath bene hid in God which
made all thyngez thorow Iesus Christ 10 to
the intent that now vnlo the rulars and
powers in heven myght be knowe by the
congregation the many folde wisdome of
god 11 accordinge to the eternall purpose
which he purposed in Christ Iesus oure
lorde 12 by whom we are bolde to drawe nye
in ye trust which we have by faith on him.
13 Wherfore I desire that ye saynt not be-
cause of my trybulacion for youre sakes:
which is youre prayse. 14 For this cause
I bowe my knees vnlo the father of oure
lorde Iesus Christ 15 which is father over
all that ys called father In heven and in
erth 16 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 17 that Christ maye dwell in
youre hertes by fayth that ye beynghe rote
and grounded in loue 18 myght be able
to comprehende with all sayntes what ys
that bredth and length deepeth and heyth:
19 and to knowe what is the love of Christ
which love passeth knowledge: that ye
might be fullfled with all manner of fulnes
which commeth of God. 20 Vnlo him that
is able to do excedynge abundantly above
all that we axe or thynke acordynge to the
power that worketh in vs 21 be prayse in the
congregation by Jesus Christ thorow out all
generacios from tyme to tyme Amen.

4

1 I therfore which am in bondes for
the lordez sake exhorte you that ye walke
worthy of the vocacion wherwith ye are
called 2 in all humblenes of mynde and
meknes and longe sufferynge forbearinge
one another thorowe loye 3 and that ye be
dylyget to kepe the vnitie of the sprete in
the bonde of peace 4 beyng one body and
one sprete even as ye are called in one
5 Let ther be but one lorde one fayth one baptism: 6 one god and father of all which is above all thorow all and in you all. 7 Vnto every one of vs is geven grace acordynge to the measure of the gyft of chrift. 8 Wherfore he sayth: He is gone vp an hye and hath lede captivitie captive and hath geven gyftes vnto men. 9 That he ascended: what meaneth it but that he also descended fyrst into the lowest parties of the erth? 10 He that descended is even the same also that ascended vp even above all hevenes to fulfill all thinges. 11 And the very same made some Apostles some prophets some Evangelistes some Sheperdes some Teachers: 12 that the sainctes might have all thinges necessarie to worke and minister with all to the edifysinge of the body of chrift 13 tyll we every one (in the vnitie of fayth and knowledge of the sonne of god) growe vp vnto a parfaite man after the measure of age of the fulnes of Christ. 14 That we hence forth be no moare chyldren waureynge and caryed with every wynde of doctrine by the wylynes of men and craftynes wherby they laye a wayte for vs to deceave vs. 15 But let vs folowe the trueth in loue and in all thynge growe in him which is the heed that ys to saye chrift 16 in whom all the body ys coupled and knet togedder in every ioynt wherewith one ministreth to another (accordynge to the operacion as every parte hath his measure) and increaseth the body vnto the edysfyinge of it silfe in love. 17 This I saye therfore and testifie in the lorde that ye hence forth walke not as other gentyls walke in vanitie of their mynde 18 blynded in their vnder-stondynge beyynge strauers from the lyfe which is in god thorow the ignorancie that is in them because of the blyndnes of their hertes: 19 which beyynge past repentaunce have geven them selues vnto wantannes to worke all manner of vnclenes even with gredynes. 20 But ye have not so learned chrift, 21 if so be ye have hearde of him and are taught in him even as the trueth is in Iesu. 22 So then as concernynge the covesacion in tyme past laye from you that olde man which is corrup.te thorow the deceavable lustes 23 and be ye renued in the sprete of youre myndes 24 and put on that newe man which after the ymage of God is shapen in ryghtewesnes and true holynes. 25 Wherfore put awaye lyinge and speake every man truth vnto his neighbour for as moche as we are members one of another. 26 Be angyre but synne not let not the sonne go doune apon your wrathe 27 nether geue place vnto the backbyter. 28 Let him that stole steale no moare but let him rather laboure with his hondes some good thinge that he maye have to geve vnto him that nedeth. 29 Let no filthy commucanacion procede out of youre mouthes: but that whych is good to edefye with all when nede ys: that it maye have favoure with the hearers. 30 And greve not the holy sprete of God by whome ye are sealed vnto the daye of redemption. 31 Let all bitternes fearesnes and wrath rorynge and cursyd speakyng be put awaye from you with all malicious. 32 Be ye courteouse one to another and mercifull forgoveynge one another even as god for Christes sake forgave you.

5 1 Be ye folowers of god as dere children 2 and walke in love even as Christ loved vs and gave him silfe for vs an offerynge and a sacrificye of a swete sauer to god. 3 So that fornacion and all vnclenes or covetousnes be not once named amonge you as it be commeth saynetes: 4 nether filthynes nether folishe talkyng nether gestinge which are not comly: but rather gevynge of thankes 5 For this ye knowe that no whormonger other vnclene person or covetous person which is the worshipper of ymages hath eny inheritance in the kyngdome of Christ and of God. 6 Let no man deceave you with vayne wordes. For thorow soche thinges cometh the wrath of God vpon the chyldre of vnbeliefe. 7 Be not therfore companions with them. 8 Ye were once dercknes but are now light in the Lorde. Walke as chyldren of light. 9 For the frute of the sprete is in all goodnes rightewesnes and trueth. 10 Accept that which is pleasing to the Lorde: 11 and have no fellishippe with the vnfrutfull workes of dercknes: but rather rebuke them. 12 For it is shame even to name those things
which are done of them in secrete: 13 but all thinges when they are rebuked of the light are manifest. For whatsoever is manifest that same is light. 14 Wherfore he sayth: awake thou that sleepest and stond vp from death and Christ shall geve the light. 15 Take hede therfore that ye walk circumspectly: not as foles: but as wyse redemyng the tyme: for the dayes are evyll. 17 Wherfore be ye not vnyse but vnderstond what the will of the Lorde is and be not dronke with wyne wherein is excesse: but be fulfilled with the sprete speakyng vnto youre selves in psalmes and ymmes and spreutall ynginge and makinge melodie to the Lorde in your hertes 20 gevinge thankes all wayes for all thinges vnto God the father in the name ofoure Lorde Iesu Christ: 21 submittinge youre selves one to another in the feare of God. 22 Wemen submit youre selves vnto youre awne husbandes as vnto the Lorde. 23 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. 24 Therfore as the congregacion is in subieccion to Christ lykwyse let the wyves be in subieccion to their husbandes in all thinges. 25 Husbandes love your wyves even as Christ loved the congregacion and gave him selfe for it 26 to sanctifie it and clenst it in the fountayne of water thorow the worde 27 to make it vnto him selfe a glorious congregacion with oure spot or wrynckle or eny soche thinge: but that it shuld be holy and with out blame. 28 So ought men to love their wyves as their owne bodies. He that loveth his wyfe loveth him sylfe. 29 For no man ever yet hated his awne fleshe: but norisssheth and cherisseth it even as the lorde doth the congregacion. 30 For we are members of his body of his fleshe and of his bones. 31 For this cause shall a man leaue father and mother and shall continue with his wyfe and two shalbe made one fleshe. 32 This is a great secrete but I speake bitwene Christ and the congregacion. 33 Nevertheless do ye so that every one of you love his wyfe truely even as him sylfe. And let the wyfe se that she feare her husbande.

6

1 Chylde bene obey youre fathers and moth-
speake. 21 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 22 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. 23 Peace be with the brethren and love with fayth from God the father and from the Lorde Iesu Christ. 24 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

1 Paul and Timotheus the servauntes of Iesu Christ To all the saincstes in Christ Iesu which are at Philippios with the Bishoppes and Deacons. 2 Grace be with you and peace from God our father and from the Lorde Jesus Christ. 3 I thanke my God with all remembrance of you 4 all waiues in all my prayers for you and praye with gladnes 5 because of the fellowship which ye have in the gospel from the first daye vnto now: 6 and am sure certifie of this that he which bagnane a good worke in you shall goe forthe with it vntyll the daye of Jesus Christ 7 as it becometh me so to judge 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 stablysse the gospel. 8 For God beareth me recorde how greatly I longe after you all from the very herte rote in Jesus Christ. 9 And this I pray that your love maye increase more and more in knowledge and in all fillinge 10 that ye myght accepte things most excellent that ye myght be pure and soche as shuld hurte no manes conscience vntyll the daye of Christ 11 filled with the frutes of rightewenes which frutes come by Jesus Christ vnto the glory and laude of God. 12 I wolde ye vnderstode brethren that my busynesse is happened vnto the greater futhrynye of the gospel. 13 So that my bondes in Christ are manysteth thorow out all the judgement hall and in all other places: 14 In so moche that many of the brethren in the lorde are bolded thorow my bodes and dare more largely speake the worde with out feare. 15 Some ther are which preache Christ of envoye and strye and some of good wyll. 16 The one parte preacheth Christ of strye and not purely supposinge to adde more adversitie to my bondes. 17 The other parte of love because they se that I am set to defend the gospell. 18 What then? So that Christ be preached all manere waiues whether it be by occasion or of true meaninge I therin ioye: ye and will ioye. 19 For I knowe that this shall chaunce to my salvacion thorow youre prayer and ministring of the spret of Iesu Christ, 20 as I hertely loke for and hope that in nothing 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. 21 For Christ is to me lyfe and deeth is to me a vauntage. 22 Yf it chaunce me to live in the fleshe that is to me fuytefull forto worke and what to chose I wote not. 23 I am constrained of two things: I desire to be louses and to be with Christ which thing is best of all. 24 Neverthelessse to louses in the fleshe is more nedful for you. 25 And this am I sure of that I shall abyde and with you all continue for the furtherance and ioye of youre fayth 26 that ye maye moare abundancely rejoice in Jesus Christ thorowe me by my comminge to you agayne. 27 Only let youre conversacion be as it be cometh the gospel of Christ: that whether I come and se you or els be absent I maye yet heare of you that ye continyue in one sprete and in one soule labouringe as we do to mayntayne the fayth of the gospel 28 and in nothynge fearinge youre adversaries: which is to them a token of perdicion and to you of salvacion and that of God. 29 For vnto you it is gien that not only ye shulde beleve on Christ: but also suffre for his sake 30 and have even the same fight which ye sawe me have and now heare of me.

2 If ther be amonge you eny consolacion in Christ yf ther be eny confortable love yf there be eny fellyshippe of the sprete yf ther be eny compassion or mercy: 2 fulfyll my ioye that ye drawe one waye havinge one love beynge of one accorde and of one mynde 3 that nothinge be done thorow strye or vayne glor but that in mekenes of mynde every man estemne other better then him selfe 4 and that no man consyder his awne but what is mete for other. 5 Let the same mynde be in you that was in Christ Iesu: 6 Which beynge in the shape of god and thought it not robbery to be equall with god. 7 Nevertheless he made him silfe of no reputacion and toke on him
the shape of a seruaunte and became lyke vnto men 8 and was founde in his apparell as a man. He humbled him silfe and became obedient vnto the deeth even the deeth of the crosse. 9 Wherefore god hath exalted him and geue him a name above all names: 10 that in the name of Jesus shuld every knee bowe bothe of things in heven and things in erth and thinges vnder erth 11 and that all tonges shuld confesse that Iesus Christ is the lorde vnto the pryaye of God the father. 12 Wherefore my dearly beloved as ye have alwayes obeyed not when I was present only but now moche more in myne absence even so worke out youre awne saluation with feare and tremblyngye. 13 For it is god which worketh in you both the will and also that dede even of good will 14 Do all thynge with out murmurynge and disputyngne 15 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 16 holdinge fast the worde of lyfe vnto my reioysynge in the daye of Christ that I have not runne in vayne 17 nether have labored in vayne. Yee and though I be offered vp vpon the offerynge and sacrifice of youre fayth: I reioyce and reioyce with you all. 18 For the same cause also reioyce ye and reioyce ye with me. 19 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. 20 For I have no man that is so lyke mynded to me which with so pure affeccion careth for youre matters. 21 For all other seke yitir awne and not that which is Iesus Christes. 22 Ye knowe the profte of him howe that as a sone with the father so with me bestowed he his labour upon the gospell. 23 Him I hope to sende assone as I knowe how it will go with me. 24 I trust in the lorde I also my silfe shall come shortly. 25 I supposed it necessary to sende brother Epaphroditus vnto you my companie in laboure and felowe souldier youre Apostel and my min- ister at my nedes. 26 For he longed after you and was full of hevines because that ye had hearde saye that he shuld be sicke. 27 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. 28 I sent him thherfore the diligentiar that when ye shuld se him ye myght reioyce agayne and I myght be the lesse sorowfull. 29 Receive him thherfore in the lorde with all gladnes and make moche of soche: 30 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 lackynge on youre parte towarde me.

3

1 Morover my brethren reioyce in the lorde. It greveth me not to write one thinge often to you. For to you it is a sure thynge. 2 Beware of dogges beware of eyvll workers. Beware of dissencion. 3 For we are circumcision which worshipp god in the sprete and reioyce in Christ Iesu and have no confinde in the flesse: 4 though I have wheroif I myght reioyce in the flesse. Yf eny other man thynketh that he hath wheroif he myght trust in the flesse: moche moare I: 5 circumsiced 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 6 and as concernynge fer-vetnes I persecuted the congregacion and as touchynge the rightewesnes which is in the lawe I was vnrebukable. 7 But the thynge that were vauntage vnto me I counted losse for Christes sake. 8 Ye I think all thynge but losse for that ex-cellet knowledges sake of Christ Iesu my lorde. For whom I have counted all thynge losse and do iudge them but donge that I myght wynne Christ 9 and myght be founde in him not havyngye myne awne rightewesnes which is of the lawe: But that which spryngeth of the fayth which is in Christ. 1 I meane the rightewesnes which cometh of God thorowly fayth 10 in knowynge him and the vertue of his resurreccion and the fellowship of his pas-sions that I myght be conformable vnto his (deeth) 11 yf by eny meanes I myght attayne vnto the resurreccion from deeth. 12 Not as though I had all redy attayned to it Ether were all redy perfect: but I folowe yf that I maye comprehend that wherin I am comprehende of Christ Iesu.
13 Brethren I counte not my silfe that I have gotten it: but one thynge I saye: I forget that which is behynde and streche my silfe vnto that which is before 14 and preace vnto the marke apoynted to obtayne the rewarde of the hye callynge of god in Christ Iesu. 15 Let vs therfore as many as be perfect be thus wyse minded: and ye be other wyse mynded I praye God open even this vnto you. 16 Neverthelesse in that wher vnto we are come let vs procede by one rule that we maye be of one acorde. 17 Brethren be folowers of and me loke on them which walke even so as ye have vs for an ensample. 18 For many walke (of whom I have tolde you often and now tell you wepynge) that they are the enemes of the crosse of Christ 19 whose ende is damnacion whose God is their bely and whose glory is to their shame which are worldly mynded. 20 But our eouer conversacion is in heven from whence we loke for a saueour enen the lorde Jesus Christ 21 which shall chaunge oure vile bodies that they maye be passioned lyke vnto his glorious body acordinge to the workynge wherby he is able to subdue all thinges vnto hym silfe.

4 1 Herfore my brethren dearly beloved and longed for my ioye and crowne so continue in the lorde ye beloved. 2 I praye Evodias and beseche Sintiches that they be of one acorde in the lorde. 3 Yee and I beseche the faithfull yockfelowe helpe the wemen which labored with me in the gospell and with Clement also and with other my labour felowe whose names are in the boke of lyfe. 4 Reioyce in the Lorde alwaye and agayne I saye reioyce. 5 Let youre softenes be knownen vnto all men. The lorde is even at honde. 6 Be not carfull: but in all thinges shewe youre peticion vnto god in prayer and suplicacion with gevynge of thanks. 7 And the peace of god which passeth all understondinge kepe youre hertes and myndes in christ Iesu. 8 Furthermore brethren whatsoever thinges are true whatsoever thynge are honest what soever thynge are iust whatsoever thynes are pure whatsoever thynes pertayne to love whatsoever thynes are of honest reporte: yf ther be eny
verteous thynge yf there be eny laudable thynge those same have ye in youre mynde
9 which ye have both learned and receaved herde and also seyne in me: those thynges do and the god of peace shalbe with you. 10 I reioyce 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 opportunite. 11 I speake not because of necessitie. For I have learned in whatsoever estate I am therewith to be content. 12 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. 13 I can do all thynges thorow the helpe of Christ which strengthe why me. 14 Not wistondynge ye have well done that ye bare parte with me in my tribvlacion. 15 Ye of Philippos knowe that in the begynynge of the gospell when I departed from Macedonie no congregacion bare parte with me as concernynge gevyngynge and receavyngynge but ye only. 16 For when I was in Tessalonica ye sent once and afterwarde agayne vnto my nedes: 17 not that I desyre gyftes: but I desyre aboudant frute on youre parte. 18 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. 19 My god fulfill all youre nedes thorow his glorious riches in Iesu Christ. 20 Vnto God and oure father be praye for ever more. Amen. 21 Salute all the sainctes in Christ Iesu. The brethren which are with me grete you. 22 All the sayntes salute you: and most of all they which are of the Emperours housholde. 23 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

1 Paul an Apostle of Iesu Christ by the wyll of God and brother Timotheus. 2 To the sayntes which are at Colossa and brethren that believe in Christ. Grace be with you and peace from God our father and from the Lorde Iesu Christ. 3 We geve thankes to God the father of oure Lorde Iesu Christ alwayes prayenge for you 4 sence we hearde of youre faith which ye have in Christ Iesu and of the love which ye beare to all sayntes 5 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 6 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 experieuce in the grace of God in the trueuth 7 as ye learned of Epaphra our.deare felowe servaunt which is for you a faythfull minister of Christ 8 which also declared vnto vs youre love which ye have in the sprete. 9 For this cause we also sence the daye we herde of it have not ceased prayinge for you and desyrynge 10 that ye myght be fulfilled with the knowledge of his will in all wisdome and spretuall vnder-standinge that ye myght walke worthy of the lorde in all thynges that please beynge frutfull in all good worke and encreasynge in the knowledge of God 11 strengthened with all myght thorowe hys glorious power vnto all pacience and longe sufreninge with joyfulnes 12 gevyng thankes to the father which hath made vs mete to be part takers of the enheritance of sainctes in light. 13 Which hath delivered vs from the power of dercknes and hath translated vs in to the kyngdome of his dere sone 14 in whom we have redemption thorow his bloud that is to saye the forgivevenes of sinnes 15 which is the ymage of the invisible god fyrst begotten of all creatures. 16 For by him were all thynges created thynges that are in heven and thynges that are in erth: thynges visi-ble and thynges invisible: whether they be maieste or lordshippe ether rule or power. All things are creatyd by hym and in him 17 and he is before all thynges and in him all thynges have their beynge. 18 And he is the heed of the body that is to wit of the congregacion: he is the begynnynge and fyrst begotten of the deed that in all thynges he might have the preeminence. 19 For it pleased the father that in him shuld all fulnes dwell 20 and by him to reconcile all thyng vnto him silfe and to set at peace by him thorow the bloud of his crosse both thynges in heven and thynges in erth. 21 And you (which were in tymes past straungers and enymes because youre myndes were set in evyll worke) hath he now reconcilied 22 in the body of his fleshe thorowe deeth to make you holy vnblameable and with out fault in his anwe syght 23 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. 24 Now ioye I in my soferinges which I suffre for you and fulfill that which is behynde of the passions of Christ in my fleshe for his bodies sake which is the congregacion wherof I am made a minister acodynge to the ordinace of god which ordinace was geven me vnto you warde to fulfill the worde of god 26 that mystery hid sence the worlde beganne and sence the begynynge of generacions: but now is opened to his sayntes 27 to whom god wolde make knowen the glorious riches of this mystery amonge the gentyls which riches is Christ in you the hope of glory 28 whom we preach warnynge all men and teachinge all men in all wisdome to make all men perfect in Christ Iesu. 29 Wherin I also laboure and stryve evyn as farth as hys workynge worketh in me myghtely.

2 I wolde ye knewe what fyghtinge I have for your sakes and for them of Laodicia and for as many as have not sene my parson in the fleshe 2 that their hertes myght be conforted and knet togedder in love and in all ryches of full vnderston- dynge for to knowe the mystery of God the father and of Christ 3 in whom are hid all
the treasures of wisdom and knowledge.

4 This I saye lest eny man shuld begyle you with entysinge wordes. 5 For though I be absent in the flesche yet am I present with you in the sprete ioyinge and beholdinge the order that ye kepe and youre stedfast fayth in Christ. 6 As ye have therafore receaved Christ Iesu the Lorde even so walke 7 rote and blyt in him and stedfast in the fayth as ye have learned: and therin be plenteous in gevynge thankes. 8 Beware lest eny man come and spoyle you thorow philosophy and disseatfull vanitie, thorow the tradicions of me and ordinance of after the worlde and not after Christ. 9 For in him dwelth all the fulnes of the godheed bodly 10 and ye are complete in him which is the heed of all rule and power 11 in whom also ye are circucised with circumcission made mith out hondes by putinge of the sinfull boddy of the fleshe thorow the circuncision that is in Christ 12 in that ye are buryed with him thorow baptism in whom ye are also ryseen agayne thorowe fayth that is wrought by the operacion of god which rayse him from deeth. 13 And ye which weare deede in synne thorow the vn-circuncision of youre fleshe hath he quyckened with him and hath forgave vs all oure trespases 14 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 15 and hath spoyled rule and power and hath made a shewe of the openly and hath triumphed over them in his awne persone. 16 Let noman therfore trouble youre conscience aboute meate and drynke or for a piece of an holydaye as the holydaye of the newe mone or of the sabbath dayes 17 which are nothinge but shadowes of thynges to come: but the body is in Christ. 18 Let no man make you shote at a wronge (marke) which after his awne ymaginacion walke th in the humblenes and holyenes of angels thinges which he never sawe: causlesse pfut vp with his flesshly mynde 19 and holdeth not the heed wherof all the body by ioyntes and couples receaveth norishment and is knet to geder and encreaseth with the in creasynge that commeth of god. 20 Wherfore if ye be deed with Christ from ordinance or things of the worlde why as though ye yet lived in the worlde are ye leede with tradicions of them that saye? 21 Touche not tast not handell not; 22 which all perysshe with the vsinge of the and are after the comman-dmentes and doctris of men 23 which thinges have the similitude of wisdome in chosen holyynes and humblenes and in that they spare not the body and do the fleshe no worshype vnto his nede.

