Tyndale New Testament

The Tyndale New Testament (1534)
## Contents

<table>
<thead>
<tr>
<th>Book</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew</td>
<td>1</td>
</tr>
<tr>
<td>Mark</td>
<td>36</td>
</tr>
<tr>
<td>Luke</td>
<td>59</td>
</tr>
<tr>
<td>John</td>
<td>97</td>
</tr>
<tr>
<td>Acts</td>
<td>125</td>
</tr>
<tr>
<td>Romans</td>
<td>162</td>
</tr>
<tr>
<td>1 Corinthians</td>
<td>177</td>
</tr>
<tr>
<td>2 Corinthians</td>
<td>192</td>
</tr>
<tr>
<td>Galatians</td>
<td>202</td>
</tr>
<tr>
<td>Ephesians</td>
<td>207</td>
</tr>
<tr>
<td>Philippians</td>
<td>212</td>
</tr>
<tr>
<td>Colossians</td>
<td>216</td>
</tr>
<tr>
<td>1 Thessalonians</td>
<td>220</td>
</tr>
<tr>
<td>2 Thessalonians</td>
<td>223</td>
</tr>
<tr>
<td>1 Timothy</td>
<td>225</td>
</tr>
<tr>
<td>2 Timothy</td>
<td>229</td>
</tr>
<tr>
<td>Titus</td>
<td>232</td>
</tr>
<tr>
<td>Philemon</td>
<td>234</td>
</tr>
<tr>
<td>Hebrews</td>
<td>235</td>
</tr>
<tr>
<td>James</td>
<td>246</td>
</tr>
<tr>
<td>1 Peter</td>
<td>250</td>
</tr>
<tr>
<td>2 Peter</td>
<td>254</td>
</tr>
<tr>
<td>1 John</td>
<td>257</td>
</tr>
<tr>
<td>2 John</td>
<td>261</td>
</tr>
<tr>
<td>3 John</td>
<td>262</td>
</tr>
<tr>
<td>Jude</td>
<td>263</td>
</tr>
<tr>
<td>Revelation</td>
<td>265</td>
</tr>
</tbody>
</table>
1 This is the boke of the generacion of Iesus Christ the sonne of Dauid the sonne also of Abraham. 2 Abraha
begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren: 3 Iudas
begat Phares and zaram of Thamar: Phares begat Hesrom: Hesrom be-
gat Aram: 4 Aram begat Aminadab: Aminadab begat Naasson: Naasson
begat Salmon: 5 Salmon begat Boos of Rahab: Boos begat Obed of Ruth:
Obed begat Iesse: 6 Iesse begat Dauid the kyng: Dauid the kyng 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 be-
gat 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 be-
gat Eliachim: Eliachim begat Azor:
14 Azor begat Sadoc: Sadoc begat
Achin: Achin begat Eliud: 15 Eliud
begat Eleasar: Eleasar begat Matthan:
Matthan begat Iacob: 16 Iacob be-
gat Joseph the husbande of Mary
of which was boren that Iesus that
is called Christ. 17 All the genera-
cions from Abraham to David are
fowretene generacions. And from
David vnto the captivite of Babylon
are fowretene generacions. And from
the captivite of Babylon vnto Christ
are also fowrtene generacions. 18 The
byrthe of Iesus Christ was on thys
wyse: When hys mother Mary was be-
trouthed to Joseph before they came
to dwell to gedder she was foud 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 awaye
secretely. 20 Whill he thus thought
behold the angell of the Lorde ap-
pered vnto him in a dreame saynge:
Ioseph the sonne of David feare not
to take vnto ye Mary thy wyfe. For
that which is conceived in her is of
the holy goost. 21 She shall bryng
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 fulfill that which was
spoken of the Lorde by the Prophet
saynge: 23 Beholde a mayde shall be
with chylde and shall bryng forthe
a sonne and they shall call his name
Emanuel which is by interpretacion
God with vs. 24 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
tyll she had brought forth hir fyrst
sonne and called hys name Iesus.

2

1 When Iesus was borne at Beth-
leem in Iury in the tyme of Herode
the kyng. Beholde there came wyse
me from the eest to Jerusalem saynge:
2 Where is he that is borne kyng of
the Iues? We have sene his starre
in the eest and are come to worship
him. 3 When Herode the kyng had
herde thys he was troubled and all
Jerusalem with hym 4 and he gath-
ered 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 Israel. 7 Then
Herod prevely called the wyse men
and dyligetly enquyred of them the
tyme of the starre that appered 8 and
sent the to Bethlehem saynge: Goo and searche dylygelyt for the chylde. And when ye have founde hym bringe me worde that I maye come and worship hym also. 9 When they had heard the kyng they departed: and lo the starre which they sawe in the eeste went before them tyll it came and stode over the place where the chylde was. 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 worshiped hym and opened their treasures and offred vnto hym gyftes gold frackynsence and myrrre. 12 And after they were warned of God in a dreame that they shuld not go ageyne to Herod they returnede into their awne countre another waye. 13 When they were departed: beholde the angell of the Lorde appered to Ioseph in dreame saynge: aryste and take the chylde and his mother and flye into Egypte and abyde there tyll I brynge the worde. For Herod will seke the chylde to destoye hym. 14 The he arose and toke the chylde and his mother by night and departed into Egypte 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 excedynge wroth and sent forth and slue all the chyldeern that were in Bethlehem and in all the costes there of as many as were two yere olde and vnder accordynge to the tyme which he had dylygelyt searched oute of the wyse men. 17 Then was fulfilled that which was spoken by the Prophet Jeremy sayinge: 18 On the hilles was a voyce herde mornyng wypynge and greate lamentacion: Rachel wypynge for her chyldeern 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 Ioseph in Egypte sayinge: arise and take the chylde and his mother and go into the londe of Israe. For they are deede which sought the chyldeles 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 afrayede to goo thither. Not withstondyne after he was warned of god in a dreame he turned a syde into the parties of Galile and wet and dwelt in a cite called Nazareth to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite

Matthew 3:11

3

1 In those dayes Ihon the Baptyst came and preached in the wildernes of Iury 2 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 wyldernes prepare the Lordes waye and make hys pathes strayght. 4 This Ihon had hys garmet of camels heer and a gerdell of a skynne aboute hys loynes. Hys meate was locustes and wylde hony. 5 Then went oute to hym Ierusalem and all Iury and all the region roude aboute Iorda 6 and were baptysed of him in Iorda confesseyngg their synnes 7 When he sawe many of the Pharises and of the Saduces come to hys baptism he sayde vnto the: O genera-cion of vipers who hath taught you to fle from the vengeaucce to come? 8 Brynge forth therfore the frutes belonginge to repentaunce. 9 And se that the ons thynke not to saye in your selues we haue Abraham to oure father. For I saye vnto you that God is able of these stones to rayse vp chyldeern vnto Abraham. 10 Euen nowe is the axe put vnto the rote of the trees: soo that every trew which bringeth not forthe good frute is hewe doune and cast into the fyre. 11 I
baptise you in water in toke of repen-taunce: but he that cometh after me is myghtier then I whose shues I am not worthy to beare. He shall baptise you with the holy gost and with fyre: \textsuperscript{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 vnqueueable fyre. \textsuperscript{13} Then cam Jesus from Galile to Iordan vnto Ihon to be baptised of hym. \textsuperscript{14} But Ihon forbade hym saynge: I ought to be baptysed of the: and comest thou to me? \textsuperscript{15} Jesus answered and sayd to hym: Let it be so now. For thus it becommeth vs to fulfyll all rightwesnes. Then he suffred hym. \textsuperscript{16} And Jesus assone as he was baptised came straignt out of the water. And lo heue was open over hym: and Ihon sawe the spirite of God descendye lyke a doue and lyght vpon hym. \textsuperscript{17} And lo there came a voyce from heven sayng: Thys ys that my beloved sonne in whom is my delyte.

4

\textsuperscript{1} Then was Iesus ledd awaye of the spirite into wildernes to be tempted of the devyll. \textsuperscript{2} And when he had fasted fouryte dayes and fouryte nightes he was afterward an hungred. \textsuperscript{3} Then came to hym the tempter and sayde: yf thou be the sonne of God commande that these stones be made bread. \textsuperscript{4} He answered and sayde: that is wrytten man shall not lyve by brede onlye but by every worde that proceadeth out of the mouth of God. \textsuperscript{5} Then the devyll tooke hym vp into the holy cite and set hym on a pynacle of the temple \textsuperscript{6} and sayd vnto hym: yf thou be the sonne of God cast thy sylfe doune. For it is wrytte he shall geve his angels charge over the and with their handes they shall holde that vp that thou dashe not thy fote agaynst a stone. \textsuperscript{7} And Jesus sayde to hym it ys wrytten also: Thou shalt not tempte thy Lorde God. \textsuperscript{8} The devyll tooke hym vp agayne and ledde hym in to an excedyngye hye mountayne and shewed hym all the kyngdomes of the worlde and all the glorie of them. \textsuperscript{9} And sayde to hym: all these will I geue the if thou wilt faul loune and worship me. \textsuperscript{10} Then sayde Jesus vnto hym. Avoyd Satan. For it is writte thou shalt worship the Lorde thy God and hym only shalt thou serve. \textsuperscript{11} Then the dyvell left hym and beholde the angels came and min-istred vnto hym. \textsuperscript{12} When Jesus had hearde that Ihon was taken he departed into Galile \textsuperscript{13} and left Nazareth and went and dwelte in Capernaum which is a cite apon the see in the coostes of zabulon and Neptalim \textsuperscript{14} to fulfill that which was spoken by Esay the Prophet sayinge: The londe of zabulon and Neptalim the waye of the see beyonde Iordan Galile of the Gentyls \textsuperscript{15} 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. \textsuperscript{16} From that tymte Jesus be-gane to preache and to saye: repet for ye kigdome of heven is at honed. \textsuperscript{17} As Jesus walked by the see of Galile he sawe two brethren: Simon which was called Peter and Andrew his brother castyne a neet into the see for they were fishers \textsuperscript{18} and he sayde vnto them folowe me and I will make you fishers of men. \textsuperscript{19} And they strayght waye lefte their nettes and folowed hym. \textsuperscript{20} And he went forthe from thence and sawe other twoo brethren Iames the sonne of zebede and Ihon his brother in the shippe with zebede their father mendyngynge their nettes and called them. \textsuperscript{21} And they with out taryinge lefte the shyp and their father and folowed hym. \textsuperscript{22} And Jesus went aboute all Galile teachyng in their synagoges and preachynge the gospell of the kyngdome and healed all maner of sicknes and all maner dyseases amonge the people. \textsuperscript{23} 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 possessed with devils and those which were lunatyke and those that had the palsy: 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 disciples came to hym and he opened hys mouthe and taught them sayinge: 3 Blessed are the povre in sprete: for theirs is the kyngdome of heven. 4 Blessed are they that morn: for they shall conuerted. 5 Blessed are the meke: for they shall inheret the erth. 6 Blessed are they which honger and thurst for rightewesnes: for they shalbe filled. 7 Blessed are the mercifull: for they shall obteyne 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 sufre persecucion for rightewesnes 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 saynges agaynst you for my sake. 12 Reioyce and be glad for greate is youre rewarde in heven. For so persecuted they the Prophets 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 neither do men lyght a cadell and put it vnder a bussell but on a candelstick 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 Thinke not that I am come to destroye the lawe or the Prophets: no I am nott come to destroye them but to fulfyll them. 18 For truely I saye vnto you till heuen and erth perisshe one iott or one tyle of the lawe shall not scape tyll all be fulfilled. 19 Whosoever breaketh one of these lest commandments and teacheth men so he shalbe called the least in the kyngdome of heven. But whosoever obserueth and teacheth the same shall be called greate in the kyngdome of heven. 20 For I saye vnto you except youre rightewesnes excede the rightewesnes of the Scribes and Pharisys 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 judgement. 22 But I saye vnto you, whosoever is angree with hys brother, shalbe in daunger of judgement. Whosoever sayeth vnto his brother Racha shalbe in daunger of a consell. But whosoever sayeth thou folle shalbe in daunger of hell fyre. 23 Therfore when thou offrest thy gifte at the altare and their remembrest that thy brother hath ought agaynst the: 24 leue there thynye offryne before the altre and go thy waye first and be reconcyled to thy brother and then come and offre thy gyfte. 25 Agre with thynye adversary quicklye, whyles thou arte in the waye with hym lest that adversary deliver ye to the iudge and the iudge, delivre ye to the minister, and the thou be cast into preson. 26 I saye vnto ye verely: thou shalt not come out thece till thou have payed the utmost fartigh. 27 ye haue hearde howe it was sayde to the of olde tyme: Thou shalt not committ advoutrie. 28 But I saye vnto you that whosoever looketh on a wyfe lustynge after her hathe committed advoutrie 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 members perisshe 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 members perisshe then that all thy body shulde be caste in to hell. 31 It ys sayd, whosoever put awaye his wyfe let hym geve her a testimonyall also of the devorme. 32 But I say vnvo you: whosoever put awaye his wyfe, (except it be for fornicacion), causeth her to breake matrmony. And whosoever marie her that is devorsed breaketh wedlocke. 33 Agayne ye haue hearde how it was sayd to the of olde tyme thou shalt not forsuere thy selfe but shalt performe thynye othe to God. 34 But I saye vnvo you were not at all nether by heue for it ys Goddes seate: 35 nor yet by the erth for it is his fote stolene: nether by Ierusalem for it ys the cyte of that greate kynge: 36 nether shalt thou sweare by thy heed because thou canst not make one white her or blacke: 37 But your communicacion shalbe ye ye: nay nay. For whatsoever is more then that cometh of yvell. 38 ye have hearde how it ys sayd an eye for an eye: a tothe for a tothe. 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 yf eny man will sue the at the laue and take awaye thy coote let hym have thy cloooke also. 41 And whosoever wyll compelle the to goo a myle goo wyth him twayne. 42 Geve to him that axeth and from him that wolde borowe tourne not awaye. 43 ye have hearde how it is sayde: thou shalt love thynye neighbour and hate thine enimy. 44 But I saye vnvo you love youre enimies. 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 chylndern of youre father that is in heauen: for he maketh his sunne to arysse on the yvell and on the good and sendeth his reyn on the iuste and vniuste. 46 For yf ye love them which love you: what rewarde shall ye have? Doo not the Publicans euen so? 47 And yf ye be frendly to youre brethren onlye: what singuler thynge doo ye? 48 Do not the Publicans lyke wyse? ye shall thercfere 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 heuen. 2 When soever thercfere thou gevest thine almes thou shalt not make a tropet to be blowe before the as the ypcorts do in the synagogis and in the streits for to be preyed of men. Verely I say vnvo you they have their rewarde. 3 But when thou doest thine almes let not thy lyfte had knowe what thy richtye 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 thou shalt not be as the ypcortys are. For they love to stond and praye in the synagoges and in the corners of the stretes because they wolde be sene of men. Verely I saye vnvo 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 secretre: and thy father which seith in secret shall rewarde the openly. 7 And when ye praye bable not moche as the hetho do: for they thincke that they shalbe herde for their moche babylynes sake. 8 Be ye not lyke them thercfere. For youre father knoweth wheroof ye haue neade before ye axe of him. 9 After thys maner thercfere praye ye. O oure father which arte in heven halowed be thy name. 10 Let thy kyngdome
come. Thy will be fulfilled as well in erth as it ys in heven. 11 Geve vs this daye oure dayly breede. 12 And forgyve vs oure trespases even as we forgyve oure trespassers. 13 And leade vs not into temptacion: but delyver vs from evem. 14 For thyne is the kyngedome and the power and the glorye for ever. Amen. 15 But and ye wyll not forgyve men their trespases youre hevenly father shall also forgyve you. 16 Moreoure when ye fasting be not sad as the ypcrystes are. For they disfigure their faces that they myght be sene of me how they fasting. Verely I say vnto you they have their rewarde. 17 But thou when thou fasting annoynte thyne heed and washe thy face 18 that it appere not vnto men howe that thou fasting: but vnto thy father which is in secreete: and thy father which seeth in secret shall rewarde the openly. 19 Se that ye gaddre you not treasure vpon the erth where rust and mothes corruppte and where theves breake through and steale. 20 But gaddre the treasure togeder in heven where nether rust nor mothes corruppte and where theves nether 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 wycked 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 ether he shall hate the one and love the other: or els he shall lene to the one and despise the other: ye can not serve God and mammon. 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 rayemeut? 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) couldes put one cubit vnto his stature? 28 And why care ye then for rayem? Considere 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 royalt 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 moroweshalbe 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 thynges seke the getyls. For youre hevely father knoweth that ye have neade of all these thynges. 33 But rather seke ye fyrst the kyngdome of heuen and the rightwisnes therof and all these thynges shalbe ministred vnto you. 34 Carre not then for the morow but let the morow care for it selfe: for the daye present hath ever ynough of his awne trouble.

7

1 I judge not that ye be not judged. 2 For as ye judge so shall ye be judged. And with what mesure ye mete with the same shall it be mesureed to you agayne. 3 Why seist thou a moote in thy brothers eye and perceavest not the beame that ys yn thyne awne eye. 4 Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye and behold a beame is in thyne awne eye. 5 Ypcryste fyrst cast oute the beame oute of thyne awne eye and then shalte thou se clearly to plucke
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. Dепarте from me yе workers of iniquite. 24 Whossoever heareth of me these sayinges and doethe the same I wyll lyken hym vnto a wyse man which bilty hys housse on a rocke; 25 and abundance of rayne descended and the fluides came and the wyndes blewе and bet vpon that same housse 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 bilty hys housse apon the sonde: 27 and abundance of rayne descended and the fluides came and the wyndes blewе and beet vpon that housse and it fell and great was the fall of it. 28 And it came to passe that when Iesus had ended these sayenges the people were astonnyed at hys doctrine. 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 him. 2 And lo ther came a lepre and worsheped hym sayinge: Master if thou wylt thou canst make me clene. 3 And Iesus put forthe hys hond and touched hym sayinge: I wyll be thou clene and immediatly hys leprosie was clenеd. 4 And Iesus sayde vnto him. Se thou tell no man but go and shewe thy selve to the prest and offer the gyfte that Moses commаunded 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 seruaunt lyeth sicke at home of the palsye and ys greuously payned. 7 And Iesus sayd vnto hym: I will come and heale him. 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 vnder power and have sowdiers vnder me and I saye to one go and he goeth and to anothre come and he cometh: and to my seruat do this and he doeth it. 10 When Iesus hearde that he marveled and sayd to them that followed hym. Derely I say vn to you I have not foude so great fayth: no not in Israel. 11 I say therfore vn to you that many shall come from the eest and weest and shall rest with Abraham Isaac and Jacob in the kingdome of heven: 12 and the children of the kyngdome shalbe cast out in to vtter darcknes: there shalbe weeping and gnasching of tethe. 13 The Iesus sayd vn to the Centurion go thy waye and as thou belevest so be it vn to the. And his seruant was healed the selfe houre. 14 And then Iesus went to Peters housses and sawe his wyves mother lyinge sicke of a fevre 15 and touched her hande and the fevre left hir: and she arose and ministred vn to them. 16 When the euen was come they brought vn to him many that were possessed with devylls. And he cast out the spirites with a worde and healed all that were sicke 17 to fullfil that which was spoke by Esayas the Prophet sayinge. He toke on him oure infirmities and bare oure sicknesses 18 When Iesus sawe moche people about him he commaunded to go over the water. 19 And ther came a scribe and sayd vn to hym: master I wyll folowe the whyther so ever thou goest. 20 And Iesus sayd vn to him: the foxes have holes and the bryddes of the ayer have nestes but the sonne of the man hath not wheron to rest his heede. 21 A nothre that was one of hys disciples sayd vn to hym: master suffer me fyrst to go and burye my father. 22 But Iesus sayd vn to him: folowe me and let the deed burie their deed. 23 And he entred in to a shyppe and his disciples folowed him. 24 And beholde there arose a a greate tempest in the see in so moche that the shippe was covered with waves and he was a slepe. 25 And his discipyles came vn to him and awoke hym sayinge: master save vs we perishe. 26 And he sayd vn to them: why are ye fearfull o ye of lytel faihte? Then he arose and rebuked the wyndes and the see and ther folowed a greate calme. 27 And the men marveyled and sayd: what man is this that bothe wyndes and see obey hym? 28 And when he was come to the other syde in to the countre of the Gergesites ther met him two possessed of de-vylles which came out of the graves and were out of measure fearse 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 of from them a greate heerd of swyne fedinge. 31 Then the devyls besought him sayinge: if thou cast vs out suffre vs to go oure waye in to the heerd of swyne. 32 And he sayd vn to 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 perishsed in the water. 33 Then the heerdmen fled and wet their ways in to the cyte and tolde every thinge and what had fortuned vn to the possessed of the devyls. 34 And beholde all the cyte came out and met Iesus. And when they sawe hym they besought hym to departe outhe 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 fahte of the he sayd to the sicke of the palsie: sonne be of good chere thy sinnes be forgive thee. 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 forvegen ye or to saye: arise and walke? 6 That ye maye knowe that the sonne of man hath power to forvege sinnes in erthe then sayd he vnto the sicke of the palsye: arise take vp thy bedde 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 geue suche power to men. 9 And as Iesus passed forth from thence he sawe a man syt a receyuinge of custome named Mathew and sayd to hym: folowe me. And he arose and followed hym. 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 discipyles. 11 When the Pharises sawe that they sayd to hys discipyles: why eateth youre master with publicans and synners? 12 When Iesus herde that he sayde vnto them: The whole neade not the phisicen but they that are sicke. 13 Goo and learne what that meane: I have pleasure in mercy and not in offerynge. For I am not come to call the rightewes but the synners to repenteauence. 14 Then came the discipyles of Ihon to hym sayinge: why do we and the Pharises fast ofte: but thy discipyles fast not? 15 And Iesus sayde vnto them: Can the weddyng chyldren morne as longe as the bridegome is with them? The tyme will come when the bridegome shalbe take from them and then shal 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 garment 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 owte and the vessels perysshe. But they powre newe wyne into newe vessels and so are both saved togeder. 18 Whyls he thus speke vnto the beholde ther came a certayne ruler and worshipped him sayinge: my dogther is euen now deceased but come and lay thy honde on her and she shall live. 19 And Iesus arose and folowed hym with hys discipyles. 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 sylfe: 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 even that same houre. 23 And when Iesus came into the rulers housse and sawe the minstrels and the people ragine 24 he sayde vnto them: Get you hence for the mayde is not deed but slepeth. And they laughed hym to scorne. 25 Assone as the people were put forthe he went in and toke her by the hond and the mayde arose. 26 And this was nosyesd 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: acordynge to youre faythe be it vnto you. 30 And their eyes were opened. And Iesus charged the saying: Se that no man knowe of it. 31 But they assone as they were departed spread abroade his name through oute all the londe. 32 As they went out beholde they brought to hym a dome man possessed of a devyll. 33 And as sone as the devyll was cast owte the domme spake: And the people merveled sayinge: it was never so sene in Israel. 34 But the Pharises sayde: he casteth owte de-
Matthew 9:35

10

1 And he called his xii. disciples vnto hym and gave them power over vnclene sprites to cast them oute and to heale all maner of sicknesses and all maner of deseases. 2 The names of the xii. Apostles are these. The fyrst Simon called also Peter: and An-
drew his brother. Iames the sonne of zebede and Ihon his brother. 3 Philip and Bartlemew. Thomas and Mathew the Publican. Iames the sonne of Alphe and Lebbeus otherwyse called Taddeus. 4 Simon of Cane and Judas Iscarioth which also betrayed hym.

5 These xii. sent Iesus and comman-
ded 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 received frely geve agayne. 9 Posses not golde nor silver nor brasse yn youre gerdels 10 nor yet scrip to-
ders your jorney: 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 enquyre who ys worthy yn it and there abyde till ye goo thence. 12 And when ye come in to an housse salute the same. 13 And yf the housse be worthy youre peace shall come apon it. But yf it be not worthy youre peace shall retourne to you agayne. 14 And whossoever shall not receave you nor will heare youre preacheylinge: when ye departe oute of that hourse 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 therfore wyse as serpetes and innocent as doves. 17 Beware of men for they shall deliver you vp to the consels and shall scourge you in their synagages. 18 And ye shall be brought to the heed rulers and kynge for my sake in witnes to them and to the gentyls. 19 But when they delvery you vp take no thought how or what ye shall speake for that shalbe geve you even in that same hour 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 chyl-
dre 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. 24 I tell you for a treuth ye shall not fynyshe all that cities of Israel tyll the sonne 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. yf 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 knownen. 27 What I tell you in dercknes that speake ye in lyght. And what ye heare in the
eare that preache the on the housse toppes. 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 out youre father. 30 And now are all the heeris of youre heedis numbred. 31 Feare ye not therefor: ye are of more value then many sparowes. 32 Who soever theryfore shall knowledge me before men hym will I knowledge also before my father which is in heuen. 33 But whoso ever shall denye me before men hym will I also denye before my father which is in heuen. 34 Thynke not that I am come to sende peace into the erth. I came not to sende peace but a swarde. 35 For I am come to set a man at varyaunce ageynst hys father and the daughtyr ageynst hys erth. I am not mete to be saide a swarde. 36 And a mannes fooes shalbe they of hys owne houshall. 37 He that loveth hys father or mother more then me is not mete for me. And he that loveth his sonne or doughter more then me is not mete for me. 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 shall fynde it. 40 He that receavith you receavith me: and he that receavith me receavith him that sent me. 41 He that receavith a prophet in the name of a prophet shall receave a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man shall receave the rewarde of a righteous man. 42 And whosoever shall geve vnto one of these lytle ones to drincke a cuppe of colde water only in the name of a disciple: I tel you of a trueth he shall not lose his rewarde.

11

1 And it came to passe when Iesus had made an ende of commaundinge his .xii. disciples that he departed thence to teache and to preache in their cities. 2 When Ihon beinge in preson hearde the works of Christ he sent two of his disciples 3 and sayde vnto him. Arte thou he that shall come: or shall we loke for another. 4 Iesus answered and sayde vnto them. Go and shewe Ihon what ye have hearde and sene. 5 The bylnd se the halt goo the lepers are clesend: the deef heare the ded ryse ageyne and the glad tidinges is preache to the povre. 6 And happy is he that is not offended by me. 7 And as they departed Iesus begane to speake vnto the people of Ihon. What for to se wet ye out in to the wyldernes? wet ye out to se a rede shake with the wynde? 8 other what wet ye out for to se? A man clothed in sooft raymete: Beholde they that weare sooffte clothying are in kynges housses. 9 But what wet ye oute for to se? A prophet? Ye I saye to you and more the a prophet. 10 For this is he of who it is wrytte. Beholde I sende my messen-ger before thy face which shall pre- pare thy waye before the 11 Verely I saye vnto you amonge the chyldren of wemen arose there not a gretter then Ihon the baptist. Notwithstandinge he that ys lesse in the kyngdome of heven ys gretter then he. 12 From the tyme of Ihon Baptyst hythero the kyngdome of heven suffreth violence and they that go to it with violence pluck it vnto them. 13 For all the prophetes 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 syt in the market and call vnto their felowes 17 and saye: we have pypped vnto you and ye have not daunsed? We have morned vnto you and ye have not sorrowed. 18 For Ihon came nether eatinge nor drinkinge and they saye
Matthew 11:19

19 The sonne of man came eatinge and drinkinge and they saye beholde a glutton and dryker of wyne and a frend vnsto publicans and synners. Never the later wysdomye ys iustified 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 Chorasis. Wo be to the Betzaida: for if the miracles which were shewd in you hade bene done in Tyre and Sidon they had repented longe agoe in sackcloth and ashes. 22 Neverthelesse I saye to you: it shall be eisier for Tyre and Sidon at the day of judgement then for you. 23 And thou Capernaum which art lift vp vnsto heven shalt be brought doune to hell. For if the miracles which have bene done in the had bene shewed in zodom: they had remayned to this daye. 24 Neverthelesse I saye vnsto you: it shalbe easiier for the londe of zodom in the daye of iudgement then for the. 25 At that tyme Iesus answered and sayd: I praye the o father lorde of heven and erth because thou hast hid these thinges from the wyse and prudet and hast opened the vnsto babes: 26 even so father for so it pleased the. 27 All things are geve vnsto me of my father. And nomawoweth 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 vnsto me all ye that laboure and are laden and I will ease you. 29 Take my yoke on you and lerne of me for I am meke and lowly in herte: and ye shall fynd rest vnsto youre soules. 30 For my yoke is easy and my burden is light.

Matthew 12:19

1 In that tyme went Iesus on the Sabot dayses thorow the corne and his disciples were anhogred and begane to plucke the eares of corne and to eate. 2 When the pharisys sawe that they sayde vnsto him: Beholde thy disciples do that which is not lawfull to do apon the saboth dayes. 3 He sayde vnsto the: Haue ye not reed what David did when he was anhougred and they also which were with him? 4 How he entred into the houss 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 vnsto 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 daye. 9 And he departed thence and went into their synagoge: 10 and beholde ther was a man which 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 vnsto the: whiche of you wolde it be yf he had a shepe fallen into a pitte on the saboth daye that wolde not take him and lyft him out? 12 And how moche is a man better the a shepe? Wherfore it is lefull to do a good dede on the saboth dayes. 13 Then sayde he to the man: stretch forth thy had. And he stretched it forthe. And it was made whole agayne lyke vnsto the other. 14 Then the Pharyses wet out and helde a consell agaynst hym how they myght destroy hym. 15 When Iesus knewe that he departed theece and moche people folowed him and he healed the al 16 and charged the that they shuld not make him knowe: 17 to fullyl that which was spoden by Esay the Prophet which sayeth. 18 Beholde my chylde who I have chosen my beloved in who my soule delith. I will 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
20 a brosed rede shall he not breackle and flaxe that begynneth to burne he shall not queche tyll he sende forth judgement vnto victory 21 and in hys name shall the gentyls truste. 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. 23 And all the people were amased and sayde: Ys not this that sonne of David? 24 But when the Pharises hearde that they sayde: This felow dryveth the devylys no nother wyse oute but by the helpe of Belzebub the chefe of the devyls. 25 But Iesus knewe their thoughtes and sayde to the. Ev- ery kyngdome devided with in it sylfe shalbe brought to naught. Nether shall eny cite or housholde devyded agest it sylfe contynue. 26 So if sat- tan cast out satan the is he devyded agenst him sylfe. How shall then his kyngdome 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 kyngdome of god come on you? 29 Ether how can a man enter into a stroge mannnes 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 forvegen vnto men: but the blasphemy of the sprite shall not be forvegen vnto men. 32 And whoso- ever speaketh a worde agaynst the sonne of man it shalbe forvegen him. But whosoever speaketh agaynst the holy goost it shall not be forvegen 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 evyll and his frute evyll also. For the tree is knowe by his frute. 34 O generacion of vipers how can ye saye well when ye youre selves are evyll? 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 evyll man out of his evyll treasure bringeth forth evyll thynges. 36 But I say vnto you that of every ydell worde that men shall have spoken: they shall geve acontes at the daye of judge- ment. 37 For by thy worde thou shalt be justyfied: and by thy worde thou shalt be condemned. 38 Then answered certeyne of the scribes and of the Pharises sayinge: Master we wolde fayne se a sygne of the. 39 He answered and sayde to the: The evyll and advoutrouser 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 thre dayes and thre nyghtes in the whales belly: soo shall the sonne of man be thre dayes and thre nyghtes in the hert of the erth. 41 The men of Ninivie shall rise at the daye of iugdement with this nacion and condemne them: for they amended at the prechinge of Ionas. And beholde a greater then Ionas is here. 42 The quene of the south shall ryse at the daye of iugdement 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 vnclene sprite is gone out of a man he walketh throughout dry places seking reest and fyndeth none. 44 Then he sayeth: I will retourne ageyne into my housse from whence I came oute. And when he is come he fyndeth the housse empty and swepte and garnished. 45 Then he goeth his waye and taketh vnto him seven other spretes worse then himselfe and so entre they in and dwell there. And the ende of that man is worsse
then the beginning. Even so shall it be with this evell nacion. 46 Whill 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 desiringe 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 hond 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 mouch people resorted vnto him so gretly that he wet and sat in a shippe and all the people stode on the shoore. 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 groud 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 rotynge wyddred awaye. 7 Some fell amonge thornes and the thornes sproge vp and chooked it. 8 Parte fell in good ground and brought forth good frute: some an hundred fold some sixtie fold some thyrtie 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 gaven: 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 wexed 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 vnderstonde 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 therfore the similitude of the sower. 19 Whosoever heareth the worde of the kingdome and vnderstondeth it not ther cometh the evyl man and catcheth awaye that which was sowne in his hert. And this is he which was sowne by the waysyde. 20 But he that was sowne in the stony gronde is he which heareth the worde of God and anone with ioye receaveth it yet hath he no rottes in him selfe and therfore dureth but a season: for assone as tribulacion or persecution arysteth 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 worlde and the dissayfulnes of ryches choke the worde and so is he made vnfrutfull. 23 He which is sowne in the good gronde is he that heareth the worde of God: but the care of this worlde and the dissayfulnes of ryches choke the worde and so is he made vnfrutfull.
25 But whyll men slepte ther came his foo and sowed tares amongst the wheate and wet his waye. 26 When the blade was spronge vp and had brought forth frute the appered the tares also. 27 The servauntes came to the howsholder and sayde vnto hym: Syr sowedest not thou good seed in thy close from whence the hath it tares? 28 He sayde to the the envious man hath done this. Then the servauntes sayde vnto hym: 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 pluckle vppe also with them the wheate by the rottes: 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 wheete into my barne. 31 Another parable he put forthe vnto the sayinge. The kyngdome of heven is lyke vnto a grayne of musterd seed which a man taketh and soweth in his felde 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 bryddes of the ayer come and bylde in the brauches of it. 32 Another similitude sayde he to them. The kyngdome of heven is lyke vnto leve which a woman taketh and hydeth in .iii. peckes of meele tyll all be levended. 33 All these thyngye spake Iesus vnto the people by similitudes and with oute similitudes spake he nothinge to them to fullfyll that which was spoke by the Prophet sayinge: I wyll open my mouth in similitudes and wyll speake forth thinges which have bene kepte secrete from the beginnyinge of the worlde. 34 Then sent Iesus the people awaye and came to housse. And his disciples came vnto hym sayinge: declare vnto vs the similitude of the tares of the felde. 35 Then answered he and sayde to them. He that soweth the good seed is the sonne of man. 36 Then sent Iesus the people awaye and came to housse. And his disciples came vnto hym sayinge: declare vnto 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 chylldre of the kyngdome they are the good seed. And the tares are the chylldre 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 and shall cast them into a furnes of fyre. There shalbe way-lynge and gnasshing of teth. 42 Then shall the iuste men shyne as bryght as the sunne in the kyngdome of their father. Whsoever hath ears to heare let him heare. 43 Agayne the kyngdome of heven is lyke vnto a marchaunt that seeketh good pearles which when he had founde one precious pearle wet and sold all that he had and bought it. 44 Agayne the kyngdome of heven is lyke vnto a neet cast into the see that gadereth of all kyndes of fysshes: 45 which when it is full men drawe to londe and sitte and gadre the good into vessels and cast the bad awaye. 46 So shall it be at the ende of the worlde. The angels shall come oute and sever the bad from the good and shall cast them into a furnes of fyre: there shalbe waylinge and gnansshynge of teth. 47 Iesus sayde vnto them: vynderstonde ye all these thynges? They sayde ye Lorde. 48 Then sayde he vnto them: Theryfore every scribe which is taught vnto the kyngdome of heven is lyke an houssholder which bryngeth forth out of hys treasure thynges bothe new and olde. 49 And it came to passe when Iesus had finisshed these similitudes that he departed these and came in to his awne countre and taught
them in their synagoges in so moche: that they were aystonyed and sayde: whence cometh all this wysdome and power vnto 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 sesters all here with vs? Whence hath he all these thynge. 57 And they were offended by him. The Iesus sayd to the a Prophet is not with out honour save in his awne countre and amonge his awne kynne. 58 And he dyd not many miracles there for there vn-belofes sake.

14

1 At that tyme Herod the tetrar-
cha hearde of the fame of Iesu 2 and sayde vnto his servautes: This is Ihon the baptist. He is risen agayne from deeth and therfore are soche myra-
cles wrought by him. 3 For Herod had taken Ihon and bounde him and put him in preson for Herodias sake his brother Phylips wyfe. 4 For Ihon sayde vnto 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 doughter of Herodias daunsed before them and pleased Herod. 7 Wherfore he promised with an oth that he wolde geve hir whatsoever she wolde axe. 8 And she beinge informed of her mother before sayde: geve me here Ihon baptistes heed in a platter. 9 And the kynge sorowed. Nevertheless for his othes sake and for their sakis which sate also at the table he com-
maunded that to be geven hir: 10 and sent and beheded Ihon in the pre-
son 11 and his heed was brought in a platter and geven to the damsell and she brought it to her mother. 12 And his disciples came and toke vp his body and buried it: and went and tolde Iesus. 13 When Iesus hearde that he departed thence by shippe in to a desert place out of the waye. And when the people had hearde therof they followed him afofe out of their cities. 14 And Iesus went forth and sawe moche people and his herte did melte ypon them and he healed of them those that were sicke. 15 When even was come his discipes came to him sayinge. This is a deserete place and the daye is spent: let the people departe that they maye go into the tounes and bye them vytayllis. 16 But Iesus sayde vnto them. They have no neade to go awaye. Geve ye them to eate. 17 Then sayde they vnto him: we have here but .v. loves and two fysshes. 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. fysshes and loked vp to heven and blessed and brake and gave the loves to his discipes and the discipes gave them to the people. 20 And they dyd all eate and were sufficed. And they gadered vp of the gobbetes that remayned vii. baskets full. 21 And they that ate werein nobre about .v.M. men besyde wemen and chylde.

22 And strayght wyse Iesus made his discipes enter into a shippe and to goo over before him whill 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 silf alone. 24 And the shippe was now in the middes of the see and was toost with waves for it was a co-
trary wynde. 25 In the fourthe watche of the night Iesus came vnto them walkynge on the see. 26 And when his discipes sawe him walkynge on the see they were troubled sayinge: it is some spirite and cryed out for feare. 27 And streygth wyse 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 shippe he walked on the wa-
ter to go to Jesus. 30 But when he saw a mighty wind he was afraid. And as he began to sink he cried sayinge: master save me. 31 And immediately Jesus stretched forth his hode and caught him and sayde to him: O thou of lytell faith wherfore diddest thou doubt? 32 And assesse as they were come in to the shippe the wynde ceased. 33 Then they that were in the shippe came and worshiped 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 countre rounde about and brought vnto him all that were sicke 36 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 Jesus scribes and pharises from Ierusalem sayinge: 2 why do thy disciples transgresse the tradicions of the elders? for they wesshe not their honden when they eate breed. 3 He answered and sayde vnto them: why do ye also transgresse the commaundment of God thorowe youre tradicions? 4 For God commaunded sayinge: honoure 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 commaundment of God is with out effecte through youre tradicions. 7 Ypocrites well prophesied of you Esay sayinge: 8 This people draweth nye vnto me with their mouthes and honoureth me with their lippes howbe it their heretes are farre from me: 9 but in vayne they worshipp 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 defineth not the man: but that which commeth out of the mouth defineth the man. 12 Then came his discipiles and sayde vnto him. Perceavest thou not how that the pharises are offended in hearinge thy 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 boote shall fall into the dyche. 15 Then answered Peter and sayd to him: declare vnto vs this parable. 16 Then sayde Jesus: are ye yet with oure vnderstandinge? 17 perceave ye not that what soever goeth in at the mouth descendeth dwayne 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 thoughtis murder breaking of wedlocke whordo theefte falce witnes berynge blasphemye. 20 These are the thingis which defyle a man. But to eate with vnwesshen honden defineth not a man. 21 And Jesus 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 costis 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 discipiles and besought him sayinge: sende her awaye for she followeth vs cryinge. 24 He answered and sayde: I am not sent but vnto the loost shepe of the housses 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: truite Lorde: neverthelesse the whelpes eate of the
cromes which fall from their masters table. 28 Then Iesus answered and saide 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 havige 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 wonderd to se the dome speake the maymed whole the halt to go and the blynde to se. And they glorifie 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 parte fastinge reste they perishe in the waye. 33 And his disciples sayd vnto him: whence shuld we get so moche breed in the wildernes as shuld suffise so greate a multitude? 34 And Iesus sayde vnto them: how many loves have ye? And they sayde: seven and a feawe little fyッシュes. 35 And he commanded the people to syt doune on the grounde: 36 and toke the seven loves and the fyッシュes 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 suffise. 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 children. 39 And he sent awaye the people and toke shippe and came into the parties of Magdala.

16

1 Then came the pharises and sadoles and did tempte him desyringe him to shewe them some signe from heven. 2 He answered and sayde vnto the. At even ye saye we shall 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 yepocrites ye can discerne the fansion of the skye: and can ye not discerne the signes of the tymes? 4 The frowarde nacion and advoutrous seketh a signe and there shall non other signe be geven vnto them but the signe of the prophet Ionas. So lefte he them and departed. 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 Sadoles. 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 mindes cumbred 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 basketes toke ye vp? 10 Nether the .vii. loves when there were .iii.M. and how many basketes toke ye vp? 11 Why perceave ye not then that I speake not vnto you of breed when I saye beware of the leven of the Pharises and of the Sadoles? 12 Then vnderstode they how that he bad not them beware of the leven of breed: but of the doctrine of the Pharises and of the Sadoles. 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 Ihon Baptist some Helias some Jeremias or one of the prophetes. 15 He sayde vnto the: but who saye ye that I am? 16 Simon Peter answerd 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 heaven. 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 kyngdome of heven: and whatsoever thou byndest vpon erth shall be bounde in heven: and whatsoever thou lowest on erthe shalbe lowesd in heven. 20 Then he charged his disciples that they shulde tell no man that he was Iesus Christ. 21 From that tyme forth Jesus began to shewe vnto his disciples how that he must go vnto Ierusalem and suffer many thinges of the Elders and of the hye prestes and 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 offendeest me because thou sauourestit 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 whosoever shall loose his lyfe for my sake shall fynde it. 26 What shall it profet a man though he shulde wynne all the whoole 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 accordance to his dedes. 28 Verely I saye vnto you some ther be amonge them that here stonde which shall not taste of death tyll they shall have sene the sonne of man come in his kyngdome.

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 transfygured before them: and his face did shyne as the sunne and his clothes were as whyte as the light. 3 And beholde ther appered vnto the Moses and Helyas 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 .ii. tabernacles one for the and one for Moses and one for Helyas.

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 afrayed. 7 And Iesus came and touched them and sayde: aryse and be not afrayed. 8 And when they looked vp they saw no man saue Iesus onely. 9 And as they came doun from the mountayne Iesus charged them sayinge: se that ye shewe the vision to no man vntyll the sonne of man be rysen agypte from deeth. 10 And his discip-les axed of him sayinge: Why then saye the scribes that Helyas muste fyrst come? 11 Iesus answered and sayd vnto them: Helyas shall fyrst come and restore all thinges. 12 And I saye vnto 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 suffre of the. 13 Then the disciples perceaved that he spake vnto them of Ihon baptist. 14 And when they were come to the peo-ple ther cam to him a certayne man and kneled doun to him and sayde: 15 Master have mercy on my sonne for he is frantickel and is sore vexed. And oft tymes he falleth into the fyre and oft into the water. 16 And I brought him to thy disciples and they coulde not heale him. 17 Iesus answered and sayde: 0 generacion faythles and croked: how longe shall I be with you? how longe shall I suffre you? bring him hider to me.
18 And Jesus rebuked the devyll and he came out of him. And the child was healed even that same houre 19 Then came the discipes to Jesus secretly and sayde: Why could not we cast him out? 20 Jesus sayd vnsto the: Because of youre vnbeliefe For I saye veryly vnsto you: yf ye had faythe as a grayne of mustard seed ye shuld saye vnsto this moutayne remove hence to yonder place and he shuld remove: nether shuld eny thinge be vnpossible for you to do. 21 How be it this kynde goeth not oute but by prayer and fastinge. 22 As they passed the tyme in Galile Jesus sayde vnsto them: the sonne of man shalbe betrayed into the hondes of men 23 and they shall kill him and the thyrd daye he shall ryse agayne. And they sorrowed greatly. 24 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? 25 He sayd: ye. And when he was come into the house Jesus spake fyrst to him saying What thinkest thou Simon? of whomo do the kynges of the erth take tribute or poll money? of their chyldren or of strauengers? 26 Peter sayde vnsto him: of strauengers. Then sayd Jesus vnsto him agayne: Then are the chyldren fre. 27 Neverthelesse 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 thou shalt fynde a pece of twentie pence: that take and paye for me and the.