3

1 If ye be then ryseen agayne with christ seke those thynges which are above where Christ sitteth on the right honde of god. 2 Set youre affeccon on thynges that are above and not on thynges which are on the erth. 3 For ye are deed and youre lyfe is hid with Christ in god. 4 When Christ which is our lyfe shall shewe him silfe then shall ye also appere with him in glory. 5 Mortifie therfore youre membres which are on the erth fornicacion vn-clennes vnnatural lust evyll concupisce and coveteousnes which is worshippynge of ydols: 6 for which thynges sakes the wrath of God cometh on the chyllers of vn-believe. 7 In which thynges ye walked once. when ye lived in them. 8 But now put ye also ayye from you all thynges wrath fearsnes maliciousnes cursed speakynghe filthy speakynghe out of youre mouths. 9 Lyne not one to another that the olde man with his workes be put of 10 and the newe put on which is renu in knowledge after the ymage of him that made him 11 where is nether gentile nor Iewe circuncision nor vn-circuncision Barbarous or Sithian bonde or fre: but Christe is all in all thynges. 12 Now therfore as electe of god holy and beloved put on tender mercie kyndnes humblenes of myndes meknes longe sufferynge 13 forbearynge one another and forgivyng one another if eny man have a quarrell to a nother even as Christ forgave you even so do ye. 14 Above all these thinges put on love which is the bonde of perfectnes. 15 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. 16 Let the worde of Christ dwell in you plenteously in all wisdome.
Teache and exhorte youre awne selves in psalms and hymnes and spretuall songes which have favour with them syngynge in youre hertes to the lorde. 17 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. 18 Wyves submit youre selves vnto youre awne husbands as it is comly in the Lorde. 19 Husbandes love youre wyves and be not bitter vnto them. 20 Children obey youre fathers and mothers in all things for that is wel pleasynge vnto the lorde. 21 Fathers rate not youre children lest they be of a desperate mynde. 22 Servauntes be obedient vnto youre bodyly masters in all thynges: not with eye service as men pleasers but in synglenes of herte fearynge god. 23 And whatsoever ye do do it hertely as though ye did it to the lorde and not vnto men 24 for as moche as ye knowe that of the lorde ye shall receave the rewarde of inheritaunce for ye serve the lorde Christ. 25 But he that doth wronge shall receave for the wronge that he hath done: for there is no respect of persons.

4
1 Ye masters do vnto youre servauntes that which is iust and egall seinge ye knowe that ye also have a master in heuen. 2 Continue in prayer and watch in the same with thankes gevyngye 3 prayenge also for vs that God open vnto vs the dore of vterauence that we maye speake the mistery of Christ wherfore I am in bondes: 4 that I maye vtte it as it becometh me to speake. 5 Walke wysely to them that are with out and redeeme the tyme. 6 Let youre speache be all wayes well favoured and be powdred with salt that ye maye knowe how to answer every man. 7 The deare brother Tichicos shall tell you of all my busynes which is a faythfull minister and felowe servaunt in the Lorde 8 whom I have sent vnto you for the same purpose that he myght knowe how ye do and myght comfort youre hertes 9 with one Onesimus a faythfull and a beloved brother which is one of you. They shall shewe you of all things which are adoyngye here. 10 Aristarchus my preson felowe saluteth you and Marcus Barn-
THE FIRST EPISTLE OF
PAUL THE APOSTLE TO
THE THESSALONIANS

1 Paul Syluanus and Timotheus. Unto the congregation of the Thessalonians in God the father and in the Lord Jesus Christ. Grace be with you and peace from God our father and from the Lord Jesus Christ. 2 We give God thanks all waye for you all makinge mension of you in our prayers with out ceasyng and call to remembrance your worke in the fayth and labor in love and perseverauce in the hope of our Lord Jesus Christ in the sight of God our father: because we knowe brethren beloved of God how that ye are elect. 5 For our gospel 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. 6 And ye became folowers of vs and of the lord and receaved the worde in moche affliccion with joye of the holy gost: 7 so that ye were an ensample to all that beleave in Macedonia and in Achaia. For from you sounded out the worde of the lord in Macedonia and in Achaia only: but your 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 of them at all. 9 For they the selves shewe of you what maner of entrynge in we had vnto you and how ye tourned to God from ymages for to serve the livyngne and true god and for to loke for his sonne from heven whom he raysed from deeth: I mean Iesus which delivereth vs from wrath to come.

2 1 For ye youre selves knowe brethren of our entraunce in vnto you howe that it was not in vayne: but even after that we had suffered 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 strivynge. 3 Our exhortacion was not to brynyng you to erroure nor yet to vnclennes nether was it with gyle: but as we were alowed of God that the gospell shuld be committed vnto vs: even so we speake not as though we entended to please men but God which trieth oure hertes. 5 Nether was oure conversacion at eny tyme with flatteryng wordes as ye well knowe nether in cloked covetousnes God is recorde; 6 nether sought we prayse of men neither of you nor yet of eny other when we might have bene chargeable as the apostles of Christ but we were tender amonge you even as a norsse cheresseth her children so was oure affecion towarde 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. 9 Ye remember brethren oure labore and travayle. For we laboured daye and nyght because we wolde not be grieveus vnto eny of you and preached vnto you the gospell of God. 10 Ye are witnesses and so is god how holy and lusty and vnblameable we behaued oure selves amonge you that beleve: 11 as ye knowe how that we exhorted and comforted and besought every one of you as a father his children that ye wolde walke worthy of God which hath called you vnto his kyngdome and glory. 13 For this cause thankede we god with out ceasyng because that when ye receaved of vs the worde wherewith 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. 14 For ye brethren became folowers of the congregacions of god which in Iewry are in Christ Iesu: for ye have suffered lyk thynges of youre kynsmen as we oure selves have suffered of the Iewes. 15 Which as they kyllde the lorde Iesus and their awne prophetes even so have they persecuted vs and God they please not and are contrary to all men and forbid vs to preache vnto the gentyls that they might be saved to fulfill their synnes all waye. For the wrath of God is come on them even to the vmtost. 17 For as moch brethren as we are kept from you for a season as concernyng the bodily presence but not in the herte we enforshed the more to se you personally with great desire. 18 And therefore we wolde have come vnto you I paul once and agayne: but Satan with stode
vs. 19 For what is oure hope or ioye or crowne of reloysynge? are not ye it in the presence of oure lorde Iesus Christ at his comynge? 20 ye ye are oure glory and ioye.

3

Wherfore sence we coulde no lenger forbeare it pleased vs to remayne at Athens alone 2 and sent Timotheus oure brother and minister of god and oure laboure felowe in the gospell of Christ to stablysshe you and to conforte you over youre fayth 3 that no man shulde be moved in these affliccions. For ye youre selves knawe that we are even apoynted thereunto. 4 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. 5 For this cause when I coulde no lenger forbeare 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. 6 But now lately when Timotheus came from you vs and declared to vs youre fayth and youre love and how that ye have good remembrance of vs all wayes desyringe to se vs as we desyre to se you. 7 Therfore brethren we had consolacion in you in all our adversite and necessite through youre fayth. 8 For now are we alvyse if ye stonde stedfast in the lorde. 9 For what thankes can we recompence to god agayne for you over all the ioye that we ioye for youre sakes before our god 10 whyle we nyght and daye praye exceedingly that we myght se you presently and myght fulfill that wich is lackynge in youre fayth. 11 God him selue our father and oure lorde Iesus Christ gyde oure iorney vs: 12 and the lorde increase you and make you flowe ouer in love one toward another and toward all men even as we do toward you 13 to make youre hertes stable and vnblameable in holynes before God oure father at the commynge of oure Lorde Iesus Christ with all his sainctes.

4

Further more we beseeche you brethren and exhorte you in the lorde Iesus that ye increase more and more euen as ye have receaved of vs how ye ought to walke and to please god. 2 Ye remember what commandemes we gave you in oure lorde Iesus Christ. 3 For this is the will of god even that ye shulde be holy 4 and that ye shulde abstayne from fornicacion that every one of you shulde knowe how to kepe his vessell in holynes and honour 5 and not in the lust of concupiscence as do the hethen which knowe not god 6 that noman goo to farre and defraude his brother in bargaynynge: because the lorde is a venger of all suche thinges as we tolde you before tyme and testified. 7 For god hath not called vs to vnclennes: but vs holynes. 8 He therfore that despiseth despiseth not man but God which hath sent his holy spryte amonge you. 9 But as touchyng brotherly love ye nede not that I wryte vs to you. For ye are taught of God to love on another. 10 Ye and that thinges verely ye do vs all the brethren which are thorow oute all Macedonia. We beseeche you brethren that ye encrease more and more 11 and that ye stydye to be quety and to medle with youre awne busynes and to worke with youre awne hondes as we commaundede you: 12 that ye maye behove youre selves honestly towarde them that are with out and that nothinge be lackynge vs to you. 13 I wolde not brethren have you ignoraunt concerninge them which are fallen aslepe that ye sorowe not as other do which have no hope. 14 For ye belewe that Iesus dyed and rose agayne: even so them also which slepe by Ielesus will God bryng agayne with him. 15 And this saye we vs to you in the worde of the Lorde that we which live and are remayninge in the commynge of the Lorde shall not come yerre they which slepe. 16 For the Lorde him selue shall descende from heven with a shouute and the voyce of the archangell and trompe of God. And the deed in Christe shall aryste fyrst: 17 then shall we which live and remayne be caught vp with them also in the clouds to mete the Lorde in the ayer. And so shall we ever be with the Lorde. 18 Wherfore confort ye yourselves one another with these worde.

5

Of the tymes and seasons brethren ye have no neede that I write vs to you: 2 for
Thessalonians 5:3

1 Thessalonians 5:28

ye youre selves knowe perfectly that the 

daye of the Lorde shall come even as a 

thefe in the nyght. 3 When they shall saye 

peace and no daunger than commeth on 

the soden destruction as the travalynge 

of a woman with childe and they shall 

not scape. 4 But ye brethren are not in 

darcknes that that daye shuld come on 

you as it were a thefe. 5 Ye are all the 

children of light and the children of the 

daye. We are not of the nyght nether 

of darcknes. 6 Therfore let vs not slepe as 

do other: but let vs watch and be sober. 

7 For they that slepe slepe in the 

nyght: and they that be dronken are 

dronken in the nyght. 8 But let vs which 

are of the daye be sober armed with the 

brest plate of fayth and love and with hope of salvacion 

by the meanes of oure lorde Iesu Christ 

10 which died for vs: that whether we 

wake or slepe we shuld lyve togedder with 

him. 11 Wherfore comforte youre selves 

togedder and edifie one another even as 

ye do. 12 We beseeche you brethren that 

ye knowe them which laboure amonge you 

and have the oversight of you in the Lorde 

and geve you exhortacion 13 that ye have 

them the more in love for their workes sake 

and be at peace with them. 14 We desyre 

you brethren warne them that are vnruuly 

comforte the feble mynded forbeare the 

weake have continuall pacience towarde 

all men. 15 Se that none recopence evill 

for evyll vnto eny man: but ever folowe 

that which is good amonge youre 

selves and to all men. 16 Rejoyce ever. 

17 Praye continually. 18 In all thinges geve 

thankes. For this is the wyll of God in 

Christ Iesu towarde you. 19 Quenche not 

the sprete. 20 Despise not prophesyinge. 

21 Examen all thinges and kepe that which 

is good. 22 Abstayne from all suspicious 

thinges. 23 The very God of peace sanctifie 

you thorow out. And I praye God that 

youre whole sprete soule and body be kept 

fautesse vnto the comyng of oure Lorde 

Iesus Christ 24 Faythfull is he which called 

you: which will also do it. 25 Brethren praye 

for vs. 26 Grete all the brethren with an 

holy kysse. 27 I charge you in the Lorde 

that this pistle be reed vnto all the holy 

brethren. 28 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 THESALONIANS

1 Paul Sylauus and Timotheus. Unto the congregacion of the Tossalonyans which are in God our father and in the Lorde Iesus Christ. 2 Grace be with you and peace from God our father and from the Lorde Iesus Christ. 3 We are bounde to thanke God all wayes for you brethren as it is mete because that your se fayth groweth exceedingly and every one of you swymmeth in love towarde another betwene youre selves 4 so that we owreselves rejoyce of you in the congregacions of God over youre pacience and fayth in all youre persecucions and tribulacions that ye suffre 5 which is a token of the ryghtewes judgement of god that ye are counted worthy of thekyngdom of god for which ye also suffre. 6 It is verry a rightewes thinge with God to recopence tribulacion to them that trouble you: 7 and to you which are troubled rest with vs when the lorde Iesus shall shewe him silfe from heven with his myghty angels 8 in flamynge fyre rendrynge vengeaunce vnto them that knowe not God and to them that obeye not vnto the gospell of oure Lorde Iesus Christ 9 which shalbe punysshed with everlastynge damnacion from the presence of the lorde and from the glory of his power 10 when he shall come to be glorified in his sainctes and to be made marvelous in all them that beleve: because oure testimonye that we had vnto you was beleved even the same daye that we preached it. 11 Wherfore we praye all wayes for you that our god make you worthy of the callynge and fulfill all delectacion of goodnes and the worke of fayth with power: 12 that the name of oure lorde Iesus Christ maye be gloryfied in you and ye in hym thorow the grace of oure God and of the lorde Iesus Christ.

2 We beseeche you brethren by the commynge of oure lorde Iesus Christ and in that we shall assemble vnto him 2 that ye be not sodelye 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. 3 Let no man deceave you by eny meanes for the lorde commeth not excepte ther come a departynge fyrst and that that synfull man be opened the sonne of perdition 4 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. 5 Remember ye not that when I was yet with you I tolde you these thynges? 6 And nowe ye knowe what with holdeth: even that he myght be vttred at his tyme. 7 For the misterye of that inquitie doeth he all readie worke which onlie loketh vntill it be taken out of the waye. 8 And then shall that wicked be vttred whom the lorde shall consume with the sprete of hys mouth and shall destroye with the apearance of his commynge 9 even him whose commynge is by the workynge of Satan wyth all lyynge power signes and wonders: 10 and in all deceavableenes of vnrighthewesnes amoung them that perysshe: because they receaved not the (love) of the truthe that they myght have bene saved. 11 And therfore god shall sende them stronge delusion that they shuld beleve lyes: 12 that all they myght be damned which beleved not the truth but had pleasure in vnrighthewes. 13 But we are bounde to geve thankes alwaye to god for you brethren beloved of the lorde for because that God hath from the begynynge chosen you to saluacion thorow sanctifyinge of the sprete and thorowe belevynge the truth: 14 whervnto he called you byoure gospell to obtayne the glorye that cometh of oure lord Iesus Christ. 15 Therfore brethren stonde fast and kepe the ordenances which ye have learned: whether it were by oure preachynge or by pistle. 16 Oure lorde Iesus Christ hym silfe and God oure father which hath loved vs and hath geven vs everlastynge con-solacion and good hope thorowe grace 17 conforte youre hertes and stablysshe you in all doctrine and good doygne.

3 Furthermore brethren praye for vs that
the worde of god maye have fre passage and be gloryfied as it is with you: 2 and that we maye be delivered from vnresonable and evyll men. For all men have not fayth: 3 but the lorde is faythfull which shall stablysshe you and kepe you from evyll. 4 We have confidence thorow the lorde to you warde that ye both do and will do that which we commaunde you. 5 And the lorde gyde youre hertes vnto the love of God and paciece of Christ. 6 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 receaved of vs. 7 Ye youre selves knowe how ye ought to folowe vs. For we behaved notoure selves inordinatly amonget you. 8 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: 9 not but that we had auctoritie: but to makeoure selves an insample vnto you to folowe vs. 10 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. 11 We have hearde saye no doute that ther are some which walke amonge you inordinatly and worke not at all but are besy bodies. 12 Them that are soche we commaunde and exhorte by oure lorde Iesu Christ that they worke with quyetnes and eate their awne breed. 13 Brethren be not wery in well doynge. 14 Yf eny man obey notoure sayinges sende vs worde of him by a letter: and have no companie with him that he maye be ashamed. 15 And count him not as an enemy: but warne him as a brother. 16 The very lorde of peace geve you peace all wayes by all meanes. The lorde be with you all. 17 The salutacion of me Paul with myne awne honde. This is the token in all pistles. So I write. 18 The grace of oure lorde Iesus Christ be with you all Amen. 'Sent from Athens.'
THE FIRST EPISODE OF
PAUL THE APOSTLE TO
TIMOTHY

1 Paul an Apostle of Iesus Christ by the
commandement of God oure savioure and
Lorde Iesus Christ which is our hope.  
2 Vnto Timotheus his naturall sonne in the
faythe. Grace mercy and peace from God
oure father and Lorde Iesus Christ oure
Lorde.  3 As I besought the to abyde styll in
Ephesus when I departed into Macedonia
even so do that thou commande some
that they teache no nother wise:  4 neither
gewe hede to fables and genealogies which
are endlessse and brede doutes more then
godly edfyyinge which is by faythe:  5 for
the ende of the commandeument is love
that cometh of a pure herte and of a
good conscience and of faythe vnfayned:
6 from the which things some have erro
and have turned vnto vayne iangelinge
7 because they wolde be doctours the
scripture and yet vnderstonde not what they
speake nether wherof they affirme.  8 We
knowe that the lawe is good yf a man vse
it lawfully  9 vnderstondinge this how that
the lawe is not geven vnto a righteous man
but vnto the vnrighteous and disobedient
to the vngodly and to synners to vn holy
and vn clean to murtherers of fathers and
murtherers of mothers to mansleurs  10 and
whormongers: to them that defile them
selves with mankynde: to menstealers: to
lyars and to periured and so forth yf ther
be eny other thinge that is contrary to hol-
some doctrine  11 according to the gos-
pell of the glory of the blessed God which
gospel is committed vnto me.  12 And I
thanke Christ Iesus oure Lorde which hath
made me stronger: for he counted me true
and put me in office  13 when before I was a
blasphemar and a persecuter and a tyrant.
But I obtayned mercy because I dyd it igno-
rauntly thorow vnbeliefe.  14 Neverthelater
the grace of oure Lorde was more abound-
auent with faythe and love which is in Christ
Iesu.  15 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.  16 Notwithstandinge
for this cause was mercy geve vnto me
that Iesus Christ shuld fyrst shewe on me
all longe pacience vnto the ensamle of
them which shall in tyme to come beleue
on him vnto eternall lyfe.  17 So then
vnto god kynge everlastinge immortall
invisible and wyse only be honoure and
prayse for ever and ever Amen.  18 This
commandement commit I vnto the sonne
Timotheus accordyng to the prophisies
which in tyme past were prophesied of the
that thou in them shuldost fyght a good
fyght  19 havinge faythe and good conscience
which some have put awaye from them
and as concerninge faythe have made ship-
wracke.  20 Of whose nombre is Himeneus
and Alexander which I have delivered vnto
Satan that they myght be taught not to
blaspheme

2  1 I exhorte therfore that above all thyn-
ges prayers supplicacions intercessions
and gevyng of thankes behad for all men:
  2 for kynges and for all that are in auctorite
that we maye live a quyet and a peaseable
life in all godlines and honestie.  3 For that
is good and accepted in the sight of god
oure savioure which will have all men
saved and to come vnto the knowledge
of the trueth.  5 For ther is one god and one
(mediator) bitwene god and man which is
the man Christ Iesus  6 which gave him si-
le a raunsome for all men that it shuld be
tesified at his tyme  7 where vnto I am
ordayned a preacher and an apostle: I tell
the trueth in Christ and lyte not beyngge
the teacher of the gentyls in faythe and verite.
8 I wyll therfore that the men praye every
where lyfthyng vp pure hondes without
wrath or dowtinge.  9 Lykwyse also the
wemen that they araye them selves in com-
lye apparell with shamfastnes and discrict
behaveour not with broyded heare other
golde or pearles or costly araye:  10 but with
suche as becometh wemen that professes
the worshippynge of God thorow good
workes.  11 Let the woman lynere in silence
with all subieccion.  12 I suffre not a woman
to teache nether to have auctorice over a
man: but forto be in silence.  13 For Adam
was fyrst formed and then Eve.  14 Also
Adam was not deceaved but the woman
was deceaved and was in transgression.
15 Notwithstandinge thorow bearinge of
1 Timothy 3:1

chylldre they shalbe saved so they continue in fayth love and holynes with discrcion.

3

1 This is a true sayinge. Yf a man covet the ofice of a bysshope he desyreth a good worke. 2 Ye and a bishoype must be fautlesse the husband of one wyfe sober discrete honestly aparelled harberous apt to teache 3 not dronken no fighter not geve to filthy lucre: but gentle ahhorynyge fytynge abhorrnyge coveteounse 4 and one that rueleth his awne house honestly havynge chylldre vnder obedience with all honeste. 5 For yf a man cannot rule his owne house how shal he care for the congregation of God. 6 He maye not be a yonge skoler lest he swell and faule into the judgement of the eyvll speaker. 7 He must also be well reported of amonge them which are with out forth lest he fall into rebuke and snare of the eyvll speaker. 8 Lykwyse must the deacons be honest not double tonged not geve vnto mocho drynkinge nether vnto filthy lucre: 9 but havyng the mistery of the fayth in pure conscienc. 10 And let them fyrst be proved and then let them minister yf they be founde fautlesse. 11 Even so must their wynes be honest not eyvll speakers: but sober and faythfull in all thynge. 12 Let the deacons be the husbands of one wyfe and suche as rule their chylldre well and their awne householderes. 13 For they that minister well get them selves good degre and great libertie in the fayth which is in Christ Iesu. 14 These thynge wryte I vnto the trustinge to come shortly vnto the: 15 but and yf I tarie longe that then thou mayest yet have knowledge how thou oughtest to behove thy silfe in the house of God which is the congregacion of the livinge God the pillar and gronde of truth. 16 And with out naye great is that mistery of godlines: God was shewed in the fleshe was justified in the sprete was sene of angels was preached vnto the gentyls was beleved on in erth and receaved vp in glory.

4

The sprete speaketh evydently that in the lattier tynmes some shalbe departe from the fayth and shal geve hede vnto spretes of erroure and dyvelyshe doctrine 2 of them which speake falce thorow ypocrisyse and have their consciences marked with an hote yron 3 forbyddinge to mary and commaundinge to abstayne from meates which God hath created to be receaved with gevynge thankes of them which beleve and knowe the truth. 4 For all the creatures of God are good and nothyng to be refused yf it be receaved with thankes gevynge. 5 For it is sanctified by the worde of God and prayer. 6 Yf thou shalt put the brethren in remembrancc of these thynge thou shalt be a good minister of Iesu Christ which hast bene norisshed vp in the worde of the fayth and good doctryne which doctryne thou hast continuallly followed. 7 But cast awaye vngostly and olde wyves fables. Exercyse thy silfe vnto godlines. 8 For bodely exercise profitteth lyttll: But godlines is good vnto all thynge as a thynge which hath promyses of the lyfe that is now and of the lyfe to come. 9 This is a sure sayinge and of all partes worthy to be receaved. 10 For therfore we laboure and suffre rebuke because we beleve in the livyngé god which is the savioure of all men: but specially of those that beleve. 11 Suche thynge commaundde and teache. 12 Let no man despisse thy youth: but be vnto them that beleve an insample in worde in conversacion in love in sprete in fayth and in purenes. 13 Till I come geve attendaunce to redyngye to exhortacion and to doctryne. 14 Despyse not the gyfte that is in ye which was geven the throw prophesyse and with layinge on of the hondes of an elder. 15 These thynge exerscyse and give thy silfe vnto them that it maye be sene how thou professt in all thynge. 16 Take hede vnto thy silfe and vnto learrnynge and continue therin. For if thou shalt so do thou shalt save thy silfe and them that heare the.

5

1 Rebuke not an elder: but exhorte him as a father and the yonger me as brethren 2 the elder wemen as mothers the yonger as sisters with all purenes. 3 Honour widdowes which are true wyddowes. 4 Yf eny wyddowe have chylldre 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. 
5 She that is a very wyddowe and frendlesse putteth her trust in god and continueth in supplicacion and prayer nyght and daye. 
6 But she that liveth in pleasure is deed even yet alive. 7 And these thynges commaunde that they maye be without faut 
8 Yf ther be eny that sovetheth not for his awne and namly for them of his householde the same denyeth the faythe and is worsse then an infyddel. 9 Let no wyddowe be chosen vnnder threscore yere olde and soche a one as was the wyfe of one man and well reported of in good workes: yf she have noressedh children yf she have bene liberall to strawgers yf she have wesshed the sayntes feate yf shes have ministred vnto them which were in adverstis yf she were continually gave vnto all maner good workes. 11 The yonger widdowes refuse. For when they have begone to weke wantone to the dishonoure of Christ then will they mary 
12 haynge damnacion because they have broke their first faythe. 13 And also they learne to goo from housse to housse ydle ye not ydle only but alsostryfynge and busybodyes speakynge thynges which are not comly. 14 I will therfore that the yonger weme mary and beare childe and gyde the housse and give none occasion to the adversary to speake evill. 15 For many of them are all redy turned bake and are gone after Satan. 16 And yf eny man or woman that beleveveth have widdowes let the minister vnto them and let the congregacion be charged: that that maye have sufficient for them that are widdowes in dede. 17 The elders that rule we are worthy of double honoure most specially they which laboure in the worde and in teachinge. 18 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 warde. 19 Agaynst an elder receive none accusacion: but vnnder two or thire witnesses. 20 Them that synne rebuke openly that other maye feare. 21 I testifie before god and the lorde Iesu Christ and the electe angels that thou observe these thynges with out hasty judgement and do nothyng paartially. 22 Laye honde sodely on no man nether be partaker of other mens synnes: kepe thy silfe pure. 
23 Drynke no lenger water but vse a lytell wyne for thy stommakes sake and thyne often diseases. 24 Some mennes synnes are open before honde and goo before vnto judgement: some mennes synnes folowe after. 25 Lykwyse also good worke are manyfest before honde and they that are other wyse cannot be hid. 

6 1 Let as many servauentes as are vnnder the yoke counte their masters worthy of all honour that the name of god and his doctrayne be not evyll spoken of. 2 Se that they which have belevynge masters despise them not because they are brethren: but so moche the rather do service for as moche as they be belevynge and beloved and partakers of the benefite. These thynges teache and exhorte. 3 Yf eny man teache other wise and is not content with the wholsome wordes of oure lorde Iesu christ and with the doctrayne of godlines 
4 he is pufte vp and knoweth nothyng: but wasteth his braynes aboute questions and srytye of wordes wherof sprynge envie srytye raylinges evyll surmysinges and vayne disputacions of men with corrupte myndes and destitute of the truth which thynke that lucre is godlines. From soche separate thy silfe. 6 Godlines is great riches ys a man be content with that he hath. 7 For we brought nothyng into the worlde and it is a playne case that we can Cary nothyng out. 8 When we have fode and rayment let vs therwith be content. 9 They that wilbe ryche faule into temptacion and snares and into many follysshe and noysome lustes which shroue me in perdicion and destrucucion. 10 For coveteounes is the sorte of all evyll which whill some lusted after they erred from the faythe and tanglyd them selves with many sorowes. 11 But thou which arte the man of god flye soche thynges Folowe rightewesnes godlines love pacience and mkenes. 12 Fyght the good fyght of faythe. Laye honde on eternall lyfe where vnto thou arte called and hast professede a good profession before many witnesses. 13 I geve the charge in the sight of God which quickneth all thinges and before Iesu Christ
which under Pocius Pilate witnessed a good witnessinge  
that thou kepe the commaundement and be with out spotte 
and vnrebukeable vntyll the apperynge of oure lorde Iesus Christ  
which apperynge (when the tyme ys come) he shall shewe 
that is blessed and myghty only kynges and kynges and lorde of lorde  
which only hath immortalite and dwelleth in light that 
no man can attayne whom never man sawe 
neither can see: vnto whom be honoure and 
rule everlastynge. Amen.  
Charge them 
that are ryche in this worlde that they be 
not excedynge wyse and that they trust 
ot in the vncertayne ryches but in the 
lyvinge god which geveth vs abundantly 
all thynges to enioye them  
and that they 
do good and be ryche in good workes and 
redy to geve and to distribute  
laying vp in store for them selves a good foundacion 
agaynst the tyme to come that they maye 
obteyne eternall lyfe  
O Timothe save 
that which is geve ye to kepe and avoyde 
vnostly vanities of voyces and opposicions 
of sciece falsly so called  
which science 
whyll some professed they have erred as 
concernynge 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

1 Paul an Apostle of Iesu Christ by the will of God to preach the promes of lyfe which lyfe is in Christ Iesu. 2 To Timothe his belovde sonne. Grace mercy and peace from God the father and from Christ Iesu ourde Lorde. I thanke god whom I serve from myne elders with pure conscience that with out ceasynge I make mencioun of the in my prayres nyght and daye desyrynge to se the myndfull of thy teares: so that I am filled with ioye when I call to remembranuce the vnfayned fayth that is in the which dwelth fyrst in thy graumoder Loys and in thy mother Eunica: and am assured that it dwelth in the also. 6 Wherfore I warne the that thou stere vp the gyft of god which is in the by the puttyng on of my hondes. 7 For god hath not geven to vs the sprete of feare: but of power and of love and of sobrenes of mynde. 8 Be not a shamed to testyfye 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 which saved vs and called vs with an holy callinge not acordinge to oure dedes but accoringe to his awne purpose and grace which grace was geve vs thorowe Christ Iesu before the worlde was 10 but is nowe declared openly by the appearynge of oure savioure Iesu Christ which hath put away derth and hath brought lyfe and immortalite vnto light thorow the gospell whervnto I am appoynted a preacher and an Apostyle and a teacher of the gentyls: 12 for the which cause I also suffre these thinges. Neverthe lessse I am not a shamed For I knowe who I have beleved and am sure that he is able to kepe that which I have commytted to his kepynge agaynst that daye. 13 Se thou have the ensample of the holsome wordeis which thou heardest of me in fayth and love which is in Iesu Christ. 14 That good thinge whiche was committed to thy kepynge kepe in the holy goost which dwelth in vs. 15 This thou knowest how that all theye which are in Asia be turned from me. Of which sorte are Phigelos and hermogenes. 16 The lorde geve mercie vnto the houss of Onesiphoros for he ofte refreshed me and was not a shamed of my chayne: 17 but when he was at Rome he sought me out very diligently and founde me. 18 The lorde graunt vnto him that he maye fynde mercie with the lorde at that daye. And in how many thyngeis he ministred vnto me at Ephesus thou knowest very wel.

2 1 Thou therfore my sonne be stronge in the grace that is in Christ Iesu. 2 And what thyngeis thou hast hearde of me many bearynge witnes the same deliever to faithfull men which are apte to teache other 3 Thou therfore suffre affliccion as a good soudier of Iesu Christ. 4 No man that warreth entanglith him sile with worldely busynes and that be cause he wolde please him that hath chosen him to be a soudier. 5 And though a man strive for a mastery yet ys he not crownd except he strive lauffully. 6 The husbandman that laboreth must fyrst receave of the frutes. 7 Consyder what I saye. The lorde geve the vnderstondyng in all thyngeis. 8 Remember that Iesus Christ beynge of he sede of David rose agayne from deth accordynge to my gospell wherin I suffre trouble as an evyll doar even vnto bondes. But the worde of god was not bonde. 10 Herefore I suffre all thinges for the electes sakes that they myght also obtayne that saluacion which is in Christ Iesu with eternall glory. 11 It is a true sayinge if we be deed with him we also shall live with him. 12 Yf we be pacient we shall also raigne with him. If we denye him he also shall denye vs. 13 Yf we beleve not yet abideth he faithfull. He cannot denye him sile. 14 Of these thyngeis put them in remembranunce and testifie before the lorde that they sryve not about wordeis which is to no profet but to pervert the hearers. 15 Study to shewe thy sile laudable vnto god a workman that nedeth not to be a shamed dividynge the worde of trueth lustly. 16 Vngostly and vayne voyces passe over. For they shall encreace vnto greater vngodlynes and their wordeis shall fret even as doeth a cancre: of whose nombre ys Hymeneos.
and Philetos 18 which as concernynge the truth have erred sayinge that the resurrection is past all redy and do destroye the fayth of divers persone. 19 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. 20 Not withstandinge in a greate housse are not only vesseles of golde and of silver: but also of wood and of erthe some for honoure and some vnto dishonoure. 21 But Yf a man purde him silfe from suche felowes he shalbe a vessell sanctified vnto honoure mete for the lorde and prepared vnto all good workes. 22 Lustes of youth avoyde and folowe rightewesnes fayth love and peace with them that call on the lorde with pure herte. 23 Folishe and vnlearned questions put from the remebrynghe that they do but gendre stryfe. 24 But the servaunt of the lorde must not stryve: but must be peable vnto all men and apte to teache and one that can suffre: the evyll in mekenes 25 and can informe them that resist yf that god at eny tyme will geve them repentance for to knowe the trueth: 26 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

1 This understonde that in the last dayes shall come parelous tymes. 2 For the me shalbe lovers of their awne selves covetous bosses proude cursed speakers disobedient to father and mother vnthakfull vnholie 3 vnkinde trucebreckes stubborn falce accusars rytours fearce despisers of the which are good 4 traytours hedy hye mynyd gredy apon voluphteousnes more then the lovers of god 5 havynghe a similitude of godly lyvynghe but have denied the power ther of and soche abhorre. 6 Of this sorte are they which entre in to houses and brynynghe into bondage wymen laden with synne which wemen are leede of divers lustes 7 ever learmynge and never able to come vnto the knowledge of the trueth. 8 As Iannes and lambres withstande Moses even so do these resist the trueth men they are of corrupt myndes and leawde as concernynge the fayth: 9 but they shall prevayle no lenger. For their madnes shalbe vttred vnto all men as theirs was. 10 But thou hast sene the experience of my doctrine fassion of lyuynghe purpose fayth longe sufferynge love pacience 11 persecucions and afflictions which happened vnto me at Antioche at Iconium and at lystra: which persecucions I suffered paciently. And from them all the lorde delivered me. 12 Ye and all that will live godly in Christ Iesu must suffre persecucions. 13 But the evyll men and disseavers shall were worsse and worsse whill they deceave and are deceaved them selves. 14 But continue thou in the thynges which thou hast learned which also were committed vnto the selynge thou knowest of whom thou hast learned them 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. 16 For all scripture geve by inspiracion of god is profitable to teache to improve to amend and to instruct in rightewesnes 17 that the man of god maye be perfect and prepared vnto all good workes.

4

1 I testifie therfore before god and before the lorde Iesu Christ which shall jude quicke and deed at his aperynghe in his kyngdom 2 preache the worde be fervent be it in season or out of season. Improve rebuke exhorte with all longe sufferinge and doctryne. 3 For the tyme will come when they will not suffer wholesome doctryne: but after their awne lustes shall they (whose eares ytche) gette the an heepe of teachers 4 and shall turne their eares from the trueth and shalbe geven vnto fables. 5 But watch thou in all thynges and suffer adversitie and do the worke of an evangelist fulfill thynge office vnto the vtmost. 6 For I am now redy to be offered and the tyme of my departynge is at honde. 7 I have fought a good fight and have fulfilled my course and have kept the fayth. 8 From hence forth is layde vp for me a crowne of rightewesnes which the lorde that is a righteous jude shall geve me at that daye: not to me only but vnto all them that love his commynge. 9 Make spede to come vnto me at once. 10 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. 

11 Only Lucas is with me. Take Marke and bringe him with the for he is necessary vnto me for to minister. 12 And Tichicus have I sent to Ephesus. 13 The cloke that I lefte at Troada with Carpus when thou commest brynge with the and the bokes but specially the partchemet. 14 Alexander the coppersmyth did me moche evyll the lorde rewarde him accordynge to his dedes of whom be thou ware also. For he withstodeoure preachynge sore. 15 At my fyrst answorynge no man assissted me but all forsoke me. I praye God that it maye not be layde to their charges: 16 not withstondinge the Lorde assisted me and strengthed me that by me the preachinge shuld be fulfilled to the vmmost and that all the gentyls shuld heare. And I was delivered out of the mouth of the lyon. 17 And the Lorde shall delivere me from all evyll doynge and shall kepe me vnto his hevenly kyngdome. To who be prayse for ever and ever. Amen. 18 Salute Prisca and Aquila and the housholde of Onesiphorus. 19 Erastus abode at Corinth. Trophimos I lefte at Miletum sicke. 20 Make spede to come before winter. Eubolus gretith the and Pudes and Linus and Claudia and all the brethren. 21 The Lorde Iesus Christ be with thy sprete. Grace be with you. Amen. 22 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

1 Paul the seruaunt of God and an Apostle of Iesu Christ to preache the fayth of goddis electe and the knowledge of that true th which is after godlynes 2 vpon the hope of eternall lyfe which lyfe God that cannot lye hath promised before the worlde beganne: 3 but hath opened his worde at the tyme apoynted thorrow preachynghe which preachynghe is committed vnto me by the commaundement of god oure saveoure. 4 To Titus his naturall sonne in the common fayth. Grace mercie and peace from God the father and from the lord Iesu Christ oure saveoure. 5 For this cause left I ye in Creta that thou shuldest performe that which was lackyngge and shuldest ordeyne elders in every citie as I apoynted the. 6 Yf eny be fautelesse the husbande of one wyfe havyngge faythefull childe which are not selandred of roythe nether are disobedient. 7 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: 8 but herberous one that loveth goodnes sobre mynded rightheous holy temperat 9 and suche as cleueth vnto the true worde of doctryne that he maye be able to exhorte with wholsom learnyngge and to improve them that saye agaynst it. 10 For ther are many disobedient and talkers of vanite and disceavers of myndes namely they of the circumcision 11 whose mouthes must be stopped which pervert whole houses teachinges things which they ought not because of filthy lucre. 12 One beyege of the selves which was a poyet of their awne sayde: The Cretayns are all wyays lyars eyyll beasts and slowe belies. 13 This witnes is true wherfore rebuke them sharply that they maye be sounde in the fayth 14 and not takynge hede to jewes fables and commaundmentes of men that turne from the trueth. 15 Vnto the pure are all thynge pure: but vnto them that are defiled and vnbelevynge is nothynge pure: but even the very myndes and consciences of them are defiled.

16 They confesse that they knowe god: but with the dedes they denye hym and are abominable and disobedient and vnto all good worke des discemdaun.

2 1 But speake thou that which cometh wholsome learninge. 2 That the elder men be sober honest discrete sounde in the fayth in love and in paciee. 3 And the elder weme lykwyse that they be in soche rayment as becommeth holsyne not falce accusars not geven to moche drinkyngge but teachers of honest thynges 4 to make the younge wemen sobremyned to love their husbandes to love their children 5 to be discrete chast huswylly good and obediet vnto their awne husbandes that the worde of god be not eyyll spoken of. 6 Yonge men lykwyse exhorte that they be sobre mynded. 7 Above all thynge shewe thy silfe an insample of good worke with uncorturc doctrine with honestie 8 and with the wholsome worde which cannot be rebuked that he which withstonde maye be a shamed havyngge no thinge in you that he maye dispayse. 9 The servautes exhorte to be obediet vnto their awne masters and to please in all thynge not anserwyngge agaynye 10 nether be pickers but that they shewe all good faythfulnes that they maye do worchippe to the doctrine of oure saveoure God in all thynge. 11 For the grace of god that bryngeth salvacion vnto all men hath appered 12 and teache th vs that we shuld denye vngodlynes and worldly lustes and that we shuld live sobre mynded righteoussly and godly in this present worlde 13 lokinge for that blessed hope and glorious appereenghe of the myghty god and of oure savioure Iesu Christ 14 which gave him silfe for vs to redeme vs from all vnrightewesnes and to pourge vs a peculiar people vnto him silfe fervently geven vnto good worke. 15 These thinges speake and exhorte and rebuke with all commaundynge Se that no man despise the.

3 1 Warne the that they submite them selves to rule and power to obey the officers that they be readie vnto all good
workes 2 that they speake evyll of no man that they be no fyghters but softe shewynge all meknes vnto all men. 3 For we oure selves also were in tymes past vnwyse disobedient deceived in daunger to lustes and to diuers maners of volupteousnes livynge in maliciousnes and envie full of hate hatinge one another. 4 But after that the kyndnes and love of oure saveoure God to manwarde appered 5 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 renuyng of the holy goost 6 which he shed on vs aboundingly thorow Iesus Christ oure saveoure 7 that we once justified by his grace shuld be heyres of eternall lyfe thorow hope 8 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 things are good and proffitable vnto me. 9 Folisshe questions and genealogies and braulinges and stryfe aboute the lawe avoyde for they are vnprofitable and superfluous. 10 A man that is geue to heresie after the fyrst and the seconde admonicion avoyde 11 remembrynge that he that is soche is perverted and synneth even damned by his awne iudgement. 12 When I shall sende Artemas vnto the or Tichicus be diliget to come to me vnto Nichopolis. For I have determined ther to wynter. 13 Brynge zenas the lawear and Apollos on their iorney diligently that nothynge be lackynge vnto them. 14 And let oures ols also learne to excell in good workes as farforth as nede requyreth that they be not vnfrutefull. 15 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 citie of Macedonia.'
THE EPISODE OF PAUL THE APOSTLE TO PHILEMON

1 Paul the presoner of Iesu Christ and brother Timotheus. Vnto Philemon the beloved and oure helper 2 and to the beloved Appia and to Archippus our felowe soundier and to the congregacion of thy housse. 3 Grace be with you and peace from Godoure father and from the Lorde Iesus Christ. 4 I thake my God makinge mencio all wayes of the in my prayers 5 when I heare of thy love and fayth which thou hast towarde the Lorde Iesu and towarde all sayntytes: 6 so that the fellyshippe that thou hast in the fayth is frutefull thorow knowledge of all good things which are in you by Iesus Christ. 7 And we have great ioye and consolacion over thy love: for by the (brother) the sayntytes hertes are comforted. 8 Wherfore though I be bolde in Christ to enioyynge the that which becometh the: 9 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. 10 I beseche the for my sonne Onesimus whom I begat in my bondes 11 which in tyme passed was to the vnprofettable: but now profettable bothe to the and also to me 12 whom I have sent home agayne. Thou therfore receave hym that is to saye myne awne bowels 13 whom I wolde saye have re-tayned with me that in thy stede he myght have ministred vnto me in the bondes of the gospell. 14 Neverthelesse without thy mynde wolde I doo no thinge that that good which springeth of the shuld not be as it were of necessitie but willingly. 15 Hapy he therfore departed for a season that thou shuldest receave hym for ever 16 not nowe as a servaunt: but above a servaunt I meane a brother beloved specially to me: but how moche more vnto the both in the fleshe and also in the Lorde? 17 Yf thou count me a felowe receave hym as my selfe. 18 Yf he have hurt the or oweth the ought that laye to my charge. 19 I Paul have written it with myne awne hode. I will recompence it. So that I do not saye to the howe that thouowest vnto me even thynye awne silfe.

20 Even so brother let me enioyynge the in the Lorde. Comforte my bowels in the Lorde. 21 Trustinge in thyne obediece I wrote vnto the knowynghe that thou wilt do more then I saye for. 22 Moreover prepare me lodginge: for I trust thorow the helpe of youre prayers I shalbe geven vnto you. 23 Ther salute ye Epaphras my felowe presoner in Christ Iesu 24 Marcus Aristarchus Demas Lucas my helpers. 25 The grace ofoure Lorde Iesu Christ be with you sprete. Amen. ‘Sent from Rome by Onesimus a servaunt.’
THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

1 God in tyme past diversly and many wayes spake vnto the fathers by Prophete: 2 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. 3 Which sonne beyng the brightenes of his glory and very ymage of his substance bearinge vp all thinges with the worde of his power hath in his awne person pourged oure synnes and is sitten on the right honde of the majestie an hye 4 and is more excellent then the angels in as moche as he hath by inheritance obeyned an excellenter name then have they. 5 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. 6 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. 7 And of the angels he sayth: He maketh his angels spretes and his ministres flammes of fyre. 8 But vnto the sonne he sayth: God thy seate shalbe forever and ever. The cepter of thy kyndome is a right cepter. 9 Thou hast loved rightewenes and hated iniquyte. Wherefore God which is thy God hath anoynted the with the oyle of gladnes above thy felowes. 10 And thou Lorde in the begynninge hast layde the foundacion of the erth. And the heves are the workes of thy hendes. 11 They shall perisse but thou shalt endure. They all shall wexe olde as doth a garment: 12 and as a vesture shalt thou change them and they shalbe change. But thou arte all wayes and thy yeres shall not fayle. 13 Vnto which of the angels sayde he at eny tyme? Sit on my ryght honde tyll I make thyne enemies thy fote stoe. 14 Are they not all mynistrynge spretes sent to minister for their sakes which shalbe heyres of salvacion?