18 The same tyme the discipes came vnsto Jesus saying: who is the greatest in the kyngdome of heven? 2 Jesus called a chylde vnsto him and set him in the middes of them: 3 and sayd. Verely I say vnsto you: except ye toure and become as chyldren ye cannot enter into the kyngdome of heven. 4 Whosoever thercfor humble him sylfe as this chylde the same is the greatest in the kyngdome of heven. 5 And whosoever receaveth suche a chylde in my name receaveth me. 6 But whosoever offende one of these lytelons which beleve in me: it were better for him that a milstone were hanged aboute his necke and that he were drowned in the depth of the see. 7 Wo be vnsto the world because of offences. How be it it cannot be avoided but that offences shalbe gven. Neverthelesse woo be to the man by who the offence cometh. 8 Wherfore yf thy honde or thy fote offende the cut him of and cast him from the. It ys better for the to enter into lyfe halt or maymed rather then thou shuldest haveing two hondes or two fete be cast into everlasting fyre. 9 And yf also thyne eye offende the plucke him oute and caste him from the. It is better for the to enter into lyfe with one eye then havyng two eyes to be cast into hell fyre. 10 Se that ye despise not one of these littelons. For I saye vnsto 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? Ye a man have an hondred shipe 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 vnsto you: he reioyseth more of that shpe 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 trespace agenst the. Go and tell him his faute betwene him and the alone. Yf he heare the thou hast won 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 vnsto the congregacion. If he heare not the
congregated take him as an heathen man and as a publican. 18 Verely I say vnto you what soever ye bynde on erth shalbe bounde in heven. And what soever ye loose on erth shalbe loused in heven. 19 Agayn I say vnto you that ye two of you shall aghre in erth apon eny maner thyngye what soever they shall desyre: it shalbe gven 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 myndes of them. 21 Then came Peter to him and sayde: master howe ofte shall I forvege my brother yf he synne agaynst me seven tymes? 22 Jesus sayd vnto him: I saye not vnto the seven tymes: but seventy tymes seventytymes. 23 Therfore is the kingdome of heven lykened vnto a certayne kyngye which wolde take a countis of his servauntis. 24 And when he had begone to recken one was broughte vnto him whiche ought him ten thousande talentis: 25 whome be cause he had nought to paye his master commaundde him to be solde and his wyfe and his chyldren and all that he had and payment to be made. 26 The servaunt fell doune and besought him sayinge: Sir gave me respyte and I wyll paye it every whit. 27 Then had the Lorde pytie on that servaunt and lowsed him 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 him 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 wyll paye the all. 30 And he wolde not but went and cast him into preson tyll he shulde paye the det. 31 When his other felowes saw what was done they were very sory and came and tolde vnto their lorde all that had happened. 32 Then his lorde called him and sayde vnto him. O evyll servaunt I forgave the all that det because thou payedst 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 deluyered him to the iaylers tyll he should paye all that was due to him. 35 So lyke wyse shall my hevenly father do vnto you except ye forvege with youre hertes eache one to his brother theire treaspases.

19

1 And it came to passe when Iesus had fynished these sayinges he gat him from Galile and came into the coostes of Iewy beyonde Iordan 2 and moche people folowed him and he healed them theare. 3 Then came vnto him the pharisys temptinge him and sayinge to him: Ys it lawfull for a man to put awaye his wyfe for all maner of causes? 4 He answered and sayd vnto them: Have ye not reddie howe that he which made man at the beginninge made them man and woman 5 and sayde: for this thinge shall a man leve father and mother and cleve vnto his wyfe and they twayne shalbe one fleshe. 6 Wherfore now are they not twayne but one fleshe. Let not man therfore put a sunder that which God hath cuppled to gedder. 7 The sayde they to him: why did Moses commaunde to geve a testimoniall of divorcement and to put hyr awaye? 8 He sayde vnto them: Moses because of the hardnes of youre hertes suffred you to put awaye youre wyfes: But from the beginnynge it was not so. 9 I saye therfore vnto you whosoever putteth awaye his wyfe (except it be for fornicacion) and maryeth another breake the wedlocke. And whosoever maryeth her which is divorced doeth commynt advoutry. 10 Then sayde his discipes to him: yf the mater be so betwene man and wyfe 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 so 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 him yonge chyldre that he shuld put his hondes on them and praye And the discipels rebuked them. 14 But Iesus sayde: suffre the chyldren and forbid them not to come to me: for of suche is the kyngdome of heuen. 15 And when he had put his hondes on them he departed thence. 16 And beholde one came and sayde vnto him: good master what good thinge shall I do that I maye have eternall lyfe? 17 He sayde vnto him: why callest thou me good? there is none good but one and that is God. But yf thou wylt entre in to lyfe kepe the commaundementes. 18 The other sayde to him Which? And Iesus sayde: breake no wedloke 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 him: I have observed all these thingis from my youth what lacke I yet? 21 And Iesus sayde vnto him yf thou wylt be perfecte goo and sell that thou hast and geve it to the povre and thou shalt have treasure in heuen and come and folowe me. 22 When the younge man hearde that sayinge he wet awaye mourninge. For he had greate posessions. 23 Then Iesus sayde vnto his discipels: 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 nedle then for a ryche man to enter into the kyngdome of God. 25 When his discipels 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 him: Beholde we have forsaken all and followed 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 maeiste ye which folowe me in the seconde generacion shall syt also vpon .xii. seates and judge the .xii. tribes of Israel. 29 And whosoever 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 everlastynge lyfe. 30 Many that are fyrste shalbe laste and the laste shalbe fyrste.

20

1 For the kyngdome of heuen ys lyke vnto an housholder which went out erly in the morninge to hyre labourers into his vyneyarde. 2 And he agreed with the labourers for a peny a daye and sent them into his vyneyarde. 3 And he went out about the thyrde houre and sawe other stondyng ydell in the market place 4 and sayd vnto them go ye also into my vyneyarde: 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 stondyng yevell 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 al soo into my vyneyarde and whatsoever is right that shall ye receave. 8 When even was come the lorde of the vyneyarde sayde vnto his steward: call the labourers and geve them their hyre beginnyng at the laste tyll thou come to the fyrste. 9 And they which 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 house 12 saying: These laste have wrought but one house and thou hast made them equall vnto vs which have born the burthe and heet of the daye. 13 He answered to one of the sayinge: frende I do the no owr: dyddest thou not agere with me for a penye? 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 eyyll 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 Ierusalem and toke the xii. discipls a parte in the waye and sayde to the. 18 Beholde we goo vp to Ierusalem and the sonne of man shalbe betrayed vnto the chefe prestes and vnto the scribes and they shall condemne him to deeth 19 and shall delvyre him to the getils to be mocked to be scourged and to be crucified: and the thryd daye he shall ryse agayne. 20 Then came to hym the mother of zebedes chylde with her sonnes worshippyng him and desyringe a certayne thinge of him. 21 And he sayde vnto her: what wilt thou have? She sayde vnto hym: Gravnte that these my two sonnes may sit the one on thy right hond and the other on the lifte hond in thy kyngdome. 22 Iesus answered and sayde: 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 baptyme 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 hond and on my lyst hond 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 lordes of the gentyls have dominacion over them. And they that are great exercise power over them. 26 It shall not be so amonche you. But whosoever wyll be greatre amonche you let him be youre minister: 27 and whosoever wilbe chefe let him be youre servaut 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 hym. 30 And beholde two blinde men sittinge by the waysyde when they hearde Iesus passe by cryde 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 styll 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 immediately their eyes receaved syght. And they folowed him.

21

1 When they drewe neye vnto Ierusalem and were come to Bethphage vnto mounte olivete: then sent Iesus two of his discipls 2 saiynge to the. Go in to the toune that lyeth over agaynste you and anone ye shall fynde an ass bounde and her colte with her: lose them and bringe them vnto me. 3 And if eny man saye ought vnto you saye ye that the lorde hath neede of them: and streyght waye he will let them go. 4 All this was done to fullfill that which was spoken by the Prophet sayinge: 5 Tell ye the daughter of Sion: beholde thy kynges cometh vnto the meke and sittinge vpon an ass and a colte the fole of an ass vseto the yooke. 6 The discipls went and dyd as Iesus commaundd
faith is growe to a cyte and have saye? and the sawe in the is solde chaugers that of this? he to came that the thinges? that of Iesus the sonne of David. Blessed be he that cometh in the name of the Lorde Hosanna in the hyest. And when he was come in to Jerusalem all the cyte was moved sayinge: who is this? And the people sayde: this is Iesus the Prophet of Nazareth a cyte of Galilie. And Iesus went in to the temple of God and cast out all them that soule and bought in the temple and overthrew the tables of the mony changers and the seates of them that solde doves and sayde to them: It is wrytten my housse shalbe called the housse of prayer. But ye have made it a denne of theves. And the blinde and the halt came to him in the temple and he healed them. 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 and sayde vnato him: hearst thou what these saye? Iesus sayde vnato them yee: have ye never rede of the mouth of babes and suckelinges thou haste ordeyned prayse? And he lefte the and wet out of the cite vnato Bethanie and had his abydighe there. In the mornynge as he returned in to the cyte ageyne he hungred and spyped 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 forwardes. And anon the fygge tree wyderrer awaye. And when his disciples sawe that they marveled sayinge: Howe sone is the fygge tree wyderrer awaye? Iesus answered and sayde vnato the: Verely I saye vnato you yf ye shall have faith and shall not dout ye shall not only do that which I have done to the fygge tree: but also yf ye shall saye vnato this moutayne take thy silfe awaye and cast thy silfe into the see it shalbe done. And whatsoever ye shall axe in prayer (if ye beleve) ye shall receave it. And when he was come into the temple the chefe prestes and the elders of the people came vnato him as he was teachinge and sayde: by what auctorite doest thou these things? and who gave the this power? Iesus answered and sayde vnato them: I also will axe of you a certayne question which if ye assoyle me I lyke wyse wyll tell you by what auctorite I do these things. The baptisme of Iohn: whence was it? from heven or of men? Then they reasoned amonge them selves sayinge: yf we shall saye from heven he will saye vnato vs: why dyd ye not then beleve hym? But and if we shall saye of men then feare we the people. For all men helde Iohn as a Prophet. And they answered Iesus and sayde: we cannot tell. And he lyke wyse sayd vnato them: nether tell I you by what auctorite I do these things. What saye ye to this? A certayne man had two sonnes and came to the elder and sayde: sonne go and worke to daye in my vineyarde. He answered and sayde I will not: but afterwarde repented and went. Then came he to the second and sayde lyke wyse. And he answered and sayde: I will syr: yet wet not. Whether of the twayne dyd the will of the father? And they sayde vnato hym: the fyrst. Iesus sayde vnato the: verely I saye vnato you that the publicans and the harlotes shall come into the kyngdome of God before you. For Iohn came vnato you in the waye of rightewesnes and ye beleved hym not. But the publicans and the harlotes beleved him. And yet ye (though ye sawe it) were not yet moved with repentauce that ye myght afterwarde have beleved hym.
33 Herken another similitude. Ther was a certayne housholder which planted a vineyarde and hedged it roude about and made a wynpresse in it and bilt a tower and let it out to husbandmen and wet in to a straunge countre. 34 And when the tyme of the frute drewe neare he sent his servauntes to the husbandmen to receave the frutes of it. 35 And the husbandme caught his servauntes and bet one kyllde another and stoned another. 36 Agayne he sent other servantes moe then the fyrst: and they served them lyke wyse. 37 But last of all he sent vnto the his awne sonne sayinge: they will feare my sonne. 38 But when the husbandmen sawe the sonne they sayde amonge the selves: This is the heyre: come let vs kyll him and let vs take his inheritaunce to oure selves. 39 And they caught him and thrust him out of the vineyarde and slew him. 40 When the lorde of the vineyarde commeth what will he do with those husbandmen? 41 They sayde vnto him: he will cruellye destroye those evyll persons and wyll let out his vyneyarde vnto other husbandmen which shall delyver him the frute at tymes convenient. 42 Iesus sayde vnto the; dyd ye never reede in the scriptures? The stone which the bylders refusel the same is set in the principall parte of the corner: this was the lordes doinge and that is mervelous in oure eyes. 43 Therfore saye I vnto you the kyngdome of God shalbe take from you and shalbe geve to the getys which shall brynge forth the frutes of it. 44 And whosoever shall fall on this stone he shalbe broken but on whosoever it shall fall vpon it will grynde him to powder. 45 And when the chefe prestes and Pharises hearde these similitudes they perceaved that he spake of the. 46 And they wet about to laye hondes on him but they feared the people because they tooke him as a Prophet.

22

1 And Iesus answered and spake vnto them agayn in similitudes sayinge. 2 The kyngdome of heven is lyke vnto a certayne kyng which maryed his sonne 3 and sent forth his servantes to call them that were byd to the weddinge and they wolde not come. 4 Ageyne he sent forth other servauntes sayinge: Tell them which are bydden: beholde I have prepared my dynner myne oxen and my fatlinges are kyllde and all thinges are redy come vnto the mariage. 5 But they made light of it and went their wayes: one to his ferme place another about his marchaundise 6 the remnaunt toke his servauntes and intreated them vngodly and slewe them. 7 When the kynge 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 servauntes: 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 servauntes wet out into the hiewayes and gadder to gedder as many as they coulde fynde both good and bad and the wedinge was furnysshed with gestes. 11 Then the kynge came in to viset the gestes and spedy there a man which had not on a weddinne garment 12 and sayde vnto him: frende how fortuned it that thou camest in hither and hast not on a weddying garment? And he was even spechlesse. 13 Then sayde the kynge to his ministers: take and bynde hym hand and fote and caste hym into ytter darcknes there shalbe wepinge and gnashinge 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 him their disciples with Herodes servauntes sayinge: Master we knowe that thou are true and teachest the
23

1 Then spake Iesus to the people and to his disciples 2 sayinge. The Scribes and the Pharises sit in Moses seate. 3 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 sholders: but they themsylfes 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 philateryes 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

and sayinge: 36 Master which is the chefe commandement in the lawe? 37 Iesus sayde vnto him: love the Lorde thy God with all thine herte with all thy soule and with all thy mynde. 38 This is the first and the chefe commandement. 39 And ther is another lyke vnto this. Love thyne neighbour as thy selfe. 40 In these two commandemettes hange all the lawe and the Prophetes. 41 Whyll the Pharises were gadderd togeder Iesus axed the sayinge: 42 what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the sonne of David. 43 He sayde vnto them: how then doeth David in spirite call him Lorde sayinge? 44 The Lorde sayde to my Lorde syt on my right honde: tyll I make thyne enemies thy fote stole. 45 Yf David call him Lorde: how is he then his sonne? 46 And none coulde answere him aaygne one worde: nether dueste eny from that daye forth axe him eny moo questions.
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 hubleh himselfe shalbe exalted. 13 Wo be vnto you Scribes and Pharises ypcocrites 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 ypcocrites: ye devoure widdowes houses and that vnder a coloure of prying longe prayers: wherfore ye shall receave greater damnacion. 15 Wo be vnto you Scribes and Pharises ypcocrites 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 blynd 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 aulter it is no thinge: but whosoever sweareth by the offeringe that lyeth on the aulter offendeth. 19 Ye foles and blinde: whether is greater the offeringe or the aulter 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 syteth theron. 23 Wo be to you Scribes and Pharises ypcocrites which tythe mynt annyse and comen and leave the wayghthyter mattres of the lawe vndone: iudgement mercy and fayth. These ought ye to have done and not to have left the otre vndone. 24 Ye blinde gydes which strayne out a gnat and swalowe a cammyll. 25 Wo be to you scribes and pharises ypcocrites which make clene the vtter syde of the cuppe and of the platter: but within they are full of brybery and excesse. 26 Thou blinde Pharise clene fyrst the outsyde of the cup and platter that the ynneside of them maye be clene also. 27 Wo be to you Scribe and Pharises ypcocrite 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 within ye are full of ypcocrisie and iniquite. 29 Wo be vnto you Scribes and Pharises ypcocrites: ye bylde the tombes of the Prophetes and garnishe the sepulchres of the righteous 30 and saye: Yf we had bene in the days of our 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 chyldren 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 damnpacion 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 bloude that was sheed vpon the erth from the bloud of righteous Abell vnto the bloud of zacharias the sonne of Barachias who ye slewe betwene the temple and the altre. 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 chylde to gether as the henne gadreth her chicks vnnder her wings but ye wolde not: 38 Beholde youre
24

1 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 Iesus sayde vnto the: se ye not all these thinges? Verely I saye vnto you: ther shall not be here lefte one stone vpon another that shall not be cast doune. 3 And as he sat vpon the mout Olivete his disciples came vnto hym secretly sayinge. Tell vs when these thinges shalbe? and what signe shalbe of thy comynge and of the ende of the worlde? 4 And Iesus answered and sayde vnto them: take hede that no man deceave you. 5 For many shall come in my name sayinge: I am Christ and shall deceave many. 6 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. 7 For nacion shall ryse ageynste nacion and realme ageynste realme: and ther shalbe pestilence honger and erthquakes in all quarters. 8 All these are the beginninge of sorowes. 9 Then shall they put you to trouble and shall kell you: and ye shalbe hated of all nacions for my names sake. 10 And then shall many be offended and shall betraye one another and shall hate one the other. 11 And many falce Prophete shall aryse and shall deceave many. 12 And because iniquite shall have the vpper hande the love of many shal abate. 13 But he that endureth to the ende the same shalbe safe. 14 And this gladtidinges of the kyngdome shalbe preached in all the worlde for a witnes vnto all nacions: and then shall the ende come. 15 When ye thercfore shall se the abhominacion that betokeneth desolacion spoken of by Daniell the Prophet stonde in the holy place: let him that redeth it vnderstonde it. 16 Then let them which be in Iury flye into the moutaynes. 17 And let him which is on the housse toppe not come downe to fet any thinge out of his housse. 18 Nether let him which is in the felde returne backe to fetche his clothes. 19 Wo be in those dayes to the that are with chylde and to the that gene sucke. 20 But praye that your flight be not in the winter nether on the sabeth daye. 21 For then shalbe greate tribulacion suche as was not from the beginninge of the worlde to this tyme ner shalbe. 22 Ye and except those dayes shulde be shortened there shuld no fleshe be saved: but for the chosens sake those dayes shalbe shortened. 23 Then ye all man shall saye vnto you: lo here is Christ or there is Christ: believe it not. 24 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 shuld be deceaved. 25 Take hede I have tolde you before. 26 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. 27 For as the lightninge cometh out of the eest and shyneth vnto the weest: so shall the comynge of the sonne of man be. 28 For wheresoever a deed karkas is even thytter will the egles resorte. 29 Immediatly after the tribulacioc 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. 30 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. 31 And he shall sende his angeles with the greate voyce of a trope and they shall gader to gether his chosen from the fower wyndes and from the one ende of the worlde
to the other. 32 Learne, a similitude of the fygge tree: when his branches are yet tender and his leves spruge ye knowe that sommer is nye. 33 So lyke wyse ye when ye see all these thynges be ye sure that it is neare even at the dores. 34 Verely I saye vnto you that this generation shall not passe tyll all these be fulfilled. 35 Heven and erth shall perisse: but my wordes shall abyde. 36 But of that daye and houre knowith no man no not the angels of heven but my father only. 37 As the tyme of Noe was so lyke wyse shall the cominge of the sonne of man be. 38 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 39 and knewe of nothyng ye tyll the floude came and toke them all awaye. So shall also the comynge of the sonne of man be. 40 Then two shalbe in the feldes the one shalbe receaved and the other shalbe refus’d 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 ye the good man of the houssye knewe what houre the thefe wolde come: he wolde suerly watche and not suffre his houssye 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 servaut and wyse whome his master hath made ruler over his houshode to geve the meate in season conuenient: 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 ruler over all his goodes. 48 But and ye that evill servaut shall saye in his herte my master wyll defer his comyng 49 and beginne to smyte his fellowes 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 him and give him his rewarte with ypocrites. There shalbe wepinge and gnasshinge of teth.
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 deliveredst vnto one fyve talentes: beholde I have gayned with the fyve talentes moo. 21 The his master sayde vnto him: well good servau and faithfull. Thou hast bene faithfull in lytell I will make the ruler over moche: entre in into thy masters ioye. 22 Also he that receaved .ii. talentes came and sayde: master thou deliveredst vnto me .ii. talentes: beholde I have wore .ii. other talentes with them. 23 And his master sayde vnto him well good servau and faithfull. Thou hast bene faithfull in lytell I wyll make the ruler over moche: go in into thy masters ioye. 24 Then he which had receaved the one talent came and sayd: master I considered that thou wast an harde man which repeст where thou sowedst not and gadderest where thou strawedst not and was therafore afrayde and went and hyd thy talent in the erth: Beholde thou hast thyne awne. 26 His master answered and sayde vnto him: thou eyll servau and sleuthfull thou knewest that I repe where I sowed not and gaddre where I strawed not: and thou oughtest therafore to have had my money to the chaugers and then at my comynge shulde I have receaved myne awne with vauntage. 28 Take therafore the talent from him and gave 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. 30 And cast that vnprofitable servaunt into vttter dercknes: there shalbe wepynge and gnasshinge of teeth. 31 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 nacions. And he shall separe the one from a nother as a shepherde deuideth the shepe from the gootes. 33 And he shall set the shepe on his right honde and the gootes on the lyfte. 34 Then shall the kynge saye to them on his right honde: Come ye blessed chyldefren of my father inheret the the kyngeo prepared for you from the beginninge of the worlde. 35 For I was anhungred and ye gave me meate. I thurstede and ye gave me drinke. I was herbourlesse and ye lodged me. 36 I was naked and ye clothed me. I was sicke and ye visited me. I was in preson and ye came vnto me. 37 Then shall the righteous answere him sayinge master when sawe we the anhungred and feed the? or a thurst and gave the drinke? 38 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? 40 And the kynge shall answere and saye vnto them: verely I saye vnto you: in as moche as ye have done it vnto one of the leest of these my brethren ye have done it to me. 41 Then shall the kynge saye vnto them that shalbe on the lyfte hande: departe from me ye coursed into everlastinge fire which is prepared for the devyll and his angells. 42 For I was an hungred and ye gave me no meate. I thurstede and ye gave me no drinke. 43 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. 44 Then shall they also answere him sayinge: master when sawe we the an hungred or a thurst or herbourlesse or naked or sicke or in preson and did not ministre vnto the? 45 Then shall he answere the and saye: Verely I saye vnto you in as moche as ye did it not to one of the leest of these ye did it not to me. 46 And these shall go into everlastinge payne: And the
righteous into lyfe eternall.

26

1 And it came to passe when Iesus had fynished 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 together the chefe prestes and the scribes and the elders of the people to the palice of the hye preste called Cayphas 4 and heelde a counsell how they mygt take Iesus by sutteltze and kyll him. 
5 But they sayd not on the holy daye lest eny vproure arnye amonge the people. 
6 When Iesus was in Bethany in the house of Symon the leper 7 ther came vnto hym a woman which had an alabaster boxe of precious oyntment and powred it on his heed as he sate at the bourse. 
8 When his disciples 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 povre folcke alwayes with you: but me shall ye not have all wayes. 
12 And in that she casted this oyntment on my bodye she dyd it to burye me with all. 
13 Verely I saye vnto you wheresover 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 
15 and sayd: what will ye geve me and I will deliver hym vnto you? And they apoynted vnto hym thirty peces of sylver. 
16 And from that tyme he sought opportunite to betraye him. 
17 The fyrst daye of swete breed the disciples cam to Iesus sayinge vnto hym: where wylt 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 disciples. 
19 And the disciples 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 hym: is it I master? 
23 He anwered and sayde: he that deppeth his honde with me in the dishe the same shall betraye me. 
24 The sonne of man goeth as it is written of hym: 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 anwered and sayde: is it I master? He sayde vnto hym: thou hast sayde. 
26 As they dyd eate Iesus toke breed and gave thankes brake it and gave it to the disciples and sayde: Take eate this is my body. 
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 shal 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. 
32 I will smyte the shepe herde and the shepe of the flocke shalbe scattered abroode. 
33 But after I am ryseen ageyne I will goo before you into Galile. 
34 Peter answered and sayde vnto hym: though all men shulde be offended by the yet wolde I never be offended. 
35 Iesus sayde vnto him. Verely I saye vnto the that this same night before the cocke crowe thou shalt denye me thryse. 
36 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 Iesus with them into a place which is called Gethsemane and sayde vnto the disciples syt ye here whyl I go and praye yonder. 37 And he toke with him Peter and the two sonnes of Zebede and began to wexe sorowfull and to be in an agonye. 38 Then sayde Iesus 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 wyl 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 temptation. 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 wyl be fulfylled. 43 And he came and founde the a slepe agayne. For their eyes were hevy. 44 And he lefte them and went agayne and prayed the thrid tyme sayinge the same wordes. 45 Then came he to his disciples and sayde: 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 Ryse let vs be goinge: beholde he is at honde that shall betraye me. 47 Wyyll 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 geven the a token sayinge: whosoever I kysse 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 prest 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 perishe with the swearde. 53 Ether thinkest thou that I cannot now praye to my father and he shall geve me moo then .xii. legions of angelles? 54 But how then shuld the scriptures be fulfylled: for so must it be. 55 The same tyme sayde Iesus to the multitude: ye be come out as it were vnto a thefe with sweardes and staves for to take me. I sate daylie teachinge in the temple amonge you and ye toke me not. 56 All this was done that the scriptures of the Prophetes myght be fulfylled. 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. 58 And Peter folowed him a farre of vnto the hye prestes place: and went in and sate with the servauntes to se the ende. 59 The chefe prestes and the elders and all the counsell sought false witnes agenste Iesus for to put him to deeth 60 but founde none: in somecho that when many false witnesses cam yet founde they none. At the last came two false witnesses and sayd: 61 This felowe sayde: I can distroye the temple of God and blyde it agayne in .iii. dayes. 62 And the chefe preste arose and sayde to him: anserest thou nothinge? How is it that these beare witnes agenyst the? 63 But Iesus helde his peace: And the chefe Preeste answered and sayd to him: I charge the in the name of the lyyinge God that thou tell vs whether thou be Christ the sonne of God. 64 Iesus sayd to him: thou haste sayd. Neverthelesse I saye vnto you hereafter shall ye se the sonne of man syttinge on the right honde of power and come in
Departed the they betrayinge and sylfe. 65 Then the bye preste rent his clothes sayinge: He hath blasphem: what neede we of eny moo witnesses? Behold now ye have hearde his blasphemy: 66 what thinke ye? They answered and sayd: he his worthy to dye. 67 Then spat they in his face and boffeted him with fistes. And other smote him with the palme af their hondes on the face 68 sayinge: tell vs thou Christ who is he that smote the? 69 Peter sate with out in the palice. And a damsell came to him sayinge: Thou also waste with Iesus of Galilee: 70 but he denied before the all sayinge: I woot not what thou sayst. 71 When he was gone out into the poorche another wenche sawe him and sayde vnto them that were there: This felowe was also with Iesus of Nazareth. 72 And agayne he denied with an othe that he knew the man. 73 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. 74 Then beganne he to course and to swere that he knewe not the man. And immedatly the cocke krewes. 75 And Peter remembred the wordes of Iesu which sayde vnto him: before the cocke crowe thou shalt deny me thryse: and went out at the dores and wepte bitterly.

27

1 When the mornynge was come all the chefe preste and the elders of the people helde a counsayle agenst Iesu to put him to deeth 2 and brought him bounde and delivered him vnto Pon-cius Pilate the debite. 3 Then when Judas which betrayed him sawe that he was condemned he repented him sylfe and brought ageyne the .xxx. platters of sylver to the chefe preste and elders 4 sayinge: I have synned betrayinge the innocent bloud. And they sayde: what is that to vs? Se thou to that. 5 And he cast doune the sylver platters in the temple and departed and went and hounge him sylfe. 6 And the chefe preste toke the sylver platters and sayd: it is not lawfull for to put them in to the treasury because it is the pryce of bloud. 7 And they toke counsell and bought with them a potters felde to bury strangers in. 8 Wherfore that felde is called the felde of bloud vntyll this daye. 9 Then was fulfilled that which was spoken by Jeremy the Prophet sayinge: and they toke .xxx. sylver platters the prise of him that was valued whom they bought of the chyldren of Israel 10 and they gave them for the potters felde as the Lorde appoynted me. 11 Iesus stode before the debite: and the debite axed him sayinge: Arte thou the kyng of the lues? Iesus sayd vnto him: Thou sayest 12 and when he was accused of the chefe preste and elders he answered nothinge. 13 Then sayd Pilate vnto him: hearest thou not how many thinges they laye ageynste the? 14 And he answered him to never a worde: in so moche that the debite marveyelled greatlie. 15 At that feest the debite was wonte to deliver vnto the people a presoner whom they wolde desyer. 16 He had then a notable presoner called Barrabas. 17 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? 18 For he knewe well that for envie they had delivred him. 19 When he was set doune to geve judgement his wyfe sent to him sayinge: have thou nothinge to do with that iuste man. For I have suffered many thinges this daye in a dremme about him. 20 But the chefe preste and the elders had par-swaded the people that they shulde axe Barrabas and shulde destroye Iesus. 21 Then the debite answered and sayde vnto them: whether of the twayne wyll ye that I let loose vnto you? And they sayde Barrabas. 22 Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayde to him: let him
be crucified. 23 Then sayde the debte: what evyll hath he done? And they cryed the more sayinge: let him be crucified. 24 When Pilate sawe that he prevailed nothinge but that moare busines was made he toke water and washed his hondes before the people sayinge: I am innocent of the bloud of this iuste person and that ye shall se. 25 Then answered all the people and sayde: his bloud be on vs and on oure children. 26 Then let he Barrabas loose vnto them and scourged Iesus and delivered him to be crucified. 27 Then the soudeours of the debte toke Iesus vnto the comen hall and gaddered vnto him all the company. 28 And they stripped him and put on him a purpyll roobe 29 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: 30 and spitted vpon him and toke the rede and smoot he on the heed. 31 And when they had mocked him they toke the robe of him agyene and put his awne reymet on him and leed him awaye to crucify him. 32 And as they came out they fonnde a man of Cyren named Simon: him they compelled to bare his crosse. 33 And when they cam vnto the place called Golgotha (that is to saye a place of deed mens sculles) 34 they gave him veneger to drinke mingled with gall. And when he had tasted therof he wolde not drinke. 35 When they had crucified him they parted his garmente and did cast lottes: to fullfyll that was spoken by the prophet. They deuyded my garmente amonche them: and upon my venesture did cast loottes. 36 And they sate and watched him there. 37 And they set vp over his heed the cause of his deeth written. This is Iesus the kyng of the Iewes. 38 And ther were two theves crucified with him one on the right honde and another on the lyfte. 39 They that passed by revyled him waggynge ther heeddes 40 and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes save thy sylfe. If thou be the sonne of God come doune from the crosse. 41 Lykwyse also the hye prestes mockinge him with the scribes and elders sayde: 42 He saved other him sylfe he can not save. If he be the kyng of Israel: let him now come doune from the crosse and we will beleve him. 43 He trusted in God let him deliver him now ye he will have him: for he sayde I am the sonne of God. 44 That same also the theves which were crucified with him cast in his tethe. 45 From the sixte houre was there dercknes over all the londe vnto the nth houre. 46 And about the nth 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? 47 Some of them that stode there when they herde that sayde: This man calleth for Helyas. 48 And streyght waye one of them ranne and toke a sponge and filled it full of veneger and put it on a rede and gave him to drinke. 49 Other sayde let be: let vs se wherther Helyas will come and deliver him. 50 Iesus cryed agayne with a lowe voyce and yelded vp the goost. 51 And beholde the vayle of the temple dyd rent in twayne from the topppe to the bottome and the erth dyd quake and the stones dyd rent 52 and graves dyd open: and the bodies of many sainctes which slept arose 53 and came out of the graves after his resurreccion and came into the holy cite and appered vnto many. 54 When the Centurion and they that were with him watchinge Iesus sawe the erth quake and those thinges which hapened they feared greatly sayinge. Of a surete this was the sonne of God. 55 And many wemen were there beholndinge him a farre of which folowed Iesus from Galile ministringe vnto him. 56 Amonge which was Mary Magdalene and Mary the mother of
Iames and loses and the mother of zebedes chylde. 

When the even was come there came a rych man of Aramathia named Iosephh which same also was Iesus disciple. He went to Pilate and begged the bodie of Iesus. Then Pilate commaunded the body to be delivered. And Ioseph toke the body and wrapped it in a clene lynyn clooth and put it in his newe tomb which he had hewen out even in the roke and rolled a greate stone to the dore of the sepulcre and departed. 

And there was Mary Magadalene and the other Mary sittynge over ageynst the sepulcre. The nexte daye that foloweth good frydaye the hye prestes and pharises got them selves to Pilate and sayde: Syr we remem-ber that this deceaver sayde whyll he was yet alvye After thre dayes I will aryse agayne. Commaunde therfore that the sepulcre be made sure vntyll the thyrd daye lest paraven-ture his disciples come and steale him awaye and saye vnto the peo-ple he is rysen from deeth and the laste errore be worsse then the fyrst. 

Pilate sayde vnto them. Take watche men: Go and make it as sure as ye can. And they went and made the sepulcre sure with watche men and sealed the stone.

28

1 The Sabboth daye at even which dauneth the morowe after the Sabboth Mary Magdalene and the other Mary came to se the sepulcre. And beholde ther was a great 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. 

His countenaunce was lyke lyghtnynge and his raymet whyte as snowe. And for feare of him the kepers were astunyned and became as deed men. The angell answered and sayde to the wemen feare ye not. I knowe that ye seke Iesus which was crucified: he is not here: he is rysen as he sayde.

Come and se the place where the lorde was put: and goo quickly and tell his disciples that he is rysen from deeth. And beholde he will go be-fore you into Galile there ye shall se him. Lo I have tolde you. And they departed quickly from the sepulcre with feare and greate luyse: and did runne to bringe his disciples worde. 

Then sayde Iesus vnto them: be not afrayde. Go and tell my brethren that they goo in to Galile and there shall they se me. 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. 

And they gadder-d them to geder with the elders and toke counsell and gave large money vnto the soudiers sayinge: Saye that his disciples came by nyght and stole him awaye whill ye slept. And if this come to the rulers cares we wyll pease him and save you harme-les. 

And they toke the money and dyd as they were taught. And this sayinge is noyesed amonge the Iewes vnto this daye. Then the .xi. disciples went awaye into Galile in to a mountayne where Iesus had appoynted them. 

And when they sawe hym they worshipped him. But some of them doubted. And Iesus came and spake vnto them sayinge: All power ys geve vnto me in heven and in erth. Go therfore and teache all nacions baptysinge them in the name of the father and the sonne and the holy goost: Teachinge them to observe all thynges what soever I comcommaundde 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: behold 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 streyght. 4 Iohn dyd baptise in the wyldernes and preche the baptyme of repentauce for the remission of synnes. 5 And all the londe of Iurie and they of Ierusalem went out vnto him and were all baptised of him in the ryver Iordan confessyng their synnes. 6 Iohn was clothed with camylles heer and with a serdyll of a skyn a bout his loynes. And he dyd eate locustes and wylde hony 7 and preached sayyng: a stronger then I commeth after me whose shue latched I am not worthy to stoupe doun and vnlose. 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 Iesus 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 heaven open and the holy goost descendinge vpon him lyke a dove. 11 And ther came a voyce from heaven: Thou arte my dere sonne in whom I de- lyte. 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 angells ministred vnto him. 14 After Iohn was taken Iesus came in to Galile prechinge 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 fisshers of men. 18 And straigght waye they forsoke their nettes and folowed him. 19 And when he had gone a lyttel 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 anonne he called them. And they leef their father zebede in the shippe with his hyrd 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 synagogue 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 synagogue 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 thine is this? what newe doctryne is this? For he commandeth the foule spirites with power and they obeye him. 28 And immediatly his fame spread abroade throughoute all the region borderinge on Galile. 29 And forth with assone as they were come out of the synagogue they entred into the houss 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 honde and lifte her vp: and the fever forsoke her 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. 32 And all the cite gaddred to geder at the dore 34 and he healed many that were sicke of divers deseases. And he cast out many devyls and suffred not the devyls to speake because they knewe him. 35 And in the morninge very erly Iesus arose and went out into a solitary place and there prayed. 36 And Simon and they that were with him folowed after him. 37 And when they had founde him they sayde vnto him: all men seke for the. 38 And he sayd vnto them: let vs go into the next tounes that I maye preache there also: for truly I cam out for that purpose. 39 And he preached in their synagoges throughout all Galilie and cast the devyls out. 40 And there came a leper to him besechinge him and kneled doune vnto him and sayde to ye: thy wilt thou canest make me clene. 41 And Iesus had compassion on him and put forth his honde touched him and sayde to him: I will be thou clene. 42 And assone as he had spoke immediatly the leprosy departed from him and was clensed. 43 And he charged him and sent him awaye forthwith 44 and sayd vnto him: Se thou saye no thynge to any man: but get the hence and shewe thy silfe to the prestes and offer for thy clensinge those things which Moses commaunded for a testimoniall vnto them. 45 But he (assone as he was departed) beganne to tell many thynge and to publyshe the dede: in so moche that Iesus coulde no more opely entre in to the cite but was with out in desert places. And they came to him from every quarter.

2

1 After a feawe dayes he entred into Capernaum agayne and it was noysed that he was in a hourse. 2 And anone many gadered to geder in so moche that now there was no roume to receave them: no not so moche as about the dore. And he preached the worde vnto them. 3 And there came vnto him that brought one sicke of the palsie borne of fower men. 4 And because they coulde not come nye vnto him for preace they vncovered the rofe of the hourse where he was. And when they had broken it open they let doune the beed where in the sicke of the palsie laye. 5 When Iesus sawe their fayth he sayde to the sicke of the palsie sonne thy sinnes are forgive. 6 And ther were certayne of the scribes sittinghe there and rea-soninge in their hertes: 7 how doeth this felowe so blasheme? Who can forgive synnes but God only? 8 And immediately when Iesus perceaved in his sprete that they so reasoned in the selves he sayde vnto them: why thyne ke ye soche thynge in youre hertes? 9 Whether is it easyer to saye to the sicke of the palsie thy synnes are forgivevng the or to saye arsye take vp thy beed and walke? 10 That ye maye knowe that the sonne of man hath power in erth to forgive synnes he spake vnto ye sicke of the palsie: 11 I saye vnto the arsye and take vp thy beed and get the hense into thynke awne hourse. 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 Alphe syt 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 housse many publicans and synners sate at meate also with Iesus and his disciples. For there were many that folowed him. 16 And when the Scribes and Pharises sawe him eate with publicans and synnere they sayde vnto his disciplines: how is it that he eateth and drynketh with publicans and synners? 17 When Iesus hearde that he sayde vnto them. The
which synagoge and the dyd faste: and therefore came and sayde vnsto him. Why do the disciples of Iohn and of the Pharises faste and thy disciples fast not. And Iesus sayde vnsto them: can the chyldren of a weddinge faste while the brydgrome is with them. As longe as they have the brydgrome with them they cannot faste. But the dayes will come when the brydgrome shalbe taken from them and then shall they faste in those dayes. Also no man soweth a pece of newe cloth vnsto an olde garmet for then taketh he awaye the newe pece from the olde and so is the rent worsse. In lyke wyse no man poureth newe wyne into olde vessels: for yf he do the newe wyne breaketh the vessels and the wyne runneth out and the vessels are marred. But new wyne must be poured into new vessels. And it chaunsed that he wet thorow the corne feldes on the Saboth daye: and his disciples as they went on their waye beganne to plucke the eares of corne. And the Pharises sayde vnsto him: beholde why do they on the Saboth dayes that which is not laufull? And he sayde to them: have ye never rede what David dyd when he had nede and was anhogred bothe he and they that were with him? How he went into the housse 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? And he sayde to them: the Saboth daye was made for man and not man for the Saboth daye. Wherfore the sonne of man is Lorde even of the Saboth daye.

3

1 And he entred agayne into the synagoge 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. And he sayde vnsto the man which had the wyddred honde: arise and stonde in the middes. 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. And he loked round aboute on them angerly mournyge on the blindnes of their hertes and sayde to the man: stretch forth thyne honde. And he stretched it oute. And his honde was restored even as whole as the other. And the Pharises departed and streyght waye gaddred a counsell with the that belonged to Herode agaynst him that they might destroye him. And Iesus auoyded with his disciples to the sea. And a greate multitude folowed him from Galile and from Iurie and from Hierusalem and from Idumea and from beyonde Iordane: and they that dwelled about Tyre and Sidon a greate multitude: which when they had herde what things he dyd came vnsto him. And he commaunded his disciples that a shippe shuld wayte on him because of the people leste they shuld througe him. For he had healed many in somechoe that they preased apone him for to touche him as many as had plages. And when the vnclene sprites sawe him they fell doune before him and cryed sayinge: thou arte the sonne of God. And he strayghtly charged them that they shuld not vtter him. And he wet vp into a mountayne and called vnsto him whom he wolde and they came vnsto him. And he ordeyned the .xii. that they shuld be with him and that he myght sende the to preache: and that they might have power to heale syknesses and to cast out devyls. And he gave vnsto Simon to name Peter. And he called Iames the sonne of zebede and Iohn Iames brother and gave them
Bonarges to name which is to saye the sonnes of thounder. 18 And Andrew and Philip and Bartlemew and Mathew and Thomas and James the sonne of Alphe and Taddeus and Symon of Cane, 19 and Iudas Iscarioth which same also betrayed him. And they came vnto houesse 20 and the people assembled togedder agayne so greatly that they had not leesar so moche as to eate bread. 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 devylys. 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 ageynste it silfe that realme cannot endure. 25 Or yf a houesse be devided ageynste it silfe that houesse cannot continue: 26 So yf Satan make insurreccion agaynste himsilfe and be devided he cannot continue but is at an ende. 27 No man can entre into a stronge mans houesse and take awaye his goodes excepte he fyrest bynde that stronge man and then spoyle his houesse. 28 Verely I saye vnto you all synnes shalbe forgyven vnto mens childryn and blasphemy wherwith they blaspheme. 29 But he that blasphemeth the holy goost shall never have forgeryvenes: but is in daunger of eternall dampnacion: 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 seek 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 disciples 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 shooore. 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 deepth of erth: 6 but as sone as the sunne was vp it caught heet and because it had not rotyng wyddred awaye. 7 And some fell amongethe thornes and the thornes grewe vp and choked it so that it gave no frute. 8 And some fell vpvn good grounde and dyd yelde frute that sproge and grewe and brought forthe: some thirty folde some sixtie folde and some un 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 kyng-dome 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 tourse and their synnes shuld be forgueve 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 sowen are they to whom assone as they have herde it Satha
cometh immediately and taketh awaye the worde that was sowe in their heretes. 16 And likewise they that are sown on the stonye groude are they: which when they have harde the worde at once receave it with gladnes yet have no rotes in them selves and so endure but a tyme: and anone as trouble and persecucion arysteth for the wordes sake they fall immediately. 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 things entre in and chooche the worde and it is made vnfrutfull. 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 bussshell or vnder the table and not rather to be put on a candelstick? 22 For there is nothing so prey 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 groude 27 and shulde slepe and ryse vp night and daye: and the seede shulde springe and growe vp he not ware. 28 For the erth bringeth forth the 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 throuestead in the sykell because the hervest is come. 30 And he sayde: where vnto shall we lyke the kyngdome of God? or with what compareson 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 sowe it groweth vp and is greatest of all yerbes: and bereth greate brauches so that the fowles of the ayre maye dwell vnnder 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 parte he expounded all things 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 d asshed 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 perishe? 39 And he rose vp and rebuked the wynde and sayde vnto the see: peace and be still. And the winde alayed and ther folowed a greate calme. 40 And he sayde vnto them: why are ye so fearfull? How is it that ye have no fayth? 41 And they feared excedingly 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 Gaderenites. 2 And when he was come out of the shippe there met him out of the graves a man possessyd of an vnclene sprete 3 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 peacees. 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 and cried with a lowde voyce and sayde: what have I to do with the Iesus the sonne of the moost hyest God? 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 instandyntly that he wolde not sende the awaye out of the countre. 11 And ther was there nye vnto the moutayns a greate heerd of swyne feedinge and all the devyls besought him sayinge: sende vs into the heerde of swyne that we maye enter in to them. 13 And anone Jesus 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 .i.i.M. swyne and they were drowned in the see. 14 And the swyne heerdes fled and tolde it in the cyte and in the countre. And they came out for to se what had hapnened: 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 afrayed. 16 And they that sawe it tolde them how it had happened vnto him that was possesseed with the devyll: and also of the swyne. 17 And they begane to praye him that he wolde departhe from their coostes. 18 And when he was come in to the shyppe he that had the devyll prayed him that he nyght be with him. 19 Howbeit Iesus wolde not suffre him but sayde vnto him: goo home in to thyne awne house and to thy frendes and shewe the what grete thinges 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 grete thinges 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 Tairus: and when he sawe him he fell 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 hym. 25 And ther was a certen woman which was diseased of an yssue of bloude .xii. yeres and had suffred many thinges of many phisicions 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 behynnde 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 foulayne of bloude was dryed vp and she felt in her body that she was healed of the plag. 30 And Jesus immediately 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 aboute 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 everythinge. 34 And he sayde to her: Doughter thy faith hath made the whole: goo in peace and be whole of thy plag. 35 Whyll he yet spake ther came from the ruler of the synagoges housse certayne which sayde: thy doughter is deed: why diseaest thou the master eny furthe? 36 Assone as Iesus 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 James andthon the brother of James. 38 And he came vtnto the house of the ruler of the synagoge and sawe the wondyrnge and them that wepte and wayled greatly 39 and went in and sayde vtnto them: why make ye this adoo and wepe? The mayde is not deed but slepith. 40 And they lawght him to scorne. Then he put them all out and toke the father and the mother of the mayden and them that were with him and entred in where the mayden laye 41 and toke the mayden by the honde and sayde vtnto hyr: Tabitha cumi: which is by interpretacion: mayde I saye vtnto 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 strayghtely that no man shuld knowe of it and commanded to geve her meate.