2 Wherfore we ought to geve the more hede to the thinges we have herde lest we perysshe. 2 For yf the worde which was spoke by angels was stedfast: so that every trasgression and disobediens receaved a iust recompence to reward: 3 how shall we escape yf we despyse so great saluacion which at ye fyrst began to be preached of the lorde him silfe and awfter was confermed vnto vs warde by the ye hearde it 4 god bearynge witnes thereto bothe with syngenes and wonders also and with divers miracles and gyftes of the holy gooste accordynge to his awne will. 5 He hath not vnto the angels put in subieccion the worlde to come where of we speake. 6 But one in a certayne place witnessed sayinge. What is man that thou arte myndfull of him? 7 After thou haddest for a season made him lower then the angels: thou crounedst him with honour and glory and hast set him above the workes of thy honden. 8 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. 9 Nevertheless we yet se not all thynges subdued but him that was made lesse the the angelles: we se that it was Iesus which is crownd with glory and honour for the sofferinge of death: that he by the grace of god shulde tast of deeth for all men. 10 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 parfait thorow sofferinge. 11 For he that sanctifieth and they which are sanctified are all of one. 12 For which causes sake he is not ashamde to call the brethren sayinge: I will declare thy name vnto my brethren and in the myddes of the congregacion will I prayse the. 13 And agayne: I will put my trust in him. And agayne. beholde here am I and the children which god hath geven me. 14 For as moche then as the children were parte takers of fleshe and blood he also him silfe lyke wyse toke parte with them for to put doun thorow deth him that had lordshippe over deeth that is to saye the devyll 15 and that he myght delver the which thorow feare of deeth were all their lyfetyme in daunger of bondage. 16 For he in no place taketh on him the angels: but
the seede of Abraham taketh him on. 17 Wherfore in all thynges it became him to be made lyke vnto his brethren that he myght be mercifull and a faythfull hye preste in thynges concernynge god for to purghe the peoples synnes. 18 For in that he him sylfe suffered and was tempted he is able to sucker them that are tempted.

1 Wherfore holy brethren partakers of the celestiall callinge consyder the embassaeator and hye prest of oure profession Christ Iesu 2 which was faythfull to him that made him even as was Moses in all his housses. 3 And this man was counted worthy of more glory then Moses: In as moche as he which hath prepared the housses hath most honoure in the housses. 4 Every housses is prepared of some man. But he that ordyned all thinges is god. 5 And Moses verely was faythfull in all his housses as a minister to beare witnes of the thinges which shuld be spoken afterwarde. 6 But Christ as a sonne hath rule over the housses whose housses are we so that we hold fast the confyndence and the reiowsynge of that hope vnto the ende. 7 Wherfore as the holy goost sayth: to daye if ye shall heare his voyce 8 harden not youre hertes after the rebellyon in the daye of temptation in the wildernes 9 where youre fathers tempted me proved me and sawe my workes xl. yeare longe. 10 Wherfore I was greved with the genera-cion and sayde. They erre ever in their hertes: they verely have not knowe my wayes 11 so that I swere in my wrathe that they shuld not enter into my rest. 12 Take heed brethren that therbe in none of you an eevyll herte in vnbelevethat he shuld departe from the lyvynge god: 13 but exhorte one another dayly whill is it called to daye lest eny of you were harde herted throrow the deceytfullnesse of sinne. 14 We are partetakers of Christ yf we kepe sure vnto the ende the fyrst substance 15 so longe as it is sayd: to daye yf ye heare his voyce harde not youre hertes as when ye rebelled. 16 For some when they hearde rebelled: hoube it not all that came out of Egypt vnder Moses. 17 But with who was he despleased xl. yeares? Was he not displeased with them that synned: whose carkases were overthorwen in the desert? 18 To whom swere he that they shuld not enter into his rest: but vnto them that beleved not? 19 And we se that they coulde not enter in because of vnbelevethat shulde vnbelevethat unreioysynge of that hope vnto the ende.

4 1 Let vs feare therfore lest eny of vs forsakynge the promes of entrynge into his rest shulde seme to come behinde. 2 For vnto vs was it declared as well as vnto them. But it profitted not them that they hearde the worde because they which hearde it coupled it not with fayth. 3 But we which have beleved do enter into his rest as contrarywyse he sayde to the other: I have sworne in my wrathe they shall not enter into my rest. And that speake he verely longe after that the workes were made and the foundation of the worlde layde. 4 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. 5 And in this place agayne: They shall not come into my rest. 6 Seynge therfore it foloweth that some muste enter therinto and they to who it was fyrst preached entred not therin for vnbelevethat sake. 7 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. 8 For if Isoue had geven them rest then wolde he not afterwarde have spoke of another daye. 9 There remayneth therfore yet a rest to the people of God. 10 For he that is entred into his rest doth cease from his awne workes as god did from his. 11 Let vs study therfore to entre into that rest lest eny man faule after the same ensample in to vnbelefe. 12 For the worde of god is quycke and myghty in operacion and sharper then eny two edged swerde: and entreth through even vnto the dividyng asonder of the soule and the sprete and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: 13 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. 14 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. 15 For we have not an
hye prest which can not have compassion onoure infirmities: but was in all poynites tempted lyke as we are: but yet with out synne. 16 Let vs therfore goo boldely vnto the seate of grace that we maye receave mercy and fynde grace to helpe in tyme of nede.

5

1 For every hye prest that is taken from amonge men is ordeyned for men in thyngethynges pertaynynge to god: to offer gyftes and sacryfyeses for synne: 2 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 infirmite: 3 For the which infirmities sake he is bounde to offer for synnes as well for hys awne parte as for the peoples. 4 And no man taketh honour vnto him silfe but he that is called of God as was Aaron. 5 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. 6 As he also in another place speaketh: Thou arte a prest for ever after the order of Melchisedech. 7 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. 8 And though he were Goddes sonne yet learned he obe-dience by tho thynge for he suffered 9 and was made parfaite and the cause of eternall saluacion vnto all them that obey him: 10 and is called of God an hye prest after the order of Melchisedech. 11 Wherof we have many thynge to saye which are harde to be vttred: because ye are dull of hearinge. 12 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: 13 For every man that is feed with mylke is inexperte in the worde of rightewesnes. For he is but a babe. 14 But stronge meate belongeth to them that are parfecte which thorow custome have their wittes exercised to iudge both good and evyll also.

6

1 Wherfore let vs leave the doctrine pertaynynge to the begininge of a Christen man and let vs go vnto perfection and now no more laye the foundacion of repentaunce from deedes worke and of fyath towarde God 2 of baptyme of doctrine and of layinge on of hondes and of resurrection from deeth and of eternall judgement. 3 And so will we do ye God permitte. 4 For it is not possible that they which were once lighted and have tasted of the hevenly gyft and were become partetakers of the holy goost 5 and have tasted of the good worde of God and of the power of the worlde to come: 6 yf they faule shuld be renued agayne vnto repentance: for as moche as they have (as concerninge them selves) crucified the sonne of God a fresshe makynge a mocke of him. 7 For that erth which dranketh in the rayne wich cometh ofte vpon it and bringeth forth erbes mte for them that dresse it receaveth blessynge of god. 8 But that glounde which beareth thornes and bryars is reprowed and is nye vnto cursynge: whose ende is to be burned. 9 Neverthelesse deare frendes we trust to see better of you and thynge which accompany saluacion though we thus speake. 10 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 sayntes and yet minister 11 Yee, and we desyre that every one of you shew the same diligence to the stablysshynge of hope even vnto the ende: 12 that ye faynt not but folowe them which thorow fyath and pacience inheret the promyses. 13 For when god made promes to Abraham because he had no greater thinge to sweare by he sweare by hym silfe 14 sayinge: Surely I will blesse the and multiply the in dede. 15 And so after that he had tayned a longe tyme he enjoyed the promes. 16 Men verely sweare by him that is greater then them selves and an othe to confyrme the thynge ys amongst them an ende of all stryfe. 17 So god willynge very abundantly to shewe vnto the heyres of promes the stablenes of his counsaille he added an othe 18 that by two immutable thinges (in which it was
vnpossible that god shuld lye) we myght have parfect consolacion which have fled for to holde fast the hope that is set before vs 19 which hope we have as an ancre of the soule both sure and stedfast. Which hope also entreth in into the thynges which are with in the vyale 20 whither the fore runner is for vs entred in mean Iesus that is made an hye prest for ever after the order of Melchiseondech.

7
1 This Melchiseondech kyng of Salem (which beinge prest of the most hye god met Abraham as he returned agayne from the slaughter of the kynges and blessed him: 2 to whom also Abraham gave tythes of all thynges) fyrst is by interpretacion kyng of rightewesnes: after that he is kyng of Sale that is to saye kyng of peace 3 with out father with out mother with out kynne and hath nether begynnynge of his tyme nether yet ende of his lyfe: but is lykened vnto the sonne of god and cotimueth a prest for ever. 4 Consyder what a man this was vnto who the patriarke Abraham gave tythes of the spoyles. 5 And verely those children of levye which receave the office of the prestes have a commaundement to take a coryng to the lawe tythes of the people that is to saye of their brethren yee though they spounge out of the loynes of Abraham. 6 But he whose kynred is not counted amonge them receaved tythes of Abraham and blessed him that had the promyses. 7 And no man denyeth but that which is lesse receaveth blessinge of that which is greater. 8 And here men that dye receave tythes. But there he receaveth tythes of whom it is witnessted that he liveth. 9 And to saye the trueth Levy him silfe also which receaveth tythes payed tythes in Abraham. 10 For he was yet in the loynes of his father Abraham when Melchiseech met him. 11 Yf now thercyore perfeccion came by the presthood of the levites (for vnnder that presthood the people receaved the lawe) what neded it furthermore that an other prest shuld ryse after the order of Melchisedech and not after the order of Aaron? 12 Now no dout if the presthood be translated then of necessitie must the lawe be translated also.

8
1 Of the thynges which we have spoke this is the pyth: that we have soche an hye prest that is sitten on the right honde of the seate of maiseste in heven 2 and is a minister of holy thynges and of the very tabernacle which God pyght and not
man. 3 For every hye prest is ordeyned to offer gyftes and sacrificys wherfore it is of necessitie that this man have somewhat also to offer. 4 For he were not a prest yf he were on the erth where are prestes that acordynge to the lawe offer gyftes 5 which prestes serve vnto the ensample and shadowe of hevenly 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 patronre shewed to the in the mount. 6 Now hath he obtained a more excellent office in as moche as he is the mediator of a better testament which was made for better promyse. 7 For yf that fyrst testament had bene fautelesse: then shuld no place have bene sought for the seconde. 8 For in rebukynge the he sayth: Beholde the dayes will come (sayth the lorde) and I will fynnyse apon the houss of Israel and apon the houss of Iuda a newe testament: 9 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 Egypte for they continued not in my testament and I regarded them not sayth the lorde. 10 For this is the testament that I will make with the houss of Israel: 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. 11 And they shall not teache every man his neibour and every man his brother sayinge: knowe the lorde: For they shall knowe me from the lest to the moste of them: 12 For I wilbe mercifull over their vnightwenes and on their synnes and on their inquiuries. 13 In that he sayth a newe testament he hath abrogat the olde. Now that which is disanulled and wexed olde is redy to vannysshe awaye.

9

1 That fyrst tabernacle verely had ordinances and servynges of god and wordly holynes. 2 For there was a fore tabernacle made wherin was the candlesticke and the table and the shewe breed which is called wholy. 3 But with in the seconde vayle was ther a tabernacle which is called holiest of all 4 which had the golden senser and the arcke of the testament overlayde round about with golde wherein was the golden pot with manna and Aarons rodde that spong and the tables of the testament. 5 Over the arcke were the cherubis of glory shadowyng the seate of grace. Of which thynges we wyll not now speake particularly. 6 When these thynges were thus ordeyned the prestes went all wayes into the fyrst tabernacle and executed the service of god. 7 But into the seconde went the hye prest alone once every yeare: and not with out bloud which he offered for him silfe and for the ignoraunce of the people. 8 Wherwith the holy goost this signifieng that the waye of holy thynges was not yet opened whil as yet the fyrst tabernacle was stondynge. 9 Which was a similitude for the tyme then present and in which were offered gyftes and sacrifyses that coulde not make them that minister parfecte as pertaynyng to the conscience 10 with ony meates and drinkes and divers wesshynges and iustifyinges of the fleshe which were ordeyned vntyll the tyme of reformacion. 11 But Christ bynyng an hye prest of good thynges to come came by a greater and a more parfecte tabernacle not made with hondes: that is to saye not of this maner bieldyne 12 nether by the bloud of gotes and calves: but by his awne bloud we entred once for all into the holy place and founde eternall redemption. 13 For yf the bloud of oxen and of Gotes and the asshes of an heyfer when it was sprynckled puryfied the vnclene as touchyng the purifigynge of the fleshe: 14 How moche more shall the bloud of Christ (which thorow the eternall sprete offered hym silfe with out spot to God) pourdge youre consciences from deed works for to serve the livyng god? 15 And for this cause is he the mediator of the newe testament that thorow deeth which chaunsed for the redemption of those transgressions that were in the fyrst testament they which were called myght receave the promes of eternall inheritaunce. 16 For wheresover is a testament there must also be the deeth of him that maketh the testament. 17 For the testament taketh auctorite when men are deed: For it is of no value as longe
as he that made it is a live. 18 For which cause also neither that first testament was ordeyned with out bloud. 19 For when all the commandements were redde of Moses vnto all the people he toke the bloud of calves and of Gotes with water and purple wolle and ysope and sprynkled both the boke and all the people 20 sayinge: this is the bloud of the testament which god hath apoynted vnto you. 21 Moreover he sprynkled the tabernacle with bloud also and all the ministrynge vessels.

22 And almost all thynge are bye the lawe pourged with bloud and with out effusion of bloud is no remission. 23 It is then nede that the similitudes of hevenly thynge be purified with soche thynge: but the hevenly thynge them selves are purified with better sacrificies then are those. 24 For Christ is not entred into the holy places that are made with hondes which are but similitudes of true thynge: but is entred into very heven for to appere now in the syght of God for vs: 25 not to offer him silfe often as the hye prest entreth in to the holy place every yeare with straung bloud 26 for then he have often suffered sence the worlde began. But now in the ende of the worlde hath he apperred once to put synne to flyght by the offerynge vp of him silfe. 27 And as it is apoynted vnto men that they shall once dye and then commeth the judgement 28 even so Christ was once offered to take awaye the synnes of many and vnto them that looke for him shall he appeare agayne without synne vnto salvacion.

10

1 For the lawe which hath but the shadowe of good thynge to come and not the thynge in their owne fassion can never with the sacrifises which they offer yere by yere continually make the comers thervnto parfayte. 2 For wolde not then those sacrificies have ceased to have bene offered because that the offerers once pourged shuld have had no moare conscieces of sinnes. 3 Nevertheless in those sacrificies is ther mencion made of synnes every yeare. 4 For it is vnpossible that the bloud of oxen and of gotes shuld take awaye synnes. 5 Wherfore when he commeth into the worlde he sayth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned me. 6 In sacrificies and synne offerenges thou hast no lust. 7 Then I sayde: Lo I come in the chefmt of the boke it is written of me that I shuldo thy will or god. 8 Above when he had sayed sacrifice and offerynge and burnt sacrificies and synne offerenges thou woldest not have nether hast alowed (which yet are offered by the lawe) 9 and then sayde: Lo I come to do thy will o god: he taketh awaye the fyrst to stabilishe the latter. 10 By the which will we are sanctified by the offeringe of the body of Iesu Christe once for all. 11 And every prest is redy dayly ministrynge and ofte tymes offereth one maner of offerynge which can never take awaye synnes. 12 But this man after he had offered one sacrifce for synnes sat him dounre for ever on the right honde of god 13 and from hence forth tarieth till his foes be made his fotestole. 14 For with one offerynge hath he made perfecte for ever them that are sanctified. 15 And the holy goost also beareth vs recorde of this even when he tolde before: 16 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 and their synnes and inquityes will I remember no more.

18 And where remission of these things is there is no moare offerynge for synne.

19 Seynge brethern that by the meanes of the bloud of Iesu we maye be bolde to enter into that holy place by the newe and livynge waye which he hath prepared for vs through the vayle that is to saye by his flesshe. 21 And seyng also that we have an hye prest which is ruler over the houss of god 22 let vs drawe nye with a true herte in a full fayth sprynckeled in oure hertes from an evyll conscience and wessehed in oure bodys with pure water and vs kepe the profession of oure hope with oute wa- veringe (for he is faythfull that promysed) 24 and vs consedyr one another to provoke vnto love and to good workes: 25 and let vs not forsake the felishippe that we have amongeth oure selves as the maner of some is: but let vs exhorte one another and that so moche the more because ye se that
And of which soule. 26 For ye we synne willingly after that we have receaved the knowledge of the truth there remayneth no more sacrifice for synnes but a fearfull lokynge for judgment and violent fyre which shall devour the adversaries. 28 He that despiseth Moses lawe dyeth with out mercy vnnder two or thre witnesses. 29 Of how moche soror punishement suppose ye shall he be counted worthy which treadith vnnderethe the somne of god: and cunteth the bloude of the testament as an unholy thynge wherewith he was sanctified and doth dishonoure to the spretie of grace. 30 For we knowe him that hath sayde venegance belongeth vnto me I will recompence sayth the lorde. And agayne: the lorde shall judge his people. 31 It is a fearfull thynge to faule to the sondes of the livynge God. 32 Call to remembrace the dayes that are passed in the which after ye had receaved light ye endured a greate fyght in adversitie partly whill all men wondred and gased at you for the shame and triuialacon that was done vnto you and partly whill ye became companions of the which so passed their tyme. 34 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 endurynge substauence Cast not awaye therefore youre confidence which hath great rewarde to recompence. 36 For ye have nede of paciency that after ye have done the will of god ye myght receave the promes. 37 For yet a very leytell whyle and he that shall come will come and will not tary. 38 But the iust shall live by faith. And ye he withdrewe hym silfe my soule shall have no pleasure in hym. 39 We are not whiche withdrewe oure selves vnto dampnacion but partayne to fyth to the wynnynge of the soule.

11

1 Fayth is a sure confidence of thynges which are hoped for and a certayntie of thynges which are not sene. 2 By it the elders were well reported of. 3 Thorow fyth we vnderstonde that the world was ordeyned by the worde of god: and that thynges which are sene were made of thynges which are not sene. 4 By fyth Abell offered vnto god a more plentuous sacrifice then Cayn: by which he obeyed witnes that he was righteous god testifyinge of his gyftes: by which also he beyng deed yet speaketh. 5 By fyth was Enoch traslated that he shuld not se deeth: nether was he founde: for God had taken him awaye. Before he was taken awaye he was reported of that he had pleased God: but with out fyth it is vnpossible to please him. For he that commeth to God must beleve that God is and that he is a rewarde of them that seke him. 7 By fyth Noe honored God after that he was warned of thinges which were not sene and prepared the arcke to the saviynge of his houssholde thorowe which arcke he condemnped the worlde and became heyre of the rightewesnes which commeth by fyth. 8 By fyth Abrahan when he was called obeyed to goo out into a place which he shuld afterwanre receave to inheritaunce and he wet out not knownye whether he shuld goo. 9 By fyth 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 hym of the same promes. 10 For he loked for a citie havinge a foundacion whose bylder and maker is God. 11 Thorow fyth Sara also received stregth to be with chylde and was delivere of a chylde when she was past age because she judged him fythfull which had promysed. 12 And therfore sproinge thereof one (and of one which was as good as deede) so many in multituide as the starres of the skye and as the sond of the see shore which is innumerable. 13 And they all dyed in fyth and receaved not the promyses: but sawe them a farre of and beleved them and saluted them: and confessed that they were straungers and pilgremes on the erthe. 14 They that saye soche thinges declare that they seke a countre. 15 Also if they had bene myndfull of that countre from whence they came oute they had leasure to have returned agayne. 16 But now they desyre a better that is to saye a hevenlye. Wherfore God is not ashamed of them even to be called their God: for he hath prepared for them a citie. 17 In fyth Abraham
offered vp Isaac when he was tempted and he offered him being his only begotten sonne which had receaved the promyses of whom it was sayde in Isaac shall thy seed be called: for he considered that God was able to rayse vp agayne from deeth. Wherfore receaved he him for an ensample. In fayth Isaac blessed Iacob and Esau concerninge thinges to come. By fayth Iacob when he was a dyeing blessed both the sonnes of Ioseph and bowed him selfe towards the tope of his cepter. By fayth Ioseph when he dyed remembred the departinge of the chyldren of Israel and gave commandement of his bones. By fayth Moses when he was borne was hid thre monethes of his father and mother be cause they sawe he was a proper chylde: nether feared they the kynges commandement. By fayth Moses when he was great refused to be called the sonne of Pharaos daughter and chose rather to suffer adversitie with the people of God then to enjoye the pleasures of synne for a seasson and estemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had a respect vnto the rewarde. By fayth he forsoke Egypt and feared not the fearences of the kyngge. For he endured even as he had sene him which is invisible. Thorow fayth he ordeyned the ester lambe and the effusion of bloud lest he that destroyed the fyrst borne shuld toche them. By fayth they passed thorow the reed see as by drye londe when the Egyptians had assayed to do they were drowned. By fayth the walles of Ierico fell doune after they were comopased about seven dayes. By fayth the harlot Raab perished not with the vnbelievers when she had receaved the spyes to lodgynge peaseably. And what shall I more saye the tymge wold be to short for me to tell of Gedeo of Barach and of Samson and of Iepthhae: also of David and Samuel and of the Prophetes: which thorowwe fayth subdued kyngdomes wrought rightheousnes obteyned the promyses stopped the mouthes of lyons quenchte the violence of fyrce escaped the edge of the swearde of weake were made strogge waxed valient in fight turned to flyght the armyes of the alientes. And the wemen receaved their deed raysia to lyfe agayne. Other were racked and wolde not be delveryed that they myght receave a better resurrection. Other tasted of mockynes and scourginginges morover of bondes and prestonment: were stoned were hewn a sunder were tepted were slayne with sweardes walked vppe and doune in shepes skynnes in gotes skynnes in nede tribulacon and vexacion which the worlde was not worthy of: they wadred in wildernes in moutaynes in dennes and caves of the erth. And these all thorow fayth obtyen good reporte and receaved not the promes God provydinge a better thinge for vs that they with out vs shuld not be made parfekte.

12

1 Wherfore let vs also (seyenge that we are comopased 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 lokinge vnto Iesus the auctor and fynnyssher of our fayth which for the ioye that was set before him abode the crosse and despysed the shame and is set doune on the right honde of the trone of God. Consider therfore how that he endured suche speakinge agaynst him of synners lest ye shuld be waredd and faynte in youre myndes. For ye have not yet resistd vnto bloud sheddinge strenyeing agaynst synne. And ye have forgotten the consolation which speaketh vnto you as vnto chyldren: My sonne despys not the chastenynge of the Lorde nether fynty when thou arte rebuked of him: For whom the Lorde loveth him he chasteneth: yee and he scourgeth every sonne that he receaveth. Yf ye endure chastninge God offereth him selfe vnto you as vnto sonnes. What sonne is that whom the father chasteneth not? If ye be not vnder correccion (where of all are part takers) then are ye bastardes and not sonnes. Moreover seynge we had fathers of oure fleshe which corrected vs and we gave them reverence: shuld we not moche rather be in subieccion vnto the father of spretual gyftes that we myght live? And they verely for a feaue dayes nurtred vs
after their awne pleasure: but he learneth vs vnto that which is profitable that we myght receive of his holines. 11 No manner chastisynge for the present tyme semeth to be ioyeous but grevous: nevertheless afterwarde it bryngeth the quyet frute of rightewesnes vnto them which are therin exercysed. 12 Stretch forthe therefore agayne the hondes which were let doun and the weake knees 13 and se that ye have strayght steppes vnto youre fete lest eny haltinge turne out of the waye: yee let it rather be healed. 14 Embrace peace with all men and holynes: with out the which no man shall se the Lorde. 15 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: 16 and that there be no fornicator or vnclene person as Esau which for one breakfast solde his birthright. 17 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. 18 For ye are not come vnto the mounte that can be touched and vnto burninge fyre nor yet to myst and darknes and tempest of wedder 19 nether vnto the sounde of a trope and the voyce of wordes: which voyce they that hearde it wisshed awaye that the communicacion shuld not be spoken to them. 20 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 throrowe with a darte: 21 even so terreble was the sight which appered. Moses sayde I feare and quake. 22 But ye are come vnto the mounte Sion and to the citie of the livinge god the celestiall Jerusalem: and to an innumerable sight of angels 23 and vnto the congregacion of the fyrst borne sonnes which are writte in heven and to God the judge of all and to the spretes of iust and parfecte men 24 and to Iesus the mediator of the newe testament and to the spryncklygne of bloud that speaketh better then the bloud of Abell. 25 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: 26 whose voyce the shouke the erth and now declareth sayinge: yet once more will I shake not the erth only but also heven. 27 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. 28 Wherfore if we receave a kyngdom which is not moved we have grace whereby we maye serve god and please him with reverence and godly feare. 29 For our god is a consumynge fyre.

13

1 Let brotherly love continue. 2 Be not forgetfull to lodge straungers. For therby have dyvers receaved angels into their houses vnwares. 3 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. 4 Let wedlocke be had in pryce in all poyntes and let the chamber be vndefiled: for whore kepers and ad-voutrars god will judge. 5 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: 6 that we maye boldly saye: the lorde is my helper and I will not feare what man doeth vnto me. 7 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. 8 Iesus Christ yesterdaie and to daye and the same continueth for ever. 9 Be not caryed aboute with divers and straunge learynyng. For it is a good thynge that the herte be stablished with grace and not with meates which have not proffeted them that have had their pastyme in them. 10 We have an altre wherof they maye not eate which serve in the tabernacle. 11 For the bodies of those beastses whose bloud is brought into the holy place by the hie prest to pourage sinne are burnt with out the tentes. 12 Therfore Iesus to sanctifie the people with his awne bloud suffered with out the gate. 13 Let vs goo forth therfore out of the tentes and suffer rebuke with him. 14 For here have we no continuynge
citie: but we seke one to come. 15 For by him offer we the sacrifice of laude allwayes
to god: that is to saye the frute of those
lyppes which confesse his name. 16 To do
good and to distribute forget not for with
suche sacrificis god is pleased. 17 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
give a comptes: that they maye do it
with ioye and not with grefe. For that is
an vnproffitable thynge for you. 18 Praye
for vs. We have confidence because we
have a good conscience in all thynges and
desyre to live honestly. 19 I desire you
therefore somwhat the moare aboundantly
that ye so do that I maye be restored to you
quickly. 20 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 21 make you
parfect 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. 22 I beseche you brethren suffre the
wordes of exhortacio: For we have written
vnto you in feawe wordes: 23 knowe the
brother Timothe whom we have sent from
vs with whom (yf he come shortly) I will se
you. 24 Salute the that have the oversight
of you and all the sayntes. They of Italy
salute you. 25 Grace be with you all. Amen.
'Sent from Italy by Timotheus.'
THE GENERAL EPISTLE OF JAMES

1 James the servaunt of God and of the Lorde Jesus Christ sendeth gretinge to thee. 

My brethren count it excedyngye ioye when ye faule into divers temptations for as moche as ye knowe how that the tryinge of youre fayth bringeth patience: and let patience have her perfect worke that ye maye be perfecte and sounde lackinge nothinge. 

If eny of you lacke wysdome let him axe of God which geveth to all men indifferentlittie and casteth no man in the teth: and it shal be given him. But let him axe in fayth and waver not. For he that doueth is lyke the waves of the see tost of the wynde and caried with violence. Nether let that man thinke that he shall receave eny thinge of the Lorde. A waveringe mynded man is vnstable in all his wyues. Let the brother of lowe degree reioyce in that he is exalted and the ryche in that he is made lowe. For even as the flower of the grasse shall he vanysse awaye. The sonne ryseth with heate and the grasse wydereth and his flower falleth awaye and the beautie of the fassion of it perrisheth: even so shall the ryche man perisse with his abundance.

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. Let no man saye when he is tepted that he is tempted of God. For God tepteth not vnto euyll neither tepteth he anie man. But every man is tepted drawne awaye and entysed of his awne concupsissce. Then when lust hath conceaved she bringeth forth synne and synne when it is fynisshed bringeth forth the deeth. Erre not my deare brethren. Every good gyfte and every parfayt gyfte is from above and commeth doune from the father of light with whom is no variablenes neither is he chaunged vnto darcknes. Of his awne will begat he vs with the worde of lyfe that we shuld be the fyrst frutes of his creatures. Wherfore deare brethren let every man be swyfte to heare slowe to speake and slowe to wrath. For the wrath of man worketh not that which is ryghteous before God. Wherfore laye a parte all fylthynes all superfluities of maliciousnes and receave with meknes the worde that is grafted in you which is able to save youre soules. And se that ye be doars of the worde and not hearers only deceavinge youre awne selues with sophistrie. For ye eny heare the worde and do it not he is lyke vnto a man that beholdeth his bodyly face in a glasse. For assone as he hath loked on him silfe he goeth his wyae and forgetteth immediatlie what his fassion was. But whoso loketh in the parfaiect lawe of libertie and continueth ther in (yf he be not a forgetfull hearer but a doar of the worke) the same shall be happy in his dede. Ye eny man amonge you se me devout and refrayne not his tonge: but deceave his awne herte this mannes devocion is in vayne. Pure devocion and vnspotted before God the father is this: to vysit the frendlesse and widdowes in their adversite and to kepe him silfe vnsdotted of the worlde.

2 Brethren have not the fayth of oure lorde Jesus Christ the lorde of glory in respecte of persons. Yf ther come into youre company a man with a golden rynge and in goodyly apparell and ther come in also a poore man in vyle rayment and ye have a respecte to him that weareth the gaye clothynge and saye vnto him. Sit thou here in a good place: and saye vnto the poore stonde thou there or sit here vnder my fote stole: are ye not parciall in youre selues and have judged after euyll thoughtes? 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? But ye have despised the poore. Are not the rych they which opresse you: and they which drawe you before judges? Do not they speake euyll of that good name after which ye be named. Yf ye ye fullfil the royall lawe accordyng to the scripture which sayth. Thou shalt love thyne neibour as thy silfe y
do well. 9 But yf ye regarde one person more then another ye commit synne and are rebuked of the lawe as transgressours. 10 Whosoever shall kepe the whole lawe and yet sayle in one poynthe he is giyltie in all. 11 For he that sayd. Thou shallt not commit adulterie sayed also: thou shallt not kyll. Though thou do none adulterie yet yf thou kill thou arte a transgresser of the lawe. 12 So speake ye and so do as they that shalbe iudged by the lawe of libertie. 13 For ther shalbe iudgement merciles to him that sheweth no mercy and mercy reioyseth agaynst iudgement: 14 What a vayleth it my brethren though a man saye he hath fayth when he hath no dedes? Can fayth save him? 15 If a brother or a sister be naked or destitute of dayly fode 16 and one of you saye vnto them: Departe in peace God sende you warmnes and fode: not withstoninge ye geve the not the thynge which are nedfull to the body: what helpeith it the? 17 Even so fayth yf it have no dedes is deed in it selfe. 18 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. 19 Belevest thou that ther is one God? Thou dest well. The devyls also beleve and tremble. 20 Wilt thou vnderstonde o thou vayne man that fayth with out dedes is deed? 21 Was not Abraham oure father justified thorow worke when he offered Isaac his sonne vpo the aultre? 22 Thou seist how that fayth wrought with his dedes and through the dedes was the fayth made perfec: 23 and the scripture was fulfilled which sayth: Abraham beleved God and it was repeuted vnto him for rightewesnes: and he was called the frede of God. 24 Ye se then how that of dedes a man is justified and not of fayth only. 25 Lyke wyse also was not Raab the harlot justyfied thorow worke when she receaved the messengers and sent the out another waye? 26 For as the body with oute the sprete is deed even so fayth with out dedes is deed.

3 My brethren, be not every man a master remembryinge how that we shall receave the more damnacion: 2 for in many things we synne all. Yf a man synne not in worde the same is a parfecte man and able to tame all the body. 3 Beholde we put bittes into the horses mouthes that they shuld obeye vs and we turne aboute all the body. 4 Beholde also the shyppe which though they be so gret and are dryven of feare windes yet are they turned about with a very smale helme whither soever the violence of the governer wyll. 5 Even so the tonge is a lyttell member and bosteth great things. Beholde how gret a thinge a lyttell fyre kyndlith 6 and the tonge is fyre and a worlde of wucckednes. So is the tonge set amonge oure members that it defileth the whole body and seteth a fyre all that we have of nature and is it selfe set a fyre even of hell. 7 All the natures of beastes and of byrdes and of serpentes and thinges of ye see are maked and tamed of the nature of man. 8 But the tonge can no man tame. That is an vntuely eyvll full of deedly poysone. 9 Therwith blesse we God the father and therwith cursse we me which are made after the similitude of God. 10 Out of one mouth proceadeth blessaynge and cursyne. My brethren these thinges ought not so to be. 11 Doth a fountayne sende forth at one place sweete water and bytter also? 12 Can the fygge tree my Brethren beare olie beries: other a vyne beare fyyges? So can no fountayne geve bothe salt water and freshe also. 13 If eny man be wyse and endued with leurreynge amonge you let him shewe the workes of his good conversacion in mokenes that ys coupled with wisdome. 14 But Yf ye have bitter envyinge and stryfe in youre hertes reioyce not: nether be lyars agaynst the trueth. 15 This wisdome descended not from a boue: but is eryth and naturall and divelisshe. 16 For where envyinge and stryfe is there is stableness and all maner of eyvll worke. 17 But the wisdom that is from above is fyrst pure then peaseable gentle and easy to be entreated full of mercy and good frutes without iudgyng and without simulacion: 18 yee and the frute of rightewesnes is sowen in peace of them that mayntene peace.

4 From whence commeth warre and
fighttyngame amongst you: come they not here hence? even of your voluptuousnes that rayne in your members. 2 Ye lust and have not. Ye envie and have indignacion and cannot obtaine. Ye fight and warr and have not because ye axe not. 3 Ye axe and recieve not because ye axe a mysses: even to consume it apon your voluptuousnes. 4 Ye advouterars and women that breke matrimonic: knowe ye not how that the freshippe of the worlde is ennimite to god warde? Whosoeuer wilbe a frende of the worlde is made the enemie of god. 5 Ether do ye thinke that the scripture sayth in vayne The sprite that dwelleth in you lusteth even contrary to envie: 6 but geveth more grace. 7 Submit youre selves to god and resist the devyll and he will flye from you. 8 Draye newe to god and he will draye nye to you. Clense youre hondes ye synners and pourdje youre hertes ye waverynge mynded. 9 Suffre affliction: sorewe ye and wepe. Let youre laughter be turned to moronyng and youre joy to hevynes. 10 Cast doune youre selves before the lorde and he shall lift you vp. 11 Backbyteh not one another brethren. He that backbytet hys brother and he that iudgest his brother backbytet the lawe and iudgeth the lawe. But and ye thou iudge the lawe thou art not an observer of the lawe: but a judge. 12 Ther is one lawe gever which is able to save and to distroye. What art thou that iudgest another man? 13 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 wynne: 14 and yet can not tell what shall happen to morowe. For what thynge is youre lyfe? It is even a vapoure that apereth for a lytell tyme and the vanyssheth awaye: 15 For that ye ought to saye: ye the lorde will and ye we live let vs do this or that. 16 But nowe ye reioyce in youre bastinges. All soche reioyseynge is evyll. 17 Therfore to him that knoweth how to do good and doth it not to him it is synne.

5
1 Goo to now ye rych men. Wepe and howle on youre wretchednes that shall come apon you. 2 Your rhymes is corrupte your garments are motheaten. 3 Your golde and your silver are cankred and the rust of them shalbe a witnes vnto you and shall eate youre fleshe as it were fyre. Ye have heaped treasure togedder in youre last dayes: 4 Beholde the hyre of the labourers which have reped doune youre feldes (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. 5 Ye have lived in pleasure on the erth and in wantannes. Ye have norysshed youre hertes as in a daye of slaughter. 6 Ye have condempned and have killed the iust and he hath not resisted you. 7 Be pacient therfore brethren vnto the commynge of the lorde. Beholde the husbande man waytet for the precious frute of the erth and hath longe pacience ther vpon vntill he receave (the erly and the latter rayne.) 8 Be ye also pacient therfore and settlyoure hertes for the commynge of the lorde draweth nye. 9 Grodge not one agaynst another brethren lest ye be damned. Beholde the iudge stondeth before the dore. 10 Take (my brethren) the prophettes for an ensample of sufferynge adversitie and of longe pacience which spake in the name of the lorde. 11 Beholde we counte them happy which endure. Ye have hearde of the pacience of Iob and have known what ende the lorde made. For the lorde is very pitifull and mercifull. 12 But above all thynges 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. 13 Yf eny of you be evyll vexed let him praye. Yf eny of you be mery let him singe Psalmes. 14 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: 15 and the prayer of fayth shall save the sicke and the lorde shall rayse him vp: and ye he have committed synnes they shalbe forguen him. 16 knowledge youre fautes one to another: and praye one for another that ye maye be healed. The prayer of a ryghteoues man avayleth moche ye if it fervet. 17 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. 18 And he prayed agayne and the heven
gave rayne and the erth brought forth her frute. 19 Brethren yf eny of you erre from
the trueth and an other convert him 20 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 EPISODE
GENERAL OF PETER

1 Peter an Apostle of Iesu Christ to them that dwell here and there as strangers thorowout Pontus Galacia Capadocia Asia and Bethinia 2 electe by the forknowledging of God the father thorow the sanctifyinge of the sprete vnto obedience and springklinge of the bloud of Iesu Christ. Grace be with you and peace be multiplyed.

3 Blessed be God the father of oure Lorde Iesu Christ which thorow is abundant mercie begat vs agayne vnto a lively hope by the resurrection of Iesu Christ from deeth 4 to enjoye an inheritaunce immortal and vndefiled and that purifieth not reserved in heven for you 5 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 6 in the which tyme ye shall reioyce though now for a season (if nede requyre) ye are in hevenes thorowe manifolde temptacions, 7 that youre fayth once tried beinge moche more precious then golde that perisheth (though it be tried with fyre) myght be founde vnto lawde glory and honour at the apperinge of Iesu Christ: 8 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 vnspakeable and glorious: 9 receavynge the ende of youre fayth the salvacion of youre soules. 10 Of which salvacion have the Prophetes enquyred and searched which prophisied of the grace that shuld come vnto you 11 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: 12 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 done from heven have preached vnto you the thinges which the angels desyre to beholde. 13 Wherfore gyde vp the loynes of youre myndes be sober and trust perfectly on the grace that is brought vnto you by the declaringe of Iesu Christ 14 as obedient chylde not facioninge youre selves vnto youre ole lustes of ignorancye: 15 but as he which called you is holy even so be ye holy in all maner of conversacion 16 because it is written. Be ye holy for I am holy. 17 And yf so be that ye call on the father which with out respecte of person judgeth accordinge to every manes worke se that ye passe the tyme of youre pilgrimage in feare. 18 For as moche as ye know how that ye were not redemed with corruptible sylver and golde from youre vayne conversacion which ye receaved by the tradiçons of the fathers: 19 but with the precious bloud of Christ as of a lampe vndefiled and withouten spot 20 which was ordeyened before the worlde was made: but was declared in the last tymes for youre sakes 21 which by his meanes have beleved on god that rayesd him from deth and glorified him that youre fayth and hope myght be in god. 22 And for as moche as ye have purifiled youre soules thorowe the sprete in obeyinge the trueth for to love brotherly withouten saynynge se that ye love one another with a pure hert fervently: 23 for ye are borne a newe not of mortall seed but of immortal by the worde of god which liveth and lasteth for ever. 24 For all fleshe is as grasse and all the glory of man is as the flooure of grasse. The grasse widdereth and the flower falleth awaye 25 but the worde of the lorde endureth ever. And this is the worde which by the gospell was preached amonge you.

2 Wherfore laye asyde all maliciousnes and all gyle and dissimulacion and envie and all backbyntyng: 2 and as newe borne babes desyre that reasonable mylke which is with out corrupcion that ye maye growe therin. 3 If so be that ye have tasted how plesaunt the lorde is 4 to whom ye come as vnto a lyvynge stone disalowed of men but chosen of god and precious: 5 and ye as lyvynge stones are made a spretuall houssse and an holy presthode for to offer vp spretuall sacryfice acceptable to god by Iesu Christ. 6 Wherfore it is contayned in the scripture: beholde I put in Sion
an heed corner stone electe and precious: and he that believith on him shall not be ashamed. 7 Vnto you therefor which believe he is precious: but vnto them which believe not the stone which the bylders refused the same is made the heed stone in the corner 8 and a stone to stamble at and a rocke to offende them which stamble at the worde and believe not that where on they were set. 9 But ye are a chosyn generacion a royall presthod an holy na- 10 cion and a peculiar people that ye shuld shewe the vertues of him that called you out of darknes into hys marvelous light 11 which in tyme past were not a people yet are now the people of God: which were not vnder mercyse but now have obteyned mercyse. 12 Derly beloved I beseche you as straugers and pilgrmes abstayme from fleshly lustes which fyght agaynst the soule 13 and se that ye have honest conversacion amonge the getyls that they which backbye you as evyl doars maye se youre good workes and prayse god in the daye of visitacion. 14 Submit youre selves vnto all manner ordinance of man for the lordes sake whether it be vnto the kynge as vnto the chefe heed. 15 For so is the will of god that ye put to sylence the ygnorancie of the folysh men: 16 as fre and not as havinge the libertie for a cloke of maliciousenes but even as the servautes of god. 17 Honoure all men. Love brotherly felshippe. Feare god and honour the kynge. 18 Servauntes obey youre masters with all feare not only yf they be good and courteouse: but also though they be frowarde. 19 For it is thankeworthy yf a man for conscience toarde god endure grefe sufferinge wrongfullly. 20 For what prayse is it if when ye be buffeted for youre fautes ye take it paciently? But and yf when ye do well ye suffer wronge and take it paciently then is there thanke with God. 21 For herevnto verely were ye called: for Christ also suffered for vs levinge vs an insample that ye shuld folowe his steppes, 22 which dyd no sinne nether was ther gyle founde in his mouth: 23 which when he was reviled reviled not agayne: when he suffered he threatened not: but committed the cause to him that judgeth ryghteously 24 which his awne silfe bare oure synnes in his body on the tree that we shuld be delyvered from synne and shuld lyve in rightewesnes. By whose strybes ye were healed. 25 For ye were as shepe goinge astraye: but are now returned vnto the shepheard and bissoppe of youre soules.

3

1 Lykewyse let the wyves be in subiec- 2 tion to their husbands that even they which believeth not the worde maye with out the worde be wonne by the conversa- 3 cion of the wyves: 2 whil that they beholde youre pure coversacion coupled with feare. 3 Whose apparell shall not be outwarde with bryded heare and hanginge on of golde other in puttinge on of gorgious apparell: 4 but let the hyd man of the herte be incorrupt with a meke and a quyet sprete which sprete is before God a thinge moche set by. 5 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 6 even as Sara obeyed Abraham and called him Lorde: whose daughters ye are as longe as ye are well and be not afrayed of every shadowe. 7 Lyke wyse the men dwell with them ac- 8 cordinge 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. 8 In conclusion be ye all of one mynde one suffre with another love as brethren be petfull be courteouse 9 not redringe evyl 10 for evyl nether rebuke for rebuke: but contrary wyse blesse remembringe that the are thervnto called even that ye shuld be heyres of blessinge. 10 If eny man longe after life and loveth to se good dayes let him refrayne his tonge from evyl and his lippes that they speake not gyle. 11 Let him escue evyl and do good: let him seke peace and ensue it. 12 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 evyl. 13 Moreover who is it that will harme you yf ye folowe that which is good? 14 Not withstandyng happy are ye yf ye suffre
for rightewenessis sake. Ye and feare not though they seme terrible vnto you nether be troubled: 15 but sanctifie the Lorde God in youre hertes. Be redy all wayes to geve an awwer to every man that axeth you a reason of the hope that is in you and that with meakenes and feare: 16 havinge a good consciege that when they backbyte you as evyll doars they maye be asheemed for as moche as they have falsely accused youre good conversacion in Christ. 17 It is better (yf the wyll of God be so) that ye suffre for well doyngge then for evyll doyngge. 18 For as moche as Christ hath once suffered for synnes the iuste for the vniuste forto bringe vs to God and was kyllde as pertayninge to the flesche: but was quyckened in the sprete. 19 In which sprete he also wet and preached vnto the spretes that were in preson 20 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 wherein feawe (that is to saye.vii soules) were saved by wa-ter 21 which signifieth baptisme that now saveth vs not the puttinge awaye of the filth of the flesche but in that a good con-science consenteth to God by the resurrec- tion of Iesus Christ 22 which isoure right honde of God and is gone into heven angels power and myght subdued vnto him.