6

1 And he departed thence and cam into his awne countre 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 vtnto him? and suche vertues that are wrought by his hondes? 3 Is not this that carpeter Maryes sonne the brother of Iames and Lostes and of Iuda and Simon? and are not his systers here with vs? And they were offended by him. 4 And Iesus sayde vtnto the: a prophet is not despysed but in his awne countre and amonge his awne kynne and amonge the that are of the same housholde. 5 And he coulde there shewe no miracles but leyd his hondes apon a feawe sicke foolke and healed them. 6 And he merveyled at their vnbelefe. And he went aboute by the tounes that laye on every syde teachinge. 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 vtnto their lornye save a rodde only: Nether scripeth nether breed nether mony in their porses: 9 but shuld be shood with sandals. And that they shuld not put on two coottes. 10 And he sayd vtnto them: whersoever ye entre in to an house there abyde till ye departe thence 11 And whosoever shall not receave you nor heare you when ye departhe thence shake of the duste that is vnder youre fete for a witnesse vtnto them. I saye verely vtnto you it shalbe easyer for zodom and Gomor 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 devylles. And they annoynted many that were sicke with oyle and healed them. 14 And kynge Herode herde of him (for his name was spread abroade) and sayd: Iohn Baptiste is rysen agayne from deeth and theryfore 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 Philippes wyfe. For he had maried her. 18 Iohn sayd vtnto Herode: It is not laufull for the to have thy brethren wyfe. 19 Herodias layd wayte for him and wolde 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 captayns 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 kyng sayd vnto the mayden: axe of me what thou wilt and I will give it the. 23 And he sware vnto hyr whatsoever thou shalt axe of me I will give it the even vnto the one halfe of my kyngdome. 24 And she wet forth and sayde to her mother: what shall I axe? And she sayde: Iohn Baptistes heed. 25 And she cam in streyght waye with haste vnto the kyng and axed sayinge: I will that thou give me by and by in a charger the heed of Iohn Baptist. 26 And the kyng was sory: howbe it for his othes sake and for their sakes which sate at supper also he wolde not put her besyde her purpose. 27 And immediatly the kyng sent the hangma and commaunded his heed to be brought in. And he went and beheed 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 disciples hearde of it they came and toke vp his body and put it in a toumbe. 30 And the apostels gaddereth them selves to ggedre to Jesus and tolde him all things booth what they had done and what they had taught. 31 And he sayd vnto them: come ye aparte into the wyldernes and rest awhyle. 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 waye into a deserte place. 33 But the people spied them when they departed: and many knewe him and ranne afote thyther out of all cities and cam thyther before them and came togedder vnto him. 34 And Iesus went out and sawe moche peole and had compassion on them because they were lyke shepe which had no sheepherd. And he beganne to teache them many things. 35 And when the daye was nowe farre spet his disciples came vnto him sayinge: this is a desert place and now the daye is farre passed 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: give ye them to eate. And they sayde vnto him: shall we goo and bye ii.C. penyworth of breed and give them to eate? 38 He sayde vnto them: how 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 doune by compaynes apon the grene grasse. 40 And they sate doune here a rowe and there arowe by houndredes and by fyttes. 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 disciples 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 baskettes full of the gobettes and of the fysshes. 44 And they that ate were about fyve thousand men. 45 And streyght waye he caused his disciples to goo into the shipe and to goo over the water before vnto Bethsaida whyll he sent awaye the people. 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 rowynghe for the wynde was cotrary vnto them. And aboute the fourth quartre of the nyght he came vnto the walkinge apon the see and wolde have passed by them. 49 When they sawe him walkinge apon the see they supposed it had bene a sprete and cryed outhe: 50 For they all sawe him and were afraied. And anon he talked with them and sayde vnto them: be of good cherre it is I be not a frayed. 51 And he went vp vnto them into the shippe and the wynde ceased and they were sore amased in them selves beyonde mea-
7

1 And the pharises came togedder vnto him and dyvers of the scribes which came from Ierusalem. 2 And when they sawe certayne of his discipiles eate breed with comen hondes (that is to saye with vnwessen hondes) they complayned. 3 For the pharises and all the iewes excepte they washe their hondes ofte eate not observinge the tradicions of the elders. 4 And when they come from the market except they washe they eate not. And many other things ther be which they have taken apon them to observe as the wasshinge of cuppes and cruses and of brasen 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 vnwessen hondes? 6 He answered and sayde vnto them: well prophesied Esaias of you ypocrites as it is writte: This people honoreth me with their lyppes but their hert is farre from me: 7 In vayne they worshippe me teachinge doctryny which are nothinge but the comauendementes of men. 8 For ye laye the comaundement of God aparte and observe the tradicions of men as the wesshinge of cruses and of cuppes and many other suche lyke thinges ye do.

9 And he sayde vnto them: well ye cast asyde the comaundement of God to mayntayne youre owne tradicions.

10 For Moses sayde: Honour ye thy father and thy mother: and whosoever 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 desyreest of me to helpe the with is geven God. 12 And so ye soffre him no more to do ought for his father or his mother 13 makinge the worde of God of none effecte through youre awne 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 vnderstonde. 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 discipiles axed him of the similitude.

18 And he sayd vnto them: Are ye so without vnderstondinge? Do ye not yet perceave that whatsoever thinge from with out entreth into a man it can not defyle him 19 because it entrith 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 procede evill thoughtes: advantry fornacion murder 22 theeft coveteousnes wickednes diceyte vnclennes and a wicked eye blasphemy pryde solysshnes: 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 houss and wolde that no man should have known: But he could not be hyd.

25 For a certayne woman whose daughter had a foule sprete hearde
of him and came and fell at his fete. 26 The woman was a Greke out of Sy-
rophenicia and she besought him that he wolde caste out the devyll oute of her
doughter. 27 And Iesus sayde vnto her: let the chyldfren fyrst be feed. For it is not mete to take the chyl
dres breed and to caste it vnto welppes. 28 She answered and sayde vnto him: 
even soo master neverthelesse the welppes also eate vnder the table of the chyl
drens cromes. 29 And he sayde vnto her: for this sayinge 
goo thy waye the devyll is gone out 
of thy daughter. 30 And when she was come home to her house she 
founde the devyll departed and her daughter lyinge on the beed. 31 And 
he departed agayne from the coostes 
of Tyre and Sidon and came vnto the see of Galile towred the midd
es of the coostos of the x. cities. 32 And they brought vnto him one 
that was deffe and stambred in his speche and prayde 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 syghted and sayde 
vnco him: ephatha that is to saye be 
openned. 35 And streytht waye his 
eares were openned and the stringe 
of his tounge was loosed and he spake 
playne. 36 And he commanded them 
that they shuld tell no man. But 
the more he forbad them so moche the 
more a greate deale they pub
lished it: 37 and were beyonde mea
sure astonedy 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 3 And yf I shuld sende the 
awaye fastinge to their awne houses 
they shulde faynt by the waye. For 
dyvers of the came from farre. 4 And 
his disciples answered him: where 
shuld a man have breade here in the 
wildernes to satisfie these? 5 And 
he axed them: how many loves have 
ye? They sayde: seven. 6 And he 
communded 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 commau
ned 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. baskets full. 9 And 
they that ate were in number aboute 
fowre 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 pharises 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 generation 
seke a signe? Verely I saye vnto you 
ther shall no signe be geven vnto 
this generation. 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 pharises 
and of the leve of Herode. 16 And they 
reasoned amonde the selves sayinge: 
we have no breed 17 And when Iesus 
knewe that he sayde vnto the: why 
take ye thought because ye have no 
bread perceave ye not yet nether un
derstande? Have ye youre hertes yet 
blyned? 18 Have ye eyes and se not? 
and have ye eares and heare not? Do 
ye not remember? 19 When I brake 
v. loves amonde .v.M. How many 
baskets full of broke meate toke ye
vp? They sayde vnto him twelve.
20 When I brake.vii. amonge .iii. M. How many baskets of the levinges of
broken meate toke ye vp? they sayde .vii. 21 And he sayde vnto the: how is
it that ye vnderstond 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
gayne 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 Iesus went
out and his disciples into the tounes
that longe to the cite called Cesarea
Philippi. And by the waye he axed
his disciples sayinge: whom do men
saye that I am? 28 And they answered:
some saye that thou arte John Baptiste:
some saye Helyas: and some
one of the Prophetes. 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 things and
shuld be reproved of the elders and
of the hye preestes and scribes and
be kyllde and after thre dayes arysye
gayne. 32 And he spake that sayinge
openly. And Peter toke him asyde
and began to chyde him. 33 Then he
tourned aboute and looked on his dis-
ciples and rebuked Peter sayinge: Goo
after me Satan. For thou saverest not
the things of God but the things of
men. 34 And he called the people vnto
him with his disciples also and sayd
vnto them: Whosoever will folowe
me let him forsake him sylfe and take
vp his crosse and folowe me. 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 yt he shuld wyynne all the worlde
and loose his awne soule? 37 or els
what shall a man geve to redeeme his
soule agayne? 38 Whosoever theryor
shall be asshamed of me and of my
wordes amonge this advoutrous and
sinfull generacion: of him shall the
sonne of man be ashamed when he
cometh in the glory of his father with
the holy angels.

9

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 tyll they have sene the
kyngdome of God come with power.
2 And after .vi. dayes Iesus toke Peter
Iames and Iohn and leede them vp
into an hye mountayne out of the
waye alone and he was transfigured
before them. 3 And his rayment dyd
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 Iesus. 5 And Peter
answered and sayde to Iesus: Master
here is good bieinge for vs let vs make
.iii. tabernacles one for the one for
Moses and one for Helyas. 6 And yet
he wist not what he sayde: for they
were afrayde. 7 And ther was a cloude
that shaddowed the. And a voyce
came out of the cloude sayinge: This
is my dere sonne here him. 8 And
sodenly they loked rounde aboute
them and sawe no man more then
Iesus only with them. 9 And as they
came doune from the hyll he charged
the that they shuld tell no man
what they had sene tyll the sonne of
man were rysen from deeth agayne.
10 And they kepte that sayinge with
them and demaundd one of a nother
what that rysinge from deeth agayne
shuld meane? 11 And they axed
him sayinge: why then saye the scribe that Helyas muste fyrste come? 12 He answered and sayde vnto them: Helyas verelye shall fyrst come and restore all thinges. And also the sonne of man as it is wrytte shall suffre many thinges and shall be set at nought. 13 Moreouer I saye vnto you that Helyas is come and they have done vnto him whatsoever pleased them as it is wrytten of him. 14 And he came to his disciples and sawe moche people aboute them and the scribes disputinge with them. 15 And streyght waye all the people when they behelde him were amased and ran to him and saluted him. 16 And he sayde vnto the Scribes: what dispute ye with them? 17 And one of the companye answered and sayde: Master I have brought my sonne vnto the which hath a dome spirite. 18 And whensoever he taketh him he teareth him and he someth and gnassheth with his tethe and pyneth awaye. And I spake to thy disciples that they shuld caste him out and they coulde not. 19 He answered him and sayd: O generacion with out faith how longe shall I be with you? How longe shall I suffer you? Bringe him vnto me. 20 And they brought him vnto him. And assone as the sprete sawe him he tare him. And he felle doune on the grounde walowinge and fomynge. 21 And he axed his father: how longe is it a goo sens this hath happened him? And he sayde of a chylde: 22 and ofte tymes casteth him into the fyre and also into the water to destroye him. But yf thou canste do eny thinge have mercy on vs and helpe vs. 23 And Iesus sayde vnto him: ye yf thou couldest beleve all thinges are possible to him that belevith. 24 And streyght waye the father of the chylde cryed with teares sayinge: Lorde I beleve helpe myne vnbelefe. 25 When Iesus sawe that the people came runnynge togedder vnto him he rebuked the foule sprete sayinge vnto him: Thou domme and deffe sprete I charge the come out of him and entre no more into him. 26 And the sprete cryed and rent him sore and came out: And he was as one that had bene deed in so moche that many sayde he is deed. 27 But Iesus caught his honde and lyfte him vp: and he roose. 28 And when he was come into the house his disciples axed him secretly: why coulde not we caste him out? 29 And he sayde vnto them: this kynde can by no nother means come forth but by prayer and fastynge. 30 And they departed thens and toke their iorney thorow Galile and he wolde not that eny man shoulde have knowne it. 31 For he taught his disciples 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 kylled he shall arysye agayne the thryd daye. 32 But they wiste not what that sayinge meant and were afrrayed to axe him. 33 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? 34 And they helde their peace: for by the waye they reasoned amonge the selves who shuld be the chefest. 35 And he sate doune and called the twelve vnto him and sayd to them: yf eny man desyre to be fyrst the same shalbe last of all and seruauent vnto all. 36 And he toke a chylde and set him in the middes of them and toke him in his armes and sayde vnto them. 37 Whossoever receave eny soche a chylde in my name receaveth me. And whossoever receaveth me receaveth not me but him that sent me. 38 Iohn answered him sayinge: Master we sawe one castynge out devyls in thy name which foloweth not vs and we forbade him because he foloweth vs not. 39 But Iesus sayde forbid him not. For ther is no man that shall do a miracle in my name that can lightlye speake evyll of me. 40 Whossoever is not agaynste you is on youre parte. 41 And whossoever
shall geve you a cuppe of water to drinke for my names sake because ye belonge to Christe verely I saye vnto you he shall not loose his rewarde. 42 And whosoever shall offende one of these lytelons that beleve in me it were better for him that a mylstone were hanged aboute his necke and that he he were cast into the see: 43 wherfore yf thy hande offende the cut him of. It is better for the to entre into lyffe maymed then havynge two hondes goo into hell into fire that never shalbe quenched 44 where there worme dyeth not and the fyre never goeth oute. 45 Lykewyse yf thy fote offende the cut him of. For it is better for the to goo halt into lyfe then havynge two fete to be cast into hell into fyre that never shalbe quenched: 46 where there worme dyeth not and the fyre never goeth oute. 47 Even so yf thyne eye offende the plucke him oute. It is better for the to goo into the kyngdom of god with one eye then havynge two eyes to be caste into hell fyre: 48 where there worme dyeth not and the fyre never goeth oute. 49 Every man therfore shalbe salted with fyre: And every sacrifice shalbe seasoned with salt. 50 Salt is good. But yf the salt be vnsavery: what shall the salte therwith? Se that ye have salt in youre selves: and have peace amonge youre selves one with another.

10

1 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. 2 And the pharises came and axed him a question: whether it were laufull for a man to put awaye his wyfe: to prove him. 3 And he answered and sayd vnto the: what dyd Moses byd you do? 4 And they sayde: Moses suffred to wryte a testimoniall of devorsement and to put hyr awaye. 5 And Iesus answered and sayd vnto the: For the hardnes of youre hertes he wrote this precept vnto you. 6 But at the fyrste creacion God made the man and woman. 7 And for this thinges sake shall man leve his father and mother and bide by his wyfe 8 and they twayne shalbe one flesshe. So then are they now not twayne but one flessheug. 9 Therfore what God hath cuppled let not man separat. 10 And in the housse his disciples axed him agayne of that matter. 11 And he sayde vnto them: Whosoever putteth awaye his wyfe and maryth another breakeh wedlocke to her owne. 12 And yf a woman forsake her husband and be maried to another she comitteth ad- voutrie. 13 And they brought chyl- dren to him that he should touche the. And his disciples rebuked chose that brought the. 14 When Iesus sawe that he was displeased and sayd to the: Suffre the chylldre to come vnto me and forbid the not. For of suche is the kyngdome of God. 15 Verely I saye vnto you whosoever shall not receive the kyngdome of God as a chylde he shall not entre therin. 16 And he toke the vp in his armes and put his hondes vpon them and blessed the. 17 And when he was come in to the waye ther came one runninge and kneled to him and axed him: good master what shall I do that I maye enharet eternall lyfe? 18 Iesus sayde to hym: 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: stole not: bere not falce wytynes: defraude no man: honoure thy father and mother. 20 He answered and sayde to hym: master all these I have observed from my youth. 21 Iesus behelde him and had a favour to him and sayde vnto him: one thynge is lackinge vnto the. Goo and sell all that thou hast and geve to the povre and thou shalt have trea- sure in heven and come and folowe me and take vp thy crosse. 22 But
he was discuforted with that sayinge and wet awaye morninge for he had greate possessions. 23 And Iesus lokd 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 Iesus answered agayne and sayde vnto them: chylдрre how harde is it for them that trust in riches to entre in to the kyngdome of God. 25 It is easier for a camell to go thorowe the eye of an nedle then for a riche man to entre into the kyngdome of God. 26 And they were astonnyed out of measure sayinge betwene them selves: who then can be saved? 27 Iesus lokd 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 Iesus answered and sayde: Verely I saye vnto you ther is no man that forsaketh housse or brethren or sisters or father or mother or wyfe other chylдрren or londes for my sake and the gospelles 30 which shall not receave an hounded foolde nowe in this lyfe: houses and brethren and sisters and mothers and chylдрren and londes with persecucions: and in the worlde to come eternall lyfe. 31 Many that are fyrst shalbe last: and the last fyrst. 32 And they were in the waye goinge vp to Jerusalem. And Iesus wet before them: and they were amased and as they folowed were affrayde. And Iesus toke the .xii. agayne and begane to tell the what thinges shuld happen vnto him. 33 Beholde we goo vp to Jerusalem and the sonne of man shalbe delvered 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 him and spit vpo hym and kyll him. And the thirde daye he shall rysye agayne. 35 And then Iames and Iohn the sonnes of zebede came vnto him sayinge: master we wolde that thou shuldest do for vs what soever we desyre. 36 He sayde vnto them: what wolde ye I shulde 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 Iesus sayd vnto the: Ye wot not what ye axe. Can ye dryncke of the cup that I shall dryncke of and be baptised in the baptisme that I shalbe baptised in? 39 And they sayde vnto him: that we can. Iesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of and be baptised with the baptyme 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 Iesus called the vnto him and sayde to them: ye knowe that they which seme to beare rule amonge the gentyls raygne as lordes over them. And they that be greate amonge them 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 shalbe servaunt 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 redempcion of many. 46 And they came to Hierico. And as he went oute of Hierico with his disciples and a greate noble 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
unto him: Be of good conforte: ryse he calleth the. 50 And he throwe awaye his cloke and roose and came to Iesus. 51 And Iesus answered and sayde vnto hym: what wilt thou that I do vnto the? The bylynde 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 nye to Hierusalem vnto Bethphage and Bethanie besydes moult olivete he sent forth two of his disciples 2 and sayde vnto the: Goo youre wayes into the toune that is over agaynyst you. And assone as ye be entred into it ye shall fynde a coolete bounde wheron never man sate: loose him and bringe him. 3 And if eny man saye vnto you: why do ye soo? Saye that the Lorde hath neade of him: and straieght waye he will sende him hidder. 4 And they wet their waye and foud a coolete tyed by the dore with out in a place where two wayes met and they losted him. 5 And divers of the that stode there sayde vnto the: what do ye losinge the coolete? 6 And they sayd vnto them even as Iesus had commanded the. And they let them goo. 7 And they brought the coolete to Iesus and caste their garmetes on him: and he sate vpo him. 8 And many sprede there garmetes in the waye. Other cut doune brauches 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 roundabou vp on all thinges and now the even tyde was come he went out vnto Bethany with the twelve. 12 And on the morowe when they were come out from Bethany he hungred 13 and spedy a fygge tree a farre of havinge leves and wet to se whether he myght finde eny thinge ther on. But when he came therto he foude no thinge but leves: for the tyme of fygges was not yet. 14 And Iesus answered and sayde to it: never man eate frute of the here after whil the worlde stondith. And his disciples hearde it. 15 And they came to Ierusalem. And Iesus wet into the temple and begane to cast out the sellers and byers in the temple and overthrew the tables of the money chauengers and the stoles of them that solde doves: 16 and woldte 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 nacionts? But ye have made it a deen of thieve. 18 And the Scribes and hye prestes hearde that and sought howe to distroye him. For they feared him because all the people marveled at his doctrine. 19 And when even was come he went out of the cite. 20 And in the mornyng as they passed by they sawe the fygge tree dryed vp by the rotes. 21 And Peter remembred and sayde vnto him: master beholde the fygge 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 forgeve ye ye have eny thinge agaynst eny man that youre father also which is in heven maye
forgive you your trespasses. 26 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 things? and who gave the thes auctorite to do these things? 29 Iesus answered and sayde vnto them: I will also axe of you a certayne thinge: and answere ye me and I wyl tell you by what auctorite I do these things. 30 The baptyme of Iohn was it from heven or of men? Answer me. 31 And they thought in them selves sayinge: yf 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 vnto Iesu: we cannot tell. And Iesus answered and sayd vnto them: nether wyl I tell you by what auctorite I do these thynges.

12

1 And he beganne to speake vnto them in similitudes. A certayne man planted a vineyarde and compassed it with an hedge and ordeyned a wyne presse and bilty a toure in that. And let that out to hyre vnto husbandme and went into a straunge countrie. 2 And when the tyme was come he sent to the tenauntes a servaunt that he myght receave of the tenauntes of the frute of the vineyarde. 3 And they caught him and bet him and sent him agayne emptye. 4 And moreoever he sent vnto them another servaunt and at him they cast stones and brake his heed and sent him agayne all to revyled. 5 And agayne he sent another and him they kylled: and many other beetyngye some and kyllinge some. 6 Yet had he one sonne whom he loved tenderly him also he sent at the last vnto them sayinge: they wyll feare my sonne. 7 But the tenauntes 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 hym and cast him out of the vineyarde. 9 What shall then the lorde of the vineyarde do? He will come and destroye the tenauntes and let out the vineyarde to other. 10 Have ye not rede this scripture? The stroone which the bylders dyd refuse is made the chefe stone in the corner: 11 this was done of the Lorde and is mervelous inoure 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 vnto him certayne of the Pharises with Herodes servantes to take him in his worde. 14 And assone as they were come they sayd vnto him: master we knowe that thou arte true and carest for no man: for thou consyderest not the degre of men but teachest the waye of God truly: Ys it laufull to paye tribute to Cesar or not? 15 Ought we to geve or ought we not to geve? He vnderstode their simulacion and sayde vnto them: Why tepte ye me? Brynge me a peny that I maye se that. 16 And they brought. And he sayde vnto them: Whose ys thyss ymage and superscription? And they sayde vnto him Cesars. 17 And Iesus answered and saide vnto the: Then geve to Cesar that which belongeth to Cesar: and to God that which pertyneth to God. And they mervelled at him. 18 Then came the Saduces vnto him which saye ther is no resurreccion. And they axed hym sayinge: 19 Master Moses wrote vnto vs yf eny mans brother dye and leve his wyfe behinde him and leve no chylde: that then hym brother shuld take his wyfe and reyse vp seed vnto his brother. 20 Ther were seven brethren: and the fyrst toke a wyfe and when he dyed leeft no seed behynde him. 21 And the seconde toke hir and dyed: nether
leeft eny seed. And the thyrde lyke wyse. 22 And seven had her and leeft no seed behynde them. Last of all the wyfe dyed also. 23 In the resurreccion then when they shalle ryse agayne: whose wyfe shalle she be of them? For seven had her to wyfe. 24 Iesus answered and sayde vnto them: Are ye not therfore deceaved and vnder-stonde not the scriptureth nether the power of God? 25 For when they shalle ryse agayne from deeth they nether mary nor are maryed: but are as the angels which are in heven. 26 As touchynge the deed that they shalle ryse agayne: have ye not rede in the boke of Moses howe in the bussehe God spake vnto him 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 livyngne. Ye are therfore greatly deceaved. 28 And ther came one of the scribes that had hearde them disputyngue to gedder and perceaved that he had answered them wel and axed hym: Which is the fyrste of all the commaundemandes? 29 Iesus answered hym: the fyrste of all the commaundemmente 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 commaun-dement. 31 And the seconde is lyke vnto this: Thou shalt love thy neigh-bour as thy silfe. Ther is none other commaundemande greater then these. 32 And the Scribe sayde vnto hym: well master thou hast sayd the truthe that ther ys one God and that ther is none but he. 33 And to love hym with all the herte and with all the mynde and with all the soule and with all the streth: and to love a mans neigh-bour as him silfe ys a greater thinge then all burntofferings and sacrifices. 34 And when Iesus sawe that he an-swered discretly he sayde vnto hym: Thou arte not farre from the kyng-dome of God. And no man after that durst axe him eny question. 35 And Iesus answered and sayde teachynge in the temple: how saye the Scribes that Christ is the sonne of David? 36 for David him selte inspyred with the holy goost sayde: The Lorde sayde to my Lorde syt on my right honde tyll I make thyne enemyses thy fote stole. 37 Then David hym silfe calleth him Lorde: and by what meanes is he then his sonne? And moche people hearde him gladly. 38 And he sayde vnto them in his doctrine: beware of the Scribes which love to goo in longe clothinge: and love salutaciones in the market places and the chefe seates in the synagogues and to syt in the yppermost roumes at feastes and devour widowes houses and that vnder coloure of longe prayinge. These shall receive greater dampna-cion. 39 And Iesus sat over agaynst the treasury and behelde how the people put money in to the treasury. And many that were ryche cast in much. 40 And ther cam a certayne pover widowe and she threwe in two mytes which make a farthynghe. 43 And he called vnto him his discipules 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. 44 For they all dyd cast in of their superfluyte: but she of her poverthe dyd cast in all that she had even all her livyngue.

13

1 And as he went out of the tem-ple one of his discipules sayde vnto him: Master se what stones and what byldynges are here. 2 And Iesus an-swered and sayde vnto him: Seist thou these greate byldinges? There shall not be leefte one stone vpon a another that shall not be thrown doune. 3 And as he sate on moute 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 Jesus answered them and began to saye: take hede lest eny man deceave you. 6 For many shall come in my name sayinge: I am Christ and shall deceave 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 arysse agaynste nacion and kyngdome agaynst kyngdome. And thershalbe 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 yeshalbe beaten: ye and shalbe brought before rulers and kynges for my sake for a testimoniall vnto them. 10 And the gospell must fyrste be publyshed amonge all nacions. 11 But when they leade you and present you toke noo thought afore honde what ye shall saye nether ymagion: but whatsoever is geve you at the same tyme that speake. For it shall not be ye that shall speake but the holy goost. 12 Ye and the brother shall delyvre the brother to deeth and the father the sonne and the chyldre shall ryse agaynste their fathers and mothers and shall put them to deeth. 13 And ye shall be hated of all men for my names sake. But whosoever shall endure vnto the ende the same shalbe safe. 14 Moreover when ye se the abominacion that betokeneth desolacion wherof is spoken by Daniel the Prophet stonde where it ought not let him that redeth vnderstonde. Then let them that be in Iurie fle to the mountaines. 15 And let him that is on the housse toppe not descend doune into the housse nether entre therin to fetche eny thinge oute of his housse. 16 And let hym that is in the felde not tourne bache agayne vnto the thinges which he leeft behynde him for to take his clothes with hym. 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 tribulation as was not from the begynnynge of creatures which God created vnto this tyme neither shalbe. 20 And excepte that the Lorde shuld shorten those dayes no man shuld be saved. But for the electes sake which he hath chosen he hath shortened those dayes. 21 And then yf eny man saye to you: loo here is Christ: loo he is there beleve not. 22 For falce Christes shall arysse and falce Prophetes and shall shewe myrales and wondres to deceave yf it were possible evyn the electe. 23 But take ye hede: beholde I have shewed you all thinges before. 24 Moreover in those dayes after that tribulacion the sunne shall wepe darke and the mone shall not geve her light 25 and the starres of heven shall fall: and the powers wicb are in heven shall move. 26 And then shall they se the sonne of man comynge in the clouds with greate power and glory. 27 And then shall he sende his angels and shall gaddre to gedder his electe from the fower wyndes and from the one ende of the worlde to the other. 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: vnderstond that it ys nye even at the dores. 30 Verely I saye vnto you that this generacion shall not passe tyll 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 sonne him silfe save the father only. 33 Take hede wachte and praye for ye knowe not when the tyme ys. 34 As a man which is gone in to a strange countre and hath lefte hys housse and geven auctorite
to his servautes and to every man hys worke and commaundad the porter to watche. 35 Watche therfore for ye knowe not when the master of the housse will come whether at even or at mydnyght whether at the cocke crowyng or in the daunynge: 36 lest yf 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 eny busynes arysse amonge the people. 3 When he was in Bethan- nia in the housse of Simon the leper even as he sate at meate ther came a woman hauynge 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 soolde for more then thre hundred pens and bene geve vnto the poore. And they grudged agaynst hir. 6 And Iesus sayde: let hir be in reest why trouble ye hir? She hath done a good worke on me. 7 For ye shal 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 foare honde to anoynt my body 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 Is- carioth 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 him money. And he sought howe he myght conveniently betraye him. 12 And the fyrste daye of swete breed when men offer the paschall lambe his disciples 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 disciples and sayde vnto them: Goo ye into the cyte and ther shall a man mete you beringe a pitcher of water folowe him. 14 And whither soever he goeth in saye ye to the good man of the housse: the master axeth where is the geest chambre where I shall eate the ester lambe with my discipes. 15 And he will shewe you a greate parlour paved and prepared: there make ready for vs. 16 And his discipes 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 Iesus sayde: Verely I saye vnto you: that one of you shall betraye me which eateth with me. 19 And they begane to morne and to saye 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 bloute 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 Olyvet. 27 And Iesus sayde vnto them: All ye shalbe offended
thorow me this nyght. For it is wrytte: I will smyte the shepeherd and the shepe shalbe scattered. But after that I am rysen agayne I will goo into Galile before you. Peter sayde vnto him: And though all men shulde be offended yet wolde not I. And Iesus sayd vnto him: Verely I saye vnto the this daye even in this nyght before the cocke crowe twyse thou shalt denye me thryse. And he spake boldlyer: no yf I shulde dye with the I will not deny the. Lyke wyse also sayd they all. And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here whyll I goo aparte and praye. And he toke with him Peter Iames and Iohn and he began to waxe abasshed and to be in an agonye and sayde vnto the: My soule is very hevy even vnto the deeth tary here and watche. And he went forth a lytlye and fell doun on the grounde and prayed: that yf it were possible the houre myght passe from him. And he sayd: Abba father all thinges are possible vnto the take awaye this cup from me. Neverthelesse not that I will but that thou wylt be done. And he cam and founde the slepinge and sayd to Peter: Simon slepest thou? Couldest not thou watche with me one houre? watche ye and praye leest ye entre into temptacion: the sprete is redy but the flessh is weeke. And agayn he went awaye and prayde and spake the same wordes. And he returned and founde them a slepe agayn for their eyes were hevy: nether wist they what to answere him. 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 delveryed into the hondes of synners. Ryse vp let vs goo. Loo he that betrayeth me is at hande. And immediatly whyll he yet spake came Iudas one of the twelve and with him a greate number of people with sweardes and staves from the hye prestes and scribes and elders. And he that betrayed him had given them a generall toke sayninge: whosover I do kisse he it is: take him and leade him awaye warely. And assone as he was come he went streyght waye to him and sayd vnto him: master master and kissed him. And they layde their hondes on him and toke him. And one of them that stode by drue out a swearde and smote a servaunt of the hye preste and cut of his eare. And Jesus answered and sayd vnto the: ye be come out as vnto a thefe with sweardes and with staves for to take me. I was dayly with you in the temple teacheinge and ye toke me not: but that the scriptures shulde be fulfilled. And they all forsoke him and ranne awaye. And ther folowed him a certeyne yonge man cloathed in lynnenn apon the bare and the yongemen caught him and he lefte his lynnenn and fled from them naked. And they leed Iesus awaye to the hyest preste of all and to him came all the hye prestes and the elders and the scribes. And Peter folowed him a greate waye of even into the pallys of the hye preste and sat with the servauntes and warned him sylfe at the fyre. And the hye prestes and all the counsell sought for witnes agaynst Iesus to put him to death and founde noone. Yet many bare falce witnes agaynst him but their witnes agreed not to geder. And ther aroose certeyne and brought falce witnes agaynste him sayinge. We herde him saye: I will destroye this temple made with hondes and with in thre dayes I will bylde another made with out hondes. But their witnes agreed not to geder. And the hyeste preste stode up amongst them and axed Iesus sayinge: anserest thou nothinge? How is it that these beare witnes agaynst the? And he helde his peace and answere noothinge. Agayn 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 prestes rent his clothes and sayd: what need we say further of witnes? Ye have herde the blasphemye what thinke ye? And they all gave sentence that he was worthy of deeth. And some begane to spyt at hym and to cover his face and to bethe him with fistes and to saye vnto hym arede vnto vs. And the servauntes boffeted hym on the face. And as Peter was beneath in the pallys ther came one of the weches of the hyest prestes: and when she sawe Petre warnyminge hym sylfe she loked on hym and sayd: wast not thou also with Iesus of Nazareth? And he denyed it sayinge: I knowe hym not nether wot I what thou sayest. And he went out into the poorech and the cocke crewe. And a damsell sawe hym and agayne begane to saye to the that stode by this is one of them. And he denyed it agayne. And anone after they that stode by sayde agayne to Peter: suerly thou arte one of the for thou arte of Galile and thy speache agreth therto. And he beganne to curse and to sweare sayinge: I knowe not this man of whom ye speake. And agayne the cocke krew he and Peter remembred the wordes that Iesus sayd vnto hym: before the cocke crowe twyse thou shalt denye me thryse and begane to wepe.

15

1 And anone in the dawnynge the hye prestes helde counsell with the elders and the scribes and the whoole congregacion and bounde Iesus and ledde hym awaye and delivered hym to Pilate. 2 And Pilate axed hym: arte thou the kynge of the Iewes? And he answered and sayde vnto hym: thou sayest it. 3 And the hye prestes accused hym of many things.

4 Wherfore Pilate axed hym agayne sayinge: Answerest thou nothing? Beholde how many things they lay vnto thy charge. 5 Iesus yet answered never aworde so that Pilate merveled. 6 At that feast Pilate was wont to delivre at their pleasure a presoner: whomsoever they wolde desyre. 7 And ther was one named Barrabas which laye bounde with the that made insurreccion and in the insurreccion committed murther. 8 And the people called vnto hym and began to desyre accordinge as he had ever done vnto them. 9 Pilate answered them and sayd: Will ye that I lowse vnto you the kynge of the Iewes? 10 For he knewe that the hye Prestes had delyvered hym of envy. 11 But the hye prestes had moved the people that he shuld rather delivre Barrabas vnto them. 12 And Pilate answered agayne and sayd vnto the: What will ye then that I do with hym whom ye call the kynge of the Iewes? 13 And they cryed agayne: crucifie hym. 14 Pilate sayde vnto them: What evell hath he done? And they cryed the moore fervently: crucifie hym. 15 And so Pilate willinge to content the people lowed them Barrabas and delyvered Iesus when he had scourged him for to be crucified. 16 And the soudeers ledde him awaye into the common hall and called togedder the whoole multitude and they clothed him with purple and they platted a crowne of thornes and crowned him with all and beganne to salute hym. Hayle kynge of the Iewes. 19 And they smoothe hym on the heed with a rede and spat apon hym and kneled doune and worshiped hym. 20 And when they had mocked him they toke the purple of him and put his awne cloothes on him and ledde him oute to crucifie hym. 21 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.
brought him to a place named Golgotha (which is by interpretation the place of deed mens scoules) 23 and they gave him to drinke wyne minglyd with myrte but he receaved it not. 24 And when they had crucified him they parted his garmente castinge loottes for them what evrey man shulde have. 25 And it was aboute the thyrde hour and they crucified him. 26 And the lytle of his cause was wryttten: The kyng of the Iewes. 27 And 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 him sylfe he cannot save. 32 Let Christ the kyngge of Israel now descende 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 darkness arose over all the erth vntyll the nynthe hour. 34 And at the nynthe houre Iesus cryed with a loude voyce sayinge: Eloi Eloi lamaas-bathani 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 boot-tome. 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 weuen a good waye of beholdinge him: amonde whom was Mary Magdalen and Mary the mother of Iames the lytle and of Ioses and Mary Salome 41 which also when he was in Galile folowed him and ministred vp to him and many other women which came vp with hym to Herusalem. 42 And now when nyght was come (because it was the even that goeth before the sabbath) 43 Ioseph of Arimathia a noble councelour which also loked for the kyngdome of God came and went in booldly vnto Pyilate and begge the boddy of Iesu. 44 And Pyilate merveled that he was alredy deed and called vnto him the Centurion and axed of hym 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 linnen clootte and toke him doune and wrapped him in the linnen clooth 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 sabbath daye was past Mary Magdalen and Mary Iacobi and Salome bought odures that they myght come and anoynt hym. 2 And erly in the morninge the nexte daye after the sabbath 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 cloothed 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 disciples 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 toolede 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 countr-y. 13 And they went and toolede 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 tethe their vnbelefe 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 dampned. 17 And these signes shall folowe them that beleve: In my name they shall cast outhe 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 things which are surely knowne amonge vs 2 even as they declared them vnto vs which from the beginnyng sawe them their selves and were ministers at the doyng: 3 I determined also assone as I had searched out diligently all things from the beginnyng that then I wolde wryte vnto the good Theophilus: 4 that thou myghtest knowe the certente of thoo things wher of thou arte informed. 5 There was in the dayes of Herode kynge of Iurie a certayne prest named zacharias of the course of Abia. And his wyfe was of the daughters of Aaron: And her name was Elizabeth. 6 Booth were perfect before God and walked in all the lawes and ordinaunces of the Lorde that no man coulde fynde fawte with them. 7 And they had no chyld becawe that Elizabeth was barre and booth were well stricken in age. 8 And it cam to passe as he executed the prestes office before god as his course came 9 (accordinge to the custome of the prestes office) his lot was to bourne incence. And went into the temple of the Lorde 10 and the whoale multitude of the people were with out in prayer whill the incense was aburnynge. 11 And ther appered vnto him an angell of the lorde standinge on the ryght syde of the altaire of incense. 12 And when Zacharias sawe him he was abasshed and feare came on him. 13 And the angell sayde vnto him: feare not Zachary for thy prayer is hearde: And thy wyfe Elizabeth shall beare the a sonne and thou shalt call his name John 14 and thou shalt have ioye and gladnes and many shall reioyce at his birth. 15 For he shalbe greate in the sight of the lorde and shal neither drinke wyne ner stronge drinke. And he shalbe filled with the holy goost even in his mothers wombe: 16 and many of the chyldren of Israel shall he tourne to their Lorde God. 17 And he shall goo before him in the sprete and power of Helyas to tourne the herettes of the fathers to the chyldren and the vnbelievers to the wysdom of the iuste men: to make the people redy for the Lorde. 18 And Zacharias sayde vnto 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 vnto him: I am Gabriell that stonde in the presens of God and am sent to speake vnto the: and to shewe the these glad tydings. 20 And beholde thou shalt be domme and not able to speake vntyll the tym that these things be performed because thou belevedst not my wordes which shalbe fulfilled in their season. 21 And the people wayted for zacharias and mervelled that he taryed in the temple. 22 And when he cam oute he could not speake vnto them. Wherby they perceave that he had sene some vision in the temple. And he beckened vnto them and remayned speachlesse. 23 And it fortuned as sone as the tym of his office was oute he departed home into his awne houssse. 24 And after those dayes his wyfe Elizabeth conceaved and hyd her sylfe .v. monethes sayinge: 25 This wyse hath God dealthe with me in the dayes when he loked on me to take from me the rebuke that I suffred amonge men. 26 And in the .vi. moneth the angell Gabriel was sent from god vnto a cite of Galile named Nazareth 27 to a virgin spoused to a man whose name was Ioseph of the housse of David and the virgins name was Mary. 28 And the angell went in vnto her and sayde: Hayle full of grace the Lorde is with the: blessed arte thou amonge women. 29 When she sawe him she was
abasshed at his sayinge: and cast in
her mynde what maner of salutation
that shuld be. 30 And the angell sayde
vnto her: feare not Mary: for thou
hast founde grace with god. 31 Loo:
thou shalt conceive in thy wombe
and shalt beare a sonne and shalt
call his name Jesus. 32 He shalbe
greate and shalbe called the sonne
of the hyest. And the lorde God
shall geve vnto him the seate of his
father David 33 and he shall raygne
over the housse of Iacob forever and
of his kyngdome shalbe none ende.
34 Then sayd Mary vnto the angell:
How shall this be seinge I knowe not
a man? 35 And the angell answered
and sayd vnto her: The holy goost
shall come apone the and the power
of the hyest shall over shaddowe the.
Therfore also the holy thynge 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 nothinge
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 salutacion
of Mary the babe spronge in her belly.
And Elizabeth was filled with the holy
goost 42 and cryed with a loute 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 sownded
in myne eares the babe sprange in
my belly for ioye. 45 And blessed
arte thou that belevedst: for those
thinges shalbe performed wich 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 povere 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 thinges and holye
is his name. 50 And his mercy is on
them that feare him thorrow 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 doune
the myghty from their seates and
exalteth them of lowe degre. 53 He
filleth the hongry with good thinges:
and sendeth awaye the ryche empy-
tye. 54 He remembrith mercy: and
helpeth his servaunt Israel. 55 Even as
he promised to oure fathers Abraham
and to his seede for ever. 56 And mary
aboode with hyr aboute a .iii. mon-
ethes and retournd agayne to hyr
awne housse. 57 Elizabethes tyme was
come that she shuld be delyvered and
she brought forth a sonne. 58 And her
neghbores 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 circumcise 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 Ihon. 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 wrytynge tables
and wroote saying: his name is Iohn.
And they marvelled all. 64 And his
mouth was opened immediatly and
his tonge also and he spake lawdnyng
God. 65 And feare came on all the
that dwelte nyte vnto them. And all
these sayinges were noysed abroade
throughout all the hyll countre of
Iurie 66 and all they that herde the
layde them vp in their hertes say-
ing: 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 prophisisyd sayinge: 68 Blessed be the Lorde God of Israel for he hath visited and redeemed 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 fromoure enemies and from the hondis of all that hate vs: 72 To fulfill the mercy promised to oure fathers and to remember his holy covenaut. 73 And to performe the ooth which he swore 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 ryghtewesnes 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 to geve knowleghe of salvacion vnto his people for the re-mission of synnes: 78 Through the tender mercy of oure God wherby the daye springe from an hye hath visited vs. 79 To geve light to the that sate in darcknes and in shadowe of deth and to gyde oure fete into the waye of peace. 80 And the chylde grew and waxed stronge in sprete and was in wyldernes tylle the daye cam when he shuld shewe him sylfe vnto the Israelites.

2

1 And it chaunced in those dayes: that ther went oute a command-ment from Auguste the Emperour that all the worlde shuld be taxed. 2 And this taxyng was the fyrst and executed when Syrenius was lefte-naut 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 5 to be taxed with Mary his spoused wyfe which was with chylde. 6 And it fortuned whyll they were there her tyme was come that she shuld be delyvered. 7 And she brought forth her fyrst begotten sonne and wrapped him in swadlynge clothes and layed him in a manger because ther was no roume for them within in the ynne. 8 And ther were in the same region shepherdes abydinge in the felde and watching their floccke by nyght. 9 And loo: the angell of the lorde stode harde by the and the brightnes of the lorde shone rounde aboute them and they were soare afrayed. 10 But the angell sayd vnto them: Be not afrayed. For beholde I bringe you tydinges of great 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 swadlynd and layed in a manger. 13 And straigte waye ther was with the angell a multitude of hevenly sowdiers laudyng God and sayinge: 14 Glory to God an hye and peace on the ert: and vnto men reioysynge. 15 And it fortuned assone as the angels were gone awaye from them in to heven the shepherdes sayd one to another: let vs goo evyn vnto Bethlehem and se this thynge that is hapened which the Lorde hath shewed vnto vs. 16 And they cam with haste and founde Mary and Ioseph and the babe layde in a manger. 17 And when they had sene it they publisshed a brode the sayinge which was tolde them of that chylde. 18 And all that heared it wondred at those thinges which were tolde the of the shepherdes. 19 But Mary kept all those sayinges and pondered them in hyr hert. 20 And the shepherdes retournd praysinge and laudyng God for all that they had herde and sene evyn as it was told vnto them. 21 And when the
The eighth day was come that the chylde shuld be circumsized his name was called Jesus which was named of the angell before he was conceived in the wombe. 22 And when the tyme of their purification (after the lawe of Moses) was come they brought him to Hierusalem to present hym to the Lorde 23 (as that is written in the lawe of the Lorde: every man that first openeth the matrix shalbe called holy to the Lorde) 24 and to offer (as it ys sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pigeons. 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 28 then toke he him vp in his armes and sayde. 29 Lorde Now lettest thou thy seruaut departe in peace accordinge to thy promes. 30 For myne eyes have sene the savour sent from the 31 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 thinges 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 spoke agaynste. 35 And morover the swearde shall pearce thy soule that the thoughtes of many hertes maye be opened. 36 And ther was a Prophetesse 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 virginitie. 37 And she had bene a wedowe aboute .iii. scoore 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 prayed the Lorde and spake of hym to all that loked for redempcion in Hierusalem. 39 And assone as they had performed all thinges accordinge to the lawe of the Lorde they returned into Galilee to their awne cite Nazareth. 40 And the chylde grewe and waxed stronge 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 yeaare at the feeste of ester. 42 And when he was xii. yere olde they went vp to Hierusalem after the custome of the feeste. 43 And when they had fulfilled the dayes as they returned home the chylde Iesus boode stylle in Hierusalem vnknowynge to his father and mother. 44 For they supposed he had bene in the company and therfore came a days iorlyne and sought him amonge their kynsfolke and acquayntaunce. 45 And when they founde hym not they went backe agayn to Hierusalem and sought him. 46 And it fortuned after .iii. dayes that they founde him in the temple sittinge in the middes of the doctours 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 dealte with vs? Beholde thy father and I have sought the sorowenge. 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 thinges in her hert. 52 And Iesus increased in wisdom and age and in favoure with
god and man.

3

1 In the fiftene the yeare of the raygne of Tiberius the Emperoroue Pontius Pylate beinge leftenaut of Iurie and Herode beinge Tetrach of Galile and his brother Philip Tetrach in Iturea and in the region of Traconites and Lysanias the Tetrach of Abiline 2 when Anna and Cayphas were the hye prestes: the wordes of God came vnto Iohn the sonne of zacharias in the wildernes. 3 And he came in to all the coostes aboute Iordan preachyng the baptyme of repentauence for the remissioun 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 fylled and every moutayne and hyll shalbe brought lowe. And crocked thinges shalbe made streight: and the rough wayes shalbe made smoth: 6 and all fleshe shall se the saveour 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 repentaunce and begynne not to seye in youre selves we have Abraham to oure father. For I saye vnto you: God is able of these stones to reyse vp children 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 doun and caste in to the fyre. 10 And the people axed him sayinge: What shall 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 came ther Publicans to be baptysed and sayde vnto him: Master what shall we do? 13 And he sayde vnto the: requyre no more then that which ys appoynted vnto you.

14 The soudyours lyke wyse demaund ded of hym sayinge: and what shall we do? And he sayde to them: Do vio lence 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 Iohon 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 baptise you with the holy goost and with fyre: 17 which hath his fanne in his hond and will pouge 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 rebuked 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 pres son. 21 And that fortuned as all the people receaved baptyme (and when Jesus was baptysed 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 sifle 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 Melchi: which was the sonne of Ianna: which was the sonne of Ioseph: 25 which was the sonne of Matatthias: which was the sonne of Amos: which was the sonne of Nahum: which was the sonne of Eslii: which was the sonne of Nagge: 26 which was the sonne of Maath: which was the sonne of Matatthias: which was the sonne of Semei: which was the sonne of Ioseph: which was the sonne of Iuda: 27 which was...
the sonne of Ioanna: which was the sonne of Rhesya: which was the sonne of zorobabel: which was the sonne of Salathiel: which was the sonne of Ner: 28 which was the sonne of Melchi: which was the sonne of Addi: which was the sonne of Cosam: which was the sonne of Heladam: which was the sonne of Her: 29 which was the sonne of Ieso: which was the sonne of Helieser: which was the sonne of Ioram: which was the sonne of Mattha: which was the sonne of Levi: 30 which was the sonne of Simeon: which was the sonne of Juda: which was the sonne of Joseph: which was the sonne of Ionam: 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 Juda: 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 Iareth: which was the sonne of Malalehel. 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 Iesu then full of the holy goost returnyd from Iordan and was caryed of the sprete into wildernes 2 and was .xl. dayes tempted of the devyll. And in those dayes ate he no thinge. And when they were ended he afterward hongred. 3 And the devyll sayde vnto hym: yf 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 moutayne and shewed him all the kyngdomes of the worlde even in the twinklinge of an eye. 6 And the devyll sayde vnto him: all this power will I geve the every whit and the glory of them: for that is delveryed to me and to whosoever I will I geve it. 7 Yf thou therefor wilt worshippe me they shalbe all thynge. 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 caryed him to Ierusalem and set him on a pynacle of the temple and sayd vnto hym: Yf 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 tentacions he departed from him for a season. 14 And Iesus returned by the power of the sprete in to Galile and there went a fame of him thorowe oute 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 nourished and as hys custome was went in to the synagoges on the Saboth dayes and stode vp for to rede. 17 And ther was delveryed vnto him the boke of the Prophetes Esaiaes. And when he had opened the boke he founde the place where it was written. 18 The
Luke 4:19

sprete of the lorde vpon me because he hath annoynted me: to preache the gospell to the poore he hath sent me: and to heale the broken harted: to preache delyverauce to the captive and sight to the blinde and frely to set at lyberte them that are brused and to preache the acceptable yeare of the Lorde. 

And he closed the booke and gave it agayne to the minister and sate doune. And the eyes of all that were in the synagoge were fastened on him. And he began to saye vnto them. This daye is this scripture fulfilled in youre eares. And all bare him witnes and wondred at the gracious wordes which proceded oute of his mouth and sayde: Is not this Iosephs sonne? 

And he sayde vnto them: Ye maye very well saye vnto me this proverbe: Phisicon heale thy silfe. Whatsoever we have heard done in Capernaum do the same here lyke wyse in thyne awne countre. And he sayde verely I saye vnto you: No Prophet is accepted in his awne countre. 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 fammisshemet was throughoute all the londe and vnto none of them was Helias sent save in to Sarephtha besydes Sidon vnto a woman that was a widow. 

And many lepers were in Israel in the tyme of Heliseus the Prophete: and yet none of them was healed savinge Naaman of Siria. And as many as were in the sinagoge when they herde that were filled with wrath: and roose vp and thrust him oute of the cite and ledde him even vnto the edge of the hill wher on their cite was bilte to cast him doune hedlynge. But he went his waye even thorow the myddes of them: and came in to Capernaum a cyte of Galile and there taught the on the Saboth dayes. And they were astonyed at his doctrine: for his preachinge was with power. And in the synagoge ther was a man which had a sprete of an vnclene devell and cryed with aloute voyce 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. 

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. And feare came on them all and they speake amonge them selves sayinge: what maner a thinge is this? For with auctorite and power he commaundeth the foule spretes and they come out? And the fame of him speeded abroode thorowoute all places of the countre round aboute. And he roose vp and came oute of the sinagoge and entred in to Simons houss. And Simons motherelawe was take with a greate fever and they made intercession to him for her. 

And he stode over her and rebuked the fever: and it lefte her. And immediatly she arose and ministred vnto them. When the sonne was doune all they that had sicke take with divers deseses brought them vnto him: and he layde his hondes on every one of them and healed them. 

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. 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 shul not departe from them. And he sayde vnto them: I muste to other cities also preache the kyngdome of God: for thherefore am I sent. 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 stode by the lake of Genezareth: and sawe two shippes
stonde by the lake syde but the fisshermen were gone out of the and were wasshyng their nettes. 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 leef speakynge he sayde vnto Simon: Launche out in to the depe and let slippe youre nettes to make a draught. 5 And Simon answered and sayde to him: Master we have labored all nyght and have taken no thinge. Neverthelater at thy worde I will loose forthe the net. 6 And when they had so done they inclosed a greate multitude of fisshes. And their net brake: 7 but they made signes to their felowe which were in the other ship that they shuld come and helpe the And they came: and filled bothe the shippes that they soncke agayne. 8 When Simon Peter sawe that he fell doune at Iesus knees sayinge: Lorde goo from me for I am a synfull man. 9 For he was vttely astonyed and all that were with him at the draught of fisshhe which they toke: 10 and so was also Iames and Iohn the sonnes of zebede which were parteners with Simon. And Iesus sayde vnto Simon: feare not from hence forthe thou shalt catche men. 11 And they brought the shippes to londe and forsoke all and folowed him. 12 And itfortune 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 of thou wilt thou canst make me cleane. 13 And he strest forth the honde and touched him sayinge: I will be thou cleane. And immediatly the leprosy departed from him. 14 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 clensynge accordinge as Moses commaundement was for a witnes vnto them. 15 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. 16 And he kepethim silfe aparte in the wildernesses and gave him silfe to prayer. 17 And it happened on a certayne daye that he taught: and ther sate the pharishe: and doctors of lawe which were come out of all the tounes of Galie Iurie and Hierusalem. And the power of the Lorde was to heale them. 18 And beholde me brought a man lyinge in his bed which was taken with a palsie: and sought meanes to brynghe him in and to laye him before him. 19 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 hOUSE and let him doune thorowe the tylinge beed and all in the middes before Iesus. 20 When he sawe their fayth he sayde vnto him: man thy synnes are forgeven the. 21 And the Scribes and the Parises begane to thinke sayinge: What felow is this which speakeh blasphemy? Who can forgeve synnes but God only? 22 When Iesus perceaved their thoughtes he answered and sayde vnto them: What thinke ye in youre hertes? 23 Whether is easyer to saye thy synnes are forvege the or to saye: rise and walke? 24 But that ye maye knowe that the sonne of man hath power to forgeve synnes on erthe he sayde vnto the sicke of the palsie: I saye to the arye take vp thy beed and go home to thy housse. 25 And immediatly he rose vp before them and toke vp his beed where on he laye and departed to his awne housse prayinge God. 26 And they were all amased and they lauded God and were filled with feare sayinge: We have sene straunge thynges to daye. 27 And after that he went forthe and sawe a Publican named Levi sittinghe at the receyte of custome and sayde vnto him: folow me. 28 And he leef all roose vp and folowed him. 29 And that same Levi made him a greate feaste at
home in his awne housse. And ther was a greate company of publicans and of other that sate at meate with him. 30 And the Scribes and Pharises murmured agaynst his disciples sayinge: Why eate ye and drinke ye with publicans and synners? 31 Iesus answered and sayde vnto the: They that are whole nede not of the phisicion: but they that are sicke. 32 I came not to call the rightewes but synners to repentance. 33 Then they sayde vnto him: Why do the disciples of Iohn fast often and praye and the discipiles of the Pharises also; and thine eate and drinke? 34 And he sayde vnto them: Can ye make the chyldden of the weddinge fast as longe as the brydgome is present with them? 35 The dayes will come when the brydgome shalbe take awaye from them: then shall they fast in those dayes. 36 Then he spake vnto them in a similitude: No man putteth a pece of a newe garment in to an olde vesture: for yf he do: then breaketh he the newe and the pece that was taken out of the newe agreeth not with the olde. 37 Also no man poureth newe wyne into olde vessels. For yf he do the newe wyne breaketh the vessels and runneth out it silfe and the vessels perisshe. 38 But newe wyne must be poured into newe vessels and bothe are preserved. 39 Also no man that drinketh olde wyne straitght wyaye can awaye with newe for he sayeth the olde is plesauter.

6

1 It happened on an after saboth that he went thorow the corne felde and that his discipiles plucked the eares of corne and ate and rubbed them in their hondes. 2 And certayne of the Pharises sayde vnto them: Why do the that which is not laufull to do on the saboth dayes? 3 And Iesus answered them and sayde: Have ye not redde what David dyd when he him sylfe was anhungered and they which were with him: 4 how he went into the housse of God and toke and ate the loves of halowed breed and gave also to them which were with him: which was not 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 sinagoge and taught. And ther was a man whose right honde was dryed vp. 7 And the Scribes and Pharises watched him to se whether he wolde heale on the Saboth daye that they myght fynde an accusacion agaynst him. 8 But he knewe their thoughtes and sayde to the man which had the wyddred honde: Ryse vp and stonde forthe in the myddes. And he arose and stepped forthe. 9 Then sayde Iesus vnto them: I will axe you a question: Whether is it 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: Stretch forth thy honde. And he dyd so and his honde was restored and made as whoole as the other. 11 And they were filled full of madnes and communed one with another what they myght do to Iesu. 12 And it 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 discipiles and of the he chose twelve which also he called apostles. 14 Simon who he named Peter: and Andrew his brother. Iames and Iohn Philip and Bartlemew 15 Mathew and Thomas Iames the sonne of Alpheus and Simon called zelotes 16 and Iudas Iames sonne and Iudas Iscarioth which same was the traytour. 17 And he came doune with them and stode in the playnay fele with the company of his discipiles and agrate multitude of people out of all parties 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 there 
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 
which men not for the troublesome 
thinge for the sonne of manes sake. 
22 Blessed are ye that wiste now: for 
ye shall laugh. Blessed are ye 
when men hate you and thrust 
you oute of their companye and rayle 
and abhorre youre name as an evyll 
thinge for the sonne of manes sake. 
23 Reloyse ye then and be gladde: for 
behelde youre rewarde is greate in 
heuen. After this manner their fa-
thers entreated the Prophetes. 24 But 
wo be to you that are rych: for ye 
have therin youre consolacion. 25 Wo 
be to you that are full: for ye shall 
honger. Wo be to you that now 
laugh: for ye shall wayle and wepe. 
26 Wo be to you when all men praye 
you: for so dyd their fathers to the 
false prophetes. 27 But I saye vnto 
you which heare: Love youre ene-
myes. 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 shuld doo 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 hoople to receave: 
what thanke shall ye have: for the 
very synners lende to synners to re-
ceave as moch agayne. 35 Wherfore 
love ye youre enimys do good and 
lende lokynge for nothinge agayne 
youre rewarde shalbe greate and 
ye shalbe the chyldren of the hyest: 
for he is kynde vnto the vnkynde 
and to the evyll. 36 Be ye therfore 
mercifull as youre father is merci-
full. 37 Judge not and ye shall not 
be judged. Condemne not: and ye 
shall not be condemned. Forgeve and 
ye shalbe forgiven. 38 Geve and that 
shalbe geven vnto you: good measure 
pressed doune shaken to geder and 
runnyng over shall men geve into 
youre bosomes. For with what mea-
sure ye mete with ye same shall men 
mete to you agayne. 39 And he put 
forthe a similitude vnto the: Can the 
bylynde leade the bylynde? Do they 
not both then fall into the dych? 
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 consid-
erest not the beame that is in thyne 
awninge 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? Ypocrite cast out the beame 
out of thyne awne eye fyrst and then 
shalte 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 
evyll tree that bringeth forthe good 
frute. 44 For every tree is knowne by 
his frute. Nether of thornes gader 
men fygges nor of busshes gader they 
grapes. 45 A good man out of the good 
 treasure of his hert bringeth forthe 
that which is good. And an evyll man 
out of the evyll treasure of his hert 
bringeth forthe that which ys evyll. 
For of the aboundance of the her his 
mouthe speakethe. 46 Why call ye me 
Master, Master: and do not as I bid 
you? 47 Whossoever cometh to me and 
heareth my sayinges and dothe the 
same I will shewe you to whom he
ys lyke. 48 He is like a man which bilt an house: and digged depe and layde the foundacion on a rocke. When the waters arose the fludde bet apon that house and couldle 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 bylt an house 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 seruaunte 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 Iewes besechinge him that he wolde come and heale his servaunt. 4 And they came to Jesus and besought him instantly sayinge: He is worthi that thou shuldest do this for him. 5 For he lovethoure nacion and hath bilt vs a sinagoge 6 And Iesus went with them. And when he was not farre from the houssse the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy silfe: for I am not worthi that thou shuldest enter vnder my roffe. 7 Wherfore 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 sodiers 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 Iesus herde this he merveyled at him and turned him about and sayd to the people that folowed him: I saye vnto you I have not founde so greate faith noo not in Israel. 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 aryse. 15 And the deed sate vp and beganne to speake. And he deluvered 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 Iurie and thorowout all the regions which lye rounde about. 18 And the disciples of Iohn shewed him of all these thinges. 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 loke 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 tyme he cured many of their infirmites and plages and of evyll spretes and vnto many that were blynde he gave sight. 22 And Iesus answered and sayd vnto them: Goo youre wayes and shewe Iohn what thinges ye have sene and harde: how that the blynde se the halt goo the lepers are clensed the deafe heare the deed aryse to the poore is the glad tydinges preached 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 appareled and lyve delicatly are in
26 But what went ye forth to se? A prophet? Ye I saye to you and moare then a prophet.
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. Neverthelesse 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 counsel 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 sittynge in the market place and cryinge one to another and sayinge: We have pyped vnto you and ye have not daunsed: we have mourned to you and ye have not wept. 33 For Iohn baptist cam nether eatynge breed ner drinkynge wyne and ye saye: he hath the devyll. 34 The sonne of man is come and eateth and drinketh and ye saye: beholde a man which is a glotton and a drinke of wyne a frende of publicans and synners. 35 Yet is wysdome justified of all her chyldren. 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. Jesus sate at meate in the pharises housse she brought an alablaster boxe of oyntment 38 and she stode at his fete behynde him wepyng 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 oyntment. 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 known 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 cer-tayne lender which had two detters the one ought five hundred pence and the other fiftie. 42 When they had nothinge to paye he forgave the boothe. 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 wessed my fete with teares and wiped the with the heeres of her heed. 45 Thou gavest me no kyss: but she sence the tyme I came in hath not ceased to kyss my fete 46 Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete with oyntmet. 47 Wherefore I saye vnto the: many synnes are forgve her for she loved moche. To whom lesse is forgvene the same doeth lesse love. 48 And he sayde vnto her thy synnes are forgvene the. 49 And they that sate at meate with him beganne to saye within them selves: Who is this which forgerveth synnes also? 50 And he sayde to the woman: Thy faith hath saved the Goo in peace.
he spake by a similitude. 5 A sower went out to sow his seed: and as he sowed some fell by the waye syde and it was troden vnnder fete and the foules of the ayre devoured it vp. 6 And some fell on ston 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 foole. And as he sayde these things 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 kyngdome of God: but to other in similitudes that when they se they shuld not se: and when they heare they shuld not vnderstonde. 11 The similitude is this. The seede is the worde of God. 12 Thoose that are bysyde the waye are they that heare and afterwarde cometh the devyll and taketh awaye the worde out of their hertes lest they shuld beleve and be saved. 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 candell and covereth it vnnder a vessell nether putteth it vnnder 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 abroode: Nether eny thinge hyd that shall not be knowne and come to lyght. 18 Take hede therafore how ye heare. For whosoever hath to him shalbe geve: And whosover 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 could 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 sayd vnto them: my mother and my brethren are these which heare the worde of God and do it. 22 And it chaunsw on a certayne daye that he went into a shipphe and his discipes 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 sayed he fell a slepe and there arose a storime of wynde in the lake and they were fylled with water and were in ieopardy. 24 And they went to him and awoke him sayinge: Master Master we are loost. Then he arose and rebuked the wynde and the tempest of water and they ceased and it wexed calme. 25 And he sayd vnto them: where is youre faith? They feared and wondoed sayinge one to another: what felowe is this? for he commaundeth bothe the wyndes and water and they obey him? 26 And they sayed 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 doune before him and with a loude voyce sayde: What have I to do with the Iesus the sonne of the God moost hyest? I beseeche the torment me not. 29 Then he commaundeth the foule sprete to come out of the man. For ofte tymes he caught him and he was bounde with chaynes and kept with fetters: and he brake the bondes and was caryed of the fende into wyldernes. 30 And Iesus axed him sayinge: what is thy name? And he sayde: Le-gion because many devyls were en-
And they besought him that he wolde not commaunde the to goo out into the depe. And ther was there by an heerde of many swyne febynge on an hyll: and they besought him that he wolde soffre the to enter into them. And he soffred them. Then went the devyls out of the man and entred into the swyne: And the heerd toke their course and ran heedlyne into the lake and were choked. When the herdmen sawe what had chaunseyned they fled and tolde it in the cite and in the villages. And they came out to se what was done: and came to Iesus and founde the man out of who the devyls were departed sittynghe at the fete of Iesus clothed and in his right mynde and they were afrayde. They also wich sawe it tolde the by what meanes he that was possessed of the devyll was heale. And all the whole multitude of the cotrye of the Gaderenites besought him that he wolde departe from the: for they were taken with greate feare. And he gate him into the shippe and returned backe agayne. Then the man out of whom the devyls were departed besought him that he myght be with him: But Iesus sent him awaye sayinge: Goo home agayne into thynhe awne housshe and shewe what great thinges God hath done to the. And he went his waye and preached throrow all the cite what great thinges Iesus had done vnto him. And it founte when Iesus was come agayne that the people receaved him. For they all wayted for him. And beholde ther came a man named Iairus (and he was a rulre of the synagogoe) and he fell doune at Iesus fete and besought him that he wolde come into his housse for he had but a doughter only apone a twelve yere of age and she laye a dyngye. And as he went the people thronghed him. And a woman havynge an issue of bloude twelve yeres (which had spent all her substance amonge phisicions nether could it holpen of eny) came behinde him and touched the hem of his garmet and immediatly her issue of bloude staunche. 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? And Iesus sayde: Some body touched me. For I perceave that vertue is gone out of me. 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 healed immediatly. And he sayde vnto hyr: Doughter be of good conforte Thy faith hath made the hoale goo in peace. Whyll he yet spake there came one from the rulers of the synagoges housshe which sayde to him: thy doughter is deed disease not the master. When Iesus hearde that He answered the father sayinge: Feare not beleve only and she shalbe made whole. And when he came to the housshe he suffred no man to goo in with him save Peter Iames and Iohn and the father and the mother of the mayden. Every body weепte and sorrowed for her. And he sayde: Wepe not: for she is not deed but slepeth. And they lewgh him to scorne. For they knew that she was deed. And he thrust the all out and caught her by the honde and cryed sayinge: Mayde aryse. And hyr sprete came agayne and she roose straught waye. And he commande to geve her meate. And the father and the mother of hyr were astonyed. But he warned the that they shuld tell noo man what was done.

1 Then called he the .xii. to gether and gave them power and auctorite over all devyls and that they myght heale diseases. And he sent them to preache the kyngdome of God and
to cure the sick. 3 And he sayd to them: Take nothynge to sucker you by the waye: nether staffe nor scripeth nether money nether have twoo cootes. 4 And whatsoever houssse ye enter into there abyde and thence departe. 5 And whosoever will not receave you when ye go out of that cite shake of the very dust from youre fete for a testimony against them. 6 And they went out and went thorow the tounes preachinge the gospell and healynghe every wheare. 7 And Herod the tetrarch herde of all that was done of him and doubted because that it was sayde of some that Iohn was ryson agayne from deeth: 8 and of some that Helyas had apered: and of other that one of the olde prophets was ryson agayne. 9 And Herod sayde: Iohn have I behedded: who then is this of whom I heare suche thinges? And he desyred to se him. 10 And the Apostles retourned and tolde him what great thinges they had done. And he toke them and went a syde into a solitary place nye to a citie called Bethsaida. 11 And the people knewe of it and folowed him. And he receaved them and spake vnto them of the kyngdome of God and healed them that had nede to be healed. 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 fishes 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 baskettes 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 prophetes 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 sake the same shall save it. 25 For what avantageyth a man to wynne the whole worlde yf he loose him sylfe or runne in damoge 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 till they se the kyngdome of god. 28 And it folowed about an .viii. dayes after thoose sayinges that he toke Peter James and Iohn and went vp into a moutayne 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 appered gloriously and spake of his departinge which he shuld ende at Ierusalem. 32 Peter and they that
Luke 9:33

were with him were hevy with slepe. And when they woke they sawe his glorye and two men stondinge with him. 33 And it chaunsoned 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 thooe dayes eny of those thinges which they had sene. 37 And it chaunsoned on the neste 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 beseeche 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 fotmeth agayne and with moche paine de-partheth 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 generation with oute fayth and croked: how longe shall I be with you? and shall suffre you? Bringe thy sonne hider. 42 As he yet was a cominge the fende ret him and tare him. And Iesus rebuked the vnclene sprete and healed the childe and delivered him to his father. And they were all amased at the mighty power of God. 43 Whyll they wondred every one at all thinges 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 shulde be the greatest. 47 When Iesus perceaved the thoughtes of their hertes he toke a chylyde and set him hard by him 48 and sayd vnto the: Whosoeuer receaveth this chylyde in my name receaveth me. And whosoever receaveth me receaveth him that sent me. For he that is least amonge you all the same shalbe greate. 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 sayd vnto him: forbyd ye him not. For he that is not agaynst vs is with vs. 51 And it foloweth 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 en-tered 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 commaundhe 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 toune. 57 And it chaunsoned 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 suffre 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 will folowe the Lorde: but let me fyrst goo
byd them fare well which are at home at my houssse. 62 Iesus sayde vnto hym: 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 silfe wolde come. 2 And he sayde vnto them the harvest is greate: but the laborers are feawe. Praye therefore the Lorde of the harvest to send forth laborers into his hervest. 3 Goo youre wayes: beholde I sende you forthe as lambs amonge wolves. 4 Beare noo wallet nether scryppe nor shues and salute noo man by the waye. 5 Into whatsoever houssse ye enter fyrst saye: Peace be to this houssse. 6 And yf the sonne of peace be theare youre peace shall rest vpon him: yf not that shall returne to you agayne. 7 And in the same houssse tary still eatinge and drinkinge soche as they have. For the laborer is worthy of his rewarde. Go not from houssse to houssse: 8 and in to whatso ever citye ye enter yf 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 ny e vpon you. 10 But into whatsoever citye ye shall enter yf 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 citye 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 Beth-saida. For yf the miracles had bene done in Tyre and Sidon which have bene done in you they had a greate whyle agone repented sitting in heere and asshes. 14 Nevertheless it shalbe easier for Tyre andSidon at the judgement then for you. 15 And thou Ca-pernau which art exalted to heaven shal be thrust doune to hell. 16 He that heareth you heareth me: and he that dispiseth you despiseth me: and he that despiseth me despiseth him that sent me. 17 And the sevetie returned agayne with ioye sayinge: Lorde even the very devyls are sub-dued to vs thorowe thy name. 18 And he sayde vnto them: I sawe satan as it had bene lightenyng faule doune from heaven. 19 Beholde I geve vnto you power to tredye on serpetes and scorpions and over all maner power of the enimye and no thinge shall hurte you. 20 Nevertheless in this reioyse not that the spretes are vnder youre power: but reioyse be cause youre names are wrytten in heaven. 21 That same tyme reioysed Iesus in the sprete and sayde: I confesse vnto the father Lorde of heaven and erth that thou hast hyd these thynges from the wyse and prudent and hast opened them to the babes. Even so father for soo pleased it the. 22 All thinges are given me of my father. And no man knoweth who the sonne is but the father: nether who the father is save the sonne and he to who the sonne wyll shewe him. 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 prophetes and kynges have desired to se those thinges which ye se and have not sene them: and to heare those thinges which ye hearre and have not hearde them. 25 And beholde a cer-tayne Lawere stode vp and tempted him sayinge: Master what shall I do to inheret eternall life? 26 He sayd vnto him: 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 strethte and with all thy mynde: and thy neigbour as thy sylfe. 28 And he sayde vnto him: Thou hast answered right. This do
and thou shalt live. 29 He willinge to justifie him silfe sayde vnto Iesus: Who is then my neigbour? 30 Iesus answered and sayde: A certayne man descended from Hierusalem into Hierico and fell in to the hondes of theves which robbed him of his raymet and wounded him and departed levynge him halfe deed. 31 And by chaunce ther came a certayne prestte that same waye and when he sawe him he passed by. 32 And lykewyse a Levite when he was come nye to the place wet and loked on him and passed by. 33 Then a certayne Samaritane as he iornedy came nye vnto him and when he sawe him had compassion on him 34 and went to and bounde vp his woundes and poured in oyle and wyne and put him on his awne beaste and brought him to a komen yyne and made provision for him. 35 And on the morowe when he departed he toke out two pece and gave them to the host and sayde vnto him. Take cure of him and whatsoever thou spedest moare when I come agayne I will recompence the. 36 Which now of these thre thynkest thou was neighbour vnto him that fell into the theves hondes? 37 And he sayde: he that shewed mercy on him. Then sayde Iesus vnto him. 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 him into her housse. 39 And this woman had a sister called Mary which sate at Iesus fete and hearde his preachinge. 40 And Martha was combred about moche servinge and stode and sayde: Master doest thou not care that my sister hath leef 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 things: 42 verely one is nedfull. Mary hath chosen her that good parte which shall not be taken awaye from her.

11

1 And it fortuned as he was prayinge in a certayne place: when he ceased one of his discipes sayde vnto him: Master teache vs to praye as lohn taught his discipes. 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 breed geve vs evermore. 4 And forgewe vs oure synnes: For even we forgeve every man that treaspaseth 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 nothinge 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 arysse and geve him because he is his frede: yet because of his importunite he wold rise and geve him as many as he neded. 9 And I saye vnto you: axe and it shalbe given you. Seke and ye shall fynde. knocke and it shalbe opened vnto you. 10 For every one that axeth receaveth: and he that seketh 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 fishe wyll he for a fysshe 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 castynge out a devyll which was done. And it folowed when the devyll was gone out the domme speake 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 kyngdome 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 oute devyls: by whome do youre chyldren cast them out? Therfore shall they be youre judges. 20 But if I with the finger of God cast out devyls noo 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 wherein 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 housse 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 himsilfe: and they enter in and dwell there. And the ende of that man is worsse then the beginninge. 27 And it fortunned as he spake those thinges a certayne woman of the company lyfte vp her voyce and sayde vnto him: Happy is the wombe that bare the and the pappes which gave the sucke. 28 But he sayde: Ye happy are they that heare the worde of God and kepe it. 29 When the people were gadered thicke to geder: he began to saye. This is an evyll nacion: they seke a signe and ther shall no signe be geven them but the signe of Ionas the Prophet. 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 condempne them: for she came from the ende of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here. 32 The men of Ninive shall ryse at the iudgement with this generacion and shall condempne them: for they repented at the preachinge of Ionas. And beholde a greater then Ionas is here. 33 Noo man lighteth a candell: and putteth it in a previe place nether vnder a busshell: But on a candelsticke that they that come in maye se the light. 34 The light of thy body is the eye. Therfore when thine eye is single: then is all thy body full of light. But if thine eye be eyvll: 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 havynge 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 Pharise besought him to dyne with him: and he went in and sate doune to meate. 38 When the Pharise sawe that he marveylled 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 iudgment 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 synagoges and gretinges in the markets. 44 Wo be to you scribes and pharisres 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 lawears and sayde vnto him: Master thus sayinge thou puttest vs to rebuke also. 46 Then he sayde: Wo be to you also ye lawears: for ye lade men with burthens greveous to be borne and ye youre selves touche not the packes with one of youre fyngers. 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 kyld them and ye bylde their sepulchres. 49 Therfore sayde the wisdome of God: I will send them Prophetes and Apostles and of them they shall sle and persecute: 50 that the bloude of all Prophetes which was sheed from the beginninge of the worlde maye be requyred of this generation 51 from the bloud of Abell vnto the bloud of zachary which perishshed bitwene the aulter 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 wayte for him and sekinge to catche somethinge of his mought wherby they might accuse him.

12

1 As ther gadered together an innumerable multitude of people (in so moche that they tred one another) he began to saye vnto his disciples: Fyrst of all beware of the leve of the Pharises which is yopcrisy. 2 For ther is no thinge covered that shall not be vncovered: nether hyd that shall not be knowen. 3 For whatsoever ye have spoken in in darknes: that same shalbe hearde in light. And that which ye have spoken in the the eare even in secret places shalbe preached even on the toppe of the housses. 4 I saye vnto you my fredes: Be not afrage 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: Whossoever confesseth me before men even him shall the sonne of man confesse also before the angels of God. 9 And he that denyeth me before men: shalbe denyed before the angels of God. 10 And whossoever speaketh a worde agaynst the sonne of man it shalbe forgeven him. But vnto him that blaspemeth the holy goost it shall not be forgeven. 11 When they bringe you vnto the synagoges and vnto the rulers and officers take no thought how or what thinge ye shall answer or what ye shall speake. 12 For the holy goost shall teache you in the same houre 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 iudge or a deviser over you? 15 Wherfore he sayde vnto them: take hede and beware of covetousnes. For no mannes lyfe stondeth in the aboundaunce of the things which he possesseth. 16 And he put forth a similitude vnto them sayinge: The groude of a certayne riche man brought forth frutes plenteously 17 and he thought in himsilfe 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 bilde 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 store for many yeares take thyne ease: eate drinke and be mery. 20 But God sayde vnsto him: Thou foule this night will they fetche awaye thy soule agayne from the. Then whose shall choose things be which thou hast provyded? 21 So is it with him that gadereth ryches and is not ryche in God. 22 And he spake vnsto his disciples: Therfore I saye vnsto 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 stoorehoussé 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 laboure not: they spyn not: and yet I saye vnsto you that Salomon in all this royalte was not clothed lyke to one of these. 28 Yf the grasse which is todaye in the felde and tomorowe shalbe cast into the furnace 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 things the hethen people of the worlde seke for. Youre father knoweth that ye have nede of suche things. 31 Wherfore seke ye after the kyngedome of God and all these things shalbe ministred vnsto you. 32 Feare not litell floocke for it is youre fathers pleasure to geve you a kingdome. 33 Sell that ye have and geve almes. And make you bagges which wexe not olde and treasure that fayleth not in heaven where noo these commeth nether moth corrupteth. 34 For where youre treasure is there will youre hertes be also. 35 Let youre loynes be gerdle about and youre lightes brynnynge 36 and ye youre selves lyke vnsto men that wayte for their master when he will returne from a weddinge: that assone as he cometh and knocketh they maye open vnsto him. 37 Happy are those servauntes which the Lorde when he cometh shalbe fyndyng. Verely I saye vnsto you he will gerdle him selfe about and make them sit doune to meate and walke by and minister vnsto them. 38 And yf he come in the seconde watche ye if he come in the thyrd watche and shall fynde them soo happy are those servauntes. 39 This vnderstonde that yf the good man of the houssé knewe what houre ye these wolde come he wolde suery lyke: and not suffer his houssé 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 vnsto him: Master tellest thou this similitude vnsto vs or to all men? 42 And the Lorde sayde: If there be any faith full servaut and wise whom his Lorde shall make ruler over his housholde to geve them their duetie 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 vnsto you: that he will make him ruler over all that he hath. 45 But and yf the evyll servaunte shall saye in his hert: My master wyll differre his cominge and shall beginne to smyte the servauntes and maydens and to eate and drinke and to be dronken: 46 the Lorde of that servaunt 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 servaunt that knewe his masters will and prepared
Luke 12:48

not him selue nether dyd accordinge to his will shalbe bete with many stripes. 48 But he that knewe not and yet dyd comitthe thinges worthy of stripes shalbe beaten with feawe stripes. For vnsto whom moche is geven of him shalbe moche requyred. And to whom men moche commyty the moare of him will they axe. 49 I am come to sende fyre on erthe: and what is my dysyre but that it were all redy kyndled? 50 Not with stondinge I must be baptised with a baptyme: and how am I payned till it be ended? 51 Suppose ye that I am come to sende peace on erthe? I tell you nay: but rather debate. 52 For from hence forthe ther shalbe five in one housse devided thre agaynst two and two agaynst thre. 53 The father shalbe devided agaynst the sonne and the sonne agaynst the father. The mother agaynst the daughter and the daughter agaynst the mother. The moter eleawe agaynst hir doughterelawe and the doughterelawe agaynst hir motherelawe. 54 Then sayde he to the people: when ye se a cloude ryse out of the west straught 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 Ypocritye 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 jude 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 delyver the to the iaylar and the iaylar cast the in to preson. 59 I tell the thou departest not thence till thou have made good the vtmost myte.

13

1 Ther were present at the same season that shewed him of the Galileas whose bloude Pylate mengled with their awne sacrifice.

2 And Iesus answered and sayde vnsto them: Suppose ye that these Galileans were greater synners then all the other Galileas because they suffred suche punishshment? 3 I tell you nay: but except ye repent ye shall all in lyke wyse peryshe. 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 Ierusalem? 5 I tell you nay: But excepte ye repent ye all shall lykewyse perisshe. 6 He put forthe this similiuide A certayne man had a fygge tree planted in his veneyarde and he came and sought frute theron and founde none. 7 Then sayde he to the dresser of his vineyarde: Beholde this thre yeare have I come and sought frute in this fygge tree and fynde none: cut it doune: why combreth it the grounde? 8 And he answered and sayde vnsto 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 could not lifte vp hersilfe at all. 12 When Iesus sawe her he called her to him and sayde to her: woman thou arte delyvered from thy disease. 13 And he layde his hondes on her and immediatly she was made straighth and glorified God. 14 And the ruler of the sinagoge answered with indignacion (be cause that Jesus had healed on the saboth daye) and sayde vnsto 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 sayd: Ypocrite doth not eache one
of you on the saboth daye lowse his oxe or his asse from the stall and leade him to the water? 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 kyngdome of God lyke? or whereto shall I compare it? 19 It is lyke a grayne of mustarde seede which a man toke and sowed in his garden: and it grewe and wexed a greate tree and the foules of the ayer made nestes in the branches of it. 20 And agayne he sayde: wher vnsto shall I lyken the kyngdome of god? 21 it is lyke leven which a woman toke and hidde in thre bussheles of floure till all was thorow levended. 22 And he went thorow all maner of cities and townes teachinge and ornynynge towards Ierusalem. 23 Then sayde one vnsto him: Lorde are thyre feawe that shalbe saved? And he sayde vnsto them: 24 stryve with youre selves to enter in at the strayte gate: For many I saye vnsto you will seke to enter in and shall not be able. 25 When the good man of the house 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 vnsto vs: and he shall answer and saye vnsto 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 our strestes. 27 And he shall saye: I tell you I knowe you not whence ye are: departe from me all the workers of iniquite. 28 There shalbe wepinge and gnashinge 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 west 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 vnsto him: Get the out of the waye and departe hence: for Herode will kyll the. 32 And he sayd vnsto them. Goo ye and tell that foxe beholde I cast oute devyls and heale the people to daye and to morowe and the third daye I make an ende. 33 Neverthelesse I must walke todaye and tommorewe and the daye folowinge: For it cannot be that a Prophet perishe any other where save at Ierusalem. 34 O Ierusalem Ierusalem which kylllest prophetes and stonest them that are sent to the: how often wolde I have gadered thy childe to geder as the hen gathereth her nest vnder her wynges but ye wolde not. 35 Beholde youre habitacion shalbe left vnsto you desolate. For I tell you ye shall not se me vntill the tyme come that ye shall saye blessed is he that commeth in the name of the Lorde.

14

1 And it chaunse that he went into the house of one of the chefe pharises to eate breed on a saboth daye: and they watched him. 2 And beholde ther was a man before him which had the dropsye. 3 And Iesus answered and spake vnsto the lawears and pharises sayinge: is it lauffull to heale on the saboth daye? 4 And they helde 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 strayght 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 roupes and sayd vnsto them: 8 When thou arte bidde to a weddung of eny man syt not doune in the hyest roume lest a more honorable man then thou be
bidden of him 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 sye vnto the: frende syt vp hyer. Then shall 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 desired him to diner: When thou makest a diner or a supper: call not thy frendes nor thy brethern nether thy kinsmen nor yet ryche neighbours: lest they bidde 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 resurrection of the iuste men. 15 When one of them that sate at meate also hearde that he syde vnto him: happy is he that eateth breed in the kyngdome of God. 16 Then sayd he to him. A certayne man ordered 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 excuce. The fyrst sayd vnto him: I have bought a ferme and I must nedes goo and se it I praye the have me excused. 19 And another sayd: I have bought fyve yooke of oxen and I goo to prove them I praye the have me excused. 20 The thyrde sayd: 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 commaundedst 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 sye 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 chyl- dren and brethern 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 bille 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 bille 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 embassaeatours 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

1 Then resorted vnto him all the publicans and synners for to heare him. 2 And the pharises and scribes murmured sayinge: He receaved to his company synners and eateth with
Luke 15:3  

3 Then put he forthe this similitude to the sayinge: 4 What man of you haveynge an hundred shepe ye he loose one of thee doth not leve nynty and nyne in the wyldernes and goo after that which is loost vntyll he fynde him? 5 And when he hath founde him he putteth him on his shoulde with ioye: 6 And assonne as he cometh home he calleth to gedder his lovers and neibours sayinge vnto them: reiowse 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 nede noo repen- tauce. 8 Ether what woman havynge .x. grotes ye she loose one doth not lyght a candell and swepe the housse and seke diligently tyll she fynde it? 9 And when she hath founde it she calleth her lovers and her neibours sayinge: Rejowse 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 geve me my parte of the goodes that to me be-longeth. And he devided vnto them his substaunce. 13 And not longe after the yonger sonne gadder all that he had to gedder 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 felde to kepe his swyne. 16 And he wold fayne have filled his bely with the coddes that the swyne ate: and noo man gave him. 17 Then he came to himselfe and sayde: how many hyred servauntes at my fathers have breed ynough and I dye for honger. 18 I will aryse and goo to my father and will saye vnto him: father I have synned agaynst heven and before the 19 and am no moare worthy to be called thy sonne make me as one of thy hyred servauntes. 20 And he arose and went to his father. And when he was yet a greate waye of his father sawe him and had com- passion 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 moare worthy to be called thy sonne. 22 But his father sayde to his servauntes: bringe forth that best garment and put it on him and put a rynge on his honde and showes on his fete. 23 And bringe hiddere that fatted caulfe and kyll him and let vs eate and be mery: 24 for this my sonne was deed and is alyve agayne he was loste and is now founde. And they began to be merye. 25 The elder brother was in the felde and when he cam and drewe nye to the housse he herde minstrelyc and daunsynge 26 and called one of his servauntes and axed what those thinges meate. 27 And he sayd vnto him: thy brother is come and thy father had kylled the fatted caulfe because he hath receaved him safe and sounde. 28 And he was angry and wolde 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 eny tyme thy commaundment and yet gayest thou me never soo moche as a kyd to make mery with my lovers: 30 but assonne as this thy sonne was come which hath devoured thy goodes with harlootes thou haste for his pleasure kyllde the fatted caulfe. 31 And he sayd vnto him: Sonne thou wast ever with me and all that I have is thyne: 32 it was mete that we shuld make mery and be glad: for this thy brother was deed and is a lyve agayne: and was loste and is founde.
And he sayd also vnto his disciples. Ther was a certayne rych man which had a stewarde that was accused vnto him that he had wasted his goodes. And he called him and sayd vnto him: How is it that I heare this of the? Geve a comptes of thy steward shippe: For thou mayste be no longer stewarde. The stewarde sayd with in him selfe: what shall I do? for my master will take awaye from me the stewarde shippe. I cannot digge and to begge I am ashamed. I woote what to do that when I am put out of the stewardshippe they maye receave me into their houses. Then called he all his masters deoters and sayd vnto the fyrst: how moche owest thou vnto my master? And he sayd: an hondred tonnes of oyle. And he sayd to him: take thy bill and syt doune quickly and wryte fiftie. Then sayd he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to him: Take thy bill and write foure scoore. And the lorde comended the vniust stewarde because he had done wysly. For the chyldren of this worlde are in their kynde wyser then the chyldren of lyght. And I saye also vnto you: make you frendes of the wicked mammon that when ye shall departe they may receave you into everlastinge habitacions. 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. So then ye have not ben faithfull in the wicked mammon? who will beleve you in that which is true? And ye have not bene faithfull in another manes busines: who shall geue you youre awne? No servaunt can serve .i. 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. All these thinges herde the pharises also which were coveteous and they mocked him. 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 amonge me is abominable in the sight of god. The lawe and the Prophetes rayngned vntyll the tyme of Iohn: and sence that tyme the kyngdom of God is preached and every man stryveth to goo in. Soner shall heven and erth perisse then one tyle of the lawe shall perisse. Whosoever forsaketh his wyfe and marieth another breaketh matrimony. And every man which marieth her that is devorsed from her husbande commiteth advoutry also. Ther was a certayne ryche man which was clothed in purple and fyne bysse and fared deliciously every daye. And ther was a certayne begger named Lazarus which laye at his gate full of soores desyringe to be refresshed with the cromes whiche fell from the ryche manes borde. Nevertheless the dogges came and licked his soores. And that fortified that the begger dyed and was caried by the angelles into Abrahams bosome. The riche man also died and was buried. And beinge in hell in tormentes he lyfte vp his eyes and sawe Abraham a farre of and Lazarus in his bosome and he cryed and sayd: father Abraham have mercy on me and sende Lazarus that he maye dippe the tippe of his fynger in water and cole my tongue: for I am tormemted in this flame. But Abraham sayd vnto him Sonne remembre that thou in thy lyfe tyme receavedst thy pleasure and contrary wyse Lazarus payne. Now therfore is he comforted and thou art punyshed. Beyonde all this bitwene you and vs ther is a grete space set so that they which wolde goo from thence to you cannot: nether maye come from thence to vs. Then he sayd: I praye the thersof father send him to my fathers housse. For I
Luk 16:29

17

Then sayde he to the disciples it can not be avoyded 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 nekke and that he were cast into ye see then that he shuld offende one of this lytleons. 3 Take heed to youre selves. If thy brother trespass against the rebuke him: and ye he repent forgive him. 4 And though he sinne agenst the .vii. tymes in a daye and seve tymes in a daye tourne agayne 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 selfe vp by the roots and plant thy selfe in the see: he should obey you. 7 Who is it of you yf he had a servaute plowinge or fedinge catell that wolde saye vnto him when he were come from the feld Goo quickly and syt doune to meate: 8 and wolde not rather saye to him dresse wherwith I maye sup and gyrdre vp thy selfe and serve me tyll I have eaten and dronken: and afterwarde eate thou and drinke thou? 9 Doeth he thanke that servaunt because he dyd that which was commaunted vnto him? I trowe not. 10 Soo lyke ye when ye have done all choose thinges which are commaunted you: saye we are unprofitable servautes. We have done: ye which was oure 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 13 and put forth their voyces and sayde: Iesu master have mercy on vs. 14 When he sawe the he sayde vnto them: Goo and shewe 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 prayed God 16 and fell doune on his face at his fete and gave him thankes. And the same was a Samaritane. 17 And Jesus 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 whoale. 20 When he was demaunded of the pharises when the kyngdome of God shuld come: he answered them and sayde: The kyngdome of God cometh not with waytinge for. 21 Nether shall men saye: Loo here loc there. For beholde the kyngdome of God is with in you. 22 And he sayde vnto the disciples: The days will come when ye shall desire 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 lyghtenynge 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 maredy wyves and were maredy even vnto the same daye that Noe went into the arke: and the floud cam and destroyed the all. 28 Lykewyse also as it chaunsed in the
dayes of Lot. They ate they dranke they bought they solde they planted they bilte. 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 en-
samples shall it be in the daye when
the sonne of man shall appere. 31 At
that daye he that is on the house
oppe and his stuffe in the houesse: let
him not come doune to take it out.
And lykewyse let not him that is in
the feldes turne backe agayne to that
he lefte behynde. 32 Remember Lottes
wyfe. 33 Whosoever will goo about
to save his lyfe shall loose it: And
whosoever shall loose his lyfe shall
save it. 34 I tell you: In that nyght ther
shalbe two in one beed the one shalbe
receaved and the other shalbe for-
saken. 35 Two shalbe also a grindyng
geudder: the one shalbe receaved
and the other forsaken. 36 37 And they
answered and sayde to hym: wheare
Lorde? And he sayd vnto the: wher-
soever the body shalbe thyther will
the egles resoorte.