4

1 For as moche as christ hath suffred for vs in the fleshee arme youre selves lyke wyse with the same mynde: for he which suffereth in the fleshee ceasith from synne 2 that he hence forward should lyve as moche tyme as remayneth in the fleshee: not after the lustes of men but after the will of God. 3 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 yolatrie. 4 And it semeth to them a straunge thinge that ye runne not also with them vnto the same excesse of ryote and therfore speake they evyll of you 5 which shall geve a compents to him that is redy to iudge quycke and deed. 6 For vnto this purpose verely was the gospell preached vnto the (deed) that they shulde be condempned of men in the fleshe but shulde live before God in the sprete. 7 The ende of all thinges is at honde. Be ye therfore discrete and sober that ye maye be apte to prayers. 8 But above all thinges have fervet love amonge you. For love covereth the multitude of synnes. 9 Be ye herberous one to another and that with out grudginge. 10 As every man hath receaved the gyfte minister the same one to another as good ministers of the manyfolde grace of God. 11 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 praye and dominion for ever and whyll the worlde stondeth. Amen. 12 Dearly beloved be not troublled in this heate which now is come amonge you to trye you as though some straunge thinge had happenede vnto you: 13 but rejoyce in as moche as ye are partetakers of Christes passions that when his glory appereth ye maye be mery and glad. 14 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. 15 Se that none of you suffre as a murtherer or as a thefe or an evyll doar or as a busiebody in other mens matters. 16 Yf eny man suffre as a Christe man let him not be asheemed: but let him glorifie god on his behalfe. 17 For the tyme is come that judgement must begynne at the houss of god. If it fyrst begynne at vs what shall the ende be of them which beleve not the gospell of god? 18 And yf the righteous scalsy be saved: where shall the vngodly and the sinner appere? 19 Wherfore let them that suffer accordynge to the will of god commit their soules to him with well doyngge as vnto a faythfull creator.

5

1 The elders which are amonge you I exhorte which am also an elder and a witnes of the affliccions of Christ and also a partaker of the glory that shalbe opened: 2 se that ye fede Christes flocke which is amonge you takynge the oversyght of
them not as though ye were compelled therto but willingly: 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. And when the chef shepheard shall appere ye shall receave an incorruptible croune of glorye. 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. Submit youre selves therfore vnder the myghty honde of god that he maye exalt you when the tyme is come. Cast all youre care to him: for he careth for you. Be sober and watch for youre adversary the devyll as a rorynge lion walketh about sekynge whom he maye devoure: whom resist stedfust in the fayth remebrynge that ye do but fulfill the same affliccions which are apoynted to youre brethren that are in the worlde. 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 affliccion make you perfect: shall settle strenght and stablishe you. To him be glory and dominion for ever and whill the worlde endureth Amen. By Silvanus a faythfull brother vnto you (as I suppose) have I written brely exhortyng and testifyinge how that this is the true grace of god wherein ye stonde. The companions of youre eleccion that are at Babilon, saluteth you and Marcus my sonne. Grete ye one another with the kysse of love. Peace be with you all which are in Christ Iesus. Amen.
THE SECOND EPISTLE
GENERAL OF PETER

1 Simon Peter a seruant and an Apostle of Iesus Christ to them which have obtayned lyke precious faith with vs in the rightewesnes that commeth of oure God and savioure Iesus Christ. 2 Grace with you and peace be multiplied in the knowledge of God and of Iesus oure Lorde.
3 Accordinge as his godly power hath geven vnto vs all thinges that pertayne vnto lyfe and godlynes thorow the knowledge of hym that hath called vs by vertue and glory by the meane whereof are geven vnto vs excellent and moste greate promisse that by the helpe of them ye shuld be partakers of the godly nature in that ye flye the corrupcion of worldly lust. 4 And hervnto geve all diligence: in youre faith minister vertve and in vertue knowledge and in knowledge temperancy and in temrancy pacience in pacience godlynes in godlynes brotherly kyndnes in brotherly kyndnes love.
5 For ye 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. 6 But he that lacketh these thynge is blynde and grophet for the wyse with his honde and hath forgotten that he was poured from his olde synnes. 7 Wherfore brethren geve the moare diligence forto make youre callynge and eleccion sure. 8 For ye do soche thynge as ye shall never erre. 11 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. 12 Wherfore I will not be necligent to put you allwayes in remembranciu of soche thinges though that ye knowe them youre selves and be also stablisshed in the present truthe.
13 Notwithstondinge I thynke that mete (as longe as I am in this tabernacle) to strete you vp by puttynge you in remembranciu for as mouch 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. 15 I will enfourse thefere that on every syde ye myght haue wherwith to stere vp the remembranciu of these thynge after my departyng. 16 For we folowed not decevable fables when we openned vnto you the power and comynge of oure lorde Iesus Christ but with oure eyes we sawe his maieste: 17 even then verely when he receaved of god the father honour and glory and when ther soche a voyce to hym from excellent glorie. This is my dere beloved sonne in whom I have delite.
18 This voyce we hearde when it came from heven beyng with hym in the holy mounte. 19 We have also a right sure worde of propheseye 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 arse in youre hertes. 19 So that ye fyrst knowe this. That no propheseye in the scripture hath eny private interpretacon. 21 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

1 Ther were falce prophetes amonge the people even as ther shalbe falce teachers amonge you: wich prevely shall brynge in damnable sectes even denyinge the Lorde that hath bought them and brynge vpon them selves swyft damacion and many shall solowe their damnable wayes by which the waye of truthe shalbe eyll spoken of and thorow coveteousnes shall they with fayned worde make marchandyse of you whose judgement is not farre of and their damacion slepeth not.
4 For ye god spared not the angels that synned but cast them doune into hell and deluyered them in chaynes of darknes to be kept vnto judgement. 5 Ither spared the olde worlde but saved Noe the ryghte preacher of rightewesnes and brought in the flud vpon the worlde of the vngodly and turned the cities of zodom and Gomor into ashes: overthrewe them damned them and made on them an ensample vnto all that after shuld live vngodly. 7 And iust Lot vexed with the vnclenly conversacion of the wicked delivere he. 8 For he beyng ryghteous and dwellyinge amonge them in seynghe and hearynge vexed his righteous soule from daye to
daye with their vnlawfull dedes. 9 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: 10 namely them that walke after the fleshe in the lust of vnclennes and despyse the rulars. Presumpteous are they and stubborn and feare not to speake evyll of them that are in auctorite. 11 When the angels which are greater bothe in power and myght receive not of the lorde raylynge iudgement agaynst them. 12 But these as brute beastes naturally made to betaken and destroyed speake evyll of that they knowe not and shall perisse through their awne destruccon 13 and receave the rewarde of vnrightewneses. They count it pleasure to live deliciously for a season. Spottes they are and filthines livinge at pleasure and in disceaveable wayes feastynge with you: 14 havinge eyes full of advoutrie and that cannot cease to synne begylyngne vnstable soules. Hertes they have exercised with coveteousnes. They are cursed chylde ren 15 and have forsaken the right waye and are gone astraye folowinge the waye of Balam the sonne of Bosor which loved the rewarde of vnrightewneses: 16 but was rebuked of his iniquitte. The tyme and dome beast speakinge with manes voyce forbade the folisshnes of the Prophet: 17 These are welles without water and cloudes caried about of a tempest to whome the myst of darknes is reserved for ever. 18 For when they have spoke the swelleinge wordes of vanytie they baygle with wantanes thorowe that lustes of the fleshe them that were clen escaped: but now are wrappd in erreurs. 19 They promys them libertye and are them selves the bonde servauntes of corrupcion. 20 For of whom soever a man is over come vnto the same is he in bondage. 21 For yf they after they have escaped from the filthynes of the worlde thorowe the knowledge of the Lorde and of the savioour Iesus Christ they are yet tagded agayne therin and overcome: then is the latter ende worsses with them then the beginneinge. 22 For it had bene better for the not to have knowne the waye of rightewneses then after they have knowe it to turne from the holy commaundment geve vnto them. 23 It is happened vnto them accordinge to the true proverbe: The dogge is turned to his vomet agayne and the sow that was wesshed to her wallowynge in the myre.

3 1 This is the seconde pistle that I now wryte vnto you beloved wherwith I stere vp and warne youre pure myndes 2 to call to remembrance the wordes which were tolde befoore of the holy prophets and also the commaundement of vs the apostles of the lorde and savour: 3 This fyrst vnder-stode that ther shall come in the last dayes mockers which will walke after their awne lustes 4 and saye. Where is the promes of his comynge? For sence the fathers dyed all thinges contynue in the same estate wher in they were at the begynninge. 5 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: 6 by the whiche thinges the worlde that then was perisshed over flowen with the water. 7 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. 8 Derely beloved be not ignorant of this onethynge how that one daye is with the lorde as a thousand yeare and a thousand yeare as one daye. 9 The lorde is not slacke to fullfill 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 repentance. 10 Nevertheless the daye of the lorde will come as a thefe in the nyght in the which daye the hevens shall perishe with terrible noyes and the elemetes shall melt with heat and the erth with the workes that are therin shall burne. 11 Yf all these thinges shall perishe what maner persons ought ye to be in holy conversacion and godlynes: 12 lokynge for and hastynge vnto the commynge of the daye of God in which the hevens shall perishe with fyre and the elemetes shalbe consumed with heate. 13 Nevertheless we looke for a newe heven and a newe erth accordynge to his promes where in dwelleth rightewneses. 14 Wherfore derly
beloved seynge that ye loke for soche thynges be dilget that ye maye be founde of him in peace with out spotte and vndefiled

15 And suppose that the longe sufferynge of the lorde is saluacion even asoure derely beloved brother Paul accordynge to the wysdome geve vnto him wrote to you 16 yee almost in very pistle speakynge 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 destruccion. 17 Ye threfore beloved seynge ye knowe it before hande beware lest ye be also plucked a waye with the errore of the wicked and fall from youre awne stedfastnes: 18 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

1 That which was from the beginnyng corneeringe which we have hearde which we have sene with our ye eyes which we have loked vpon and oure hondes have had ond of the worde of life. 2 For the lyfe appered and we have sene and bære witnes and shewe vnto you that eternall lyfe which was with the father and appered vnto us. 3 That which we have sene and herde declare we vnto you that ye maye have fellishippe with vs and that oure fellishippe maye be with the father and his sonne Iesus Christ. 4 And this write we vnto you that oure lyo ye maye be full. 5 And this is the tydnynges which we have hearde of hym and declare vnto you that god is lyght and in hym is no darknes at all if we saye that we have fellishippe with hym and that walke in darknes we lye and do not the truth: but and if we walke in (lyght) even as he is in lyght then have we fellishippe with hym and the bloud of Iesus Christ his sonne clenseth vs from all synne. 6 If we saye that we have no synne we deceave our selves and trueth is not in vs. 7 If we knowledge our synnes he is faythfull and iust to forgeve vs our synnes and to clense vs from all vnrightewenenes. 8 If we saye we have not sinned we make him a lyar and his worde is not in vs.

2 1 My lytell children these thynges write I vnto you that ye synne not: if eny man synne yet we have an advocate with the father Iesus Christ which is righteous: and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. 2 And herby we are sure that we knowe him if we kepe his commaundementes. 3 He that sayth I knowe him and kepeth not his commaundementes is a lyar and the verity is not in hym. 4 Whosoever kepeth his (wrod) in hym is the love of god perfact in dede. And therby knowe we that we are in hym. 5 He that sayth he bydeth in hym ought to walke even as he walked. 6 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 beginnyng. 8 Agayne a newe commaundement I write vnto you a thynge that is true in hym and also in you for the darknes is past and the true lyght now shyneth. 9 He that sayth how that he is in the light and yet hateth his brother is in darknes even vntyll this tyme. 10 He that loveth his brother abydeth in the light and ther is none occasion of eyll in him. 11 He that hateth his brother is in darknes and walke in darknes: and cannot tell whither he goth because that darknes hath blynded his eyes. 12 Babes I write vnto you how that youre synnes are forgiven you for his names sake. 13 I write vnto you fathers how that ye have known him that was from the begynnyng. I write vnto you yonge men how that ye have overcome the wicked. I write vnto you lytell children how that ye have knowe the father. 14 I write vnto you fathers how that ye have knowe him that was from the begynnyng. I write vnto you yonge men how that ye are stronge: and the worde of God abydeth in you and ye have overcome that wicked. 15 Se that ye love not the worlde neither the thynges that are in the worlde. Yf eny man love the worlde the love of the father is not in him. 16 For all that is in the worlde (as the lust of the fleshe the lust of the eyes and the prye of gooddes) is not of the father: but of the worlde 17 And the worlde vannyssheth awaye and the lust therof: but he that fullifileth the will of god abydeth ever. 18 Lyytell children it is the last tyme and as ye have herde how that Antichrist shall come: even now are there many Antichristes come alreddy. Wherby we knowe that it is the last tyme. 19 They went oute from vs but they were not of vs. For if they had bene of vs they wolde no doute have continued with vs. But that fortuned that that myght appere that they were not of vs. 20 And ye have an oyntment of the holy gost and ye knowe all thynges. 21 I wrote not vnto you as though ye knewe not the truth: but as though ye knewe it and knowe also that no lye commeth of trueth. 22 Who is a lyar:
but he that denyeth that Jesus is Christ? The same is the Antichrist that denyeth the father and the sonne. 23 Whosoever denyeth the sonne the same hath not the father. 24 Let therefore abide in you that same which ye hearde from the begynnynge. Yf that which ye hearde from the begynnynge shall remayne in you ye also shall continewe in the sonne and in the father. 25 And this is the promes that he hath promysed vs even eternall lyfe. 26 This have I written vnto you concernynge the that disceave you. 27 And the anointynge which ye have receaved of him dwelleth in you. And ye nede not that eny man teache you: but as the anointynge teareth you all thynge and is true and is no lye: and as it taught you even so byde therin. 28 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 commynge. 29 Yf ye knowe that he is righteous knowe also that he which foloweth righthevenes is borne of him.

3

1 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. 2 Derely beloved nowe 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. 3 And every man that hath thys hope in him pourgeth him silfe even as he ys pure. 4 Whosoever committeth synne committeth vnrighteounes also for synne is vnrighteousnes. 5 And ye knowe that he appered to take awaye oure synne and in him is no synne. 6 As many as byde in him synne not: whossoever synneth hath not sene him nether hath knownen him. 7 Babes let no man deceave you He that doeth rightheousnes is righteous even as he is righteous. 8 He that committeth synne is of the devyll: for the devyll synneth sence the begynnynge. For this purpose appered the sonne of god to lowse the workes of the devill. 9 Whosoever is borne of god sinneth not: for his seed remayneth in him and he cannot sinne because he is borne of god. 10 In this are the children of god knownen and the children of the devyll. Whosoever doeth not righthevenes is not of god nether he that loveth not his brother. 11 For this is the tydings that ye hearde from the beginyninge that we shuld love one another: 12 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. 13 Marvayle not my brethren though the worlde hate you. 14 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. 15 Whosoever hateth his brother is a man slear. And ye knowe that no man slear hath eternall lyfe abydinge in him. 16 Herby perceave we love: that he gave his lyfe for vs: and therfore ought we also to geve oure lyves for the brethren. 17 Whosoever hath this worldes good and seith his brother have neade: and shutteth vp his compas-sion from him: how dwelleth the love of God in him? 18 My babes let vs not love in worde nether in tonge: but with dede and in verite: 19 for therby we knowe that we are of the verite and can before him quiet oure hertes. 20 But yf oure hertes condempne vs God is gretter then oure hertes and knoweth all things. 21 Beloved yf oure hertes condempne vs not then have we trust to god warde: 22 and what soever we axe we shall recheave of him: be cause we kepe his commaundemantes and do those thynge which are pleasinge in his sight. 23 And this is his commaundement that we beleve on the name of his sonne Jesus Christ and love one another as he gave commaundement. 24 And he that kepeth his commaundemantes dwelleth in him and he in him: and therby we knowe that ther abytheth in vs of the sprete which he gave vs.

4

1 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. 2 Herby shall ye knowe the sprete of God. Every sprete that confesseth that Jesus Christ is come in the fleshe is of God. 3 And every sprete which confesseth not that Jesus Christ is come in the fleshe is not of God. And
this is that spryte of Antichrist of whom ye have hearde howe that he shuld come: and even now alreadie is he in the worlde. 
4 Lytell chyldren ye are of God and have overcome them: for greater is he that is in you then he that is in the worlde. 5 They are of the worlde and therefor speake they of the worlde and the worlde heareth them. 
6 We are of God. He that knoweth God heareth vs: he that is not of God heareth vs not. Herby knowe we the spryte of vertie and the spryte of errourre. 7 Beloved let vs love one another: for love cometh of God. And every one that loveth is borne of God and knoweth God. 8 He that loveth not knoweth not God: for God is love. 9 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. 
10 Herin is love not that we loved god but that he loved vs and sent his sonne to make agrement foroure sinnes. 11 Beloved yf god so loved vs we ought also to love one another. 12 No man hath sene god at enytyme. Yf we love one another god dwelleth in vs and his love is perfect in vs. 
13 Herby knowe we that we dwell in him and he in vs: because he hath geven vs of his sprete. 14 And we have sene and do testifie that the father sent the sonne which is the saveour of the worlde. 15 Whosoever confesseth that Iesus is the sonne of god in him dwelleth god and he in god. 16 And we have knowen and believed the love that god hath to vs. God is love and he that dwelleth in love dwelleth in god and in him. 17 Herin is the love perfect in vs that we shuld have trust in the daye of judgement: For as he is even so are we in this worlde. 18 Ther is no feare in love but perfect love casteth out all feare for feare hath paynyfulness. He that feareth is not perfect in love. 19 We love him for he loved vs fyrst. 20 Yf a man saye I love god and yet hate his brother he is a lyar. For how can he that loveth not his brother whom he hath sene love god whom he hath not sene? 21 And this commaundement have we of him: that he which loveth God shuld love his brother also.

5

1 Whosoever believeth that Iesus is Christ is borne of god. And every one that loveth him which begat loveth him also which was begotte of him. 2 In this we knowe that we love the children of god when we love god and kepeth his commaundementes. 3 This is the love of god that we kepe his commaundementes and his commaundementes are not grevous. 4 For all that is borne of god over commeth the worlde. And this is the victory that overcometh the worlde even our faith. 5 Who is it that overcometh the worlde: but he which believeth that Iesus is the sonne of god? 
6 This Iesus Christ is he that cam by water and bloud not by water only: but by water and bloud. And it is the spryte that beareth witnes because the spryte ys true. 7 (For ther are thre which bear recorde in heuen the father the worde and the wholy goost. And these thre are one) 8 For there are thre which bear recorde (in erth:) the spryte and water and bloud: and these thre are one. 9 Yf we receave the witnes of men the witnes of god is greater. For this is the witnes of god which he testiffed of his sonne. 10 He that believeth on the sonne of god hath the witnes in his silfe. He that believeth not God hath made him a lyar be cause he beleved not the recorde that god gave of his sonne. 11 And this ys that recorde how that god hath geven vnto vs eternall lyfe and this lyfe is in his sonne. 12 He that hath the sonne hath lyfe: and he that hath not the sonne of god hath not lyfe. 13 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. 14 And this is the trust that we have in him: that yf we axe eny thing accordynge to his will he heareth vs. 15 And yf we knowe that he heare vs what soever we axe we knowe that we shall have the peticions that we desyre of him. 16 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. 17 All vrightewnes is synne and ther is synne not vnto deeth. 18 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. 19 We knowe that we are of god and that the worlde is altogedder
set on wickednes.  

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. 