18

1 And he put forth a similitude
vnto the signifyinge that men ought
always to praye and not to be verry
sayinge: Ther was a ludge in a
certayne cite which feared not god
nether regarded man. 2 And ther
was a certayne wedowde in the same
cite which came vnto him sayinge:
avenge me of myne adversary. 3 And
he wolde not for a whyle. But a-
fterwarde he sayd vnto him selfe:
though I feare not God nor care for
man yet because this wedowde trou-
bleth me I will avenge her lest at
the laste she come and hagge on
me. 4 And the lorde sayd: heare
what the vnrightewes ludge sayeth.
5 And shall not god avenge his electe
which crye daie and nyght vnto him
ye though he differre them. 6 I tell
you he will avenge them and that
quickly. Nevertheless when the
sonne of man cometh suppose ye that
he shall fynde faihte on the erthe.
9 And he put forthe this similitude
vnto certayne which trusted in the
selves that they were perfecte and
despyed other. 10 Two men went
vp into the temple to praye: the one
a pharise and the other a publican.
11 The pharise stode and prayed thus
with him selfe. God I thanke the
that I am not as other men are extor-
sioners vniuste advoutrers or as this
publican. 12 I fast twyse in the weke.
I geve tythe of all that I possesse.
13 And the publican stode afarre of
and wolde not lyfte vp his eyes to
heven but smote his brest sayinge:
God be mercifull to me a synner. 14 I
tell you: this man departed home to
his houesse iustified moore then the
other. For every man that exalthe
him selfe shalbe brought lowe: And he
that hubleth him selfe shalbe exalted
They brought vnto him also babes
that he shuld touche them. When
his disciples sawe that they rebuked
them. 16 But Iesus called the vnto
him and sayde: Suffre chyldren to
come vnto me and forbide the not.
For of soche is the kyngdome of God.
17 Verely I saye vnto you: whoso-
ever receaveth not the kyngdome of
God as a chyldge: he shall not en-
ter therin. 18 And a certayne ruler
axed him sayinge: Good Master: what
ought I to do to obtayne eternall
lyfe? 19 Iesus sayd vnto him: Why
callest thou me good? No man is
good save God only. 20 Thou knowest
the commaundmentes: Thou shalt
not commit advotry: thou shalt not
kyll: thou shalt not steale: thou shalt
not beare false witnesse: Honour thy
father and thy mother. 21 And he
sayde: all these have I kept from my
youte. 22 When Iesus hearde that
he sayde vnto him: Yet lackest thou
one thinge. Sell all that thou hast
and distribute it vnto the poore and
thou shalt have treasure in heven and
come and folowe me. 23 When he
heard that he was hevy: for he was
very rich. 24 When Jesus saw him morne he sayde: with what difficulte shall they that have riches enter into the kyngdome of God: 25 it is easier for a camell to goo thorow 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 housses other father and mother other brethren or wyfe or chylde for the kyngdome of Goddes sake 30 which same shall not receave moche moore in this worlde: and in the worlde to come lyfe everlasting. 31 He toke vnto him twelve and sayde vnto them. Beholde we go vp to Ierusalemy 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 despytfully entreated and shalbe spetted on: 33 and when they have scourged him they will put him to deeth and the thyrde daye he shall aryse 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. 35 And it came to passe as he was come nye vnto Hierico a certayne blynde man sate by the waye syde begginge. 36 And when he hearde the people passe by he axed what it meant. 37 And they sayde vnto him that Iesus of Nazareth passed by. 38 And he cryed sayinge: Iesus the sonne of David have thou mercy on me. 39 And they which went befo re rebuked him that he shulde holde his peace. But he cryed so moche the moare thou sonne of David have mercy on me. 40 And Iesus stode styll and commaundede him to be brought vnto him. And when he was come neare he axed him 41 sayinge: What wilt thou that I do vnto the? And he sayde: Lorde that I maye receave my sight. 42 Iesus sayde vnto him: receave thy sight: thy faith hath saved the. 43 And immediatly 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 ruler amongethe Publicans and was riche also. 3 And he made meanes to se Iesus what he shulde be: and could 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 wyawe. 5 And when Iesus cam to the place he loked vp and sawe him and sayd vnto him: zache attonce come doune for to daye I must abyde at thy housse. 6 And he came doune hastelye and receaved him joyfully. 7 And when they sawe that they all groused sayinge: He is gone in to tary with a man that is a synne. 8 And zache stode forth and sayd vnto the Lorde: beholde Lorde the haufe of my gooddes I geve to the povere 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 Hierisalemy and because also they thought that the kyngdome of God shuld shortlye appere. 12 He sayde thervore: a certayne noble man wet into a farre countrre to receave him a kyngdome and then to come agayne. 13 And he called his ten servauntes and delievred them ten pounde sayinge vnto them: by and sell till I come. 14 But his citesens
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 and commaundéd 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 encreaséd ten poudé.  17 And he sayde vnto him: Well good servaute because thou wast faithfull in a very lytell thynghe take thou auctorite over ten cities.  18 And the other came sayinge: Lorde thy poudé hath encreaséd fyve poudé.  19 And to the same he sayde: and be thou also ruler ouer fyve cities. 20 And the thyrde came and sayde: Lorde beholde here thy pounde which I have kepé in a napkyn for I feared the because thou arte a strayte man: thou takest vp that thou laydest not doune and repest that thou dydest not sowe.  22 And he sayde vnto him: Of thine awne mouth iudge I the thou eevyll servaunt. knewest thou that I am a strayte man takinge vp that I layde not doune and repinge that I dyd not sowe? 23 Wherfore then gayest not thou my money into the banke that at my cominge I might have required myne awne with vauntage?  24 And he sayde to them that stode by: take from him that pounde and geve it him that hath ten poudé.  25 And they sayd vnto him: Lorde he hath ten poundé.  26 I saye vnto you that vnto all the that have it shalbe geve: and from him that hath not even that he hath shalbe taken from him.  27 Moreover those myne emeys which wolde not that I shuld rainge over them bringe hiddre and slee them before me. 28 And when he had thus spoken he proceded forthe before a ssendinge vp to Ierusalem. 29 And it fortuned when he was come nyve to Bethphage and Bethany besydes moute olivete he sent two of his discipes  30 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 wheron yet never man sate. Lowse him and bringe him hider. 31 And if eny man axe you why that ye loowse him: thus saye vnto him the lorde hath nede of him.  32 They that were sent went their waye and founde even as he had sayde vnto them.  33 And as they were aloosinge the coole the owners sayde vnto the: why loowe ye the coole? 34 And they sayde: for the Lorde hath nede of him. 35 And they brought him to Jesus. And they cast their raymet on the colte and set Iesus theron. 36 And as he wet they spredde their clothes in the waye. 37 And when he was now come wheare he shuld goo doune from the moute olivete the whole multitude of the disciples began to reioyce and to lawde God with a loude voyce for all the miracles that they had sene sayinge: Blessed be the kyng that cometh in the name of the Lorde: peace in heaven and glory in the hyest. 39 And some of the Pharises of the company sayde vnto him: Master rebuke thy discipes. 40 He answered and sayde vnto the: I tell you yf these shulde holde their peace the stones wold crye.  41 And when he was come neare he behelde the citie and wept on it sayinge: Yf thou haddest dest knowen those thinges which belonge vn thy peace even at this thy tyme. But now are they hydde from thyn eeyes. 43 For the dayes shall come vpo the that thy enemys shall cast a banke aboute the and compassse the rounde and kepe the in on every syde and make the even with the grounde with thy chylde- dren which are in the. And they shall not leve in the one stone vpo another because thou knewest not the tyme of thy visitacion. 45 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 hourse is the housse of
prayer: but ye have made it a den of thieves. 47 And he taught dayly in
the temple. The hye Prestes and the Scribes and the chefe of the people
went about to destroye him: 48 but could not finde what to do. For all
the people stacke by him and gave
him audience.

20

1 And that fortuned in one of those
dayes as he taught the people in
the temple and preached the gospel:
the hye prestes and the scribes came
with the elders 2 and spake vnto him
sayinge. Tell vs by what auctorite
thou doest these things? Ether who
is he that gave ye this auctorite? 3 He
answered and saide vnto the: I also
will axe you a questio and answer
me. 4 The baptyme of Iohn: was it
from heaven or of men? 5 And they
thought with in them selves sayinge:
yf we shall saye from heaven: he will
saye: why then beleved ye him not?
6 But and yf we shall saye of men all
the people will stone vs. For they
be persuaded that Iohn is a Prophet.
7 And they answered that they could
not tell whence it was. 8 And Iesus
sayde vnto them: nether tell I you
by what auctorite I do these things.
9 Then began 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 countre for a greate
season. 10 And when the tyme was
come he sent a servaunt to his ten-
nauntes that they shuld give him of
the frutes of the vyneyarde. And
the tennauntes dyd bet him and sent
him awaye empty. 11 And agayne
he sent yet another servaunt. And
they dyd bet him and foule entreated
him also and sent him awaye emptye.
12 More over he sent the thyrde to
and him they wouded and cast out.
13 Then sayde the lorde of the vyney-
arde: what shall I do? I will sende
my deare sonne him peradventure
they will reverence when they se him.

14 But when the fermers sawe him
they thought in them selves sayinge:
is this the heyre come let vs kyll
him that the inheritaunce maye be
oures. 15 And they cast him out of
the vyneyarde and kylld him. Now
what shall the Lorde of the vyneyarde
do vnto them? 16 He will come and
destroye those fermers and will let
out his vyneyarde to other. When
they hearde that they sayde: God
forbyd. 17 And he behelde them and
sayde: what meaneth this then that is
wrytten: The stone that the bylders
refused the same is made the heed
corner stone? 18 whosoever stamble
at that stone shalbe broken: but on
whosoever it faul vpon 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
against them. 20 And they watched
him and sent forth spies which shuld
fayne them selves perfecte to take
him in his wordes and to delyvre him
vynto 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 waye of God truly. 22 Ys it lau-
full for vs to geve Cesar tribute or
no? 23 He perceaved their craftynes
and sayde vnto them: why tept ye
me? 24 Shew me a peny. Whose
ymage and superscription hath it?
They answered and sayde: Cesars.
25 And he sayde vnto them: Geve
then vnto Cesar that which belongeth
vynto Cesar: and to God that which
pertayneth to God. 26 And they could
not reprove his sayinge before the
people. But they marvyled at his
answer and helde their peace. 27 Then
came to him certayne of the Sa-
duces 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 fyrste toke a wyfe and dyed with out children. 30 And the seconde toke the wyfe and he dyed chyldlesse. 31 And the thyrde toke her and in lyke wyse the resydue of the seven and leeft no chyldren 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 chyldre 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 chyldre of the resurreccio. 37 And that the deed shall ryse agayne even Moses signified besydes the busshe when he sayde: the Lorde God of Abraham and the God of Isaac and the God of Iacob. 38 For he is not the God of the deed but of them which live. For all live in hym. 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 colour of longe prayinge: the same shall receave greater damnacion.

21

1 As he behelde he sawe the rychen 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 subsaunce that she had. 5 As some spake of the temple how it was garnesshed with goodly stones and iuwels 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 thinges be and what signe will therbe when suche thinges shall come to passe. 8 And he sayd: take hede that ye be not deceived. 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 dissencion: be not afrayd. For these thinges must fyrst come: but the ende foloweth not by and by. 10 Then sayde he vnto the: Nacion shall ryse agaynst nacion and kingdom agaynst kyngdome 11 and greate ethquakees shall be in all quarters and honger and pestilence: and fearefull thinges. And greate signes shall therbe from heven. 12 But before all these they shall laye their hondes on you and persecute you deluyeringe you vp to the synagoges and into preson and bringe you before kynges and rulers for my names sake. 13 And this shall chaunce you for a testimoniall. 14 Let it sticke therfore faste in youre hertes not once to stody before what ye shall answere: 15 for I will geve you a mouth and wisdome where agaynst all youre adversarys shall not be able
to speake nor resist. 16 Ye and ye shalbe betrayed of youre fathers and mothers and of youre brethren and kynsmen and lovers and some of you shall they put to deeth. 17 And hated shall ye be of all men for my names sake. 18 Yet ther shall not one heer of youre heedes perisse. 19 With youre patience possesse youre soules. 20 And when ye se Ierusalem beseged with an hoste then vnderstonde that the desolacion of the same is nye. 21 Then let them which are in lowr ye flye to the mountaynes. And let them which are in the middes of it departe oute. And let not them that are in other countreis enter ther in. 22 For these be the dayes of vengeance to fulfill all that are written. 23 But wo be to them that be with chyld and to them that gave sucke in those dayes: for ther shalbe greate trouble in the londe and wrath over all this people. 24 And they shall fall on the edge of the swearde and shalbe leed captive into all nacion. And Ierusalem shalbe trooden vnder fote of the gentyls vntyll the tyme of the gentyls be fulfilled. 25 And ther shalbe signes in the sunne ad in the mone and in the starres: and in the erth the people shalbe in soche perplexite that they shall not tell which waye to turne them selves. The see and the waters shall roore 26 and menes hertes shall flyle them for feare and for lokinge after those thinges which shall come on the erth. For the powers of heven shall move. 27 And then shall they se the sonne of man come in a clowde with power and greate glory. 28 When these thinges begyn to come to passe: then loke vp and lifte vp youre heddes for youre redempcion draweth nye. 29 And he shewed them a similitude: beholde the fygge tree and all other trees 30 when they shute forth their buddes ye se and knowe of youre awne selves that sommer is then nye at hond. 31 So lyke wyse ye (when ye se these thinges come to passe) vnderstonde that the kyngdome of God is nye. 32 Verely I saye vnto you: this generacion shall not passe tyll all be fulfilled. 33 Heaven and erth shall passe: but my wordes shall not passe. 34 Take hede to youre selves lest youre hertes be overcome with surfettinge and dronkennes and cares of this worlde: and that that daye come on you vnwares. 35 For as a snare shall it come on all them that sit on the face of the erthe. 36 Watche 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. 37 In the daye tyme he taught in the temple and at night he went out and had abydinge in the mount olivete. 38 And all the people came in the morninge to him in the temple for to heare him.

22

1 The feaste of swete breed drue nye which is called ester 2 and the hye prestes and Scribes sought how to kyll him but they feared the people. 3 Then entred Satan into Iudas whose syr name was Iscariot (which was of the nombre of the twelve) 4 and he went his waye and communed with the hye Prestes and officers how he might betraye him to them. 5 And they were glad: and promysed to geve him money. 6 And he consented and sought opportunite to betraye him vnto them when the people were awaye. 7 Then came the daye of swete breed when of necessite the ester-lambe must be offered. 8 And he sent Peter and Iohn sayinge: Goo and prepare vs the ester lambe that we maye eate. 9 They sayde to him. Where wilt thou that we prepare? 10 And he sayd vnto them. Beholde when ye be entred into the cite ther shall a man mete you bearinge a pitcher of water him folowe into the same housse that he entret in 11 and saye vnto the good man of the housse. The master sayeth vnto the: where is the gest chamber where I shall eate myne ester lambe with my disciples? 12 And
he shall shew you a greate parloure paved. Ther make redy. 13 And they went and foude as he had sayd vnto the: and made redy 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 suffer. 16 For I saye vnto you: hence forthe I will not eate of it eny moore vntill it be fulfilled in the kingdome of God. 17 And he toke the cup and gave thankes and sayde. Take this and de-vyde it amonge you. 18 For I saye vnto you: I will not drinke of the frute of the vyne vntill 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 remembraunce 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 enquyre amongeth them selves which of them it shuld be that shuld do that. 24 And ther was a stryfe amongeth 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 beare rule over them are called gracious lorde. 26 But ye shall not be so. But he that is greatest amonge you shalbe as the yongest: and he that is chefe shalbe as the minister. 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 apoynt 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 sifte you as it were wheate: 32 but I have prayed for the that thy faith fayle not. And when thou arte con-verted 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 daye till thou have thrsey denied that thou knewest me. 35 And he sayde vnto them: when I sent you with out wallet and scribe and shoes? lached ye eny thinge? 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 nombred. For those thinges which are written of me have an ende. 38 And they sayde: Lorde beholde here are two sweardes. And he sayde vnto them: it is ynowh. 39 And he came out and went as he was wote to mounte olivete. And the disciples followed 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 kneled doune and prayed sayinge: Father yf thou wilt withdrawe this cup from me. Neverthelesse not my will but thynge be be fulfilled. 42 And ther appered an angell vnto him from heaven confortinge him. 43 And he was in an agonye and prayed somewhat longer. And hys sweate was lyke droppes of bloud tricklynge doune to the grounde. 44 And he rose vp from prayer and came to his disciples and foude them slepinge for sorowe 45 and sayde vnto them: Why slepe ye? Ryse and praye lest ye fall into temptacion. 46 Whill he yet spake:
besholde ther came a company and he that was called Iudas one of the
twelve wet before them and preased nye vnto Iesus to kysse him. 48 And
Iesus sayd vnto him: Iudas betrayest thou the sonne of man with a kysse? 49 When they which were about him sawe what wolde folow they sayde
vnto him. Lorde shall we smite with swearde. 50 And one of them smote
a servaut of the hiest preste of all and smote of his right eare. 51 And
Iesus answered and sayd: Soffre ye thus farre forthe. And he touched his
eare and healed him. 52 Then Iesus sayde vnto the hye presteis and rulers
of the temple and the elders which were come to him. Be ye come out
as vnto a thefe with sweardes and staves? 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 presteis housse. 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 wone of the wenches behelde
him as he sate by the fyer and set good eyesight on him and sayde: this same
was also with him. 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. 59 And Peter sayd man I am not. 60 And aboute the space of an
houre after another affirmed sayinge: verely even this felowe was with hym
for he is of Galile. 61 And Peter sayde: man I woote not what thou sayest.
And immediatly whyll he yet spake the cocke crewe. 62 And the Lorde
tourned backe and loked apon Peter. And Peter remembred the wordes of
the Lorde how he sayde vnto him be-
fore the cocke crowe thou shalt denye
me thryse. 63 And Peter went out and
wepte bitterly. 64 And the men that
stode about Iesus mocked him and
smoote him and blyndfolded him
and smoote his face. And axed him
sayinge: arede who it is that smoote
the? 65 And many other things
despytfullye sayd they agaynst him.
66 And assone as it was daye the elders
of the people and the hye presteis and
scribes came to gedder 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 Herafter 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 Py-
late. 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 kynge.
3 And Pylate apposed him sayinge:
arte thou the kynge of the iewe? He
answered him and sayde: thou sayest
it. 4 Then sayde Pylate to the hye
presteis and to the people; I fynde
noo faute in this man. 5 And they were
the moore feare sayinge. He moveth
the people teachynge thorowout all
tewry 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 as-
sone as he knewe that he was of
Herodes iurisdiccion he sent him to
Herode which was also at Ierusalem
in those dayes. 8 And when Herode
sawe Iesus he was excedinglye gladle.
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 him.
9 Then questeoned he with him of
many things. But he answered him not one worde. 10 The hye prestes and scribes stode forthe and accused him straitly. 11 And Herod with his men of warre despysed him and mocked him and arayed him in whyte and sent him agayne to Pylate. 12 And the same daye Pylate and Herod were made frendes togeter. For before they were at variance. 13 And Pylate called to geder the hye prestes and the rulers and the people 14 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 things where of ye accuse him. 15 No nor yet Herode. For I sent you to him: and lo no thinge worthy of deeth is done to him. 16 I will therefore chasten him and let him lowsse. 17 For of necessite he must have let one lowse 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 morther was cast into preson. 20 Pylate spake agayne to them willynge to let Iesus lowse. 21 And they cryed sayinge: Crucify him Crucify him 22 He sayde vnto them the thyrde tyme. What evyll hath he done? I fynde no cause of deeth in him. I will therefor chasten him and let him lowse. 23 And they cryed with loude voyce and required that he myght be crucifyd. And the voyce of them and of the hye Prestes prevayled. 24 And Pylate gave sentence that it shulde be as they required 25 and let lowse vnto them him that for insurreccion and morther was cast into preson whom they desyred: and delyvered Iesus to do with him what they wolde. 26 And as they ledde him awaye they caught one Symon of Syrene commynge out of the felde: and on him layde they the crosse to beare it after Iesus. 27 And ther folowed him a greate company of people and of wemen which weme bewayled and lamented him. 28 But Iesus turned backe vnto them and sayde: Doughters of Ierusalem, wepe not for me: but wepe for youre selves and for youre chylde. 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 seye to the mountaynes fall on vs; and to the hilles cover. 31 For yf they do this to a greene tree what shalbe 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 cruicifed him and the evyll doers one on ryght honde and the other on the lefte. 34 Then sayde Iesus: father forgive 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 him selfe yf he be Christ the chosen of god. 36 The sondiers also mocked him and came and gave him veneger 37 and sayde: yf thou be that kyng of the lewes save thy silfe. 38 And his superscripccion was written over him in greke in latine and Ebreu: This is the kyng of the lewes. 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 accordynge to oure 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 Paradys. 44 And it was about the sixt houre. And ther came a darknes over all the londe vntyll the ny nth houre
and the sonne was darkened. And the
dyal of the temple dyd rent even
throw 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 Cen-
turion sawe what had happened he
glorified God sayinge: Of a surtis this
man was perfecte. 48 And all the peo-
ple that came to geder to that sight
beholdynge the thinges which were
done: smoot their bestes and re-
turned home. 49 And all his acquaynt-
taucne and the wemen that folowed
him from Galile stode a farre of be-
holdynge these thinges. 50 And be-
holde ther was a man named Ioseph a
cancelloure and was a good man and
a iuste 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
vnlo Pilate and begg the boddy of
Iesus 53 and toke it doune and
wrapped it in a lynnyn clooth and
layd it in an hewen toumbe wherin
was never man before layd. 54 And
that daye was the Saboth even and
the Saboth drue on. 55 The wemen
that folowed after which came with
him from Galile behelde the sepulcre
and how his body was layd. 56 And
they returned and prepared odoures
and oyntmetes: but rested the Saboth
daye accordyng to the commaund-
ment.

24

1 On the morowe after the saboth
erly in the morninge they came vnlo
the toumbe and brought the odoures
which they had prepared and other
wemen with them. 2 And they founde
the stone rouled awaye from the
sepulcre 3 and went in: but founde
not the body of the Lorde Iesus. 4 And
it happened as they were amased
therat: Beholde two men stode by
them in shynyng veestures. 5 And as
they were a frayde and bowed doune
their faces to the erth: they sayd
to them: why seke ye the lyvinge
amonge the deed? 6 He is not here:
but is rysen. Remember how he spake
vnlo 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 cruci-
fied and the thyrde daye ryse agayne.
8 And they remembred his wordes
9 and returned from the sepulcre and
tolde all these thinges vnlo 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 vnlo the
Apostles 11 and their wordes semed
vnlo them fayned thinges nether
beleved they them. 12 Then aroose
Peter and ran vnlo the sepulcre and
stouped in and sawe the lynnyn
cloothes layde by them selfe and de-
parted wondryng in him selfe at that
which had happened. 13 And beholde
two of them went that same daye to
a toune which was from Ierusalem
about thre score for longes called
Emaus: 14 and they talked togeder of
all these thinges that had happened.
15 And it chaunsed as they commened
togeder and reasoned that Iesus him
selfe drue neare and went with them.
16 But their eyes were holden that
they couldle not knowe him. 17 And
he sayde vnlo them: What maner of
communicacions are these that ye
have one to another as ye walke and
are sadde. 18 And the one of them
named Cleophas answered and sayd
vnlo him: arte thou only a straungrer
in Ierusalem and haste not knownen
the thinges which have chaunsed
therin in these dayes? 19 To whom he
sayd: what thinges? And they sayd
vnlo 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 delivere him to be condemp-
ned to deeth: and have crucified him.
21 But we trusted that it shuld have
bene he that shuld have delivere
israel. and as touchynge all these thingse to daye is even the thyrd daye that they were done. 22 ye and certayne wemen 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 thingse 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 wyritten of hym. 28 and they drue neye vnto the toune whic they went to. and he made as though he wolde have gone further. 29 but they constrayned him sayinge: abyde with vs for it draweth towards nyght 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 brede blessed it brake and gave to them. 31 and their eyes were openned and they knewe him: and he vnnisshed 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 things was done in the waye and how they knewe him in breakynge of brede. 36 as they thus spake iesus him selue stode in the myddes of them and sayde vnto them: peace be with you. 37 and they were abasshed and afayde supposinge that they had sene a sprete 38 and he sayde vnto them: why are ye troubled and why do thoughtes aryse in youre 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 beleved not for ioye and wondred he sayde vnto the: have ye here eny meate? 42 and they gave him a pece of a broyled fisse 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 lawe of moses and in the prophets and in the psalmes. 45 then openned he their wyttes that they myght vnderstond the scriptures and sayde vnto them. thus is it written and thus it behoved christ to suffre and to ryse agayne from deeth the thyrd 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 thingse. 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 ou 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 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 nothinge that was made. 4 In it was lyfe and the lyfe was the lyght of men and the lyght shyneth in the darcknes but the darcknes comprehended it not. 6 There was a man sent from God whose name was Iohn. 7 The same cam as a witnes to beare witnes of the lyght that all men through him myght beleve. 8 He was not that lyght: but to beare witnes 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 amongeth his (awne) and his awne receaved him not. 12 But as menys as receaved him 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 flehshe and dwelt amongeth vs and we sawe the glory of it as the glory of the only begotten sonne of the father which worde was full of grace and verite. 15 Iohn bare witnes of him and cryed sayinge: This was he of whome I spake he that cometh after me was before me because he was yer then I. 16 And of his fulnes have all we receaved even (grace) for grace. 17 For the lawe was geven by Moses but grace and truthe came by Iesus Christ. 18 No man hath sene God at eny tyme. The only begotten sonne which is in the bosome 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 playnly: I am not Christ. 21 And they axed him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophete? And he answered no. 22 Then sayd they vnto him: what arte thou that we maye geve an answer to them that sent vs: What sayest thou of thy selfe? 23 He sayde: I am the voyce of a cryar in the wyldernes make straught the waye of the Lorde as sayde the Prophete Esaias. 24 And they which were sent were of the pharises. 25 And they axed him and sayde vnto him: why baptisest thou then if thou be not Christ nor Helyas nether a Prophete? 26 Iohn answered them sayinge: I baptise with water: but one is come amongeth you whom ye knowe not. 27 he is that cometh after me whiche was before me whose shoe lachet I am not worthy to vnlose. 28 These thinges were done in Bethabara beyonde Iordan where Iohn dyd baptysye. 29 The nexte daye Iohn sawe Jesus 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 31 and I knewe him not: but that he shuld be declared to Israel therefure am I come baptisyng with water. 32 And Iohn bare recorde sayinge: I sawe the sprete descendeth from heven lyke vnto a dove and abye apon him 33 and I knewe him not. But he that sent me to baptise in water the same sayde vnto me: apon whom thou shalt se the sprete descendeth and tary stylly on him the same is he which baptiseth with the holy goost. 34 And I sawe and bare recorde that this is the sonne of God. 35 The nexte daye after Iohn stode agayne and two of his disciples. 36 And he behelde Iesus as he walked by and sayde: beholde the lambe of God. 37 And the two disciples hearde him speake and folowed Iesus. 38 And Iesus turned about and sawe them.
folowe and sayde vn to them: what seke ye? They sayde vn to him: Rabbi (which is to saye by interpretacion Master) where dwel lest thou? 39 He sayde vn to them: come and se. They came and sawe where he dwelt: and abode with him that daye. For it was about the tenthe 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 fy rst and sayde vn to him: we have founde Messias which is by interpretacion annoyned: 42 and brought him to Iesus. And Iesus behelde him and sayde: thou arte Simon the sonne of Ionas thou shalt be called Cephas: which is by interpretacion a stone. 43 The daye folowyng Iesus wolde goo into Galile and founde Philip and sayde vn to him folowe me. 44 Philip was of Bethsaida the cite of Andrew and Peter. 45 And Philip founde Nathanael and sayde vn to him. We have founde him of whom Moses in the lawe and the prophetes dyd wryte. Iesus the sonne of Ioseph of Nazareth. 46 And Nathanael sayde vn to him: can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se. 47 Iesus sawe Nathanael commynge to him and sayde of him. Beholde a ryght Israelite in who is no gyle. 48 Nathanael sayd vn to him: where knewest thou me? Iesus answered and sayde vn to him: Before that Philip called the when thou wast vnder the fygge tree I sawe the. 49 Nathanael answered and sayde vn to him: Rabbi thou arte the sonne of God thou arte the kynge of Israel. 50 Iesus answered and sayd vn to him: Because I sayde vn to the I sawe the vnder the fygge tree thou bevest. Thou shalt se greater things then these. 51 And he sayde vn to him: Verely verely I saye vn to you: herafter shall ye se heven open and the angels of God ascendynge and descendynge over the sonne of man. 52

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 disciples vn to the marriage. 3 And when the wyne fayled the mother of Iesus sayde vn to him: they have no wyne. 4 Iesus sayde vn to her: woman what have I to do with the? myne houre is not yet come. 5 His mother sayde vn to the ministres: whatsoever he sayeth vn to you do it. 6 And therwere stondynge theare sixe water pottes of stone after the maner of the purifyinge of the Iewes contaynyng two or thre fyrrkins a pce. 7 And Iesus sayde vn to them: fyll the water pottes with water. And they fyll ed them vp to the brym. 8 And he sayde vn to them: drawe out now and beare vn to the governor of the feaste. And they bare it. 9 When the ruler of the feast had tasted the water that was turned vn to wyne and knewe not whence it was (but the ministres which drue the water knew). He called the brydegrome 10 and sayde vn to him. All men at the beginynge set forth good wyne and when men be dronke then that which is worses. But thou hast kept backe the good wyne vntyll now. 11 This beginynge of miracles dyd Iesus in Cana of Galile and shewed his glory and his disciples beleved on him. 12 After that he descended in to Capernaum and his mother and his brethren and his disciples: but contynued not manye dayes there. 13 And the Iewes ester was even at honde and Iesus went vp to Jerusalem 14 and founde syttyng 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 and sayde vn to them that solde doves: Have these things hence and make not my fa-
thers housses an houss of marchaudyne. 17 And his disciples remembered how that it was wrytten: the zele of thyne houss hath even eaten me. 18 Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs seynge that thou dost these thinges? 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: xlvi. yeares was this temple abuyldinge: and wylyt 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 disciples remembred that he thus sayde. And they beleved the scripture and the wordes which Iesus had sayde. 23 When he was at Ierusalem at ester in the feaste many beleved on his name when they sawe his miracles which he dyd. 24 But Iesus put not him selue 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 ammonge 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 couldo do suche miracles as thou dost 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 fleshe is fleshe: 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 whence 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 we speake that we knowe and testifie that we have sene: and ye receave not oure witnes. 12 Yf when I tell you ethelly thinges ye beleve not: how shuld ye beleve yf I shall tell you of hevenly thinges? 13 And no man ascendeth vp to heaven but he that came doune from heaven that is to saye the sonne of man which is in heaven. 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 beleveth in him perishe: but have eternall lyfe. 16 For God so loveth the worlde that he hath geven his only sonne that none that believeth in him shuld perishe: but shuld have everlastinge lyfe. 17 For God sent not his sonne into the worlde to condempne the worlde: but that the worlde through him might be saved. 18 He that beleveth on him shall not be condempned. But he that beleveth not is condempned all redy be cause he beleveth not in the name of the only sonne of God. 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 evil. 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 commeth to the light that his dedes might be knownen 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 beseides Salim because ther was moche water there and they came and were baptised. 24 For Iohn was
not yet cast into prision. 25 And ther arose a question bitwene Iohns disciples and the Iewes about purifiynge.
26 And they came vnto Iohn and sayde vnto him: Rabbi he that was with the beyonde Iordan to whom thou barest witnes. Beholde the same baptyseth and all me come to him. 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 frend of the brydegrome which stondeth by and heareth him reioyseth greatly of the brydgromes 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 speketh 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 receaveth hys testimoye hath set to his seale that God is true. 34 For he whom God hath sent speketh the wordes of God. For God geveth not the sprete by measure. 35 The father loveth the sonne and hath geven all things into his honde. 36 He that beveloth on the sonne hath everlastynge lyfe: and he that beveloth not the sonne shall not se lyfe but the wraythe of God abydeth on him.

4
1 Assone as the Lorde had knowledge how the Pharises had hearde that Jesus made and baptised moo disciples then Iohn 2 (though that Jesus him selfe baptised not: but his disciples) 3 he lefte Iewry and departed agayne into Galile. 4 And it was so that he must nedes goo thorowe Samaria. 5 Then came he to a cyte of Samaria called Sichar besydes the possession that Iacob gave to his sonne Ioseph. 6 And there was Iacobs well. Jesus then weryed in his iorney sate thus on the well. And it was about the sixte houre: 7 and there came a woman of Samaria to drawe water. And Iesus 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 axest drinke of me which am a Samiritane? for the Iewes medle not with the Samaritans. 10 Iesus answered and sayde vnto hir: yf thou knewest the gyfte of God and who it is that sayeth to the geve me drynke thou woldest have axed of him and he wolde have geven the water of lyfe. 11 The woman sayde vnto hir. 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 chyl- dren and his catell? 13 Iesus answered and sayde vnto hir: whosoever drin-keth of this water shall thyrst agayne. 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 shalbe in him a well of water springinge vp in to ever-lastinge lyfe. 15 The woman sayd vnto him: Syr give me of that water that I thyrst not nether come hedder to drawe. 16 Iesus sayde vnto her: Go and call thy husband and come hydder. 17 The woman an- swered and sayde to him: I have no husband. Jesus sayde to her. Thou hast well sayd I have no husbande. 18 For thou haste had five husban- des 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 Iesus sayde vnto her: woman beleve me the houre cometh when ye shall nether in this moutayne nor yet at Jerusalem
worshippe the father. 22 Ye wor-
shippe 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 fa-
ther in sprete and in trouthe. For
verely suche the father requyret 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 Iesus
sayde vnto hir: I that speake vnto the
am he. 27 And even at that poynte
came his disciples and marvelled that
he talked with the woman. Yet no
man sayde vnto him: what meanest
thou or why talkest thou with her?
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 things 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 Iesus sayde vnto them:
my meate is to doo the will of him
that sent me. And to fynysshe 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 whyte all redy vnto
harvest. 36 And he that repeth re-
ceaveth rewarde and gaddereth frute
vnto life eternall: that bothe he that
soweth and he that repeth myght
reioyse to gether. 37 And herin is
the sayinge true that one soweth and
another repeth. 38 I sent you to repe
that wheron 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
testified: he tolde me all things
that ever I dyd. 40 Then when the
Samaritas were come vnto him they
besought him that he wolde tary with
the. And he aboode 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 dede Christ the savioure
of the worlde. 43 After two dayes he
departed thence and wet awaye into
Galile. 44 And Iesus him selfe testified
that a Prophete hath none honoure in
his awne countrie. 45 Then assone as
he was come into Galile the Galileans
receaved him which had sene all the
thinges that he dyd at Ierusalem at
the feast. For they wet also vnto
the feast daye. 46 And Iesus came
agayne into Cana of Galile whe
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 Iewry into Galile he wet vnto
him and besought him that he wolde
descende and heale his sonne: For he
was even readie to dye. 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. 52 Then enqyred he
of the the houre when he begane
to amende. And they sayde vnto him:
Yester daye the sevethoure the
ever 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 Thys is agayne the
seconde myrracle that Iesus dyd after
he was come oute of Iewry into Galile.
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 slaughterhousse a pole called in the Ebrue tonge Bethsedua havinge five porches 3 in which laye a greate multitude of sicke folke of blinde halt and wyddered waytinge for the movinge of the water. 4 For an angell wet doune at a certayne season into the pole and troubled the water. Whosoever 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 whil 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 laufull for the to cary thy beed. 11 He answered them: he that made me whole 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 gotte 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 sayd vnto him: beholde thou arte made whole synne no moore lest a worsse thinge happen vnto the. 15 The man departed and tolde the Iewes that that was Iesus whiche had made him whoole. 16 And therfore the Iewes dyd persecute Iesus and sought the meanes 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 thinge of him selfe but that he seeth the father do. For whatsoever he doeth that doeth the sonne also. 20 For the father loveth the sonne and sheweth him all thinges whatsoever he him selfe doeth. And he will shewe him greater workes then these because the shoulde marvayle. 21 For lykwyse as the father rayseth vp the deed and quickeneth them even so the sonne quycckeneth whom he will. 22 Nether iudgeth the father eny man: but hath committed all judgement vnto the sonne 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 scaped from deth vnto lyfe. 25 Verely verely I saye vnto you: the tyme shall come and now is when the deed shall heare the voyce of the sonne of God. And they that heare shall live. 26 For as the father hath life in him silfe: so lyke wyse hath he given to the sonne to have lyfe in him silfe: 27 and hath geven 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 heare his voice and shall come forthe: they that have done good vnto the resurreccion of lyfe: and they that have done evyll vnto the resurreccion of damnacion. 30 I can
of myne awne selfe do nothinge at all. As I heare I jude and my judgemen
is just because I seke 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 truth. 34 But I receave not
the recorde of man. Nethertheless
these thinges I saye that ye might
be safe. 35 He was a burninge and
a shyninge light and ye wolde for
a seasone have rejoysed in his light.
36 But I have greater witnes then the
witnes of Iohn. For the worke which
the father hath gave me to fynisshe:
the same worke 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 therto
his wordes have ye not abydinge in
you. For whome he hath sent: him ye
belove not. 39 Searche the scriptures
for in them ye thinke ye have eternall
lyfe: and they are they which testify
of me. 40 And yet will ye not come
to me that ye might have lyfe. 41 I
receave not prayse of men. 42 But I
knowe 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 him will ye receave. 44 How can
ye believ which receave honour one
of another and seke not the honour
that commeth of God only? 45 Doo not
thynke that I willl accuse you to my
father. Ther is one that accuseth you
even Moses in whom ye trust. 46 For
had ye believed Moses ye wold have
beleved me: for he wrote of me. 47 But
now ye believ not his writinge: how
shall ye believ my wordes.

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 Iewes 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 breed 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 hon-
dred penye worth of breed 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 barly loves and two
fisshes: but what is that amonge so
many? 10 And Iesus sayde. Make the
people sit doune: Ther was moche
gresse in the place. And the men sate
doune in nombre about five thou-
sande. 11 And Iesus toke the breed and
gave thankes and gave to the disciples
and his discipels to them that were set
doune. And lykkyse of the fisshes as
moche as they wolde. 12 When they
had eate ynyowgh he sayd vnto his
disciples: gadder vp the broke meate
that remayneth: that nothinge be
loost. 13 And they gadered it to geder
and fylled twelve baskettes with the
broken meate of the five barly loves
which broken meate remayned vnto
the that had eaten. 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 perceave 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 dis-
ciples wet vnto the see 17 and entred
into a shyppe and went over the see
tnto Capernaum. And anone it was
darcke and Iesus was not come to
them. 18 And the see arose with a
greate winde 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 afrrayed. 20 And he sayde vnto them: It is I be not a frayde. 21 Then wolde they have receaved him into the shyp and the ship was by and by at the londe wherthey they went. 22 The daye folowyng the people which stode on the other syde of the see sawe that ther was none other shyp theare save that one wher in his disciples were entred and that Iesus went not in with his dis- ciples into the ship: but that his disci- ples 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 disciples they also toke shippinge and came to Capernaum sekinge for Iesus. 25 And when they had founde him on the other syde of the see they sayd vnto him: 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 Labour not for the meate which perisheth 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 workes 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 gevech 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 beleveth on me shall never thurst. 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 given me I shuld loose no thinges: 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 beleveth 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 Ioseph 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 heread 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 beleveth 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 eateth 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 flesshe which I will geve for the lyfe of the worlde. And the Iewes strove amonge them selves sayinge: How can this felowe geve vs his flesshe to eate? Then Iesus sayde vnto them: Verely, verely I saye vnto you except ye eate the flesshe of the sonne of man and drinke his bloude ye shall not have lyfe in you. Whoeover eateth my flesshe and drinketh my bloude hath eternall lyfe: and I will rayse him vp at the last daye. For my flesshe is meate in dede: and my bloude is dyrnke in dede. He that eateth my flesshe and drynketh my bloude dwelleth in me and I in hym. As the lyvinge father hath sent me even so lyve I by my father: and he that eateth me shall live by me. This is the breed which cam from heaven: not as youre fathers have eaten Manna and are dead. He that eateth of this breed shall live ever. These thinges sayd he in the synagoge as he taught in Capernaum. Many of his disciples when they had herde this sayde: this is an herde sayinge: who can abyde the hearinge of it? Iesus knew in him selfe that his disciples murmured at it and sayde vnto them: Doth this offende you? What and yf ye shall se the sonne of man ascede vp where he was before? It is the sprete that quyckeneth the flesshe profeteth nothinge. The wordes that I speake vnto you are sprete and lyfe. 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. And he sayde: Therfore sayde I vnto you: that no man can come vnto me except it were geven vnto him of my father. From that tyme many of his disciples wet backe and walked no moore with him. Then sayde Iesus to the twelve: will ye alsoo goo awaye? Then Simon Peter answered: Master to whom shall we goo? Thou haste the wordes of eternall lyfe, and we beleve and knowe that thou arte Christ the sonne of the lyvinge God. Iesus answered them: Have not I chosen you twelve and yet one of you is the devyll? He spake it of Judas Iscariot 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 therfore 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 eny thing secretly and he him selfe seketh to be known. Yf thou do soche thinges shewe thy selfe to the worlde. 5 For as yet his brethren beleved not in him. 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. Go ye vp vnto this feast. I will not go vp yet vnto this feast for my tyme is not yet full come. These wordes he sayde vnto them and abode still in Galile. But assone as his brethren were goone vp then went he also vp vnto the feast: not openly but as it were prevely. Then sought him the Iewes at the feast and sayde: Where is he? And moche murmurynge was ther of him amongethe people. Some sayde: He is good. Wother sayde naye but he deceaveth the people. 13 How be it no man spake 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 marveylled sayinge: How knoweth he the scriptures seynge that he never learned? Iesus answered them and sayde: My doctrine is not myne: but
his that sent me. 17 If any man will do his will he shall knowe of the doctrine whether it be of God or whether I speake of my selve. 18 He that speaketh of himself seketh his owne praye. But he that seketh his praye that sent him the same is true and no vnrightewesnes 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 mar-vayle. 22 Moses therefor gave vnto you circumcition: not because it is of Moses but of the fathers. And yet ye on the Saboth daye circumcise a man. 23 If a man on the Saboth daye receave circumcission without breakinge of the lawe of Moses: disdayne ye at me because I have made a man every whit whoale on the saboth daye? 24 Judge not after the vttre aperauce: but iudge rightewes iudgement. 25 Then sayd some of them of Jerusalem: Is not this he who they goo aboute to kyll? 26 Beholde he speaketh boldly and they saye nothinge to him. Do the rulers knowe in dede that this is very Christ? 27 How 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 selve 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 layed 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 pharishe hearde that the people murmured suche things about him. Wherfore the pharishe 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 last 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 beleveth 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 glorified. 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 Beth- leem where David was? 43 So was ther dissencion amonge the people aboue 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 pharishe. 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 pharishe: are ye also diseave? 48 Doth eny of the rulers or of the pharishe beleve on him? 49 But the comen people whiche knewe 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?
Searche and loke for out of Galile aryseth no Prophet. 53 And every man went vnto his owne housse.

8

1 And Iesus went vnto mounte Olivete 2 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 adultery and set hyr in the myddes 4 and sayde vnto him: Master this woman was taken in adultery even as the dede was a doyng. 5 Moses in the lawe commaunded vs that suche shuld be stoned. What sayest thou there fore? 6 And this they sayde to tempt him: that they myght have wherof to accuse him. Iesus stouped doune and with his fyringer wrote on the gronde. 7 And whyll they continued axynge him he lyfte him selfe vp and sayde vnto them: let him that is amonge you with out synne cast the fyrst stone at her. 8 And agayne he stouped doune and wrote on the gronde. 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 agayne and sawe no man but the woman he sayde vnto hyr. Woman where are those thynge accusars? Hath no man condempned the? 11 She sayde: No man Lorde. And Iesus sayde: Nether do I condemne thee. Goo and synne no moare. 12 Then spake Iesus agayne vnto them sayinge: I am the light of the worlde. He that foloweth me shall not walke in darcknes: but shal have the light of lyfe. 13 The pharises sayde vnto him: thou bearest recorde of thy sylfe thy recorde is not true. 14 Iesus answered and sayde vnto them: Though I beare recorde of my selue yet my recorde is true: for I knowe whences he came and whyther I goo. But ye cannot tell whences I come and whyther I goo. 15 Ye iudge after the fleshe. I iudge no man though I iudge yet is my iudgmet true. For I am not alone: but I and the father that sent me. 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 knowne me ye shuld have knownen my father also. 19 These wordes spake Iesus in the tresury as he taught in the temple and no man layde hondes on hym 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. Whyther I goo thyther can ye not come. 21 Then sayde the Iewes: will he kyll him selfe because he sayth: whyther 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 shall dye 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 Iesus sayde vnto them: even the very same thinges that I saye vnto you. 25 I have many thinges to saye and to iudge of you. But he that sent me is true. And I speake in the worlde those thinges which I have hearde of hym. 26 They understode not that he spake of his father. 27 Then sayde Iesus vnto them: when ye have lyft vp an hye the sonne of man then shal 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 thinges that please him. 29 As he spake these wordes many beleved on hym. 30 Then sayde Iesus to those Iewes which beleved on
him. If ye continue in my wordes then are ye my very disciples and shall knowe the trueth: and the trueth shall make you free. They answered him: We be Abrahams seede and were never bonde to eny man: why sayest thou then ye shalbe made fre. 33 Iesus answered them: verely verely I saye vnto you that whosoeuer committeth synne is the servant of synne. 34 And the servant abydeth not in the houssse for ever: But the sonne abydeth ever. If the sonne therfore shall make you fre then are ye fre in dede. 36 I knoewe that ye are Abrahams seed: But ye seke meanes 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 isoure father. Iesus sayde vnto them. If ye were Abrahams chyldren ye wolde do the dedes of Abraham. 39 But now ye goo about to kyll me a man that have tolde you the trueth 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 fornica-cion. We have one father which is God. 41 Iesus sayde vnto them: yf God were youre father then wolde ye love me. For I proceded forthe and come from God. Nether came I of my selfe but he sent me. 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 aboode not in the trueth because ther is no trueth in him. When he speaketh a lye then speaketh he of his awne. For he is a lyar and the father therof. 45 And because I tell you the trueth therfore ye beleve me not. 46 Which of you can rebuke me of synne? If I saye the trueth why do not ye beleve me? 47 He that is of God heareth goddes wordes Ye therfore heare them not because ye are not of God. Then answered the Iewes and sayde vnto him: Saye we not well that thou arte a Samaritane and hast the devyll? 49 Iesus answered: I have not the devyll: but I honour my father and ye have dishonoured me. 50 I seke not myne awne prays: but ther is one that seketh and iud-geth. 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 our father Abraham which is deed? and the Prophetes are deed. Whome makest thou thy selfe? 54 Iesus answered: Yf I honoure my selfe myne honoure is nothinge worth. It is my father that honoureth me which ye saye is youre God and ye have not knowne 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 Youre father Abraham was glad to se my daye and he sawe it and reioysed. 57 Then sayde the Iewes vnto him: thou arte not yet. I 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 synnede nor yet his father and mother: but that the workes of God shuld be shewed on him. 4 I must worke the workes 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 spate on the grounde and made claye of the spetle and rubbed the claye on the eyes of the blynde 7 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. 8 The nebegours and they that had sene him before how that he was a begger 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 thyne 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 receved 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 receved 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 saboth 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 thyne eyes? And he sayd: He is a Prophet. 18 But the Iewes dyd not beleve of the felowe how that he was blynde and receved his syght vntyll they had called the father and mother of him that had receved 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 isoure sonne and that he was borne blynde: 21 but by what meanes he now seith that we can not tell or who hath opened his eyes can we not tell. He is olde ynoough 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 ynoough axe him. 24 Then agayne callèd 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 thyne eyes? 27 He anwered them I tolde you yerwhyle and the dyd not heare. Wherfore wolde ye heare it agayne? Will ye also be his disciples? 28 Then rater 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 merveleous thinge that ye wote not whence he is seinge 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

1 Verely verely I saye vnto you: he that entreth not in by the dore into the shepefolde but clymeth vp some other waye: the same is a thefe and a robber. 2 He that goeth in by the dore is the shepeherde of the shepe: 3 to him the porter openeth and the shepe heare his voyce and he calleth his awne shepe by name and leadeth them out. 4 And when he hath sent forthe his awne shepe he goeth before them and the shepe folowe him: for they knowe his voyce. 5 A straunger they will not folowe but will flye from him: for they knowe not the voyce of straungers. 6 This similitude spake Iesus vnto them. But they vnderstode not what thinges they were which he spake vnto them. 7 Then sayde Iesus vnto them agayne. Verely verely I saye vnto you: I am the dore of the shepe. 8 All even as many as came before me are theves and robbers: but the shepe dyd not heare them. 9 I am the dore: by me yf eny man enter in he shalbe safe and shall goo in and out and fynde pasture. 10 The thefe cometh not but farto 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 geveyth his lyfe for the shepe. 12 An heyred servaut which is not the shepeherd nether the shepe are his awne seith the Wolfe comynge and leveth the shepe and flyeth and the wolfe catcheth them and scattereth the shepe. 13 The heyred servaut flyeth because he is an heyred ser-vaut and careth not for the shepe. 14 I am that good shepeheerd and knowe myne and am knowe of myne. 15 As my father knoweth me: even so knowe I my father. And I gve my lyfe for the shepe: 16 and other shepe I have which are not of this folde. Them also must I brynge that they maye heare my voyce and that ther maye be one flocke and one shepe-herde. 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 command-ment have I receaved of my father. 19 And ther was a dissencion agayne amonge the Iewes for these sayinges and many of them sayd. He hath the devyll and is mad: why heare ye him? 20 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 Ierusalem the feaste of the dedicacion and it was wynter: 23 and Iesus 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 beare 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 I gve vnto the eternall lyfe and they shall never perisshe 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 take up stones to stone him with all. 32 Jesus 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 for thy blasphemie and because that thou beinge a man makest thy selfe God. 34 Jesus answered them: Is it not written in youre lawe: I saye ye are goddes? 35 If he called the goddes vnto whom the worde of God was spoken (and the scripture can not be broken) 36 saye ye then to him whom the father hath sainctified and sent into the worlde thou blasphemest because I sayd I am the sonne of God? 37 If I do not the worke of my father beleve me not. 38 But if I do though ye beleve not me yet beleve the worke that ye maye knowe and beleve that the father is in me and I in him. 39 Agayne they went aboute to take him: but he escaped out of their hondes 40 and went awaye agayne beyonde Iordan into the place where Iohn before had baptised and there aboode.  41 And many resorted vnto him and sayd. Iohn dyd no miracle: but all thinges that Iohn spake of this man are true. 42 And many beleved on him theare.

11

1 A certayne man was sicke named Lazarus of Bethania the toune of Mary and her sister Martha. 2 It was that Mary which annoynted Jesus with oyntment and wyped his fethe with her heere whose brother Lazarus was sicke 3 and his sisters sent vnto him sayinge. Lorde behold he whom thou lovistes sicke. 4 When Jesus hearde that he sayd: this infirmitie is not vnto deth but for the laude of God that the sonne of God myght be praysed by the reason of it. 5 Jesus loved Martha and her sister and Lazarus. 6 After he hearde that he was sicke then aboode he two dayes still in the same place where he was. 7 Then after that sayd he to his disciples: let us goo into Iewry agayne.  8 His disciples sayde vnto him. Master the Iewes lately sought meanes to stone the and wilt thou goo thyther agayne? 9 Jesus 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: our frende Lazarus slepeth but I goo to wake him out of slepe. 12 Then sayde his disciples: Lorde ye slepe he shall do well ynow. 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 youre sakes that I was not there because ye maye beleve. 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. furlongs of 19 and many of the Iewes were come to Martha and Mary to comforte them over their brother. 20 Martha assone as she hearde that Iesus was comynge went 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 Jesus sayde vnto her: Thy brother shall ryse agayne. 24 Martha sayde vnto him: I knowe that he shall ryse agayne in the resurreccion at the last daye. 25 Jesus sayde vnto her: I am the resurreccion and the lyfe: He that beleveth on me ye though he were deed yet shall he lyve. 26 And whosoever lyveth and belevest on me shall never dye.
Beleveth thou this? 27 She sayde vnto
him: ye Lorde I beleve that thou
arte 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 hastely
and went out folowed her sayinge: She
goeth vnto the grave to wepe there.
32 Then when Mary was come where
Iesus was and sawe her she fell doune
at his fete sayinge vnto him: Lorde ye
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 him:
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
openned the eyes of the blynde have
made also that this man shuld 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 beleve 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 thank
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
beleve 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
grade 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 beleved on him. 46 But some
of them went their wayes to the Phar
ises and tolde them what Iesus had
done. 47 Then gadered the hye prestes
and the Pharisys a counsell and sayde:
what do we? This man doeth many
miracles. 48 Yf we let him scape
thus all men will beleve on him and
the Romaynes shall come and take
awaye oure countre and the people.
49 And one of them named Cayphas
which was the hiestprest 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 perisshe. 51 This spake
he not of himself but beinge hye
preste that same yeare he prophesied
that Iesus shulde dye for the people
and not for the people only but that
he shuld gader to geder in one the
children 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 thercfor
walked no more openly amonche the
Iewes: but wet his waye thence vnto
a countre nye to a wildernes into a
cite called Ephraim and there hauted
with his disciples. 55 And the Iewes
ester was nye at hand and many went
out of the countre vp to Ierusalem
before the ester to purfie them selves.
56 Then sought they for Iesus and
spake bitwene the selves as they stode
in the temple: What thinke ye sneyge
he cometh not to the feast. 57 The
hye prestes and Pharisys had given
a commandement 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 dead and who Iesus rayesed from death. 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 oynmet called Nardus perfecte and precious and anoynted Iesus fete and wipt his fete with her heer and the house was filled of the savre of the oynmet. 4 Then sayde one of his disciples name Iudas Iscariot Simons sonne which afterwarde betrayed him: 5 why was not this oynmet solde for thre hon- dred pence and geve 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 geven. 7 Then sayde Iesus: Let her alone agaynst the daye of my buryinge she kept it. 8 The poore all wayes shall ye have with you but me shall 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 rayesed from death. 10 The hye prestes threfore held a counsell that they myght put Lazarus to death also 11 because that for his sake many of the Iewes were awaye and beleved on Iesus. 12 On the mo- rowe moche people that were come to the feast when they hearde that Iesus shuld come to Ierusalem 13 toke branches of palme trees and went and met him and cryed: Hosanna blessed is he that in the name of the Lorde commeth kynge of Israel. 14 And Iesus got a yonge asse and sate theron accordinge to that which was writte: 15 feare not doughter of Sion beholde thy kynge cometh sittinge on an asses coole. 16 These things vnderstode not his disciples at the fyrst: but when Iesus was glorified then remembryd they that soche things were written of him and that soche things they had done vnto him. 17 The people that was with him when he called Lazarus out of his grave and rayesed him from death bare recorde. 18 Therfore met him the people be cause they hearde that he had done soche a myracle. 19 The Pharises therefore sayde amonge them selves: perceave ye how we prevayle no thinge? beholde the worlde goth awaye after him. 20 Ther were cer- tayne Grekes amonge them that came to praye at the feast: 21 the same cam to Philip which was of Beth- sayda a cyte in Galile 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 an- swered them sayinge: the houre is come that the sonne of man must be glorified. 24 Verely verely I saye vnto you except the wheate corne 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 vnto lyfe eternall. 26 If eny man minisiter vnto me let him folowe me and where I am there shall also my minister be. And yf eny man minis- ter vnto me him will my father hon- oure. 27 Now is my soule troubled and what shall I saye? Father delyver 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 judgement of this worlde: now shall the prince of this worlde be cast out. 32 And I yf I were lifte vp from the erthe will drawe all men vnto me. 33 This sayde Iesus signifyinge what death 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 lifte vp? who is that sonne of man? 

35 Then Iesus sayde vnto them: yet a lytell whyle is the light with you. Walke whyll 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 chyldren of light. These things spake Iesus and departed and hyd him silfe from them. 

37 And though he had done so many myracles before them yet beleved not they on him, that the sayinge of Esayas the Prophet myght be fulfilled that he spake. Lorde who shall beleueoure sayinge? And to whom ys the arme of the Lorde opened? 

39 Therfore coulde they not beleve because that Esaias sayth agayne: 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 Esaia when he sawe his glory and spake of him. 

42 Neverthelesse amonge the chefe rulers many beleved on him. But because of the pharises they wolde not be a knowan of it lest they shuld be excommunicate. 

43 For they loved the prayse that is geven of men more then the praye that cometh of God. 

44 And Iesus cryed and sayde: he that beleveth on me beleveth 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 beleveth on me shuld not byde in darcknes. 

47 And yf eny man heare my wordes and beleve not I iudge him not. For I came not to iudge the worlde: but to save the worlde. 

48 He that refuseth me and receaveth not my wordes hath one that iudgeth him. The wordes that I have spoken they shall iudge him in the last daye. 

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 everlastinginge. Whatasoever 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 shuld departe 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 Judas Iscariot Simons sonne to betraye him: Iesus knowinge that the father had geve 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 garments and toke a towell and gyrd him selfe. 

5 After that pourde he water into a basyn and beganne to wash his discipes fete and to wype them with the towell wherwith he was gyrdre. 

6 Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesshe my fete? 

7 Iesus answered and sayde vnto him: what I do thou wotest not now but thou shalt knowe hereafter. 

8 Peter sayde vnto him: thou shalt not wesshe my fete whill the worlde stondeth. Iesus answered him: yf I wasshe the not thou shalt have no part with me. 

9 Simon Peter sayde vnto him: Lorde not my fete only: but also my handes and my heed. 

10 Iesus sayde to him: he that is wesshed nedeth not save to wesshe his fete and is clene every whit. And ye are clene: but not all. 

11 For he knewe his betrayere. Therfore sayde he: ye are not all clene. 

12 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? 

13 Ye call me master and Lorde and ye saye well for so am I. 

14 If I then youre Lorde and master have wesshed youre fete
ye also ought to wesshe one anothers fete. 15 For I have geven you an ensample that ye shul do as I have done to you. 16 Verely verely I saye vnto you the servaunt is not greater then his master nether the messenger greater then he that sent him. 17 If ye vnderstonde these things happy are ye ye ye do them. 18 I speake not of you all I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth breed with me hath lyfte vp his hele agaynst me. 19 Now tell I you before it come: that when it is come to passe ye might beleve that I am he. 20 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. 21 When Iesus had thus sayd he was troubled in the sprete and testified sayinge: verely verely I saye vnto you that one of you shall betraye me. 22 And then the disciples loked one on another doutinge of who he spake. 23 Ther was one of his disciples which leaned on Iesus bosome whom Iesus loved. 24 To him beckened Simon Peter that he shuld axe who it was of whom he spake. 25 He then as he leaned on Iesus brest sayde vnto him: Lorde who ys it? 26 Iesus answered he that ys to whom I geve a soppe when I have dept it. And he wet a soppe and gave it to Iudas Iscarioth Simons sonne. 27 And after the soppe Satan entred into him. Then sayd Iesus vnto him: that thou dost do quickly. 28 That wist no man at the table for what intent he spake vnto him. 29 Some of the thought because Iudas had the bagge that Iesus had sayd vnto him 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 Yf God be glorified by him God shall also glorify him in him sylfe: and shall strayght waye glorify him. 33 Deare chyldren yet a lytell whylle am I with you. Ye shall seke me and as I sayde vnto the lewes whither I goo thither can ye not come. Also to you saye I nowe. 34 A newe commandment geve I vnto you that ye love to gesser as I have loved you that even so ye love one another. 35 By this shall all me knowe that ye are my disciples yf ye shall have love one to another. 36 Simon Peter sayd vnto him: Lorde whither goest thou? Iesus answered him: whither I goo thou canst not folowe me now but thou shalt folowe me after adec. 37 Peter sayd vnto him: 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 housse 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 receave you even vnto my sylfe 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 knowen me ye had knowen my father also. And now ye knowe him and have sene him. 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? Belevest thou not that I am in the father and the father in me? The wordes that I speake vnto you I speakee not of my selfe: but the father that dwelleth in me is he that doeth the workes. Beleve me that I am [in] the father and the father in me. At the leest beleve me for the very workes sake. 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. And whatsoever ye axe in my name that will I do that the father might be glorified by the sonne. Yf ye shall axe any thinge in my name I will do it. If ye love me kepe my commaundementes and I will praye the father and he shall gee 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. I will not leave you comfortlesse: but will come vnto you. Yet a litell whyle and the worlde seith me no moare: but ye shall se me. For I live and ye shall live. That daye shall ye knowe that I am in my father and you in me and I in you. He that hath my commaundementes and kepeth them the same is he that lovethe me. And he that lovethe me shall be loved of my father: and I will love him and will shewe myne awne selve vnto him. Judas sayde vnto him (not Judas Iscarioth) Lorde what is the cause that thou wilt shewe thy selve vnto vs and not vnto the worlde? Iesus anwered and sayde vnto him: if 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. He that loveth me not kepeth not my sayinges. And the wordes which ye heare are not myne but the fathers which sent me. 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 thinges to youre remembraunce whatsoever I have tolde you.

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. 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. For the father is greater then I. And now have I shewed you before it come that when it is come to passe ye might beleve. Here after will I not talke many more vnto you. For the rular of this worlde commeth and hath nought in me. But that the worlde maye knowe that I love the father: therfore 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. Every braunch that beareth not frute in me he will take awaye. And every braunch that beareth frute will he pourge that it maye bringe moare frute. Now are ye cleane thorow the wordes which I have spoke vnto you. Bye in me and let me bye in you. As the braunch cannot beare frute of it sylfe excepte it bye in the vyne: no more can ye excepte ye abyde in me. I am the vyne and ye are the braunches. He that abydeth in me and I in him the same bringeth forth moche frute. For with out me can ye do nothinge. Yf a man bye 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. Yf ye bye in me and my wordes also bye in you: axe what ye will and it shalbe done to you. Heare
in is my father glorified that ye beare moche frute and be made my disci-

ples. 9 As the father hath loved me even so have I leved 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 com-

maundementes and byde in his love.

11 These things 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 Grettter love then this hath no

man then that a man bestowe his lyfe

for his frendes. 14 Ye are my fredes

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 things

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 re-

mayne that whatsoever ye shall axe of

the father in my name he shulde geve

it you. 17 This commaunde I you that

ye love to geder. 18 Yf the worlde

hate you ye knawe 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 havepersecuted me so will

they persecute you Yf they have kept

my sayinge so will they kepe youres.
21 But all these things 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 nothinge

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 wtout a

cause. 26 But when the comforter

is come whom I will sende vnto you

from the father which is the sprte of

gred of truthe which procedeth of the

father he shall testifie of me. 27 And

ye shall beare witnes also because ye

have bene with me from the begynn-

inge.

16 1 These things have I sayde vnto

you because ye shuld not be offended.

2 They shall excommunicat you: ye

de tyme shall come that whosoeuer

killeth you will thinke that he doth

God service. 3 And suche things will

they do vnto you because they have

not knownen the father nether yet

me. 4 But these things have I tolde

you that when that houre is come ye

myght remember them that I tolde

you so. These things 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 things vnto you youre hertes

are full of sorowe. 7 Neverthelesse 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 rightwesnes and of

judgement. 9 Of synne because they

believeth not on me: 10 Of rightwesnes

because I go to my father and ye shall

se me no more: 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 can-

not 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 glorifie me for he shall receave of myne and shall shewe vnto you. 15 All thinges that the father hath aremysne. 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 se me: For I goo to the father. 17 Then sayd some of his disciples bitwene them selves: what is this that he sayth vnto vs after a whyle ye shall not se me and agayne after a whyle ye shall se me: and that I go to the father. 18 They sayd therafore: 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 enquyre of bitwene youre selves that I sayd after a whyle ye shall not se me and agayne after a whyle ye shall se me. 20 Verely verely I saye vnto you: ye shall wepe and lamet and the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe tourned to ioye. 21 A woman when she travelyleth hath sorowse because her houre is come: but assone as she is delivered of the chylde she remembreth no moare the anguysshe for ioye that a man is borne in to the worlde. 22 And ye now are in sorowse: but I will se you agayne and youre hertes shall reioyce and youre ioye shall no man take from you. 23 And in that daye shall ye axe me no question. Verely verely I saye vnto you whatsoever ye shall axe the father in my name he will geve it you. 24 Hitherto have ye axed 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 proverbes. The tyme will come when I shall no moare speake to you in proverbes: but I shall shewe you playnly from my father. 26 At that daye 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 me 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 disciples sayd vnto him: loo now speakest thou playnly and thou vsest no proverbe. 30 Nowe knowe we that thou vnder-stonest all thinges and nedest not that eny man shuld axe the eny question. Therfore beleve we that thou camst from god. 31 Iesus answered them: Now ye do beleve. 32 Beholde the houre draweth nye and is already come that ye shalbe scattered every man his wayes and shall leave me alone. And yet am I not alone. For the father is with me. 33 These wordes have I spoke vnto you that in me ye might have peace. For in the worlde shall ye have tribulation: but be of good cheare I have over come the worlde.

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 glorify the: 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 erth. I have fynysshed the worke which thou gavest me to do. 5 And now glorify me thou father with thy awne selfe 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 thynne 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 kepe the in thy name. Those that thou gavest me have I kepe 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 worlde as I am not of the worlde. 17 Sanctify the with thy truth. Thy sayinge is truth. 18 As thou dyddest send me into the worlde even so have I sent them into the worlde and for their sakes sanctify I my selfe that they also myght be sanctified thorowe the trueth. 19 I praye not for them alone: but for them also which shall beleve on me thorowe their preachyng 21 that they all maye be one as thou father arte in me and I in the that they maye be also one in vs that the worlde maye beleve that thou hast sent me. 22 And that glory that thou gavest me I have geven them that they maye be one as we are won. 23 I in them and thou in me that they maye be made perfecte in one and that the worlde maye knowe that thou hast sent me and hast loved them as thou hast loved me. 24 Father I will that they which thou hast geven me be with me where I am that they maye se my glory which thou hast geven me. For thou lovedest me before the makyng of the worlde. 25 O ryghteous father the very worlde hath not knowen the: but I have knowen the and these have knowen that thou hast sent 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 he went forth with his disciples over the broke Cedron where was a garden into the which he entred with his disciples. 2 Iudas also which betrayed him knewe the place: for Iesus ofte tymes resorted thyther with his disciples. 3 Iudas then after he had receaved abonde of men and ministres of the hye Prestes and Pharises came thyther with lanterns and fyerbrondes and wepens. 4 Then Iesus knowynge all thinges that shuld come on him went forth and sayde vnto them: whom seke ye? 5 They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he. 6 Iudas also which betrayed him stode with them. 7 But assone as he had sayd vnto them I am he they went backe warde 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. If ye seke me let these goo their waye. 10 That the sayinge might be fulfilled which he spake: of the which thou gavest me I have 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 servauntes 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 geven me? 13 Then the company and the captayne and the ministres
of the Iewes toke Iesus and bounde him 14 and led him awaye to Anna fyrst: For he was fatherelawe vnto Cayphas which was the hye preste that same yeare. 15 Cayphas was he that gave counsell to the Iewes that it was expediet that one man shuld dye for the people. 16 And Simon Peter folowed Iesus and another disciple: that disciple was knowne of the hye preste and went in with Iesus into the pallys of the hye preste. 17 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 dore and brought in Peter. 18 Then sayde the damsell that kept the dore vnto Peter: Arte not thou one of this mannes disciples? He sayde: I am not. 19 The servauntes and the ministres stode there and had made a fyre of coles: for it was colde: and they warmed them selves. Peter also stode amongethem and warmed him selfe. 20 The hye preste axed Iesus of his disciples and of his doctrine. 21 Iesus answered him: I spake openly in the worlde. I ever taught in the synagoge and in the temple whther all the Iewes resorted and in secrete have I sayde nothyngye: 22 Why axest thou me? Axe them whiche hearde me what I sayde vnto them. Beholde they can tell what I sayde. 23 When he had thus spoken one of the ministres which stode by smote Iesus on the face sayinge: answerest thou the hyeprestes so? 24 Iesus answered him. If I have evyll spoke beare witnes of the evyll: yf I have well spoke why smytest thou me? 25 And Annas sent him bounde vnto Caiphas the hye preste. 26 Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his disciples? He denied it and sayde: I am not. 27 One of the servauntes of the hye preste (his cosyn whose eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? 28 Peter denied 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 judgement 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 delveryed him vnto the. 32 Then sayd Pylate vnto the: take ye him and iudge him after youre awne lawe. Then the Iewes sayde vnto him. It is not lawfull for vs to put eny man to deeth. 33 That the wordes of Iesus myght be fulfilled which he spake signifyinge what deeth he shuld dye. 34 Then Pylate entred into the iudgement hall agayne and called Iesus and sayd vnto him: arte thou the kyngye 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 delveryed 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 fight that I shuld not be delveryed to the Iewes but now is my kyngdome not from hence. 37 Pylate sayde vnto him: Arte thou a kyngye then? Iesus answered: Thou sayst that I am a kyngye. For this cause was I borne and for this cause came I into the worlde that I shuld beare witnes vnto the truth. And all that are of the trueth heare my voyce. 38 Pilate sayde vnto him: what thinges is trueth? And when he had sayed 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 delverye you one lowsse at ester. Will ye that I lowe vnto you the kyngye of the Iewes. 40 Then cryed they all agayne sayinge: Not him but Barrabas that
Barrabas was a robber.

19

1 Then Pylate toke 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 kyngye of the Iewes: and they smote him on the face. 4 Pylate went forthe agayne and sayde vnto them: beholde I bringe him forth to you that ye may knowe that I fynde no faute in him. 5 Then came Iesus forthe wearynge a croune 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: crucifie him crucifie him. Pylate sayde vnto them. Take ye him and crucifie 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 afrayde 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 crucifie the and have power to louwe the? 11 Iesus answered: Thou couldest have no power at all agaynst me except it were given from above. Therfore he that delyvered me vnto the is moare in synne. 12 And from thence forth the sough Pylate meanes to lowse him: but the Iewes cryed sayinge: yf thou let him goo thou arte not Cesaris frende. For whosoever maketh hi selfe a kyngye is agaynst Cesar 13 When Pylate hearde that sayinge he brought Iesus forthe and sate doune to geve sentence in a place called the pavemnt: but in the Hebrue tonge Gabbatha. 14 It was the Saboth even which falleth in the ester fest and aboute the sixte houre. And he sayde vnto the Iewes: beholde youre kyngye. 15 They cryed awaye with him awaye with him crucifie him. Pylate sayde vnto them. Shall I crucifie youre kyngye? The hye Prestes answered: we have no kyngye but Cesar. 16 Then delyvered he him vnto them to be crucifie. 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 sculles which is named in Hebrue Golgatha. 18 Where they crucifie him and two other with him on ether syde one and Jesus in the myddes. 19 And Pylate wrote his tytle and put it on the crosse. The writynge was Iesus of Nazareth kyngye of the Iewes. This tytle reed many of the Iewes. 20 For the place where Iesus was crucifie 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 kyngye of the Iewes: but that he sayde I am kyngye of the Iewes. 22 Pylate answered: what I have written that have I written. 23 Then the soudiers when they had crucifie Iesus toke his garmente 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 amongeth and on my coote dyd cast lottes. And the soudiers dyd soche things in dede. 25 Ther stode by the crosse of Jesus his mother and his mothers sister Mary the wyfe of Cleophas and Mary Magdalene. 26 When Iesus sawe his mother and the disciple stondynghe 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 thinges were performed: that the scripture myght be fulfilled he sayde: I thyrst. 29 Ther
stode a vessell full of veneger by. And they filled a sponge with veneger and wounde it about with ysope and put it to his mouth. 30 Assone as Iesus had receaued of the veneger he sayd: It is fynesshed and bowed his heed and gaue vp the goost. 31 The Iewes then because it was the saboth even that the bodies shuld not remayne apon the crosse on the saboth daye (for that saboth daye was an hye daye) besought Pylate that their legges myght be broken and that they myght be taken doun. 32 Then came the soudiers and brake the legges of the fyrst and of the other which was crucified with Iesus. 33 But when they came to Iesus and sawe that he was deeed already they brake not his legges: 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 shuld be fulfilled: Ye shall not breake a boone of him. 37 And agayne another scripture sayth: They shall looke 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 Iesu and wounde 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 sepulcre wherin was never man layd. 42 There layde they Iesus because of the Iewes saboth even for the sepulcre was nye at honde. 43 The morow after the saboth daye came Mary Magdalene erly when it was yet darcke vnsto the sepulcre and sawe the stone taken awaye from the toumbe. 44 Then she ranne and came to Simon Peter and to the other disciple whome Iesus loved and sayde vnsto them. They have taken awaye the Lorde out of the toumbe and we cannot tell where they have layde him. 45 Peter went forth and that other disciple and came vnsto the sepulcre. 46 They ranne bothe to gether and that other disciple dyd out runne Peter and came fyrst to the sepulcre. 47 And he stouped doun and sawe the lynnen clothes lyngye yet wet he not in. 48 Then came Simon Peter folowynghe him and went into the sepulcre and sawe the lynnen clothes lyng 7 and the napkyne that was aboute his heed not lyngye with the lynnen cloth but wrapperd togerder in a place by it selfe. 49 Then went in also that other disciple which came fyrst to the sepulcre and he sawe and beleved. 50 For as yet they knew not the scriptures that he shuld ryse agayne from deeth. 51 And the discipyles wet awaye agayne vnsto their awne home. 52 Mary stode with out at the sepulcre wepynghe. And as she wept she bowed her selfe into the sepulcre 12 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. 53 And they sayde vnsto her: woman why wepest thou? She sayde vnsto the: For they have taken awaye my lorde and I wote not where they have layde him. 54 When she had thus sayde she turned her selfe backe and sawe Iesus stondynge and knewe not that it was Iesus. 55 Iesus sayde vnsto her: woman why wepest thou? Whom sekest thou? She supposynghe that he had bene the gardener sayde vnsto him. Syr yf thou have borne him hence tell me where thou hast layde him that I maye fet him. 56 Iesus
sayde vnto her: Mary. She turned her selfe and sayde vnto him: Rabboni which is to saye master. 17 Iesus sayde vnto her touche me not for I am not yet ascended to my father. But goo to my brethen and saye vnto them I ascende vnto my father and youre father to: my god and youre god. 18 Mary Magdalene came and tolde the disciples that she had sene the lorde and that he had spoken soche things vnto her. 19 The same daye at nyght which was the morowe after the saboth 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. 20 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. 21 Then sayde Iesus to them agayne: peace be with you. As my father sent me even so sende I you. 22 And when he had sayde that he brethed on them and sayde vnto the: Receive the holy goost. 23 Whosoevers synnes ye remyt they are remitted vnto the. And whosoevers synnes ye retayne they are retayned. 24 But Thomas one of the twelve called Didymus was not with the when Iesus came. 25 The other disciples sayd vnto him: we have sene the lorde. And he sayde vnto the: except I se in his hondes the prent of the nayles and put my fynger in the holes of the nayles and thrust my honde into his syde I will not beleve. 26 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. 27 After that sayde he to Thomas: bringe thy fynger hether and se my hondes and bringe thy honde and thrust it into my syde and be not faythlesse but belevenge. 28 Thomas answered and sayde vnto him: my Lorde and my God. 29 Iesus sayde vnto him. Thomas because thou hast sene me therfore thou belevest: Happy are they that have not sene and yet beleve. 30 And many other signes dyd Iesus in the presence of his disciples which are not written in this boke. 31 These are written that ye myghte beleve that Iesus is Christ the sonne of God and that in belevenge ye myghte have lyfe thorohe his name.

21

1 After that Iesus shewed him selfe agayne at the see of Tyberias. And on this wyse shewed he him selfe. 2 There were to geder Simon Peter and Thomas which is called Didymus: and Nathanael of Cana a citie of Galile and the sonnes of Zebedei and two other of the disciples. 3 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 straught waye and that nyght caught they nothinge. 4 But when the morninge was now come Iesus stode on the shore: nevtherlesse the disciples knewe not that it was Iesus. 5 Iesus sayde vnto the: syrs have ye eny meate? They answered him no. 6 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 7 Then sayde the disciple whom Iesus loved vnto Peter: It is the Lorde. When Simon Peter hearde that it was the lorde he gyarde his mantell to him (for he was naked) and sprange into the see. 8 The other disciples came by ship: for they were not farre from londe but as it were two hundred cubites and they drewe the net with fysshes. 9 Assone as they were come to londe they sawe hoot coles and fysshys layd ther on and bred. 10 Iesus sayde vnto them: bringe of the fysshys which ye have now caught. 11 Simon Peter stepped forthe and drewe the net to londe
full of greate fyshes an hondred and .lii. 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 lykwyse. 14 And this is now the thyrde tyme that Iesus appered to his disciples after that he was rysen agayne from deeth. 15 When they had dyned Iesus sayde to Simon Peter: Simon Ioana lovest thou me more then these? He sayde vnto him: fede my lambes. 16 He sayde to him agayne the seconde tyme: Simon Ioanna lovest thou me? He sayde vnto him: fede my shepe. 17 He sayde vnto him the thyrde tyme: Simon Ioanna lovest thou me? And Peter sorowed because he sayde to him the thyrde tyme lovest thou me and sayde vnto him: Lorde thou knowest all thinge thou knowest that I love the. Iesus sayde vnto him: fede my shepe. 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 strechthe thy hondes and a nother shall gyrde the and leade the whyther thou woldest not. 19 That spake he signifyinge 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 disciple who Iesus loved folowynge: which also lened on his brest at supper and sayde: Lorde which is he that shal betraye the? 21 When Peter sawe him he sayde to Iesus: Lorde what shal 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 disciple shulde not dye. Yet Iesus sayde not to him he shall not dye: but yf I will that he tary tyll I come what is that to the? 24 The same disciple 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 things which Iesus dyd: the which yf they shuld be written every won I suppose the worlde could 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 teach vntyll the daye in the which he was taken vp after that he thorowe the holy goost had guided them forty dayes and speakynge of the kyngdome of god 4 and gathered them togeder and commaundded the that they shuld not departe from Ierusalemy: 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 seasons which the father hath put in his awne power: 8 but ye shall receive power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalemy and in all Iewrye and in Samary and even vnto the worldes ende. 9 And when he had spoken these thinges whyll he 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 Jesus 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 Ierusalemy from mount olivete which is nye to Ierusalemy coteyninge a Saboth dayes iorney. 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 suppliacion with the wemen and Mary the mother of Iesu and with his brethren. 15 And in those dayes Peter stode vp in the myddes of the disciples and sayde (the noumbre of names that were to gether were aboute an hunderd and twenty) 16 Ye men and brethren this scripture must have nedes ben fulfilled which the holy goost thorow the mouth of David spake before of Iudas which was gyde to them that tooke Jesus. 17 For he was noubred with vs and had obtained fellowship in this ministracion. 18 And the same hath now possessed a plot of grounde with the rewarde of inquite and when he was hanged brast a sondre in the myddes and all his bowels gusshed oute. 19 And it is knowe vnto all the inhabiteres of Ierusalemy: 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 Psalms: 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 Jesus 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 resurrectioun. 23 And they appoynted two Ioseph called Barsabas (whose syr name was Lустus) and Mathias. 24 And they prayed sayinge: thou Lorde which knowest the hertes of all me shewe whether of these two thou hast chosen 25 that the one maye take the roume of this ministracioun 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 fiftieth daye was come they were all with one accordte togeter 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 housse 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 tongues even as the sprrete gave them vterance. 5 And ther were dwellinge at Ierusaleme Iewes devout men which were of all nacions vnder heaven. 6 When this was noysed aboute the multitude came to gether and were astonedyed because that every man hearde the speake his awne tongue. 7 They wondred all and marvyled sayinge amongst them selves: Beholde are not all these which speake of Galil? 8 And how heare we every man his awne touge wherein we were boren? 9 Parthians Medes and Elamyttes and the inhabiter of Mesopotamiae of Iury and of Capadocia of Ponthus and Asia 10 Phrigia Pamphilia and of Egypte and of the parties of Libia which is byside Syrene and strauengers of Rome Iewes and convertes 11 Grekes and Arabians: we have herde them speake with oure awne tongues the greate worke 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 inhabite Ierusaleme: 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 sprrete I will powre out vpon all fleshe. And youre sonnes and youre daughters shall prophesy and youre yoge men shall se visions and youre olde me shall dreme dremes. 18 And on my servauts and on my honde maydens I will powre out of my sprrete in those dayes and they shall prophesye. 19 And I will shewe wonders in heaven a bove and tokens in the erth bene the bloud 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 whosoeuer 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 persons after he was delivered by the determinat counsell and foreknowledge of God and have crucified and slayne: 24 whom God hath raisedy vp and lowesed 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 Therefor dyd my hert reioyce and my touge was glad. Moreover also my fleshe shall rest in hope 27 because thou wilt not leve my soul in hell nether wilt suffre thynge holye to se corrupcion. 28 Thou hast shewed me the wayes of lyfe and shalt make me full of ioye with thy countenaunce. 29 Men and brethren let me frely speake vnto you of the partriarki David: For he is both deed and buryed and his sepulcre remayneth with vs vnto this daye. 30 Therefore seigne he was a Prophet and knewe that God had sworn 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 sole shulde not be left in hell: nether his flesse shuld se corrupcion. 32 This Iesus hath God raysyd vp wherof we all are witnesses. 33 Sence now that he by the right honde of God exalted is and hath receaved of the father the promyse of the holy goost he hath sheed 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 foses 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 hearde this they were pricked in their hertes and sayd vn to Peter and vn to the other Apostles: Ye men and brethren what shall we do? 38 Peter sayde vn to them: repent and be baptised every one of you in the name of Iesus Christ for the remission of synnes and ye shall receave the gyfte of the holy goost. 39 For the promyse was made vn to you and to youre chylde 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 preachyng were baptised: and the same daye ther were added vn to them aboute thre thousande soules. 42 And they continued in the Apostles doctrine and fellowshippe and in breakinge of breed 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 goedes 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 housse 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 halte 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 vp. 5 And he gaue hede vn to 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 strenght. 8 And he sprage stode and also walked and entred with them into the temple walkeinge 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 vn to him. 11 And as the halt which was healed helde Peter and Iohn all the people ranne amased vn to them in Salomons porche. 12 When Peter sawe that he answered vn to the peole. Ye men of Israel why marvayle ye at this or why looke ye so stedfastly on vs as though by oure awne power or holyes 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
delyvered and denyed in the presence of Pilate when he had judged him to be lowesd. 14 But ye denyed the holy and just and desyred a mortherar to be geyen you 15 and kylded the Lorde of lyfe whom God hath rayesd from deeth of the which we are wytnesses.

16 And his name thowor the fayth of his name hath made this man sound whom ye se and knowe. And the fayth which is by hym hath geyen to him this health in the presence of you all. 17 And now brethren I wote well that thorow ignoraunce ye did it as dyd also youre heddres. 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 fullfilled. 19 Repent ye therfore and turne that youre synnes maye be done awaye when the tyme of refresshinge commeth which we shall have of the presence of the Lorde 20 and when God shall sende him which before was preache vnto you that is to wit Iesus Christ 21 which must receave heaven vntyll the tyme that all thinges which God hath spoken by the mouth of all his holy Prophetes sence the worlde began be restored agayne. 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 ev ery 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 lykwyse tolde of these dayes. 25 Ye are the chylfren of the Prophetes and of the covenaut 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 raysed vp his sonne Iesus and him he hath sent to blyssse 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 grevously that they taught the pople and preached in Iesus the resurreccion from deeth. 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 nombre of the men was aboute fyve thosand. 5 And it chaunseth 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 ye this daye are examyned of the good dede done to the sycke man by what meanes he is made whole: 10 be that knowne vnto you all and to the people of Israel that in the name of Iesus Christ of Nazareth whom ye crucified and whom God rayesed agayne from deeth: even by him doth this man stondone 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 vnder-stode that they were vnlerned men and laye people they marveyled and they knewed that they were with Iesus: 14 and beholdinge also the man which was healed stondinge with the they could not saye agaynst it. 15 But they commaunded them to go a syde out of the counsell and councelde amongeth them selves 16 sayinge: what
shall we do to these men? For a manifest signe is done by the and is openly known to all them that dwell in Jerusalem and we cannot denye it. 17 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 commaundem 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 punyshe them because of the people. For all me lauded God for the myracle which was done: 22 for the man was above fourt yeare olde on whom this myracle of healinge 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 immagen 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 truth agaynst thy holy chylde Jesus whom thou hast annoyneted bothe Herode and also Poncius Pylate with the Gentils and the people of Israel gaddered them selves to geder 28 forto do whatsoever thy honde and thy counsell determined before to be done. 29 And now Lorde beholde their threaten nyges and graunte vnto thy servauntes with all confidence to speake thy worde. 30 So that thou stretche forth thy honde that healyngue and signes and wonders be done by the name of thy holy chylde Iesus. 31 And as sone as they had prayed the place moved whare they were assembled to geder and they were all filled with the holy goost and they spake the worde of God boldely. 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 resurrecticon of the Lorde Iesus. And greate grace was with them all. 34 Nether was ther eny amonge them that lacked. For as many as were possessers of londes or housses solde them and brought the pryce of the thinges that were solde 35 and layed that doune at the Apostles fete. And distribucion was made vnto every man accordinge as he had nede. 36 And Ioses which was also called of the Apostles Barnabas (that is to saye the sonne of consolacion) belynge a Levite and of the countre of Cipers 37 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 posses sion 2 and kep e awaye parte of the pryce (his wyfe also belynge of counsell) and brought a certayne parte and layde it doune at the Apostles fete. 3 Then sayde Peter: Ananias how is it that Satan hath filled thynge hert that thou shuldest lye vnto the holy goost and kepe awaye parte of the pryce of the lyvelod: 4 Pertayned it not vnto the ony and after it was solde was not the pryce in thynge awne power? How is it that thou hast conceaved this thinge in thynge herte? Thou hast not lye vnto men but vnto God. 5 When Ananias herde these wordes. he fell doune and gave vp the goost. And great feare came on all the that these thinges hearde. 6 And the yonge men roose vp and put him a
And it fortuned as it were aboute the space of i.ii. houres after that his wyfe came in ignoraunt 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 tupt the sprete of the Lorde? Beholde the fete of them which have buryed thy husbande are at the dore and shall cary the out. 10 Then she fell doune straught waye at his fete and yelded 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 to-gether with one acorde in Salomons porche. 13 And of other durst no man ioyne him selve to them: never-thelater the people magnyfied them. 14 The noumber of them that beleved in the Lorde bothe of men and we-men grewe moare and moare: 15 in so moche that they brought the sicke into the streettes and layde them on beddes and pallettes that at the lest waye the shadowe of Peter when he came by myght shadowe some of them. 16 There came also a multitude out of the cities roud about vnto Jerusalem brinyenge sicke folkes and them which were vexed with vnclene spretes. And they were healed ev-ery one. 17 Then the chefe preste rose vp and all they that were with him (which is the secte of the Sa-duces) and were full of indignacion 18 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 forthe and sayde: goo steppe forthe and speake in the temple to the people all the wordes of this lyfe. 20 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 gederd 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 23 sayinge: the preson founde we shut as sure as was possible and the kepers ston-dyngye 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 wherunto 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 ministers and brought the with out violence. For they feared the people lest they shuld have bene stoned. 27 And when they had brought them they set them before the counsell. And the chefe preste axed them 28 sayinge: dyd not we strately commaunde you that ye shuld not teache in this name? And beholde ye have filled Ierusalem with youre doctrine and ye intende to bryngye this mans bloud vpon vs. 29 Peter and the other Apostles an-swered and sayde: We ought moare to obey God then men. 30 The God of oure fathers raysed vp Iesus whom ye swele and hanged on tre. 31 Him hath god lifte vp with his right hand to be a ruler and a savioure for to geve repentance to Israel and forgyvenes of synnes. 32 And we are his recordes concernynge these thinges 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 Pharisey named Gamaliel a douctoure of lawe had in auctorite amonge all the people and commandaunt to put the Apostles a syde a lytell space
and sayde vnto them: Men of Israel take hede to youre selves what ye entende to do as touchinge these men.

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 sctred a broode and brought to nought.

After this man arose ther vp one Iudas of Galile in the tyme when tribute began and drewe awaye moche people after him. He also perished: and all even as many as harkened to him are scattered a brood.

And now I saye vnto you: refrayne youre selves from these men let them alone. For yf the consell or this worke be of men it will come to nought. But and yf it be of God ye can not destroye it lest haply ye be founde to stryve agaynst God.

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.

And they departed from the counsell reioysynge that they were counted worthy to soffre rebuke for his name.

And dayly in the temple and in every houssse they ceased not teachinge and preachinge Iesu Christ.

6

In those dayes as the nombre of the disciples grewe ther arose a grudge amonge the Grekes agaynst the Ebrues because their wyddowes were desypes in the dayly mynystracion. Then the twelve called the multitude of the disciples to gether and sayde: it is not mete that we shuld leave the worde of God and serve at the tables.

Wherfore brethren loke ye out amonye you seven men of honest repore and full of the holy goost and wysdome which we maye apoynte to this ned-full busynes.

But we will geveoure selves cinotually to prayer and to the ministracion of the worde. And the sayinge pleased the whoale multitude. And they chose Steven a man full of fayth and of the holy goost and Philip and Prochorus and Nicanor and Timon and Permenas and Nicholas a converte of Antioche.

Which they set before the Apostles and they prayed and layde their hondes on them.

And the worde of God encreased and the noubre of the disciples multiplied in Jerusalem greatly and a great company of the prestes were obedient to the faythe.

And Steven full of faythe and power dyd great wondres and myracles amongethe people.

Then ther arose cer- tayne of the synagoge which are called Lybertines and Syrenites and of Alexandria and of Cilicia and Asia and disputed with Steven.

And they coulde not resist the wysdome and the sprete with which he spake.

Then sent they in men which sayd: we have hearde him speake blasphemous wordes agaynst Moses and agaynst God.

And they moved the people and the elders and the scribes: and came apon him and caught him and brought him to the counsell and brought forth false witnesses which sayde. This man ceasith not to speake blasphemous wordes agaynst this holy place and the lawe:

for we hearde him saye: this Iesus of Nazareth shall destroye this place and shall chaunge the ordinances which Moses gave vs.

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

Then sayde the chefe prest: is it even so?

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 and sayd vnto him: come out of thy contre and from thy kynred and come into the londe which I shall shewe the.