Babes kepe youre selves from ymages. Amen.
THE SECOND EPISTLE OF JOHN

1 The elder to the electe lady and her children which I love in the trueth: and not I only but also all that have knowe the trueth for the truths sake which dwelleth in vs and shalbe in vs for ever. 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. I rejoyseed greatly that I founde of thy chyldre walkinge in trouth as we have receaved a commaundement of the father. 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. 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. For many deceavers are entred in to the worlde which confesse not that Jesus Christ is come in the flesshe. This is a deceaver and an Antichrist. Loke on youre selves that we loose not that we have wrought: but that we maye have a full rewarde. 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. Yf ther come eny vnto you and bringe not this learninge him receave not to housse: nether bid him God spede. For he that biddeth him God spede is parttaker of his evyll dedes. I had many thinges to wryte vnto you neverthelesse I wolde not wryte with paper and ynke: but I trust to come vnto you and speake with you mouth to mouth thatoure ioye maye be full. The sonnes of thy electe syster grete the. Amen.
THE THIRD EPISTLE OF
JOHN

1 The Elder vnto the beloven Gayus whom I love in the trueth. 2 Beloved I wishe in all things that thou prosperest and faredest well even as thy soule prospereth. 3 I reioysed greatly when the brethren came and testified of the trueth that is in the how thou walkest in trouthe. 4 I have no greater loye then for to heare howe that my sonnes walke in veritie. 5 Beloved thou doest faythfully what soever thou doest to the brethren and to straungers 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: 7 because that for his names sake they went forth and toke nothinge of the gentyls. 8 We therfore ought to receave soche that we also myght be helpers to the trueth. 9 I wrote vnto the congregacion: but Diotrephes which loveth to have the preeminence amongeth them receaveth vs not. 10 Wherfore ye I come I will declare his dedes which he doeth iestinge on vs with malicious wordes nether is therewith content. Not only he him self receaveth not the brethren: but also he forbiddeth them that wolde and thrusteth them out of the congregacion. 11 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. 12 Demetrius hath good reporte of all men and of the trueth: ye and weoure selves also beare recorde and ye knowe that oure recorde is true. 13 I have many thinges to wryte: but I will not with ynke and penne wryte vnto the. 14 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

1 Judas the servant of Jesus Christ the brother of James. To them which are called and sanctified in God the father and preserved in Jesus Christ. 2 Mercy vnto you and peace and love be multiplied. 3 Beloved when I gave all diligence to write vnto you of the common saluacion: it was nedfull for me to wryte vnto you to exhorte you that ye shuld continually labour in the faithe which was once geven vnto the sayntes. 4 For ther are certayne craftely krept in of which it was write afore tyme vnto soche judgement. They are vngodly and turne the grace of oure God vnto wantannes and denye God the only Lorde and oure Lorde Jesus Christ. 5 My mynde is therefore to put you in remembrance 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. 6 The angels also which kept not their fyrst estate: but lefte their awne habitacion he hath reserved in everlasting chaynes vnder darknes vnto the judgement of the greate daye: 7 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 en-sample and suffre the vengeance of eternall fyre. 8 Lykwyse these dremerz defyle the flesshe despyse rulars and speake evyll of them that are in auctoritie. 9 Yet Michael the archangell when he strove against the devyll and disputed about the body of Moses durst not geve raylinge sentence but sayde: the Lorde rebuke ye. 10 But these speake evyll of those things which they knowe not: and what things they knowe naturally as beastes which are without reason in the things they corrupte them selves. 11 Wo be vnto them for they have folowed the waye of Cayn and are utterly geven to the errooure of Balam for lukers sake and perysshe in the treason of Core. 12 These are spottes which of youre kindnes feast to geder with out feare fedynge 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. 13 They are the ragynge waves of the see fominge out their awne shame. They are wandrynge starres to whom is reserved the myst of darcknes for ever. 14 Enoch the seventh from Adam prophesied before of suche saying: Beholde the lorde shall come with thousands of sayntes to geve judgement 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. 15 These are murmurers complayneurs walkynge after their awne lustes whose mouthes speake proude thynge. They have men in greate reverence be cause of a vauntage. 17 But ye beloved remember the wordes which were spoken before of the Apostles of oure lorde Jesus Christ 18 how that they tolde you that ther shuld be begylers in the last tyme which shuld walke after ther awne vngodly lustes. 19 These are makers of sectes fleshlie havynge no sprete. 20 But ye derlye beloved edyfie yovre selves in youre most holy fayth prayinge in the holy goost 21 and kepe youre selves in the love of God lokinge for the mercy of oure lorde Jesus Christ vnto eternall lyfe. 22 And have compassion on some separatynge them: 23 and other save with feare pullinge them out of the fyre and hate the fylthy vesture of the flesshe. 24 Vnto him that is able to kepe you that ye faule not and to present you faltlesse before the presence of his glory with ioye 25 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

1 The revelation of Jesus Christ which God gave unto him for to shew unto his servants things which must shortly come to passe. And he sent and shewed by his angel unto his servant John 2 which bare record of the word of God and of the testimony of Jesus Christ and of all things that he saw. 3 Happy is he that readeth and them that heareth the words of this prophecy and keepeth those things which are written therein. For the time is at hand. 4 John to the seven congregations in Asia. Grace be with you and peace from him which is and which was and which is to come and from the seven spirits which are present before his throne 5 and from Jesus Christ which is a faithful witness and first begotten of the dead: and Lord over the kings of the earth. Unto him that loved us and washed us from our sins in his own blood 6 and made us kings and priests unto God his Father be glory and dominion for evermore. Amen. 7 Behold he commeth with clouds and all eyes shall see him: and they also which pierced him. And all kinredes of the earth shall wail. Even so. Amen. 8 I am Alpha and Omega the beginnyinge and the endinge sayth the Lord almyghty which is and which was and which is to come. 9 I Iohn 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 witnessyng of Iesu Christe. 10 I was in the sprete on a sonydye and herde behynde me a gret voyce as it had bene of a trompe 11 sayinge: I am Alpha and Omega the first and the last. 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 vntoPhiladelphia and vnto Laodicia. 12 And I turned backe to se the voyce that spake to me. And when I was turned: I sawe .vii golde candelstyrkes 13 and in the mydes of the candelstyrkes one lyke vnto the sone of man clothed with a lynnyn garment doune to the ground and gyrd aboute the pappes with a golden gyrdle. 14 His heed and his heares were whyte as whyte woll and as snowe: and his eyes were as a flame of fyre: 15 and his fete lyke vnto brasse as though they brent in a fornace: and his voyce as the sounde of many waters. 16 And he had in his right honde vii. starres. And out of his mouth wynt a sharpe twoed edwarde. And his face shone even as the sonne in his strength. 17 And when I sawe him I fell at his fete even as deede. And he layde his ryght honde apon me sayinge vnto me: feare not. I am the fyrst and the laste 18 and am alyve and was deede. And beholde I am alyve for evermore and have the kayes of hell and of deethe. 19 Wryte therfore the thynges which thou hast sene and the thynges which are and the thynges which shall be fyllyed hereafter: 20 and the mystery of the vii. starres which thou savest in my ryght honde and the vii. golden candelstyrkes. The vii. starres are the messengers of the vii. congregacions: And the vii. candelstyrkes which thou savest are the vii. congregacions.

2

1 Unto the messenger of the congregation of Ephesus wryte: These thynges sayth he that holdeth the vii. starres in his right honde and walketh in the mydes of the vii. golden candelstyrkes. 2 I knowe thy workes and thy labour and thy pacience and howe thou cannest not forbeare the which are evyll: and examinedst them which saye they are Apostles and are not: and hast founde them lyras 3 and dydest wasshe thy self. And hast pacience: and for my names sake hast labored and hast not fayned. 4 Neverthelessse I have sumwhat agaynstathe for thou hate lefte thy fyrst love. 5 Remember theryfore from whence thou art fallen and repent and do the fyrst workes. Or elles I will come vnto the shortly and will remove thy candelstyre out of his place excepte thou repent. 6 But this thou hate therefore thou hasst the dedes of the Nicolaitans which dedes I also hate. 7 Lett him that hath ears 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 paradise of god. 
9 And vnto the angell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrst and the laste which was dead and is alive.

9 I knowe thy workes and tribulacion and poverte but thou art ryche: And I knowe the blaspeym of them whiche call them selves Iewes and are not: but are the congregacion of sathan.

10 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.

. And Iesabell in that houre angell and a eyes sayth thou vnto the deeth and I will gve thee a croune of lyfe. 11 Let him that hath ears heare what the sprete sayth to the congregacions: He that overcometh shall not be hurte of the seconde deeth. 12 And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swearde with two edges. 13 I knowe thy workes and where thou dwellest evyn where Sathans seat ys and thou kepest my name and hast not denied my fayth. And in my days Antipas was a faythfull witnes of myne which was slayne amonoge you where sathan dwelleth.

14 But I have a fewe thynges agaynst the: that thou hast there they that mayntayne the doctrine 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. 15 Even so hast thou them that mayntayne the doctrine of the Nicolaytans which thyng I hate. 16 But be converted or elles I will come vnto the shortly and will fyght agayneste the with thes wearde of my mouth. 17 Lett him that hath eares heare what the sprete sayth vnto the congregacions: To him that overcommeth will I gve to eate manna that is hyd and will gve him a whyte stone and in the stone a newe name wrytten which no man knoweth savinge he that receaveth it. 18 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: 19 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 fyrst. 20 Notwitstandinge I have a feawe thynges agaynst the that thou sofferest that woman Iesabell which called her sylfe a prophets to teache and to deceave my servauntes to make them commyt fornicacion and to eate meates offered vppe vnto ydoles. 21 And I gave her space to repent of her fornicacion and she repented not. 22 Beholde I will caste her into a beed and them that commye fornicacion with her into gret adversite excepte they tourne from their deades. 23 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 gve vnto evere one of you accordynge vnto youre workes. 24 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 apone you none other burthe but that which ye have alreddy. Holde fast tyll I come and whosoever overcometh and kepest my workes vnto the ende to hym will I gve power over nacions and he shall rule them with a rode of yron: and as the vessels of a potter shall he breake them to shevers. Even as I receaved of my father euyn so will I gve him the mornyng starre. 29 Let him that hath eares heare what the sprete sayth to the congregacions.

3

1 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 lyvest and thou art deed. 2 Be awake and strength the thynges which remayne that are redy to dye. For I have not founde thy workes perfaycte before god. 3 Remember therfore how thou hast receaved and hearde and holde 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 upon the 4Thou haste a feawe names in Sardis which have not defyled their garmentes: and they shall walke with me in whyte for they are worthy. 5 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. 6 Let him that hath eares heare what the sprete sayth vnto the congregacions. 7 And wryte vnto the tydinges bringer of the congregacion of Philadelphia: this sayth he that is holy and true which hath the keye of Dauid: which openyth and noma shutteth and shutteth and no man openeth. 8 I knowe thy works. Beholde I have set before the an open doore and no man can shut it for thou haste a lytell strengthe and haste kept my saynges: and haste not denied my name. 9 Beholde I make them of the congregacion of Sathan which call them selves jewes 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. 10 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 vpou the erth. 11 Beholde I come shortly. Holde that which thou haste that no man take awaye thy croune. 12 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 Jerusalem which cometh doune outhe of heven from my God and I will wryte vpon him my newe name. 13 Let him that hath eares heare what the sprete sayth vnto the congregacions. 14 And vnto the messenger of the congregacion which is in Laodicia wryte: This sayth (amen) the faithfull and true witenes the begynnynge of the creatures of God. 15 I knowe thy workes that thou arte nether colde nor hot: I wolde thou were colde or hotte. 16 So then because thou arte bitwene bothe and nether colde ner hot I will spew the oute of my mouth: 17 because thou sayst thou arte riche and incresyd with goodes and haste eede of nothyng and knowest not howe thou arte wretched and miserabl poore blinde and nakyd. 18 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 fylyth nakednes do not apere: and anoynt thynye eyes with eye salve that thou mayste se. 19 As many as I love I rebuke and chasten. Be fervent therfore and repent. 20 Beholde I stode at the doore and knocke. Yf eny man heare my voyce and upon the doore I will come in vnto him and will suppe with him and he with me. 21 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. 22 Let him that hath eares heare what the sprete sayth vnto the congregacions.

4

1 After this I lokked and beholde a doore was open in heven and the fyrste voyce which I harde was as it were of a trumpet talkeinge with me which said: come vp hydder and I will shewe the thynges which must be fulflylyd hereafter. 2 And immediately I was in the sprete: and beholde a seate was put in heven and one sate on the seate. 3 And he that sat was to loke apon like vnto a lapisar stone and a sardyne stone: And there was a rayne bowe aboute the seate in syght lyke to an Emerald. 4 And aboute the seate were .xxiiii. seates. And upon the seates .xxiiii. elders sittynge clothed in whyte rayment and had on their heddes crounes of golde. 5 And out of the seate proceded lightnynges and thundrynge and voyces and there wer vii. lampes of fyre burninge before the seate which are the vii. sprettes of God. 6 And before the seate there was a see of glasse lyke vnto cristall and in the myddes of the seate and ronde aboute the seate were iii. bestes full of eyes before and behynye. 7 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 flyynge egle. 8 And the iii. bestes had ech 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. 9 And when those beestes gave glory and honour and thankes to him that sat on the seate which lyveth for ever and ever: 10 the xxxiiii. elders fell doune before him that sat on the trone and worshipped him that lyveth for ever and caste their crounes before the trone sayinge: 11 thou arte worthy lorde to receave glory and honour and power for thou haste created all thinges and for thy wylles sake they are and were created.
5

1 And I saw in the right honde of him that sat in the trone a boke written with in and on the backside seald with vii. seales. 2 And I sawe a strange angell which cryed with a loude voyce: Who is worthy to open the boke and to loose the seales ther of. 3 And no man in heven ner in erth nether ther of. 4 And I wepte moche because no man was founde worthy to open and to rede the boke nether to loke thereon. 5 And one of the elders sayde unto me: wepe not: Beholde a lion beinge of the tribe of Iuda the rote of Dauid hath obtayned to open the boke and to lose the vii. seales ther of. 6 And I behelde and loo in the myddes of the seate and of the .iii. bestes and in the myddes of the elders stode a lambe as though he had bene kyld which had vii. hornes and vii. eyes which are the spretes of God sent into all the worlde. 7 And he cam and toke the boke oute of the right honde of him that sate apon the seate. 8 And when he had take the boke the .iii. bestes and xxiii. elders fell doune before the labe havynge harpes and golden vialles full of odoures which are the prayers of sayntes 9 and they songe a newe songe saynge: thou art worthy to take the boke and to open the seales therof: for thou waste kyld and haste redemed vs by thy bloud out of all kynreddes and tonges and people and nacions 10 and haste made vs vnto oure god kynges and prestes and we shall raygne on the erth. 11 And I behelde and I herd the voyce of many angylles aboute the trone and about the bestes and the elders and I herde thousande thousands 12 saynge with a loude voyce: Worthy is the lambe that was killed to recieve power and riches and wisdom and strenghte and honoure and glory and blyssynge. 13 And all creatures which are in heven and on the erth and vnnder the erth and in the see and all that are in them herd I sayinge: blyssinge honour glory and power be vnto hym that sytteth apon the seate and vnto the lambe for ever more. 14 And the .iii. bestes sayd: Amen. And the .xiii. elders fell apon their faces and worshipped him that lyveth for ever more.

6

1 And I sawe when the lambe openyd one of the seales and I herde one of the iii. bestes saye as it were the noyse of thonder come and se. 2 And I sawe and behelde there was a whyte horsse and he that sat on him had a bowe and a crowne was gevyn vnto him and he went forth conqueringe and forto overcome. 3 And when he opened the seconde seale I herde the seconde beste saye: come and se. 4 And there went out another horsse that was red and power was gevyn to him that satte thereon to take peace from the erth and that they shulde kyll one another. And there was gevyn vnto him a gret swearde. 5 And when he opened the thyrde seale I herde the thyrde beste saye: come and se. And I behelde and loo a blakke hors: and he that sate on him had a payre of balances in his honde. 6 And I herd a voyce in the myddes of the .iii. 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. 7 And when he opened the fourthe seale I herde the voyce of the fourthe beste saye: come and se. 8 And I loked and behelde a grene horsse and his name that sat on him was deeth and hell folowed after him and power was gevyn 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. 9 And when he opened the fyfte seale I sawe vnder the aultre the soules of them that were kyld for the worde of God and for the testomyne which they had and they cyred with a loude voyce sayinge: How loge tariest thou lorde holy and true to iudge and to avenge oure bloud on them that dwell on the erth? 10 And longe whyte garmentes were gevyn vnto every one of them. And it was sayde vnto them that they shulde reste for a lyttle season vntyll the number of their felowes and brethren and of them that shulde be kyld as they were were fullyld. 11 And I behelde when he opened the sixte seale and loo there was a gret erth quake and the sune was as blakke as sacke clothe made of heare. And the mone waxed even as bloud: 12 and the starres of heven fell vnto the erth even as a fykke tree castith from her her fygges when she is shaken of
a myghty wynde. 14 And heven vanished awaye as a scroll when it is rolled togedder. And all mountayns and yles were moved oute of their places. 15 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 16 and sayde to the hylles and rockes: fall on vs and hyde vs from the presence of hym that ytteth on the seate and from the wrath of the lambe 17 for the grete daye of hys wrath ys come. And who can endure it.

7
1 And after that I sawe .iii. angels stonde on the iii. corners of the erth holdeynge the iii. wyndes of the erth that the wyndes shulde not blowe on the erthe nether on the see nether on eny tree. 2 And I sawe another angell ascendde from the rysynge of the sunne: which had the seale of the lyvyng god and he cryed with a loude voyce to the iii angelles (to whom power was geven to hurt the erth and the see) 3 saying: Hurt not the erth nether the see nether the trees tyll we have seale the servauntes of our god in their forcheddes. 4 And I heerde the nombre of them which were seale and there were seale an C. and xliii. M. 5 of all the trybes of the chyldren of Israell. Of the trybe of Iuda were seale xii.M. Of the trybe of Ruben were seale xii.M. of the trybe of Gad were seale xii.M. 6 Of the trybe of Asser were seale xii.M. Of the trybe of Neptalym were seale xii.M. Of the trybe of Manasses were seale xii.M. 7 Of the trybe of Symeon were seale xii.M. Of the trybe of Leuy were seale xii.M. Of the trybe of Isacar were seale xii.M. 8 Of the trybe of zabalon were seale xii.M. Of the tribe of Joseph were seale xii.M. Of the trybe of Beniamin were seale xii. thousande. 9 After this I behelde and lo a gret multitute (which noman coulde nombre) of all nacions and people and tonges stode before the seate and before the lambe clothed with longe whyte gar- mentes and palmes in there hondes 10 and cryed with a loude voyce sayinge: salva- cion be ascribed to hym that yttith apon the seate of oure god and vnto the lambe.

8
1 And when he had opened the seconde seale there was silence in heven aboute the space of halfe an houre. 2 And I sawe angelles stondynge before god and to them were geven vii. trompettes. 3 And another angell cam and stode before the aultre havyng a golden senser and moche of odoures was geven vnto hym that he shulde offre of the prayers of all saynctes apon the golden aultre which was before the seate. 4 And the smoke of the odoures which cam of the prayers of all saynctes ascended vppe before god out of the angelles honde. 5 And the angell toke the senser and fyllde it with fyre of the aultre and caste it into the erth and voyces were made and thondrynge and lightnynges and earthquake. 6 And the vii. angells which had the vii. trompettes prepared them selves to blowe. 7 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. 8 And the seconde angell blewe: and as it were a gret mountayne:
burnynge with fyre was caste in to the see 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. And the thyrde angell blew 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 and the name of the starre is called wormwod. And the thyrde part was turned to worm-wod. And many me dyed of the waters because they were made bytter. 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 starses: 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. 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

1 And the fyfte angell blew and I sawe a stare fall from heven vnto the erth. And to him was given the kaye of the bottomlesse pytt. 2 And he opened the bottomlesse 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. 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. 4 And it hurt the grasse of the erth: nether eny grene thynge: nether eny tree: but only those me which have not the seale in their forhedes and to the was commaundad 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. 6 And in those dayes shall men seke deeth and shall not fynde it and shall desyre to dye and deeth shall flye from them. 7 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. And they had heare as the heare of wemen. And their teth were as the tethe of lyons. 9 And they had habberghions as it were habberghions of yron. And the sounde of their wynges was as the sounde of charrettes when many horses runne to gedere to battayle. And they had tayles lyke vnto scorpions and there were stinges in their tayles. And their power was to hurt men v. monethes. And they had a kynge over them which is the angell of the bottomlesse pytt whose name in the hebrew tonge is Abadon: but in the greke tonge Apollion. 12 One wo is past and beholde two woos come after this. 13 And the sixte. angell blew and I herd a voyce from the iii. corners of the golden aultre which is before god saying to the sixte angell which had the trompe: Loose the iii. angelles which are bounde in the grett ryver Eufrates. 15 And the iii. angelles were loosed which wer prepared for an houre for a daye for a moneth and for a yeare for to sse the thyrde part of men. And the nombre of horsme of warre were twenty tymes xM. And I herde the nobre of them. And thus I sawe the horses in a vision and them that sate on the havynge fyry habberghions of a lacyncte coloure and brymstony and the heeddes of the horses were as the heeddes of lyons. And out of their mouthes went forth fyre and smoke and brymstone. 18 And of these ii. was the thyrde parte of men kyllad: that is to saye of fyre smoke and brymstone which proceded out of the mouthes of them: 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: And the remnaunt of the men which were not kyllad by these plages repented not of the dedes of their hondes that they shulde not worshippe devyls and ymyages of golde and sylver and brassse and stone and of wood which nether can se nether heare nether goo. Also they repented not of their murther and of their sorcery nether of their fornacion nether of their thefte.

10

1 And I sawe another myghtye angell
come done from heven clothed with a cloude and the rayne bowe apon his heed. And hys face as it were the sunne and his fete as that were pyllars of fyre 2 and he had in his honde a lytelle boke opyn: and he put his ryght fote apon the see and his lyfte fote on the erth. 3 And cryed with a lowde voyce as when a lyon roareth. And when he had cryed seven thondres spake their voyces. 4 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 tho thynges which the vii. thondres spake and write them not. 5 And the angell which I sawe stonde apon the see and apon the erth lyfte vppe his honde to heven 6 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: 7 but in the dayes of the voyce of the seventh angell when he shall begun to blowe: even the mistery of god shalbe fynished as he preached by his servauntes the prophets. 8 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 angell which stondeth apon the see and apon the erth. 9 And I went vnto the angell and sayde to hym: geve me the lytelle boke and he sayde vnto me: take it and eate it vp and it shall make thy belly better but it shalbe in thy mouth as swete as hony. 10 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 better. 11 And he sayde vnto me: thou muste prophesy agayne amongethe people and naciones and tonges and to many kynges.

11

1 And then was given 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 worshippe therin 2 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. 3 And I will geve power vnto my two wyntesses and they shall prophesy .M.iic. and .lx. dayes clothed in sacke cloth. 4 These are two olyve trees and two candlestycckes stodinge before the god of the erth 5 And if eny man will hurt them fyre shall procede out of their mouthes and consume their enemeyes. And yf eny man will hurt the this wyse muste he be kylle. 6 These have power to shut heven that it rayne not in the dayes of their prophesyinge: and have power over waters to turne them to bloud and to Smyte the erth with almaner plages as often as they will. 7 And when they have fynysshed their testimony the beste that cam oute of the bottomlesse pytt shall make warre against them and shall overcome them and kylle them. 8 And their boddyes shall lyne in the stretes of the greate cite which spirittually is called zodom and Egypte where oure lorde was crucified. 9 And they of the people and kynredes and tonges and they of the nacionals shall se their boddyes .iii. dayes and an halfe and shall not suffre their boddyes to be put in graves. 10 And they that dwell apon the erth shall rejoyce over them and be glad and shall send gyftes one to another for these two prophesyes vexed them that dwelt on the erth. 11 And after .iii. dayes and an halffe the sprette of lyfe from god entred into the. And they stode vp apon their fete: and greate feare came apon the which sawe them. 12 And they herde a greate voyce from heven sayinge vnto them. Come vp hider. And they ascended vp into heven in a cloude and their enemeyes sawe them. 13 And the same houre was ther a greth 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. 14 The seconde woos is past and beholde the thyrd woos wyll come anon. 15 And the seventh angell bleweth and therwere made great voyces in heven sayinge: the kyngdomes of this worlde are oure lorde and his christes and he shall raygne for ever more. 16 And the .xxiii. elders which sytt before god on their seates fell apon their faces and worshipped God 17 sayinge: we geve the thanks lorde God allmyghte: which arte and wast and arte to come for thou haste receaved thy great myght and hast raygned. 18 And the nacionals were
angry and thy wrath is come and the tyme of the deed that they shuld be judged and that thou shuldest geve rewarde vnto thy servauntes the prophettes and sayntes and to them that feare thy name small and great and shuldest destroye them which destroye the erth. 19 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
1 And ther appered a grete wonder in heven A woman clothed with the sunne and the mone vnder her fete and upon her heed a croune of xii. starres. 2 And she was with chylde and cryed travayllinge in byrth and payned reddy to be delvyred. 3 And ther appered another wonder in heven for beholde a grete red dragon havyng .vii. heddes and ten hornes and crounes vpoun his heddes; 4 and his tayle drue the thyrde parte of the starres and cast them to the erth. And the dragon stode before the woman which was reddy to be delvyred: for to devoure her chylde as sone as it were borne. 5 And she brought forth a man chylde which shulde rule all nacion with a rode of yron And her sonne was taken vp vnto God and to his seate. 6 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. 7 And ther was grett battayll in heven Michael and his angells fowght with the dragon and the dragon fowght and his angelles 8 and prevaylled not: nether was their place founde eny more in heven. 9 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. 10 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. 11 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.