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 and he gave him none inheritance in it no not the bredeth of a fote: but promised that he wolde give it to him to possesse and to his seed after him when as yet he had no chyld.  
6 God verye spake on this wyse that his seade shulde be a dweller in a straunge londe and that they shulde kepe them in bondage and entreate them evyll ... yeares. 
7 But the nation 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 covenuant of circumcision. And he begat Isaac and circumcised him the viii. daye and Isaac begat Iacob and Iacob the twelve patriarches. 
9 And the patriarches havinge indignacion solde Ioseph into Egipte. And God was with him and delivered him out of all his adversities. And gave him faveour and wisdome in the sight of Pharao kynge of Egipte which made him governer over Egipte and over all his housholde. 
11 Then came ther a derth over all the londe of Egipt and Canaan and great affliction that our fathers founde no sustenauce. 
12 But when Iacob hearde that ther was corne in Egipte he sent oure fathers fyrst and at the seconde tyme Ioseph was knowne of his brethren and Iosephs kynred was made knowne vnto Pharao. 
13 Then sent Ioseph and caused his father to be brought and all his kynne thre score and xv. soules. 
14 And Iacob descended into Egipte and dyed bothe he and oure fathers and were translated into Sichem and were put in the sepulcre that Abraham bought for money of the sonnes of Emor at Sichem. 
15 When the tyme of the promes drue naye (which God had sworme to Abraham) the people grewe and multiplied in Egipte till another kynge arose which knewe not of Ioseph. 
16 The same dealte suttely with oure kynred and evyll intreated oure fathers and made them to cast oute their younge children that they shuld not remayne alyve. 
17 The same tyme was Moses borne and was a proper childe in the sight of God which was norisshed vp in his fathers housse thee monethes. 
18 When he was cast out Pharoes daughter toke him vp and norisshed him vp for her awne sonne. 
19 And Moses was learned in all maner wisdome of the Egiptians and was mighty in dedes and in wordes. 
20 And when he was full forty yeare old he came into his hert to visit his brethren the children of Israel. 
21 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 Egyptian. 
22 For he supposed hys brethren wolde have vnderstonde how that God by his hondes shuld save them But they understode not. 
23 And the next daye he shewed him selfe vnto them as they strove and wolde have set the at one agayne sayinge: Syrs ye are brethren why hurte ye one another? 
24 But he that dyd his neighbour wronge thrust him awaye sayinge: who made the a rular and a iudge amonge vs? 
25 What wilt thou kyll me as thou dyddest the Egyptian yester daye? 
26 Then fled Moses at that sayenge and was a stranger in the londe of Madian where he begat two sonnes. 
27 And when .xl. yeares were expired ther appered to him in the wyldernes of mounte Syna an angell of the Lorde in a flamme of fyre in a busshe. 
28 When Moses sawe it he wondred at the syght. And as he drue neare to beholde the voyce of the Lorde came vnto him: 
29 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. 
30 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 gronynges and am come doune to delveryer them. And now come and I will sende the into Egypte. 35 This Moses whom they forsoke sayinge: who made the a ruelar and a judge: the same God sent bothe a ruler and delveryer by the hondes of the angell which appered to him in the bushe. 36 And the same brought them out shewynge 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 chyldre of Israel: A Prophet shall the Lorde youre God rayse vp vnto you of youre brethren lyke vnto me him shall ye heare. 38 This is he that was in the con-gregacion in the wyldernes with the angell which spake to him in the moute Syna and with oure fathers. This man receaved the worde of lyfe to geve vnto vs 39 to who oure fathers wolde not obeeye but cast it from them and in their hertes turned backe agayne into Egypte 40 sayinge vnto Aaron: Make vs goddes to goo before vs. For this Moses that brought vs out of the londe of Egypte we wote not what is become of him. 41 And they made a calfe in those dayes and offered sacrifice vnto the ymage and reioysed in the workes of their awne hondes. 42 Then God turned him selfe 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 housse of Israel gave ye to me sacreifices and meate offerynes by the space of xl. yeares in the wildernes? 43 And ye toke vnto you the tabernacle of Moloch and the starre of youre god Rempphan 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 vs into Moses that he shuld make it acordynge to the fassion that he had sene. 45 Which tabernacle oure fathers receaved and brought it in with issue into the possession of the gentyls which God drave out before the face of oure fathers vnto the tyme of David 46 which founde favour before God and desyred that he myght fynde a tabernacle for the God of Iacob. 47 But Salomon bylth him an housse. 48 How be it he that is hyest of all dwelth not in temple made with hondes as saith the Prophete: 49 Heven is my seate and erth is my fote stole what housse will ye bylye 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 vn-circumcised hertes and eares: ye have all wayes resisted the holy goost: as youre fathers dyd so do ye. 52 Which of the prophetes have not youre fa-thers persecuted? And they have slayne them which shewed before of the commyng of that lust whom ye have now betrayed 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 things their hertes clave a sunder and they gnasshed on him with their tethe. 55 But he beyng full of the holy goost loketh 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 ryght honde of god. 57 Then they gave a shute with a loude voyce and stopped their eares and ranne apon him all at once 58 and caste him out of the cite and stoned him. And the witnesses layde doune their clothes at a yonge mannes fete named Saul. 59 And they stoned Steven callynge on and sayinge: Lorde Iesu receave my sprete. 60 And he kneled doune and cryed with a loude voyce: Lorde laye
not this synne to their charge. And when he had thus spoken he fell a slepe.

8

1 Saul had pleasure in his death. And at that tyme there was a great persecution agaynst the congregacion which was at Ierusalem 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 prechingy the worde. 5 Then came Philip into a cite of Samaria and preached Christ vnto them. 6 And the people gave hede vnto those things which Philip spake with one acorde in that they hearde and sawe the miracles which he dyd. 7 For vncline spretes criynghe with loude 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 vsed witche crafte and bewitched the people of Samarie sayinge that he was a man that coulde do greate things. 10 Whom they regarded from the lest to the greatest sayinge: this felow 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 beleved Philippes preachynge of the kyngdome of God and of the name of Iesu Christ they were baptised bothe men and wemen. 13 Then Simon him selfe beleved also and was baptised and cotinue with Phillip and wondered beholdynge 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 which when they were come prayed for the that they myght receave the holy goost. 15 For as yet he was come on none of them: But they were bap-tised only in the name of Christ Iesu. 16 Then Iayde 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 geven: 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 gife of God maye be obtayned with money. 21 Thou hast nether parte nor felloushippe in this 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 forgeben the. 23 For I perceave that thou arte full of bitter gall and wrapped in iniquite. 24 Then answered Simon and sayde: Praye ye to the lorde for me that none of these things whiche ye have spoken fall on me. 25 And they when they had testified and preached the worde of the lorde returned toward Ierusaleme and preached the gospell in many cities of the Samaritas. 26 Then the angell of the lorde spake vnto Phillip sayinge: arysse and goo towards myddye saye vnto the waye with goeth doune from Ierusaleme vnto Gaza which is in the desert. 27 And he arose and wet on. And beholde a man of Ethiopia which was a chaberlayne and of grete auctorite with Candace quene of the Ethiopias and had the rule of all her treasure came to Ierusaleme for to praye. 28 And as he returned home agayne sittynge in his charet he rede Esay the prophet. 29 Then the sprete sayde vnto Phillip: Goo neare and ioyne thy selfe to yonder
charet. 30 And Philip ranne to him and hearde him rede the prophet Esayas and sayde: Vnderstondest thou what thou redest? 31 And he sayd: how can I except I had a gyde? And he desyred Philip that he wold come vp and sit with him. 32 The tenoure of the scripture which he redde was this. He was ledde as a shepe to be slayne: and lyke a lambe dome before his sherer so opened he not his mouth. 33 Because of his humblenes he was not estemed: who shall declare his generacion? for his lyfe is taken from the erthe. 34 The chamberlayne answered Philip and sayde: I praye the of whom speaketh the Prophet this? of him selfe or of some other man? 35 And Philip opened his mouth and beganne at the same scripture and preached vnto him Iesus. 36 And as they went on their waye they came vnto a certayne water and the chamberlayne sayde: Se here is water what shall let me to be baptised? 37 Philip sayde vnto him: Yf thou beleue 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 water the sprete of the lorde caught awaye Philip that the chamberlayne sawe him no moore. And he wet on his waye reioysinge: 40 but Philip was founde at Azotus. And he walked thorow out the countre preychynge in their cities till he came to Cesarea.

9
1 And Saul yet brethyngheoute threatninges and slaughter agaynst the discipes of the lorde went vnto the hye preste 2 and desyred of him letters to Damasco to the synagoges: that yf he founde eny of this waye whether they were men or wemen he myght bringe them bounde vnto Ierusalem. 3 But as he went on his iourney it fortned that he drue nye to Damasco and sodenly ther shyned rounde about him a lyght from heuen. 4 And he fell to the erthe and hearde a voyce sayinge to him: Saul Saul why persecust thou me? 5 And he sayde what arte thou lorde? And the lorde sayd I am Iesus whom thou persecustest it shalbe harde for the to kycke agaynst the pricke. 6 And he bothe tremblynge and astonyed sayde: Lorde what wilt thou have me to do? And the Lorde sayde vnto him: aryse and goo into the cite and it shalbe tolde the what thou shalt do. 7 The men which iornayd with him stode amased for they herde a voyce but sawe no man. 8 And Saul arose from the erthe and opened his eyes but sawe no man. Then ledde they him by the honde and brought him into Damasco. 9 And he was .iii. dayes with out syght and nether ate nor dranke. 10 And ther was a certayne disciple at Damasco named Ananias and to him sayde the lorde in a vision: Ananias. And the he sayde: beholde I am here lorde. 11 And the lorde sayde to him: aryse and goo into the strete which is called strayght and seke in the housse of Iudas after one called Saul of Tharsus. For beholde he prayeth 12 and hath sene in a vission a man named Ananias comyng in to him and puttynge his hondes on him that he myght receave his syght. 13 Then Ananias answered: Lorde I have hearde by many of this man howe moche evell he hath done to thy sainctes at Ierusalem 14 and here he hath auctorite of the hye prestes to bynde all that call on thy name. 15 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 Israel. 16 For I will shewe him how great thinges he must suffre for my names sake. 17 Ananias went his waye and entryd into the housse and put his hondes on him
and sayde: brother Saul the lorde that appered vnto the in the waye as thou camst hath sent me that thou myghtest receave thy syght and be filled with the holy gost. 18 And immediately ther fell from his eyes as it had bene scales and he receaved syght and arose and was baptised 19 and receaved meate and was comforted. Then was Saul a certayne daye with the disciples which were at Damasco. 20 And streyght waye he preached Christ in the synagoges how that he was the sonne of God. 21 All that hearde him were amased and sayde: is not this he that spoyled the which called on this name in Ierusalem and came hyther for the intent that he shuld bringe the bounde vnto the hye prestes? 22 But Saul encreased in strenght and confounded the Iewes which dwelte at Damasco affirminge that this was very Christ. 23 And after a good whyle the Iewes toke counsell to gether to kyll him. 24 But their layinge awaye was knowen of Saul. And they watched at the gates daye and nyght to kyll him. 25 Then the disciples toke him by night and put him thorow the wall and let him doun in a basket. 26 And when Saul was come to Ierusalem he assayde to cople him silfe with the disciples and they were all afrayde of hym and beleued not that he was a disciple. 27 But Bernabas toke hym and brought hym to the apostles and declared to the how he had sene the Lorde in the waye and had spoke wyth hym: and how he had done boldely at damasco in the name of Iesu. 28 And he had his conversacon with them at Ierusalem 29 and quit hym silfe boldly in the name of the lorde Iesu. And he spake and disputed wyth the grekes: and they went aboute to slee hym. 30 But when the brethren knew of that they brought hym to cesarea and sent hym forth to Tharsus. 31 Then had the congregation rest thorowoute all Iewry and galile and Samary and were edified and walked in the feare of the lorde and multiplied by the confortes of the holy gost. 32 And it chaunseth that as Peter walked throughoute all quarters he came to the saynctes which dwelt at Lydda 33 and there he foude a certayne man namyd Eneas which had kepte hys bed viii. yere sicke of the palsy. 34 Then sayde Peter vnto hym: Eneas Iesus Christ make the whole. Aryse and make thy beed. And he arose immedialty. 35 And all that dwelt at lydda and assaron sawe hym and turned to the lorde. 36 Ther was at Ioppe a certayne woman (whiche was a disciple named Tabitha which by interpretation is called dorcas) the same was full of good workes and almes dedes which she did. 37 And it chaunseth in those dayes that she was sicke and dyed. When they had wesshed her and layd her in a chamber: 38 Because Lydda was nye to Ioppe and the disciples had hearde that Peter was there they sent vnto hym desyrnyge him that he wolde not be greved 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 wepynge and shewynghe the cotes and garmente which Dorcas made whil she was with them. 40 And Peter put the all forth and kneled doun 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 saindentes and wydowes and shewed her alye. 42 And it was knowne throwout all Ioppe and many beleved on the Lorde. 43 And it fortunet that he taryed many dayes in Ioppe with one Simon a tanner.
to the people and prayde God alwaye. 3 The same man sawe in a vision evydetly aboute the nynthe houre of the daye an angell of god comynge into him and sayinge vnto him: Cornelius. 4 When he looked on him he was atraigne and sayde: what is it lorde? He sayde vnto him. Thy prayers and thy almes are come vp into remembrace before God. 5 And now sende men to Ioppe and call for one Simon named also Peter. 6 He lodgeth with one Simon a tanner whose housse is by the se 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 sounder of them that wayted on him 8 and tolde them all the mater and sent them to Ioppe. 9 On the morowe as they wet on their iorney and drewe nye vnto the cite Peter went vp into the toppe of the housse to praye aboute the .vi. houre. 10 Then wexed he an hongred and wolde have eate. But whyll they made redy. He fell into a trauce 11 and sawe heuen 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 him: ryse Peter kyll and eate. 14 But Peter sayde: God forbyd Lorde for I have never eaten eyn thing that is comen or vnclene. 15 And the voyce spake vnto him agayne the seconde tyme: what God hath clensed that make thou not comen. 16 This was done thryse and the vessell was receaue vp agayne into heuen. 17 Whyle Peter mused in him selfe what this vision which he had sene meant beholde the men which were sent from Cornelius had made inquarunce for Simons housse and stode before the dore. 18 And calle out won and axed whether Simon which was also called Peter were lodgeth there. 19 Whyll Peter thought on this vision the sprete sayde vnto him: Beholde men seke the: 20 aryse therefor 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 iust man and won that feareth God and of good reporte amonge all the people of the Iewes was warned by an holy angell to sende for the into his housse and to heare wordes of the. 23 Then called he them in and lodged them. And on the morowe Peter wet awaye with them and cer- tayne brethren from Ioppe accompa- nyed 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 chaunse Peter to come in Cornelius met hym and fell doune at his fete and wor- shipped hym. 26 But Peter toke him vp sayinge: stonde vp: for evyn I my silfe am a man. 27 And as he talked with him 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 aient: But god hath shewed me that I shuld not call eyn man commen or vnclene: 29 therefore came I vnto you with oute sayeghe naye assone as I was sent for. I axe therefor 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 housse: and beholde a man stode before me in bright clothynge and sayde: 31 Cornelius thy prayer is hearde and thynke almes deedes are had in remembrance in the sight of God. 32 Sende therefor 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 which assone as he is come shall speake vnto the.  33 Then sent I for the immediately and thou hast well done for to come. Now are we all here present before god to heare all thynges that are commaunded vnto the of God.  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 rightewesnes is accepted with him.  36 Ye knowe the preachynge that God sent vnto the chylldens of Israel preacheinge peace by Jesus Chryste (which is Lorde over all thinges: 37 Which preacheinge was published thorow oute all Iewrye and begane in Galile after the baptyme which Iohn preached 38 how God had annoynted Iesus of Nazareth with the holy goost and with power which Iesus went aboute doinge good and healynge 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 Iewes and at Jerusalem whom they slew and honge on tree.  40 Him God resyd vpon bynde 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 deeth.  42 And he commaunded vs to preache vnto the people and testifie that it is he that is ordened of God a iudge of quycke and dead.  43 To him geve all the Prophetes witnes that thorowe his name shall receave remission of synnes all that beleue in him.  44 Whyle Peter yet spake these wordes the holy gost fell on all them which hearde the preacheinge.  45 And they of the circu- cision which beleved were astonyed as many as came with Peter because that on the Gentyls also was sheed oute the gyfte of the holy gost.  46 For they hearde them speake with tonges and magnify God. Then answered Pe- ter:  47 can eny man forbyd water that these shuld not be baptised which have receaved the holy gost as well as we?  48 And he commaunded them to be baptysed in the name of the Lorde. Then praye they him to tary a feawe dayes.

11

1 And the Apostles and the brethren that were thorowout Iewry harde saye that the hethen had also receaved the worde of God.  2 And when Peter was come vp to Jerusalem they of the circumcision reasoned wyth him  3 sayinge: Thou wentest in to men vn circumcision and atest with them.  4 Then Peter began and expounded the thing in order to the sayinge:  5 I was in the cyte of Ioppa prayinge and in a trauce 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 myn eyes I consydered 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 com which god hath clensed.  10 And this was done thre tymes. And all were takin 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 doutinge. Morover the sixe brethren accompanied 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 worde wherby both thou and all thyne housse shalte saved.  15 And as I began to preache the holy gost fell on them as he dyd on vs at the
begynninge. 16 Then came to my remembrance the words of the Lorde how he sayde: Iohn baptised 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 shuld have with stonde God? 18 when they hearde this they helde their peace and gloryfied God sayinge: then hath God also to the gentyls graunted repentance vnto lyfe. 19 They which were scattred abroad thorow the affliccion that arose aboue 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 Jerusalem. And they sente forth Barnabas that he shuld 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 they 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 chaunsted 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 Jerusalem vnto Antioche. 28 And ther stode vp one of them named Agabus and signified by the sprete that ther shuld be great derth throughoute all the worlde which came to passe in the Emproure Claudius dayes. 29 Then the disciples every man accordinge to his abilite purposede to sende soucre vnto the brethren which dwelt in Iewry. 30 Which thinge 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 vexe certayne of the congregacion. 2 And he kyyled Iames the brother of Iohn with the swerde: 3 and because he sawe that it please the Iewes he proceded forthyer and toke Peter also. Then were the dayes of swete breed. 4 And when he had caught him he put him in preson and deliuered him to .iii. quaternions of soudiers to be kepe entendynge after ester to brynghe 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 outhe vnto the people the same nyght slepte Peter betwene two soudiers bounde with two chaynes and the kepers before the dore kepe 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 quycly. And his cheynes fell of from his hondes. 8 And the angell sayd vnto him: gyre thy selfe and bynde on thy sandales. And so he dyd. And he sayde vnto him: 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 selfe he sayde: now I knowe of a surety that the Lorde hath sent his angell and hath delievred me out of the honde of Herode and from all the waytynge for of the people of the Iewes. 12 And as he consydred the thinge he cam to the houesse of Mary the mother of one Iohn which was called Marke also where many were gadderred to gedder in prayere. 13 As Peter knocked at the entry dore a damsell cam forth to herken named Rhoda. 14 And when she knew Peters voyce she opened not the entry for gladnes but ran in and told how Peter stode before the entry. 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 astonyed. 17 And he beckened vnto them with the honde to holde their peace and tolde them by what meanes the Lorde had brought him oute of the preson. And sayde: goo shew these thinges vnto Iames and to the brethren. And he departed and went into a nother place. 18 Assone as it was daye ther was no lyttell a doo amonge the soudyers what was becum of Peter. 19 When Herode had called for him and founde him he examined the kepers and commaundded to departe. And he descended from Iewry to Cesarea and ther abode. 20 Herode was displeased with them of Tyre and Sydon. And they cam all at once and made intercession vnto Blastus the kynges chamberlen and desyred peace because their countrie was norysshed 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 oraycon 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 worms and gave vp the goost. 24 And the worde of God grewe and multiplied. 25 And Barnabas and Paul returned to Ierusalem when they had fulfilled their office and toke with them Iohn which was also called Marcus.

13

1 There were at Antioche in the congregacion certayne Prophetes and teachers: as Barnabas and Simon called Niger and Lucius of Cerene and Manahen Herode the Tetrarkes norsfelow and Saul. 2 As they mystred 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 synagoges of the Iewes. And they had Iohn to their minister. 6 When they had gone thorowout the yle vnto the cite of Paphos they foude a certayne sorserer a falce 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 sorserer (for so was his name by interpretacion) with stode them and sought to turne awaye the ruler 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 eneme of all righteousnes thou ceasest not to pervert the straigthy 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 rular when he sawe what had happened beleved and wodred at the doctryne of the Lorde. 13 When they that were with Paule were departed by shyppe from Paphus they cam to Perga a cite of Pamphilia: and there John departed from them and returned to Jerusalem. 14 But they wandred thorowe the countres from Perga to Antioche a cite of the countre of Pisidia and wet in to the synagoge on the saboth daye and sate doune. 15 And after the lawe and the Prophetes were redde the rulers of the synagoge 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 give audiece. 17 The God of this people choseoure 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 and aboute the tyme of.xl. yeares suffred he their maners in the wyldernes. 19 And he destroyed .vii. nacions in the londe of Canaan and devided their londe to them by lot. 20 And after warde he gave vnto them judges aboute the space of .iii.i. and .l. yeres vnto the tyme of Samuel the Prophet. 21 And after that they deseryd a kinge and God gave vnto them Saul the sonne of Cis a man of the tribe of Benjamin by the space of .xl. yeres. 22 And after he had put him doune he set vp David to be their kynge of whom he reported sayinge: I have founde David the sonne of Iesse a man after myne awne hert he shal 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 repentauce to Israel. 25 And when Iohn had fulfilled his course he sayde: whome ye thinke that I am the same am I not. But beholde ther cometh one after me whose shewes of his fete I am not worthy to lOUSE. 26 Ye men and brethren children of the generacion of Abraham and whossoever amonge you feareth God to you is this worde of salvacion sent. 27 The inhabiteres of Ierusalem and their rulers because they knewe him not nor yet the voyces of the Prophetes which are redde every Saboth daye they have fulfilled them in condemninge him. 28 And when they founde no cause of deeth in him yet deseryd they Pylate to kyll him. 29 And when they had fulfilled all that were written of him they toke him doune from the tree and put him in a sepulcre. 30 But God rayesd him agayne from deeth 31 and he was sene many dayes of them which came with him from Galile to Ierusalem. 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 chylde ren 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 vp from deeth now no more to returne to corrupcion he sayde on this wyse: The holy promyses made to David I will gue them faithfully to you. 35 Wherefore he saith also in another place: Thou shalt not soffre thynne 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 sawe corrupcion. 37 But he whom God reysed agayne sawe no corrupcion. 38 Be it knowne vnto you thersore ye men and brethren that thorow this man is preached vnto you the forgewenes of synnes 39 and that by him are all that beleve iustified from all thinges from the which ye coulde not be iustified by the lawe of
Moses. 40 Beware therfore lest that fall on you which is spoken of in the Propheters: 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 Synagog 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 folowed Paul and Barnabas which spake to them and exhorted them to cotinue in the grace of God. 44 And the next Saboth daye came almooste the 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 fyrt have bene preached to you. But seinge ye put it from you and thinke youre selifes onworthy of everlasting lyfe: lo we turne to the gentyls. 47 For so hath the Lorde commaunded vs: I have made the a light to the getyls that thou be salvacion vnto the ende of the worlde. 48 The getyls hearde and were glad and glorified the worde of the Lorde and beleved: even as many as were ordyned 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 persecucion agaynst Paul and Barnabas and expelled them oute 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.

14

1 And it fortuned in Iconium that they went both to gether into the synagog of the Iewes and so spake that a gret multitude both of the Iewes and also of the Grekes beleved. 2 But the unbelevinge Iewes steryd vp and vnquyeted the myndes of the Gentyls agaynste the brethren. 3 Longe tyme a bode they there and quyt them selves boldly with the helpe of the Lorde the which gave testimony vnto the worde of his grace and caused signes and wondres to be done by their hondes. 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 fled vnto Listra and Derba cities of Licaonia and vnto the region that lyeth round aboute 7 And there preached the gospell. 8 And ther sate a certayne man at Listra weake 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 lyknese of men. 12 And they called Barnabas Jupiter and Paul Mercurius because he was the preacher. 13 Then Iupiters Preste which dwelt before their cite brought oxe and garlondes vnto the churche porche and wolde have done sacrificse with the people. 14 But when the Apostles Barnabas and Paul herde that they rent their clothes and ran in amonge the people cryinge 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 Nevertheless he lefte not him selfe with outen witnes in that he shewed his benefites in gevinge vs rayne from heaven and frutefull seasons yfflinge our e hertes with fode and gladnes.  
18 And with these sayinges scase refrayned thye 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 drewe him oute of the cyte supposynghe 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 preache to that cite and had taught many they returned agayne to Lisira and to Iconium and Antioche and strengthened the disciples soules exhorting them to continue in the faith affyrminge that we must thorowe moche tribulacion entre into the kyngdome of God.  
22 And when they had ordered them elders by eleccion in every congregacion after they had yrayde and fasted they comended them to God on whom they beleve.  
23 And they went thorow out Pisidia and came into Paphillia and when they had preache the worde of God in Perga they descended in to Attalia and thence departed by shippe to Antioche from whence they were delivered vnto the grace of God to the worke which they had fulfilled.  
24 When they were come and had gaddered the congregacion to geder they rehearsed all that God had done by them and how he had opened the dore of faith vnto the getyls.  
25 And ther they abode longe tyme with the disciples.

15

1 Then cam certayne from Iewrie and taught the brethren: excepte ye be circumcysed after the maner of Moses ye cannot be saved.  
2 And when ther was ryson dissencion and disputinge not a litte 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 congregacion 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 thinges God had done by them.  
5 Then arose ther vp certayne that were of the secte of the Pharises and dyd beleve sayinge that it was nedfull to circuise them and to enioyne 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 agoo God chose amonge vs that the getyls by my mouth shuld heare the worde of the gospell and beleve.  
8 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 betwene them and vs but with fayth purified their hertes.  
9 Now theryfore why tempete ye God that ye wolde put a yoke on the disciples neckes which nether oure fathers nor we were able to beare.  
10 But we beleve that thorowe the grace of the Lorde Iesu Christ we shalbe saved as they doo.  
11 Then all the multitude was pleased and gave audience to Barnabas and Paul which tolde what signes and wondres God had shewed amongethe gentyls by them.  
12 And when they helde their peace Iames answered sayinge: Men and brethren herken vnto me.  
13 Simeon tolde how God at the begynnynge dyd visit the gentyls and receaved of them people vnto his name.  
14 And to this agreith the worde of
the Prophets as it is written. 16 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 17 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: 18 knowne vnto God are all his workes from the begynninge of the worlde. 19 Wherfore my sentence is that we trouble not them which from amonge the gentyls are turned to God: 20 but that we write vnto them that they abstayne them selves from filthynes of ymages from fornicacion 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 sabboth daye. 22 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 amonst the brethren 23 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. 24 For as moche as we have hearde that certayne which departed from vs have troubled you with wordes and comberd youre myndes sayinge: Ye must be circumsised and kepe the lawe to whom we gave no soche commandement. 25 It semed therfore to vs a good thing when we were come to geder with one accorde to sende chosyn men vnto you with oure beloved Barnabas and Paul 26 men that have jeoperded their lyves for the name of oure Lorde Iesus Christ. 27 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 29 that ye abstayne from thinges offered to ymages from bloud from strangled and fornicacion. From which ye kepe youre selves ye shall do well. So fare ye well. 30 When they were departed they came to Antioche and gaddred the multitude togeder and delveryed the pistle. 31 When they had reade it they rejoyes of that consolation. 32 And Iudas and Sylas beinge prophets exhorted the brethren with moche preachynge and strengthened them. 33 And after they had taryed there a space they were let goo in peace of the brethren vnto the Apostles. 34 Not with stondynge it pleasyd Sylas to abyde there still. 35 Paul and Barnabas continued in Antioche teachynge and preachynge the worde of the Lorde with other many. 36 But after a certayne space Paul sayde vnto Barnabas: Let vs goo agayne and visite oure brethren in every cite where we have shewed the worde of the Lorde and se how they do. 37 And Barnabas gave counsell to take with them Iohn called also Marke. 38 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. 39 And the dissencion was so sharpe bitwene them that they departed a sunder one from the other: so that Barnabas toke Marke and sayled vnto Cypers. 40 And Paul chose Sylas and departed delveryed of the brethren vnto the grace of god. 41 And he went thorowe all Cyria and Cilicia stablishynge the congregacions.

1 Then came he to Derba and to Lystra. And beholde a certayne disciple was there named Timotheus a womanes sonne which was a lews and beleved: but his father was a Greke. 2 Of whom reported well the brethren of Lystra and of Iconium. 3 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 de-

delivered the the decrees for to kepe ordeyned of the Apostles and elders which were at Jerusalem. 5 And so were the congregacions stablished in the fayth and encreased in noum-

bre dayly. 6 When they had goone thorow out Phrigia and the region of Galacia and were forbydde of the holy gost to preach the worde in Asia 7 they came to Misia and sought to goo into Bethinia. But the sprete 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 Maced-

onia 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 lowed we forth from Troada and with a straungt course came to Samothracia and the neste daye to Neapolim 12 and from thence to Philippos which is the chefest citie in the partes of Macedonia and a fre cite. We were in that cite aby-
dynge a certayne dayes. 13 And on the saboth dayes we went out of the cite besydes a ryver where men were wont to praye and we sate doune and spake vnto the wemen which resorted thyther. 14 And a certayne woman named Lydia a seller of purple of the cite of Thiatira which wor-

shipped God gave vs audience. Whose hert the Lorde opened that she attended vnto the thinges 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 houss and abyde there. And she constrayned vs. 16 And it fortuned as we went to prayer a certayn damssell possessed with a sprete that prophesied met vs which brought her master and mastres moche vaughtage with proph-
esyinge. 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 Iesus Christ that thou come out of her. And he came out the sameoure. 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 troubleoure cite which are Iewes 21 and preach ordinances which are not laufull for vs to re-

ceave nether to observe seinge we are Romayns. 22 And the people ranne on them and the officers rent their clothes and commanded them to be beaten with roddes. 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 ynner 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 sodenly ther was a greate erth quake so that the fonadacion of the preson was shaken and by and by all the dores opened and every mannes bondes were lowes. 27 When the keper of the preson waked out of his slepe and sawe the preson dore open he drue out his swearde and wolde have kyllde him selfe supposynge the presoners had bene fledde. 28 But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme for we are all heare. 29 Then he called for a lyght and sprange in and came tremblynge 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 Iesus and thou
shalt be saved and thy householde. 32 And they preached vnto him the worde of the Lorde and to all that were in his houseth. 33 And he toke them the same houre of the nyght and wasshed their woundes and was baptised with all that belonged vnto him straughtwaye. 34 When he had brought them into his houseth he set meate before them and ioyed that he with all his householde 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 louwe you. Now therfore get you hence and goo in peace. 37 Then sayde Paul vnto them: they have beaten vs openly vncondemned 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 worde 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 cito. 40 And they wet out of the preson and entred into the house of Lidia and when they had sene the brethren they comforted them and departed.

17
1 As they made their iornye thorow Amphipolis 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 sabeth doyes declared oute of the scripture vnto them 3 openynge and allegeynge that Christ must nedes have suffred and rysen agayne from death and that this Iesus was Christ whom (sayde he) I preache to you. 4 And some of them beleved and came and companied with Paul and Sylas: also of the honourable Grekes a greate multitude and of the chefe wemen not a feawe. 5 But the Iewes which beleved not havyng dignacion toke vnto the eyyll men which were vagabondes and gadered a company and set all the cite on a roore and made asaute vnto the houseth of Iason and sought to bringe 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 affirmynge another kyngge one Iesus. 8 And they troubled the people and the officers of the cite when they hearde these thinges. 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 thynther they entred into the synagoge of the Iewes. 11 These were the noblest of byrthe amonge the of Thessalonia which receaved the worde with all diligence of mynde and searched the scriptures dayly whether those thinges were even so. 12 And many of the beleved: also of worshipfull weme which were Grekes and of men not afeawe. 13 When the Iewes of Thessalonia had knowledge that the worde of God was preached of Paul at Berrea they came there and moved the people. 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 gyded Paul brought him vnto Attens and receaved a com-aundment 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 geven to worshippinge of ymages. 17 Then he disputed in the synagoge with the Iewes and with the devout persones and in the market dayly with the
that came vnto him. 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 tydynges bringer of newe devyls because he preached vnto them Iesus and the resurrection. 19 And they toke him and brought him into Marsestrete sayinge: maye we not knowe what this newe doctrine wher of thou speakest is? 20 For thou bringest strangye tydynges to oure eares. We wolde knowe therfore what these thinges meane. 21 For all the Attenians and straungethes which were there gave the selves to nothing els but ether to tell or to heare newe tydynges. 22 Paul stode in the myddes of Marse strete and sayde: ye men of Attens I perceave that in all thinges ye are to superstitious. 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 vknown god. Whom ye then ignorantly worship him shewe I vnto you. 24 God that made the worlde and all that are in it seynghe that he is Lorde of heuen and erth he dwellethe not in temples made with hondes 25 nether is worshipped with mennes hondes as though he neded of any thinge seinge he him selfe geveth lyfe and breath to all men every where 26 and hath made of one bloud all nacion of men for to dwell on all the face of the erthe and hath assigned before howe longe tyme and also the enedes 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 beynge as certayne of youre awne Po-
etes sayde. For we are also his generacion. 29 For as moche then as we are the generacion of God we ought not to thinke that the godhed is lyke vnto golde silver or stone gravyn by crafte and ymaginacion of man. 30 And the tyme of this ignoraunce God re-
garded not: but nowe he byddeth all men every where repent 31 because he hath apoynted a daye in the which he will iudge the worlde acordynge to ryghtewesses by that man whom he hath apoynted and hath offered faith to all men after that he had rysed him from deeth. 32 When they hearde of the resurrection 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 amonge the which was Dionysius a senatour and a woman named Damaris and other with them.

18

1 After that Paul departed from Attens and came to Corinthum 2 and founde a certayne iewe named Aquila borne in Ponthus latly come from Italie with his wyfe Priscilla (because that the Emperor Claudius had com-
maunded 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 exorted the Iewes and the gentyls. 5 When Sylas and Timotheus were come from Mace-
donia Paul was constrained by the sprete to testifie to the iewes that Iesus was very Christ. 6 And when they sayde cotryre and blasphemede he shoke his rayment and sayde vnto the: youre bloud apon youre awne heedd and from hence forth I goo blamelesse vnto the gentyls. 7 And he departed thence and entred into a certayne manes housse named Ius-
tus 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 afraide 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 sixe monethes and taught them the worde of God. 12 When Gallio was rular of the countre of Acaia the Iewes made insurrection with one accorde agaynst Paul and brought him to the judgement seate 13 saying: this felow councelth 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 wolde that I shuld heare you: 15 but yf it be a question of worde 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 synagogge and smote him before the iudges seate. And Gallio cared for none of th0 things. 18 Paul after this taryed there yet a good whyle and then toke his leave of the brethren and sayled thence into Ciria Priscilla and Aquila accompanyinge him. And he shore his heed in Cenchrea for he had a vowe. 19 And he came to Ephesus and lette them there: but he him selfe entred into the synagogge 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 Ierusalem: 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 countre of Galacia and Phrigia by order strengthyne all the disciples. 24 And a certayne Iewe named Apollos borne at Alexandria came to Ephesus an eloquent man and myghty in the scriptures. 25 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. 26 And the same began to speake boldly in the synagogge. And when Aquila and Priscilla had hearde him: they toke him vnto them and expounded vnto him the waye of God more per-fectly. 27 And when he was disposed to goo into Acaia the brethren wrote exhortynge the disciples to receave him. After he was come thyther he holpe them moche which had beleved thorowe grace. 28 And myghtely he overcame the Iewes and that openly shewynge by the scriptures that Jesus was Christ.

19

1 It fortuned whyll Appollo was at Corinthum that Paul passed thorow the vpper costes and came to Ephesus and foude certayne disciples 2 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 my holy goost or no. 3 And he sayd vnto them: wher with were ye then baptised? And they sayd: with Iohns baptism 4 Then sayde Paul: Iohn verely baptised with the baptism of repentance sayinge vnto the people that they shuld beleve on him which shuld come after him: that is on Christ Iesus. 5 When they hearde that they were baptised in the name of the lorde Iesu. 6 And Paul layde his hondes apon them and the holy gost came on them and they spake with tonges and prophesied 7 and all the men were aboute .xii. 8 And he went into the synagogge and behaved him selfe boldely for the space of thre monethes disputynge and gevyng them exhortacions of the kyngdome of God. 9 When dyers wexed harde herted and beleved not but speake evyll of the waye and that before the multitude: he departed from them
Acts 19:10 149  Acts 19:36

and sepered the disciples. And disputed dayly in the scole of one called Tyranus. 10 And this continued 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. 11 And god wrought no small miracles by the hondes of Paul: 12 so that from his body were brought vnto the sicke napkyns or partlettes and the diseases departed from the and the eyll spretes went out of them. 13 Then certayne of the vagabonde Iewes exorcistes toke apon them to call over them which had eyll spretes the name of the lorde Iesus saynenge: We adiure you by Iesus who Paul preacheth. 14 And ther were seven sonnes of one Sceva a Iewe and chefe of the prestes which dyd so. 15 And the eyll sprete answered and sayde: Iesus I knowe and Paul I knowe: but who are ye? 16 And the man in who the eyll sprete was ranne on the and overcame the and prevayled against them so that they fledde out of that housse naked and wounded. 17 And this was known 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. 18 And many that beleved came and confessed and shewed their workes. 19 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 fifti thousande silverlynges. 20 So myghtely grewe the worde of god and prevayled. 21 After these things were ended Paul purposed in the sprete to passe over Macedonia and Achaia and to goo to Ierusalem saynong: After I have bene there I must also se Rome. 22 So sent he into Macedonia two of the that ministred vnto him Timotheus and Erastus: but he him selfe re-mayned in Asia for a season. 23 The same tymne ther arose no lytell a do aboute that waye. 24 For a certayne man named Demetrius a silvermyth which made silver schrynes for Diana was not a lytell beneficall vnto the craftes men. 25 Which he called to geder with the worke men of lyke occupacion and sayd: Syrs ye knowe that by this crafte we have vauntage. 26 Moreover ye se and heare that not alone at Ephesus but almost thorowe oute all Asia this Paul hath persuaded and turned awaye moche people saying that they be not goddes which are made with hondes. 27 So that not only this oure crafte cometh into parell to be set at nought: but also that the temple of the greate goddas Diana shuld be despyed and her magnificence shuld be destroyed which all Asia and the worlde worshippeth. 28 When they hearde these sayinges they were full of wrath and cryed out saying: Greate is Diana of the Ephesians. 29 And all the cite was on a roore and they russen in to the comen hall with one assent and caught Gayus and Aristar-cus men of Macedonia Pauls companions. 30 When Paul wolde have entred in vnto the people the disci-ples suffered him not. 31 Certayne also of the chefe of Asia which were his frendes sent vnto him desyrynge him that he wolde not preace into the comen hall. 32 Some cryed one thinge and some another and the congregacion was all out of quiet and the moare parte knewe not wherfore they were come togeder. 33 Some of the company drue forth Alexander the iewes thrustynge him forwarde. 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 houres 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 greate goddas 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 nothinge rashly: 37 For ye have brought hyther these me which are nether robbers 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 thinge it maye be determined in a lawfull congregacion 40 For we are in ieoperdy 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 peo- ple. 41 And when he had thus spoken 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 exhortaciones he came into Grece 3 and there abode .iii. monethes. And when the Iewes layde wayte for him as he was about to sayle into Syria he purposed to returne thorowe Macedonia. 4 Ther accompanied him into Asia Sopater of Berrea and of Thessalonica Aristaracus 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 Philippes 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 vs at Troas 8 And there were many lyghtes in the chamber where thye were gadderd 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 doone from the thyrde lofte and was taken vp deed. 10 Paul went doone and fell on him and embraced him and sayde: make nothinge ado for his lyfe is in him. 11 When he was come vp agayne he brake breed and tasted and comened a longe whyle even tyll the mornynge 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 lowsed vnto Asson there to receive 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 agaynst 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 coulde possible) at Ierusalem at the daye of pentecoste. 17 Wherfore from Myleton he sent to Ephesus and called the elders of the congregacion. 18 And when they were come to him he sayde vnto the: Ye knowe from the fyrrst daye that I came vnto Asia after what maner I have bene with you at all seasones 19 servynghe the lorde with all humblenes of mynde and with many teares and tempta- cions which happened vnto me by the layinges wayte of the Iewes 20 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 21 witnessinge bothe to the Iewes and also to the Grekes the repentaunce toward God and faith towarde oure Lorde Iesu. 22 And now beholde I goo bounde in the sprete vnto Ierusalem and knowe not what shall come on me there 23 but that the holy goost witnesseth in every cite sayinge: that bondes and trouble abyde me. 24 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. 25 And now beholde I am sure
that hence forth ye all (thorow who I
have gone preachinge the kyngdome
of God) shall se my face no moore.
26 Wherfore I take you to recorde this
same daye that I am pure from the
bloude of all men. 27 For I have kepte
nothinge backe: but have shewed
you all the counsell of God. 28 Take
hede therefore vnto youre selves and
to all the flocke wherof the holy goost
hath made you oversears to rule the
congregation of God which he hath
purchased with his bloud. 29 For I
am sure of this that after my depar-
tynge shall grevous wolves entre in
amonge you which will not spare the
flocke. 30 Moreover of youre awne
selves shall men arysse speakinge per-
verse thinges to drawe disciples after
them. 31 Therfore awake and remem-
ber that by the space of .iii. yeares
I ceased not to warne every one of
you both nyght and daye with teares.
32 And now brethren I comende you
to God and to the worde of his grace
which is able to bylde further and
to geve you an inheritaunce amonge
all them which are sanctified. 33 I
have desyred no mans silver golde or
vesture. 34 Ye knowe well that these
hondes have ministrd vnto my ne-
cessities and to them that were with
me. 35 I have shewed you all thinges
how that so laborynge ye ought to
receave the weake and to remember
the wordes of the Lorde Iesu howe
that he sayde: It is more blessed to
gewe then to receave. 36 When he
had thus spoken he kneled doun and
prayd with them all. 37 And they
weped all abundantly and fell on Pauls
necke and kisses him 38 sorowinge
most of all for the wordes which he
spake that they shuld se his face no
moore. And they acompanied him
vnto the shyppe.

21

1 And it chaunsed that assone as
we had launched forth and were de-
parted from them we came with a
strayght course vnto Choon and the
daye folowinge vnto the Rhodes and
from thence vnto Patara. 2 And
we founde a shipp redy to sayle
vnto Phenices and went a borde and
set forthe. 3 Then appered vnto vs
Cyprus and we lefte it on the lefte
honde and sayled vnto Syria and
came vnto Tyre. For there the shyppe
vnladed her burthen. 4 And when
we had founde brethren we taryed
there .vii. dayes. And they tolde Paul
thorowe the sprete that he shuld not
goo vp to Ierusalem. 5 And when the
dayes were ended we departed and
went oure wayes and they all brought
vs on oure waye with their wyves and
chyldeyn tyll we were come out of the
cyte. And we kneled doun in the
shore and prayde. 6 And when we had
taken oure leave one of another we
toke shyppe and they returned home
agayn. 7 When we had full ended the
course from Tyre we aryved at Ptolo-
maida and saluted the brethren and
abode with the one daye. 8 The nexte
daye we that were of Pauls company
departed and came vnto Cesarea. And
we entred into the houss of Philip
the Evagelist which was one of the
seve deacones and abode with him.
9 The same man had fourer doynters
virdges which dyd prophesy. 10 And
as we taried there a good many dayes
there came a certayne prophete from
Iurie named Agabus. 11 When he was
come vnto vs he tooke Pauls gerdell
and bounde his hondes and fete and
sayde: thus saith the holy goost: so
shall the Iewes at Ierusalem bynde
the man that oweth this gerdell and
shall delyver him into the hondes
of the gentyls. 12 When we hearde
this both we 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 wepyne 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 Jerusalem. 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 Jerusalem 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 things that God had wrought amonge the getyls by his ministracion. 20 And when they hearde it they glorified the Lorde and sayde vnto him: thou seist brother how many thousande Iewes ther are which beleve and they are all zelous over the lawe. 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 circumsice their childeren nether to live after the customes. 22 What is it therfore? The multitude must nedes come together. For they shal heare that thou arte come. 23 Do therfore 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 heeedes and all shall knowe that tho things which they have hearde concerninge the are nothinge: but that thou thy selfe also walkest and kepest the lawe. 25 For as touchinge the gentyls which beleve we have written and concluded that they ob-serve no soche things: but that they kepe them selves from things offred to ydoles from bloud from strangled and from fornicacion. 26 Then the nexte daye Paul toke the men and purified him selfe with them and en-tred into the temple declaringe that he observed the dayes of the purifica-cion vntyll that an offeringe shuld be offred 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 28 cryinge: men of Israel helpe. This is the man that tea-cheth all men every where against the people and the lawe and this place. Moreover also he hath brought Grekes into the temple and hath pol-luted 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 tydinges came vnto the hye captayne of the soudiers that all Jerusalem was moved. 32 Which im-mediately toke soudiers and vndercap-taynes and ranne doune vnto them. When they sawe the vpper captayne and the soudiers they lette smytinge of Paul. 33 Then the captayne came neare and toke him and commaunded him to be bounde with two chayynes and demaunded what he was and what he had done. 34 And one cryed this another that amonge the peo-ple. And when he coulde not knowe the certayntie for the rage he com-maunded him to be caryd into the castle. 35 And when he came vnto a grece it fortuned that he was borne of the soudiers 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 caryd 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 vپroure and ledde out into the wildernes iiiii. thousande men that were mortherers? 39 But Paul sayde: I am a man which am a lewe of Tharsus a cite in Cicill a Citesyn of no vyle cite I besche the soffe me to speake vnto the people. 40 When he had gue him licence Paul stode on the steppes and beckned with the honde vnto the people and ther was made a greate silence. And he spake vnto the in the Ebrune tonge sayinge:

22

1 Ye men brethren and fathers heare myne answere which I make vnto you. 2 When they hearde that he spake in the Ebrune tonge to them they kept the moore silence. And he sayde: 3 I am verely aman which am a lewe 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 iorney and was come nye vnto Damasco aboute none that sodenly ther shone from heaven a greate 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 Iesus of Nazareth whom thou persecust. 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: Arysse and goo into Damasco and there it shalbe tolde the of all things which are apointed 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 reporte of all the lewes 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. 14 And he sayde the God of oure fathers hath ordeyned the before that thou shuldest knowe his will and shuldest se that which is rightfull and shuldest heare the voyce of his mouth: 15 for thou shalt be his witnes vnto all men of tho thinges which thou hast sene and hearde. 16 And now: why tarest thou? Arysse and be baptised and wesse awaye thy synnes in callinge on the name of the Lorde. 17 And it fortuned when I was come agayne to Ierusalem and prayde in the temple that I was in a trauce 18 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. 19 And I sayde: Lorde they knowe that I presoned and bet in every synagoge them that beleved on the. 20 And when the bloud of thy witnes Steven was sheed I also stode by and consented vnto his deeth and kept the rayment of them that slewe him. 21 And he sayde vnto me: departe for I will sende the a farre hence vnto the Gentyls. 22 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 shulde live. 23 And as they cryed and cast of their clothes and thrue dust into the ayer 24 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. 25 And as they bounde him with thonges Paul
sayde vnsto the Centurion that stode by: Ys it laufull for you to scourge a man that is a Romain and vncondemned? 26 When the Centurion heard he that he went and tolde the vpver captayne sayinge: What intende thou to do? This man is a Romayne. 27 Then the vpver captayne came and sayde to hym: tell me art thou a Romayne? He sayde: Yee. 28 And the captayne answered: with a greate some obtayned I this fredome. And Paul sayde: I was fre borne. 29 Then strayght waye departed from hym they which shuld have examyned him. And the hye captayne also was a frayde after he knewe that he was a Romayne: because he had bounded him. 30 On the morowe because he wolde have knownen the certayne tie wherfore he was accused of the Iewes he lowsed him from his bondes and commaundedy the hye Prestes and all the counsell to come together and brought Paul and set hym before them.