13
1 And I sawe a best rise out of the see havyng vii. heddes and x. hornes and apon his hornes x. crownes and apon his heed the name of blasphemy. 2 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 mouth of a lyon. And the dragon gave him his power and his seate and grett auctorite: 3 and I sawe one of his heedes as it were wouded to deth and his dedly woude was healed. And all the worlde wondred at the beast 4 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? 5 And ther was a mouth geve vnto him that spake great thinges and blasphemies and power was geve vnto him to do xlii. monethes 6 And he opened his mouth vnto blasphemy agaynst God to blaspheme hys name and his tabernacle and them that dwell in heven. 7 And it was geven vnto him to make warre with the sayntes and to overcome them. And power was geven him over all kynred tonge and nacion: 8 and
all that dwell upon the earth worship him: whose names are not written in the boke of lyfe of the lame which was kyld by the begynnynge of the worlde. 9 Yf eny man have an eare lett him heare. 10 He that leadeth into captivitie shall goo into captivitie: he that kylleth with a swarde must be kyld with a swarde. Heare is the pacience and the fayth of the sayntes. 11 And I behelde another best comyngynge vp oute of the erth and he had two hornes like a lambe and he spake as dyd the dragon. 12 And he dyd all that the fyreste beest could do in his presence and he caused the erth and them which dwell therin to worshippe the fyreste beest whose dedly woude was healed. 13 And he dyd grett wonders so that he made fyre come doune from heven in the syght of men. 14 And deceaved them that dwelt on the erth by the meanes of those signes which he had power to doo in the sight of the beest saynynge to the that dwelt on the erth: that they shold make an ymage vpnto the beest which had the woude of a swarde and dyd lyve. 15 And he had power to geve a spryte vpnto the ymage of the beest and that the ymage of the beest shuld speake and shuld cause that as many as wolde not worshippe the ymage of the beest shuld be kyld. 16 And he made all bothe smale and grett ryche and poore fre and bond to receave a marke in their rught hondes or in their fortheddes. 17 And that no man myght by or sell save he that had the marke or the name of the beest other the nombre of his name. 18 Here is wisdome. Let him that hath wytt count the nombre of the beest. For it is the nombre of a man and his nombre is sixe hundred trescore and sixe.

14

1 And I loked and loo a lambe stode on the mounte Syon and with him C. and xliii. thousande havynghe his fathers name written in their forhedes. 2 And I herde a voyce from heven as the sounde of many wafers and as the voyce of a gret thoundre And I herde the voyce of harpers havynghe with their harpes. 3 And they songe as it were a newe songe before the seate and before the foure beestes and the elders and no man could lerne that songe but the hundred and xliii. M. which were redemed from the erth. 4 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 byngynge the fyreste frutes vnto God and to the lambe and in their mouthes was foude no gyle. For they - are with oute spott before the trone of god. 6 And I sawe an angell flye in the myddes of heven havynghe an everlastynge gospell to preache vnto them that sytt and dwell on the erth and to all nacions kinreddes and tonges and people sayinge with a lowde voyce: Feare God and geve honour to him for the houre of his judgement is come: and worshyppe him that made heven and erth and the see and fountaynes of water. 8 And there folowed another angell saynynge: Babilon is fallen is fallen that gret cite for she made all nacions drynke of the wyne of hyr fornicacon. 9 And the thyrde angell folowed them saynynge with aloute voyce: Yf eny man worshippe the beest and his ymage and receave hie marke in his forhed or on his honde 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 Angles and before the lambe. And the smoke of their torment ascendeth vp evermore. And they have no rest daye ner nyght which worshipphe the beast and his ymage and whossoever receaveth the prynt of his name. 12 Here is the pacience of sayntes. Heare are they that kepe the commaundementes and the fayth of Iesu. 13 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 spryte: that they may rest from their laboure but their workes shall folowe them. 14 And I loked and beholde a whyte clowde and apon the clowde one syttynge lyke vnto the sonne of man havynghe on his heed a golde crowne and in his honde a sharpe sylke. And another angell came oute of the temple crynge with a lowde voyce to hym that sate on the clowde. Thruste in thy sylke and repe: for the tyme is come to repe for the corne of the erth is rype. 16 And he that sate on the clowde thrust in his sylke on
the erth and the erth was reped. 17 And another angell came oute of the temple which is in heven havyng also a sharpe sycle. 18 And another angell came oute from that aultre which had power over fyre and cryed with a lowe crye to him that had the sharpe sycle and sayde: thrust in thy sharpe sycle and gaddre the clusters of the erth for her grapes are rypte. 19 And the angell thrust in his sycle on the erth and cut doun the grapes of the wynyearde of the erth: and cast them into the gret wy nefat of the wrath of god 20 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 thousands and .vi. C. furlonges.

15
1 And I sawe another signe in heven grett and marvellouse .vii. angells havyng the seven laste plages for in the is fulfilled the wrath of god. 2 And I sawe as it were a glassye 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 haveinge the harpes of god 3 and they songe the songe of Moses the servaunt of god and the songe of the lambe sayinge. Gret and marvellous are thy worke Lorde god almyghty iuste and true are thy wayes kyng of sayntes. 4 Who shall not feare o lorde and glorify thy name? For thou only arte holy and all gentyls shall come and worshippe before the for thy judg- mentes are made manyeste. 5 And after that I loked and beholde the temple of the tabernacle of testimony was opyn in heven 6 and the seven angelles cam oute of the temple which had the seven plages clothed in pure and bright lynnen and havyng their breastes gyrded with golden gerdelles. 7 And one of the fowre beestes gave vnto the seve angells vii. golden vialles full of the wrath of God which lyveth for ever more. 8 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
1 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. 2 And the fyrst went and poured out his viall upon the erth and there fell anoyson and a sore botche upon the men which had the marke of the best and upon the which worshipped his ymage. 3 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 lyvynge thyngyd dyed in the see. 4 And the thyrde angell shed out his vyall upon the ryvers and fountaynes of waters and they turned to bloud. 5 And I herde an angell saye: lorde which arte and wast thou arte ryghteous and holy because thou hast geve soche iudgmentes 6 for they shed out the bloud of sayntes and profhettes and therfore hast thou geven them bloud to drynke: for they are worthy. 7 And I herde another out of the aultre saye: even soo lorde god almyghty true and ryghteous are thy iudgementes. 8 And the fourth angell poured out his viall on the sunne and power was geve vnto him to vexe men with heate of fyre. 9 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. 10 And the fift angell poured out his vyall apon the seate of the beste and his kyngdome waxed derke and they gnewe their tongues for sorowe 11 and blasphemed the god of heven for sorowe and payne of their sores and repented not of their dedes. 12 And the sixte angell poured out his vyall apon the gret ryver Euphrates and the wate- dryed vp that the wayes of the kyngs of the este shulde be prepared. 13 And I sawe thre vncleene 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. 14 For they are the sprettes of devylys 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 almyghty. 15 Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes Lest he be founde
16 And he gaddered them togedder into a place called in the hebreu tonge Armagedon. 17 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. 18 And there followed voyces thondringes and lightnynges and there was a grett earthquakes soche as was not sence men were apon the erth so myghty an earthquake and so grett. 19 And the greate cite was devyded into thre parties And the cities of nacions fell. And grett Babilon came in remembraunce before God to geve vnto hyr the cuppe of wynne of the fearcenes of his wrathe. 20 Every yle fled awaye and the mountaynes were not founde. 21 And ther fell a gret hayle as it had bene talentes out of heven upon the men and the men blasphemed God be cause of the plage of the hayle for it was grett and the plage of it wore.

17

1 And there cam one of the seven angels which had the seven vialles and talked with me sayinge vnto me: come I will shewe thee the judgment of the grett whore that sytteth apon many waters 2 with whom were commyttted fornicacion the kynges of the erth so that the inhabiteres of the erth are drowen with the wynne of her fornicacion. 3 And he caryed me a waye into the wildernes in the sprete. And I saw a woman sytteth apon a rose colored best full of names of blaphemie which had ten hornes. 4 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 fylthysses of her fornicacion. 5 And in her forshed was a name wrytten a mistery grett Babylôn the mother of whordome and abominaciones of the erth. 6 And I saw the wyfe dronke with the bloud of sayncetes and with the bloud of the witnesses of Iesus. And when I sawe her I woned with grett mervayle. 7 And the angell sayde vnto me: wherfore mervayllyst thou? I wyll shewe thee the mistery of the woman and of the best that berith her which hath seven heddes and ten hornes. 8 The best that thou seest 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 begynnynge of the worlde) when they beholde the best that was and ys nott. 9 And here ys a mynde that hath wisdome. The seven heddes are seven mountaynes on which the woman sytteth: 10 they are also seven kynges. Fuye are fallen and on ys and onother is not yet come. When he cometh he muste contynew a space. 11 And the beste that was and ys not is even the ayght and ys one of the seven and shall goo into destruccon. 12 And the ten horns which thou seist are ten kynges which have receved no kyngdome but shall receave power as kynges at one houre with the beast. 13 These have one mynde and shall geve their power and strenghte vnto the beste. 14 These shall fyght with the lambe and the lambe shall overcome them: For he is lorde of lorde and kyng of kynges: and they that are on hys syde are called and chosen and faythfull. 15 And he sayde vnto me: the waters which thou sawest where the whorde syttith are people and folke and nacions and tonges. 16 And the ten horns which thou sawest apon the best are they that shall hate the whore and shall make her desolate and naked and shall eate their fleshe and burne her with fyre. 17 For God hath 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 fulfyll. 18 And the woman which thou sawest ys that gret cyte which raigneth over the kynges of the erth.

18

1 And after that I sawe another angell come from heven havinge gret power and the erth was lyghtned with hys bryghtnes. 2 And he cryed myghtly with a stronge voyce sayinge: Great Babilôn is fallen ys fallen and ys become the habitacion of devells and the holde of all fowl sprettes and a cage of all vnclene and hatefull byrdes 3 for all nacions have dronken of the wynne of the wrath of her fornicacion. And the kynges of the erth have committed fornicacion with her and her marchauntes are wexed ryche of the abundance of her pleasures. 4 And I herde another voyce
from heven saye: come a waye from her myynes that ye be not partakers in her synnes that ye receave not of her plages. 5 For her synnes are gon vp to heven and God hath remembrd her wyckednes. 6 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 fylld vnto you. 7 And as moche as she gloryfied 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. 8 Therfore shall her plages come at one daye deeth and sorowe and honger and she shall brent with fyre: for stronge ys the lorde god which iudgeth her. 9 And the kynges of the erth shalbe wepe her and wayle over her which have commet fornicacion with her and have lyved wantanly with her when they shall se the smoke of her burnynge 10 and shall stonde a farre of for feare of her punysshment sayinge: Alas Alas that gret cite Babilon that myghty cite: For at won houre is her iudgment come. 11 And the marchauntes of the erth shall wepe and wayle in them selves for no man wyll bye their ware eny more 12 the ware of golde and silver and precius stones nether of pearle and raynes and purple and skarlet and all thyne wodde and almanner vessels of yvery and almanner vessels of most precius wodde and of brasse and of yron 13 and synamon and odours and oynmantine and frankynsence and wyne and oyle and fyne floure and wheate bestes and shepe and horsys and charrettes and boddyes and soules of men. 14 And the apples that thy soule lusted after are departed from the. And all thynges which were deyntie and had in prye are departed from the and thou shalt fynde them no more. 15 The marchauntes of these thynges which were waxed ryche shall stonde a farre of from her for feare of the punysshment of her wepynge and waylynge 16 and sayinge: alas alas that gret cite that was clothed in raynes and purple and scarlett and decked with golde and precius stone and pearles: 17 for at one houre so great ryches ys come to nought. And every shipphe governor and all they that occupied shippes and shippmen which worke in the see stode a farre of 18 and cryed when they sawe the smoke of her burnynge sayinge what cite is lyke vnto this gret cite? 19 And they cast dust on their heddes and cryed wepynge and waylinge and sayed: Alas Alas that gret cite wherein were made ryche all that had shyppes in the see by the reason of her costlynes for atone houre is she made desolate 20 Reioyce over her thou heven and the holy Apostles and prophetes: for god hath geven youre iudgment on her. 21 And a myghty angell toke vp a stone lyke a gret mylstone and cast it into the see sayinge: with suche violence shall that gret cite Babilon be cast and shalbe founde no more. 22 And the voyce of harpers and musicians and of pypers and trompetters shalbe herde no more in the: and no craftes man of whatsoever craft he be shalbe founde eny more in the. and the soude of a myll shalbe herde no more in the 23 and the voyce of the brydegrome and of the byde shalbe herde no more in the: for thy marchauntes were the gret men of the erth. And with thyne enchantment were deceaved all nacions: 24 and in her was founde the bloude of the prophetes and of the saynctes and of all that were slayne apon the erth.

1 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 lordeoure god 2 for true and ryghteous are his iudgmentes for he hath iudged the grett whore which did corrupt the erth with her fornacion and hath avenged the bloud of his servauntes of her hond. 3 And agayne they said: Alleluia. And smoke rose vp for evermore. 4 And thexxiiii elders and the iiiii bestes fell doune and worshipped god that sate on the seate sayinge: Amen Alleluia. 5 And a voyce cam out of the seate sayinge: praye oure lorde god all ye that are his servauntes and ye that feare him both small and grett. 6 And I herde the voyce of moche people even as the voyce of many waters and as the voyce of stronge thondrynges sayinge:
Alleluia for God omnipotent raigneth. 7 Let vs be glad and reioyce and geue honour to him: for the mariage of the lambe is come and hys wyffe made her sylfe reddy. 8 And to her was graunted that she shulde be arayed with pure and goodly raynes. For the raynes is the ryghtewneses of saynctes. 9 And he sayde vnto me: happy are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayninges of God. 10 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 brethren and of them that have the testomony of Iesu. Worschippe God. For the testomony of Iesu ys the sprete of prophesie. 11 And I sawe heven open and beholde a whyte horsse: and he that sat apon him was faithfull and true and in ryghtewneses dyd udge and make battayle. 12 His eyes were as a flame of fyre: and on his heed were many crounes: and he had a name written that noman knewe but him sylfe. 13 And he was clothed with a vesture dipt in bloud and and hys name ys called the worde of God. 14 And the warriers which were in heven followed him apon whyte horsses clothed with whyte and pure raynes: 15 and out of his mouthe went out a sharpre 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 fearesnes and wrath of almyghty god. 16 And hath on his vesture and on his thygh a name written: kyng of kynges and lorde of lorde. 17 And I sawe an angell stonde in the sunne and he cryed with a loude voyce sayinge to all the fowles that flye by the myydes of heven come and gaddre youre selves to geder vnto the supper of the gret god. 18 that ye maye eate the flesse of kynges and of hye captaynes and the flesse of myghty men and the flesse of horsses and of them that sytt on them and the flesse of all free men and bond men and of small and gret. 19 And I sawe the beste and the kynges of the erth and their warriers gaddred to geder to make battayle agaynste him that satt on the horsse and agaynste his sadowiers. 20 And the beste was take and with him that falce prophett that wroght myrracles before him with which he deascave the that receaved the beastes marke and them that worshipped his ymage. These both were cast into a pode of fyre burnyge with brymstone: 21 and the remnaunte were slayne with the swearde of him that sat apon the horsse which swearde proceded out of his mouthe and all the foules were fulfilled with their flesshe.

20

1 And I sawe an angell come doune from heven havinge the kaye of the bottomlesse pyt and a gret chayne in his honde. 2 And he toke the dragon that olde serpetch which is the devyll and Satanas and he bounde hym a thousand yeares: 3 and cast him into the bottomlesse pyt and he bounde hym and set a seale on hym that he shuld descease the people no more tyll the .M. yeares were fulfilled. And after that he muste be loosed for a litell season. 4 And I sawe seateys and they sat apon hym and judgement was given vnto them: and I sawe the soules of them that were behedde for the witnes of Iesu and for the worde of God: which had not worshipped the best nether his ymage nether had taken his marke vpon their forheddes or on their hondes: and they lyved and rayagne with Christ a .M. yere: 5 but the wother of the deed men lyved not agayne vntyll the .M. yere were fynished. This is that fyrst resurrectioon. 6 Blessed and holy is he that hath parte in the fyrst resurrectioon. 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. 7 And when the .M. yeares are experied Satan shalbe lowse out of his preson 8 and shall goo oute to deceave the people which are in the foure quarters of the erth Gog and Magog to gadder them to geder to batayle whose nombre is as the sonde of the see: 9 and they went vp on the playne of the erth and compassed the tentes of the saynctes about and the beloved cite. And fyre cam doune from God out of heven and devoured them: 10 and the devyll that deasceaved them was cast into a lake of fyre and brymstone where the beest and the falce prophett were and shalbe tormentede daye and nyght for ever more. 11 And I sawe a gret 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. 12 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 judged of tho thynge which weyr wrytten in the bokes accordinge to their dedes: 13 and the see gave vp her deed which were in her and deth and hell delvered vp the deed which were in them: and they were judged every man accordinge to his dedes. 14 And deth and hell were cast into the lake of fyre. This is that second deeth. 15 And whosoever was not founde written in the boke of lyfe was cast into the lake of fyre.

21

1 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. 2 And I thon sawe that holy cite newe Ierusalem come doune from God oute of heven prepared as a byrde garnysshed for hyr husband. 3 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. 4 And God shall wype awaye all teares from their eyes. And there shalbe nomore deeth nether sorowe nether crynge nether shal be eny more payne for the olde thynge are gone. 5 And he that sate apon the seate sayde: Behold I make all thynge newe. And he sayde vnto me: wryte for these wordes are faithfull and true. 6 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. 7 He that overcometh shall inheret all thynge and I will be his God and he shalbe my sonne. 8 But the fearefull and vnbeloyng and the abhominable and murdrers and whomongers 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. 9 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. 10 And he caryed me awaye in the sprete to a grett and an hye moun-tyne and he shewed me the grett cite holy Ierusalem descendinge out of heven from God 11 havyng the brightnes of God. And her shynynge was lyke vnto a stone moste precious even a jaspar cleare as cristall: 12 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 Israel: 13 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: 14 and the wall of the cite had xii foundacions and in them the names of the lambes .xii. Apostles. 15 And he that talked with me had a golden read to measure the cite with all and the gates therof and the wall therof. 16 And the cite was bylt iii. square and the length was as large as the breeth of it and he measured the cite with the rede .xii. M. fur longes: and the length and the breeth and the heyth of it were equall. 17 And he measured the wall therof, an cxliii. cubittes: the measure that the angell had was after the measure that man vseth. 18 And the byldinge of the wall of it was of jaspar. And the cite was pure gold lyke vnto cleare glasse 19 and the foundacions of the wall of the cite was garnished with all manner of precious stones The fyrst foundacion was jaspar the sec-ond saphyre the thyrde a calcedony the fourth an emeralde: 20 the fyft sardox: the six sardeos: the seventh crysolite the ayght berall: the nyth a topas: the tenth a crysoprasos: the eleventh a iacyncte: the twelfe an amatist. 21 The xii. gates were xii pearles every gate was of one pearle and the strete of the cite was pure golde as thowre shynynge glasse. 22 And there was no temple therin. For the lord god allmyghty and the lambe are the temple of it 23 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. 24 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. 25 And the gates of it are not shut by daye. For there shalbe no
nyght there. 26 27 And there shall entre
into it none vnclene thynges: nether what
soever worketh abhominacion: or maketh
lyes: but they only which are wrytten in
the lambes boke of lyfe.

22

1 And he shewed me a pure ryver of
water of lyfe clere as cristall: procedyng
oute of the seate of God and of the lambe.
2 In the myydes 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. 3 And thereshalbe no more cursse
but the seate of god and the lambe shalbe
in it: and his servauntes shall serve him:
4 And shall se his face and his name shalbe
in their forhededes. 5 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. 6 And he sayde vnto me: these
sayinges are faythfull and true. And the
lorde god of sayntes and prophetes sent
his angell to shewe vnto his servauntes the
thynges which muste shortly be fullfylled.
7 Beholde I come shortly. Happy is he
that kepeth the sayinge of the prophesy of
this boke. 8 I am Ihon which sawe these
thynges and herde them. And when I
had herde and sene I fell doune to wor-
shippe before the fet of the angell which
shewed me these thynges. 9 And he sayd
vnto me: se thou do it not for I am thy
feloweservante and the feloweservante of
thy brethren the prophetes and of them
which kepe the sayinges of this boke. But
worshippe God. 10 And he sayde vnto me:
seale not the sayinges of prophesy of this
boke. For the tyme is at honde. 11 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. 12 And beholde I come shortly
and my rewarde with me to gue every
man accordinge as his dedes shalbe. 13 I am
Alpha and Omega the beginnyng and the
ende: the fyrst and the last. 14 Blessed are
they that do hys commanments and that
their power maye be in the tree of lyfe and
maye entre in thorow the gates into the
cite. 15 For without shalbe dogges and in-
chaueters and whormongers and morter-
ners and ydolaters and whosoever loveth
or makith lesynge. 16 I Iesu sent myne
angell to testyfye vnto you these thynges
in the congregacions. I am the rote and
the generacion of David and the bright
mornyng starre. 17 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. 18 I testyfye
vnto every man that heareth the worde 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. 19 And yf eny man shall mynyshe of
the worde of the boke of this prophesy god
shall take a waye his parte oute of the boke
of lyfe and oute of the holy citie and from
tho thyng which are written in this boke.
20 He which testyfeth these thinges sayth:
be it I come quckly Amen. Even soo: come
lorde Iesu. 21 The grace of oure lorde Iesu
Christ be with you all. Amen.