23

1 Paul behelde the counsell and sayde: men and brethren I have lived in all good conscience before God vn-till this daye. 2 The hye prest Ananias commaunded the that stode by to smyte hym on the mouth. 3 Then sayde Paul to hym: God smyte the thou payntyd wall. Sittest thou and iudgest me after the lawe: and commaundest me to be smytten contrary to the lawe? 4 And they that stode by sayde: revylest thou Goddes hye preste? 5 Then sayd Paul: I wiste not brethren that he was the hye preste. For it is written thou shalt not curse the rular of thy people. 6 When Paul perceaved that the one parte were Saduces and the other Pharisys: he cryedy 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 iudged. 7 And when he had so sayde ther arose a debate betwene the Pharisayes and the Saduces and the multitude was devided. 8 For the Saduces saye that ther is no resurrection nether angell nor sprete. But the Pharisayes graunt bothe. 9 And ther arose a great crye and the Scribes which were of the Pharisayes parte arose and strove sayinge: we fynde none evyl in this man. Though a sprete or an angell hath apered to hym let vs not stryve agaynst God. 10 And when ther arose greate debate the captayne fearynge lest Paul shuld have bene pluckt asondre of them commaundedy the souldiers to goo doune and to take hym from amonge them and to bringe hym 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 witnes at Rome. 12 When daye was come certayne of the Iewes gaddered them selves to geder and made a vowe sayinge that they wolde nether eate nor drinke till they had killed Paul. 13 They were aboute .xl. which had made this conspiracion. 14 And they cam to the chefe prestes and elders and sayde: we have boude ourse selves with a vowe that we will eate nothinge un-till we have slayn Paul. 15 Now therefore geve the knowlege to the vpver captayne and to the counsell that he bringe him forth vnto vs to morow as though we wolde knewe some thinge more perfectly of hym. But we (or ever he come neare) are redy in the meanseason to kill hym. 16 When Pauls sisters sonne hearde of their layinge awayte he wet and entred into the castle and tolde Paul. 17 And Paul called one of the vnder cap-taynes vnto hym and sayde: bringe this yonge man vnto the hye captayne: for he hath a certayne thynge to shewe him. 18 And he toke hym and sayd: Paul the presoner calleth mee vnto hym and prayede 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 out 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 bryngge forth Paul to morowe into the counsell as though they wolde enquery somwhat of him more perfectly. 21 But folowe not their mindes: for ther lyein wayte for him of the moo then .xl. men which have boude the selves with a vowe that they will nether eate ner drinke till they have killed him. And now are they redy and loke for thy promes. 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 hundred sodiers to goo to Cesarea and horsmen threscore and ten and speare men two houndred at the thyrde houre of the nyght. 24 And delvyre them beastes that they maye put Paul on and bringe him safe vnto Felix the the ynde debite 25 and wrote a letter in this maner. 26 Claudius Lisias vnto the most myghty rular Felix sendeth gretinges. 27 This man was take of the Iewes and shoulde have bene killed of them. Then cam I with sodiers 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 gilte 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 commandment to his accusars yf they had ought agaynst him to tell it vnto the: fare well. 31 Then the sodiers as it was commanded the toke Paul and brought him by nyght to Antipatras. 32 On the morowe 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 debite had redde the letter he axed of what countrie he was and when he vnderstode that he was of Cicill 35 I will heare the (sayde he) when thyne accusars are come also: and commaunded him to be kepte in Herodes pallys.

24

1 After .v. dayes Ananias the hye preste descended with elders and with a certayne Oratour named Tar- tullus and enformed the ruelar of Paul. 2 When Paul was called forth Tartullus beganne to accuse him say- ing: Seynge that we live in great quyetnes by the meanes of the and that many good thinges are done vnto this nacion thorow thy provi- dence: 3 that alowe we ever and in all places most myghty Felix with all thanks. 4 Notwithstandinge that I be not tedeous vnto the I praye the that thou woldest heare vs of thy curtesy a feawe worde. 5 We have founde this man a pestilent felowe and a mover of debate vnto all the Iewes thorowe out the worlde and a mayntayner of the secte of the Nazarites 6 and hath also enforced to pollute the temple. Whom we toke and wolde have judged acordinge to oure lawe: 7 but the hye captayne Lisias came vpon vs and with great violence toke him awaye out of oure hodes 8 commaundinge his accusars to come vnto the. Of who thou mayst (yf thou wilt enquerye) knowe the cer- tayne of all these thinges where of we accuse him. 9 The Iewes lyke wyse affermed sayinge that it was even so. 10 Then Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet minde answere for my selfe for as moche as I vnderstonde that thou hast bene of many yearees a judge vnto this people 11 because
that thou mayst knowe that there are yet xii. dayes sence I went vp to Jerusalem for to praye 12 and that they nether founde me in the temple disputinge with any man other raysinge 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 con-fesse vnto the that after that wyae (which they call heresy) so worshippe I the God of my fathers belevinge all thinges which are writte in the lawe and the Prophetes 15 and have hope towards God that the same resurreccion from deeth (which they them selves loke for also) shalbe both of iust and vniust. 16 And therfore stody I to have a clere consciee towards 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 purified in the temple nether with multitude nor yet with vnquyetnes. 18 Howbeit there were certayne Iewes out of Asia 19 which ought to be here present before the and accuse me yf 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 counsell: 21 except it be for this one voyce that I cryed stondinge amoncge the of the resurreccion from deeth am I iudged of you this daye. 22 When Felix hearde these thinges he deferde them for he kneue very well of that wyae and sayde: when Lisias the captayne is come I will know the vtmost of youre matters. 23 And he commanded an vndercaptayne to kepe Paul and that he should 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 Iewes and called forth Paul and hearde him of the fayth which is toward Christ. 25 And as he preached of righteousnes temperaunce and iudgement to come Felix trembled and answered: thou hast done ynowh at this tyme de-parte when I have a conventi 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 willinge to shewe the Iewes 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 Iewes of Paul. And they besought him 3 and desired faveour agaynst him that he wold sende for him to Jerusalem: and layde awayte for him in the wyae to kill him. 4 Festus answered that Paul shuld be kept at Cesarea: but that he him selfe wold shortly departe thither. 5 Let the therfore (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 Csarea and the neste daye sate doune in the judgement seate and com-maundd Paul to be brought. 7 When he was come the Iewes 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 Iewes nether agaynst the temple nor yet agaynst Cesar offended eny thinge at all. 9 Festus willinge to do the Iewes a pleasure answered Paul and sayde: wilt thou goo to Jerusalem and there be iudged of these thinges before me? 10 Then sayd Paul: I stonde at Cesars judgement seate where I ought to be iudged. To the Iewes have I no harme done as thou verely well
knowest. 11 If I have hurte them or committed any thinge worthy of deeth I refuse not to dye. If none of these thinges are where of they accuse me no man ought to delvery me to them. I appeale vnto Cesar. 12 Then spake Festus with deliberacion and answered. Thou hast appealled vnto Cesar: vnto Cesar shalt thou 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 seazon Festus rehearsed Paules cause vnto the kynges 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 Iewes enformed me and desyred to have iudgement agaynst him. 16 To whom I answered: It is not the maner of the Romayns to delvery eny man that he shuld perisshe before that he which is accused have the accusars before him and have licence to answer for him selfe concerninge the cryme layde agaynst him: 17 when they were come hidder with out delaye on the mowe I sate to geve iudgement and commaunded the man to be brought forth. 18 Agaynst who when the accusers stode vp they brought none accusacion of soche thinges as I supposed: 19 but had certayne questions agaynst him of their awne supersticion and of one Iesus which was dned: whom Paul affirmed to be alive. 20 And be cause I douted of soche maner questions I axed him whyther he wolde goo to Ierusalem and there be iudged of these matters. 21 Then when Paul had appealed to be kept vnto the knowledge of Cesar I commaunded him to be kept tyll I myght sende him to Cesar. 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 house with the captaynes and chefe men of the cite at Festus commaundement Paul was brought forth. 24 And Festus sayde: kyng Agrippa and all men which are heare present with vs: ye se this man about whom all the multitude of the Iewes have bene with me both at Ierusalem and also here cryinge that he ought not to lyve eny lenger. 25 Yet founde I nothinge worthy of deeth that he had committed. Nevertheless seinge that he hath appealled 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 kyng Agrippa that after examinacion had I myght have sumwhat to wryte. 27 For me thynketh it unreasoneble 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 kyng Agrippa because I shall answere this daye before the of all the thinges wherof I am accused of the Iewes 3 namely because thou arte experete in all customes and questions which are amonge the Iewes. Wherfore I besche the to heare me paciently. 4 My lyvynge of a chylde which was at the fyrst amonge myne awne nacion at Ierusalem knowe all the Iewes 5 which knew me from the begin-nynge yf they wolde testifie it. For after the most straystone secte of oure laye lyved I a pharisaye. 6 And now I stond and am iudged for the hope of the promes made of God vnto oure fathers: 7 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. 8 Why shuld it be thought a thinge vncredible vnto you that god shuld rayse agayne the
deed? 9 I also verely thought in my selfe that I ought to do many cotryre thynge clene agaynst the name of Iesus of Nazareth: 10 which thynge I also dyd in Ierusalem. Where many of the saintes I shut vp in preson and hadde receaved auctorite of the hye prestes. And when they were put to deeth I gave the sentence. 11 And I punysshed them ofte in ev- ery synagogue and compelled them to blaspheme: and was yet more mad apon them and persecuted the even vnvo straunge cities. 12 About the which thynge as I went to Damasco with auctorite and licence of the hye Prestes 13 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 ionreyed with me. 14 When we were all fallen to the erth I hearde a voyce speakinge vnto me and sayinge in the Hebrue tonge: Saul Saul why persecutest thou me? It is harde for the to kicke agaynste the pricke. 15 And I sayde: Who arte thou lord? And he sayde I am Iesus whom thou persecutest. 16 But ryse and stond vp on thy fete. For I have apered vnto the for this purpose to make the a minister and a witness both of the thynge which thou hast sene and of tho thynge in the which I will appere vnto the 17 delyverynge the from the people and from the gentyls vnto which nowe I sende the 18 to open their eyes that they myght turne from darcknes vnto lyght and from the power of Satan vnto God that they maye receave forvegenes of synnes and inheritaunce amongethe which are sanctified by fayth in me. 19 Wherfore kyng Agrippa I was not disobedient vnto the hevenly vision; 20 but shewed fyrst vnto them of Damasco and at Ierusalem and thorow out all the costes of Iewry and to the gentyls that they shuld repent and turne to God and do the ryght worke of repentance. 21 For this cause the Iewes caught me in the temple and went about to kyll me. 22 Nevertheless I obtayned helpe of God and cotynew vnvo this daye witnessyng bothe to small and to greate sayinge none other thynge then those which the prophetes and Moses dyd saye shuld come 23 that Christ shulde suffre and that he shuld be the fyrst that shulde ryse from deeth and shuld shewe lyght vnto the people and the gentyls. 24 As he thus answered for him selfe: Festus sayde with a lowde voyce: Paul thou arte besides thy selfe. Moche learynge hath made the mad. 25 And Paul sayde: I am not mad most dere Festus: but speake the wordes of trueth and sobernes. 26 The kyng knoweth of these thynge before whom I spoke frely: nether thyne I that eny of these thynge are hydden from him. For this thynge was not done in a corner. 27 Kyng Agrippa beleyst thou the prophetes? I wote well thou belevest. 28 Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to be come a Christen. 29 And Paul sayd: I wolde to God that not only thou: but also all that heare me to daye were not sumwhat only but altogeder soche as I am ex- cept these bonde. 30 And when he had thus spoken the kyng rose vp and the debite and Bernice and they that sate with them. 31 And when they were gone aparte they talked betwene them selves sayinge: This man doeth nothing worthy of deeth nor of bonde. 32 Then sayde Agrippa vnto Festus: This man myght have bene lowesd yf he had not appealed vnto Cesar.

27

1 When it was concluded that we shuld sayle into Italy they delivered Paul and certayne other presoners vnto one named Iulius an vnder captayne of Cesars soudiers. 2 And we entred into a ship of Adramicium and lowesd from lond apoynted to sayle
by the costes of Asia one Aristarcus out of Macedonia of the contre of Thessalia beinge with vs. 3 And the nexte daye we came to Sidon. And Iulius courteously entreated Paul and gave him liberte to goo vnto his frendes and to refresshe him selve. 4 And from thence lanched we and sayled harde by Cypers because the wyndes were contrarye. 5 Then sayled we over the see of Cilicia and Pamphylia and came to Myra a cite in Lycia. 6 And there the vnder captayne founde a shippe of Alexander redy to sayle into Italy and put vs therin. 7 And when we had sayled slowly many dayes and scace were come over agaynst Gnydon (because the wynde with stode vs) we sayled harde by the costes of Candy over agaynste Salmo 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 ieoperdeous because also that we had overlunge fasted Paul put them in re membrance 10 and sayde vnto them Syrs I perceave that this vyage wilbe with hurte and moche domage not of the ladynge and ship onyly: but also ofoure lyves. 11 Nevertheless the vndercaptayne beleved the gouernor and the master better then tho thinges 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 Phenices and there to wynter which is an haven of Candy and servith to the southwest and northwest wynde. 13 When the south wynde blewe they supposynghe to obtayne their purpose lowesd 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 coulde not 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 vndergerdynghe the shippe fearenghe 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 exceadynghe tempest they lyghtened the ship 19 and the thyrde daye we cast out with oure awne hondes the tacklynghe of the shippe. 20 When at the last nether sunne nor starre in many dayes appered and no small tempest laye apon vs all hope that we shuld be saved was then taken awaye. 21 Then after longe absti nence Paul stode forth in the myndes of them and sayde: Syrs ye shulde have harkened to me and not have lowsed from Candy nether to have brought vnto vs this harme and losse. 22 And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amoung you save of the ship onyly. 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 must be cast into a certayne ylonde. 27 But when the fourtethe nyghte was come as we were caryed in Adria about myndnyght the shipmen demed that ther appered some countre vnto them: 28 and sounded and founde it .xx. feddoms. And when they had gone a lytell further they sounded agayne and founde .xv. feddoms. 29 Then fearinge lest they shuld have fallen on some Rocke they cast .iii. ancrez 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 ancrez out of the forshippe: 31 Paul sayd vnto the vnder
captayn 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 fastyng receavinge noþthinge at all. 34 Wherfore I praye you to take meate: for this no dout is for youre helth: for ther shall not an heere fall from the heed of eny of you. 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. 37 We were all together in the ship two hundred thre score and sixtene soules. 38 And when they had eate ynough they lightened the ship and cast out the wheate into the see. 39 When that was daye they knewe not the lande but they spied a certayne haven with a banke into the which they were mynded (yf that were possible) to thrust in the ship. 40 And when they had taken vp the ancre they comytted them selves vnto the see and lowse the rudder bonds and hoyesd vp the mayne sayle to the wynde and drue to londe. 41 But they chaunsed on a place which had the see on bothe the sydes and thrust in the ship. And the foore parte stuche fast and moved not but the hynder brake with the violence of the waves. 42 The soudears counsell was to kyll the presoner lest eny of them when he had swome out shulde fle awaye. 43 But the vndercaptayn willinge to save Paul kept the from their purpose and commanded that they that could swyme shulde cast the selves first in to the see and scape to londe. 44 And the other he commanded to goo some on bordes and some on broken peces of the ship. And so it came to passe that they came all safe to londe.

28

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 fyre and receaved vs every one because of the present rayne and because of colde. 3 And when Paul had gaddered a boundle of stickes and put them into the fyre ther came a viper out of the heet and lept on his honde. 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 vengeaunce suf-reth not to lyve. 5 But he shouke of the vermen into the fyre and felt no harme. 6 Howbeit they wayted when he shulde have swolne or fallen dounre deed sodely. 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 thre dayes courteously. 8 And it fortuned that the father of Publius laye sicke of a fiever and of a bluddy fixe. To who Paul entred in and prayde and layde his hondes on him and healed him. 9 When this was done other also which 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 Alexandrych which had wyntred in the yle whose badge was Castor and Pollux. 12 And when we came to Cyracusa we taryd there .iii. dayes. 13 And from thence we set a compass and came to Regium. And after one daye the south wynde blewe and we came the next daye to Putilus: 14 where we founde brethren and were desyrde 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 wexed bolde. 16 And when he came to Rome the vnder
captayne delvered the presoners to the chefe captayne of the host: but
Paul was suffered to dwell by him
selfe with one souder that kept him.
17 And it fortuned after thre dayes
that Paul called the chefe of the Iewes
together. And when they were come
he sayde vnto the: Men and brethren
though I have committed nothinge
gagynst the people or lawes of ooure
fathers: yet was I delvered presoner
from Ierusalem 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 constrainyd 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 Iewry
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 thynkest.
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 lodgynge. To whom he ex-
pounded and testifyed the kyngdome
of God and preached vnto the of Iesu:
both out of the lawe of Moses and
also out of the prophetes even from
mornynge to nyght. 24 And some
believed the thinges which were spo-
en and some beleved not. 25 When
they agreed not amonge the selves
they departed after that Paul had spo-
en one worde. Well spake the holy
goost by Esay the prophet vnto oure
fathers 26 sayinge: Goo vnto this peo-
ple and saye: with youre eares shall
ye heare and shall not vnnderstone:
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 vnnder-
stone 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 despiciens
amonge them selves. 30 And Paul
dwelt two yeares full in his lodgyngne
and receaved all that came to him
31 preachying the kyngdome of God
and teachynge those thinges which
concerned the lorde Iesus with all
confidence vnforboden.
THE EPISTLE OF PAUL
THE APOSTLE TO THE
ROMANS

1 Paul the seruaunt of Iesus Christ called to be an Apostle put a parte to preache the Gospell of God 2 which he promysed afore by his Prophetes in the holy scriptures 3 that make mension of his sonne the which was begote of the seed of David as pertayninge to the flesshe: 4 and declared to be the sonne of God with power of the holy goost that sanctifieth sence the tyme that Iesus Christ oure Lorde rose agayne from deeth 5 by whom we have receaved grace and apostleshyppe to bringe all maner hethe people vnto obedience of the fayth that is in his name: 6 of the which hethen are ye a parte also which are Iesus christes by vocacio. 7 To all you of Rome beloved of God and sayntes by callinge. Grace be with you and peace from God oure father and from the Lorde Iesus Christ. 8 Fyrst verely I thanke my God thorow Iesus Christ for you all because youre fayth is publisshed through out all the worlde. 9 For God is my witnes whom I serve with my sprete in the Gospell of his sonne that with out ceasinge I make mension of you alwayes in my prayers 10 besechinge that at one tyme or another a prosperous iornye (by the will of god) myght fortune me to come vnto you. 11 For I longe to see you that I myght bestowe amonge you some spirituall gyfte to strength you with all: 12 that is that I myght have consolacion together with you through the commen fayth which bothe ye and I have. 13 I wolde that ye shuld knowe brethren how that I have often tymes purposed to come vnto you (but have bene let hitherto) to have some frute amonge you as I have amonge other of the Gentyls. 14 For I am deterre both to the Grekes and to them which are no Grekes vnto the learned and also vnto the vnlearned. 15 Lykewyse as moche as in me is I am redy to preache the Gospell to you of Rome also. 16 For I am not ashamed of the Gospell of Christ because it is the power of God vnto salvacion to all that 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 against all vngodlynes and vnrightewesnes of me which withholde the trueth in vnrightewesnes: 19 seyng 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 ynderstonde 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 beasts and of serpentes. 24 Wherfore god lykewyse 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 women 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 wrought filthynes and receaved in them selves the rewarde of their
erroure as it was accordinge. 28 And as it semed not good vnto them to be aknowne of God evne 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 fornicacio wickednes coveteousnes maliciousnes full of envie morther debate disseyte evil conditioned whisperers 30 backbyters haters of God doers of wrongre proude bosters bringser vp of evyll thinges disobe-dient to father and mother 31 with out vnderstandinge covenaunte breakers vnlovinge trucebreakers and merciles. 32 Which men though they knew the rightewenes 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 Therfore arte thou inexcusable o man whossoever thou be that iudgest. For in thee same wherin thou iudgest another thou condemnest thy selfe. For thou that iudgest doest even the same selfe thinges. 2 But we are sure that the judgement of God is accordinge to trueh agaynst them which commit soche thinges. 3 Thincest thou this O thou man that iudgest them which do soche thinges and yet doest even the very same that thou shalt escape the judgement of God? 4 Ether despisest thou the riches of his goodnes pacie and longe sufferaunce? and remembrest not how that the kyndnes of God ledith the to repentaunce? 5 But thou after thyne harde herte that cannot repet heapest ye togedder the treasure of wrath agaynst the daye of vengeaucce 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 doyng and seke eternall lyfe. 8 But vnto them that are rebellious and disobey the trueh yet folowe inquietie shall come indignacion and wrath 9 tribulacion and anguysshe 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 parcialyte with god. 12 But whosoever hath synned with out lawe shall perishe 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 juystified. 14 For if the gentyls which have no lawe do of nature the thynges contayned in the lawe: then they havynge no lawe are a lawe vnto them selves 15 which shewe the deede of the lawe wyritten in their hertes: whyll their conscience beareth witnes vnto them and also their thoughtes accusyngone another or excusynge 16 at the daye when god shall judge the secretes of men by Jesus Christ accordinge to my Gyspell. 17 Beholde thou arte called a Iewe and truster in the lawe and reioysist 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 blynde a lyght to them which are in darcknes 20 an informer of them which lacke discrecion a teacher of vnlearned which hast the ensample of that which ought to be knoen and of the truth in the lawe. 21 But thou which teache another teachest not thy selfe. Thou preachest a man shuld not steale: and yet thou stealest. 22 Thou sayst a man shuld not commit advoutry: and thou breakest wedlocke. Thou abhorrest ymages and robbest God of his honoure. 23 Thou reioysest in the lawe and thorow breakinge the lawe dishonoure God. 24 For the name of god is evyll spoken of amonge the
Gentyls thorowe you as it is written. 25 Circumcision verely avayleth if thou kepe the lawe. But if thou breake the lawe thy circumcision is made vncircumcision. 26 Therfore if the vncircumcised kepe the ryght thinges contayned in the lawe: shall not his vncircumcision be counted for circumcision? 27 And shall not vncircumcision which is by nature (yf it kepe the lawe) iudge the which beynge vnder the letter and circumcission dost transgresse the lawe? 28 For he is not a Iewe which is a Iewe out warde. Nether is that thyngne circumcision which is outwarde in the fleshe. 29 But he is a lewe which is hid wythin and the circucisio of the herte is the true circumcission 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 vauntage theth circumcision? 2 Surely very moche. Fyrst vnto them was committed the worde of God 3 What then though some of them did not beleve? shall their vnbelieve 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 overame when thou arte iudged. 5 Yf our vnrightewesnes make the rightewesnes 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 iudge the worlde? 7 Yf the veritie of God appere moare excellent thorow my lyfe vnto his prayse why am I hence forth iudged as a synner? 8 and saye not rather (as men evyll speake of vs and as some affirme that we saye) let vs do evyll that good maye come therof. Whose damnacion is iuste. 9 What saye we then? Are we better then they? No in no wyse. For we have all ready proved how that both Iewes and Gentils are all vnder synne 10 as it is writte: There is none righteous no not one: 11 There is none that vnderstondith there is none that seket after God 12 they are all gone out of the waye they are all made vnproytable ther is none that doeth good no not one. 13 Their throte is an open sepulchre with their tounges they have discavead: the poyson of Aspes is vnder their lippes. 14 Whose mouthes are full of coursyne and bitternes. 15 Their fete are sywfte to sheed bloud. 16 Destruccion 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 worlde be subdued to god because that by the dedes of the lawe shall no fleshe be iustified in the sight of God. 20 For by the lawe commeth the knowledge of synne. 21 Now verely is the rightewesnes that cometh of God declared without the fullfilleing of the lawe havinge witnes yet of the lawe and of the Propheters. 22 The rightewesnes no dout which is good before God cometh by the faythe of Iesus Christ vnto all and vpon all that beleve. Ther is no difference: 23 for all have synned and lacke the prayse that is of valoure before God: 24 but are iustified frely by his grace through the redempcion that is in Christ Iesu 25 whom God hath made a seate of mercy thorow faith in his bloud to shewe the rightewesnes which before him is of valoure in that he forgaveth the synnes that are passed which God dyd suffre 26 to shewe at this tyme the rightewesnes that is awolde of him that he myght be counted iuste and a iustifier 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 faythe. 28 For
we suppose that a man is justified by faith without the deeds of the law. 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 justifieth circumcision which is of fayth and vncircumcision thorow fayth. 31 Do we then destoye the lawe thorow fayth? God forbid. But we rather mayntayne the lawe.

4

1 What shall we saye then that Abraham oure father as pertayninge to the fleshe dyd finde? 2 If Abraham were justified by dedes the hath he wherin to reioyce: but not with god. 3 For what sayth the scripture? Abraham beleued 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 beleueth on him that justifieth the vngodly is his fayth counted for rightewesnes. 6 Even as David describeth the blessedfulnes of the man vnto whom god ascribeth rightewesnes without dedes. 7 Blessed are they whose vn-rightewesnes 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 circumsicid or vpon the vn-circumsicid? We saye verely how that fayth was rekened to Abraham for rightewesnes. 10 How was it rekened? in the tyme of circumcision? or in the tyme before he was circumsicid? Not in tyme of circuscion: but when he was yet vn-circumsicid. 11 And he receaved the signe of circumcision as a seale of that rightewesnes which is by fayth which fayth he had yet beynge vn-circumsicid: that he shuld be the father of all them that beleue though they be not circumsicid that rightewesnes myght be imputed to them also: 12 and that he myght be the father of the circumsicid not because they are circumsicid only: but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumcision. 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 ye they which are of the lawe be heyres then is fayth but vayne 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 beleued which quyckkeneth the deed and called those things which be not as though they were. 18 Which Abraham contrary to hope beleued 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 consydered hys awne body which was now deed even when he was almost an hundred yeare olde: nether yet that Sara was past chyldeberinge. 20 He stackered not at the promes of God thorow vnbelefe: but was made stronge in the fayth and gave honour to God 21 full certifided that what he had promised that he was able to make good. 22 And therfore was it reckened to him for rightewesnes. 23 It is not written for him only that it was reckened to him for rightewesnes: 24 but also for vs to whom it shalbe counted for rightewesnes so we beleue on him that raysed vp Iesus oure Lorde from deeth. 25 Which was delivered for oure synnes and rose agayne forto
justifie vs.

5

1 Because therefore that we are justified by faith we are at peace with God through our Lord Jesus Christ: 2 by whom we have obtained forgiveness of sins through the righteousness of Christ. 3 For we are reconciled to God by faith, and it is by faith we were reconciled to God. 4 For we were reconciled to God through the death of His Son, whom we were reconciled to God in order to preserve his life. 5 Not only so but we also rejoice in God by the means of our Lord Jesus Christ whom we have received by faith, as by one man sin entered into the world and death by the means of sin. And so death went over all men in the likeness that all men sinned. 6 For even the sin of the law was sin in the world: but sin was not reckoned as sin when there was no law. Nevertheless death reigned from Adam to Moses even over them also that sinned not with the likeness of sin after the likeness of Adam: which is the similitude of him that is to come. 7 But the gift is not like as the sin. For yf thouor the sin of one many be deed: moche more plenteous vpou many was the grace of God and gyfte by grace: which grace was gven by one man Iesus Christ. 8 And the gift is not over one synne as deeth cam thorow one synne of one that synned. For damnacion cam of one synne vnto condemna- cion: but the gyft cam to justyfie from many synnes. 9 For yf by the synne of one deeth raigned by the means of one moche more shal they which receave abundaunce of grace and of the gyfte of rightewesnes raygne in lyfe by the means of one (that is to saye) Iesus Christ. 10 Lykewyse then as by the synne of one con demnacion cam on all men: even so by the iustifyinge of one cometh the rightewesnes that bringeth lyfe vpo all men. 11 For as by one mannes disobedie many be cam synners: so by the obedie of one shal many be made rightewes. 12 But the lawe in the meane tyme entred in that synne shuld encreace. Neverthelater where abundaunce of synne was there was more plenteousnes of grace. 13 That as synne had raigned vnto deeth even so might grace raygne thorow rightewesnes vnto eternall lyfe by the helpe of Iesus Christ.

6

1 What shall we saye then? Shall we continue in sinne that there maye be abundaunce of grace? 2 God forbid. How shall we that are deed as touchyng sinne live eny lenger therin? 3 Remember ye not that all we which are baptysed in the name of Iesus Christ are baptysed to dye with him? 4 We are buryd with him by baptism for to dye that lykewyse as Christ was raysed vp from deeth by the glorie of the father: even so we also shuld walke in a newe lyfe. 5 For if we be grafted in deeth lyke vnto hym: even so must we be in the resurrec- tion. 6 This we must remember that
oure olde man is crucified with him also that the body of synne myght utterly 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 him: 9 remembringe that Christ once rayned 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 touchyng that he liveth he liveth vnto God. 11 Lykewyse ymage gen ye also that ye are deed concernynge synne: but are alive vnto God thorow Jesus Christ oure Lorde. 12 Let not synne raygne therfore 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 geve youre selves vnto God as they that are alive from deeth. And geve youre membres 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 soever 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 delyvered. 18 Ye are then made fre from synne and are be come the servauntes of rightewesnes. 19 I will speake grossly because of the infrimitie of youre fleshe. As ye have geve youre membres servauntes to vnclennes and to iniquitie from iniquitie vnto iniquitie: even so nowe geve youre membres servauntes vnto rightewesnes that ye maye be sanc-
tified. 20 For when ye were the servauntes of synne ye were not vnder rightewesnes. 21 What frute had ye then in tho thinges wher of ye are now ashamed. For the ende of tho thynges is deeth. 22 But now are ye delivered from synne and made the servauntes of God and have youre frute that ye shuld be sanctified and the ende everlastinge lyfe. 23 For the rewarde of synne is deeth: but eternall lyfe is the gyfte of God thorow Jesus Christ oure Lorde.

7

1 Remember ye not brethren (I speake to them that know the lawe) how that the lawe hath power over a man as long as it endureth? 2 For the woman which is in subieccion to a man is bounde by the lawe to the man as long 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 selfe with another man she shalbe counted a wedlocke breaker. But yf the man be deed she is fre from the lawe: so that she is no wedlocke breaker though she couple her selfe with another man. 4 Even so ye my brethren are deed concernynge the lawe by the body of Christ that ye shuld be coupled to another (I meane to him that is rysetn 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 vpp the lawe raygnd in oure membres 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
Romans 7:9

the meanes of the commaundement and wrought in me all manner of concupiscece. For with out the lawe synne was deed. 9 I once lived with out lawe. But when the commaundement came synne revyved and I was deed. 10 And the very same commaundement which was ordeyned vnto lyfe was founde to be vnto me an occasion of deeth. 11 For synne toke occasion by the meanes of the commaundement and so disceaved me and by the selfe commaundement slewe me. 12 Wherfore the lawe is holy and the commaundement holy iust and good. 13 Was that then which is good made deeth vnto me? God forbyd. Naye synne was deeth vnto me that it myght appere how that synne by the meanes of that which is good had wrought deeth in me: that synne which is vnder the commaundement myght be out of measure synfull. 14 For we knowe that the lawe is spirituall: 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 wolde 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 performe that which is good. 19 For I doo not that good thinge which I wold: but that evil do I which I wolde not. 20 Finally yf I do that I wolde 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 wolde 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 rebellinge againstst the lawe of my mynde and subduyng me vnto the lawe of synne which is in my membres. 24 O wretched man that I am: who shall delyver me from this body of deeth? 25 I thanke God thorow Iesus Christ our Lorde. So then I my silfe in my mynde serve the lawe of God and in my fleshe the lawe of synne.

Romans 8:14

8 1 Ther is then no damnacion to them which are in Christ Iesu which walke not after the fleshe: but after the sprete. 2 For the lawe of the sprete that bringeth life thorow Iesus Christ hath delivered me from the lawe of synne and deeth. 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 rightewesnes requyred of the lawe myght be ful-filled 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 costly mynded. 6 To be carnally mynded is deeth. But to be spirituall mynded is lyfe and peace. 7 Because that the flesshly mynde is emnyte againstst 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 sprite of God dwell in you. If ther be eny man that hath not the sprite of Christ the same is none of his. 10 Yf Christ be in you the body is deed because of synne: but the sprite is lyfe for rightewesnes sake. 11 Wherfore if the sprite of him that raysed vppe Iesus from deeth dwell in you: even he that raysed vppe Christ from deeth shall quycken youre mor-tall bodies because that this sprite 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 mortifise the dedes of the body by the helpe of the sprite 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 any moare but ye have receaved the sprete of adoption 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 heyres the heyres I meane of God and heyres anexed with Christ: if so be that we suffer togedder that we maye be glorified to gedder. 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 lokynge when the sonnes of God shall appere 20 because the creatures are subdued 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 corruptcion into the glorious lybertie of the sonnes of God. 22 For we knowe that every creature groweth with vs also and travayleth in Payne even vnsto this tyme. 23 Not they only but even we also which have the fyrst frutes of the sprete morne in oureselves and wayte for (the adopcio) and loke for the delivraunce of oure bodyes. 24 For we are savyd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? 25 But and yf we hope for that we se not then do we with pacience abyde for it. 26 Lyke wyse the sprete also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercession mightly for vs with gronyges which cannot be expressid with tonge. 27 And he that searcheth the hertes knoweth what is the meaninge of the sprete: for he maketh intercession for the sayntes accordinge to the pleasure of god. 28 For we knowe that all thinges worke for the best vnsto them that love God which also are called of purpose. 29 For those which he knewe before he also ordeyned before that they shalbe lyke fassioned vnsto 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 shall we then saye vnsto these thinges? yf god be onoure syde: who can be agaynst vs? 32 which spared not his owne 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 rysen agayne which is also on the ryght honde of God and maketh intercesion for vs. 35 Who shall separate vs from the love of god? shall tribulacion? or anguysshe? or persecucion? other honger? other nakendnes? other parell? other swearde? 36 As it is written: For thy sake are we kylled all daye longe and are counted as shepe apoynted to be slayne. 37 Nevertheless in all these thinges 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 departe vs from the love of God shewed in Christ Iesu oure 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 kynesmen as pertayninge to the fleshe 4 which are the Israelites. To whom pertayneth the adopcio and the glorie and the covenautes and the law
that was given and the service of God and the promises: 5 whose also are the fathers and they of whom (as concernnyng the flesshe) Christ came which is God over all things blessed for ever Amen. 6 I speake not these thinges as though the wordes of god had take none effecte. For they are not all Israelites which came of Israel: 7 nether are they all chyl-
dren straunght 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 chyl-
dren of the flesshe are not the chyl-
dren of god. But the chyl-
dren of promises are counted the seede. 9 For this is a worde of promises 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 chyl
dac by one I meane by oure father Isaac 11 yeer the chyl-
dren 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 shall we saye then? is there eny vnrightewesesses 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 compas-
sion. 16 So lieth it not then in a mans will or cunnyng 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 fassion? 21 Hath not the potter power over the claye even of the same lompe to make one vessell vnto hon-
oure 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 ves-
sels of wrath ordeyned to damnacion 23 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 chyl-
dren of the lyvyng God. 27 But Esaias cryeth concernynge Is-
rael though the number of the chyl-
dren 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 befor: 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 fol-
lowed not rightewesnes have over-
taken 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 desyre and prayer to God for Israel is that they might be saved. 2 For I beare
3. For they are ignorant of the righteousness which is of God, that they might be justified by faith in him who believes. 4. For Christ is the end of the law for righteousness to everyone who believes. 5. Moses described the righteousness which cometh of faith that we might know that the righteousness which is of the law is external to faith. 6. But the righteousness which cometh of faith speaketh on this wise: Sayeth not: All of my people shall ascend into heaven? (that is nothing else but to fetch vp Christ from death) 7. But what sayth the scripture? The word is nigh thee, even in thy mouth and in thy heart. This word is the word of faith which we preach. 8. For if thou shalt know that a man is disobedient, and to knowledge with thy mouth that Jesus is the Lorde and shalt believe with thy heart that God raised him up from death thou shalt be safe. 9. For the beleue of the heart justifieth: and to knowledge with the mouth maketh a man safe. 10. For the scripture sayeth: whosoever believeth on him shall not be ashamed. 11. There is no difference betwene the jewe and the gentyl. For one is Lorde of all which is ryche vnto all that call on him. 12. For whosoever shall call on the name of the lorde shalbe safe. 13. But how shall they call on him on who they beleved not? how shall they believ on him of whom they have not herde? how shall they heare with out a preacher? 14. And how shall they preach except they be sent? As it is written: how beautifull are the fete of them which bringe glad tydings of peace and bringe glad tydings of good things. 15. But they have not all obeyed to the gospell. For Esaias sayth: Lorde who shall beleue oure sayinges? 16. So then faythe cometh by hearynge and hearynge cometh by the worde of God. 17. But I axe: have they not herde? No dout their sounde went out into all londes: and their wordes in to the endes of the worlde. 18. But I demaunde whether Israel dyd knowe or not? Fyrst Moses sayth: I will provoke you for to envy by the that are no people and by a folishe nation 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 beleveth not but speakeath agaynst me.

11
1. I saye then: hath god cast awaye his people? God forbyd. For even I verely am an Israelite of the seed of Abraham and of the tribe of Benjamin 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 kylled thy prophets and dyged doune thyn 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 thousande men which have not bowed the knee to Baal. 5. Even so at this tyme ys ther a remmaunt lefte thorow the election 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 deservynge no lenger deservynge. 7. What then? Israel hath not obtained that that he sought. No but yet the election hath obtayned it. The remmaunt are bylynded 8 accordynge as it is written: God hath geven the the sprete of vnquyetnes: eyes that they shuld not se and eares that they shuld not heare even vnto this daye. 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 blyned that they se not; and ever bowe doune their backes. 11 I saye then: Have they therefore stumbled that they shulde but faule only? God forbyd: but thorowe their faule is salvacion happened vnto the gentyls for to provoke the with all. 12 Wherfore yf the faule of them be the ryches of the worlde: and the mynyshyng 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 flesshe and myght save some of them. 15 For yf the castynge aweaye of them be the reconcylynge 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 wylde olyve tree arte graft in amonge them and made parttaker of the rote and fatnes of the olyve tree 18 bost not thy selfe agaynst the braunches. For yf thou bost thy selfe 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 stondest 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 rigorousnes of God: on the which fell rigorousnes: but towards the kyndnes yf thou contiuue in his kyndnes. Or els thou shalt be hewen of 23 and they yf they byde not still in vnbelieve shalbe graffed in agayne. For God is of power to graffte them in agayne. 24 For yf thou wast cut out of a naturall wilde olyve tree and wast graffed contrary to nature in a true olyve tree: how moche more shall the naturall braunches be graffed in their awne olyve 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 blyndnes is happened in Israel vntyll 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 Ia-cob. 27 And this is my covenaut vnto them when I shall take awaye their synnes. 28 As concernynge 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 beleved God yet have now obtayned mercy thorow their vnbelefe: 31 even so now have they not beleved the mercy which is happened vnto you that they also maye obtayne mercy. 32 God hath wrapped all nacions in vnbelieve that he myght have mercie on all. 33 O the depnes of the abundaunt wys-dome and knowledge of God: how vnserchable are his iudgementes and his wayes past findyng out. 34 For who hath knowen the mynde of the lorde? or who was his counsellor? 35 other who hath geven vnto him fyrst that he myght be recompesed agayne? 36 For of him and thorow him and for him are all thinges To him be glorye for ever Amen.

12
1 I besche you therfore brethren by the mercifulnes of God that ye make youre bodyes aquicke sacrifise holy and acceptable vnto God which is youre resonable seruynge of god. 2 And fassion not youre selves lyke
Romans 12:3

13

1 Let every soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be are ordeyned of God. 2 Whosoever thefere resysteth power resisteth the ordinance of God. And they that resist shall receave to the selfe damnacion. 3 For rulars are not to be feared for good workes but for evyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be prayed 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 swarde for nought: but is the minister of God to take vengeaunce on them that do evyll. 5 Wherefore 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 servynghe for the same purpose. 7 Geve to every man thefere his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honour to who honoure pertyneth. 8 Owe nothinge to any man: but to love one another. For he that loveth another fullyllefeth the lawe. For these commaundementes: 9 Thou shalt not commit advoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desyre and
so forth (yf there be eny other com-
maundement) they are all pre-
hended in this sayinge: Love thyne
neighbour as thy selfe. 10 Love hur-
teth not his neighbour. Therfore is love
the fullfyllyng 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
believed. 12 The nyght is passed and
the daye is come nyte. Let us therfore
cast awaye the dedes of darknes
and vs put on the (Armoure) of lyght.
13 Let vs walke honestly as it were in
the daye lyght: not in eatynge and
drinkynge: nether in chamburynge
and wantannes: nether in stryfe
and envyinge; 14 but put the on the
Lorde Iesus Christ. And make not provi-
son for the fleshe to fulfyll the lustes of
it.

14

1 Him that is weake in the fayth
receave vnto you not in disputyng
and troublynge his conscience. 2 One
beleveth 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
judgeth him that eateth. For God
hath receaved him. 4 What arte
thou that iudgest 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 put
teth difference bitwene daye and
daye. Another man counteth all
dayes alkye. Se that no man waver in
his awne meanynge. 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 lordees will.
And yf we dye we dye at the lordees
will. Whether we lyve therfore or
dye we are the lordees. 9 For Christ
therfore dyed and rose agayne and
revived that he myght be lorde both
deed and quicke. 10 But why doest
thou then iudge thy brother? Other
why doest thou despyse thy brother?
We shall all be brought before the
judgement 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 iudge one another
eny more. But iudge 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 Iesus that ther is nothinge
comen of it selfe: but vnto him that
iudgeth it to be comen: to him is it
comen. 15 If thy brother be greved
with thy meate now walkest thou
not charitablye. Destroye 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
eightewenes peace and ioye in the
holy goost. 18 For whosoeuer in these
thinges serveth Christ pleaseth well
God and is commended of men. 19 Let
vs folowe tho thinges which make
for peace and thinges wherwith one
maye edyfie another. 20 Destroye not
the worke of god for a lytell meates
sake. All thinges are pure: but it
is evyll for that man which eateth
with hure of his conscience. 21 It is
good nether to eate fleshe nether
to drincke wyne nether eny thinge
wherby thy brother stombleth ether
falleth 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 dampned 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 stronge ought to beare the fraynles of them which are weake and not to stonde in oure awne cosaytes.  

2 Let every man please his neigbour vnto his welth 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 tyme are written for oure learnynge that we thorow patience and confort of the scripture myght have hope.  

5 The God of patience and consolacion geve vnly every one of you that ye be lyke mynyed one towards another after the insample of Christ:  

6 that ye all agreynge together maye with one mouth prays God the father of oure Lorde Iesu.  

7 Wherfore receave ye one another as Christ recieved vs to the prays of God.  

8 And I saye that Iesus Christ was a minister of the circumsicion for the trueth of god to conferme the promyses made vnto the fathers.  

9 And let the gentyls prays god for his mercy as it is written: For this cause I will prays the amonge the gentyls and synge in thy name.  

10 And agayne, he sayth: reioyse ye gentyles with his people.  

11 And agayne, prays the Lorde al ye gentyls and laude him al nacions.  

12 And in another place Esaias sayth: ther shalbe the rote of Iesse and he that shall ryse to raygne over the gentyls: in him shall the gentyls trust.  

13 The God of hope fyll you with all ioye and peace in belevynge: that ye maye be ryche in hope thorowe the power of the holy goost.  

14 I my selfe am full certified of you my brethren I have some what boldly written vnto you as one that putte the in remembrance thorow the grace that is given me of God  

16 that I shuld be the minister of Iesu Christ amonge the gentyls and shuld minister the gladde tydynges of God that the gentyls myght be an acceptable offerynge sanctified by the holy goost.  

17 I have theryfore wherof I maye reioyse in Christ Iesu in the thinges which pertayne to God.  

18 For I dare not speake of eny of the thinges which Christ hath not wrought by me to make the gentyls obedient with worde and deede in myghty signes and wonders by the power of the sprete of God: so that from Ierusalem and the costes rounde aboute vnto illyricum I have fylled all countres with the gladde tydynges of Christ.  

20 So have I ensford my selfe to preache the gospell not where Christ was named lest I shuld have bylt on another mannes foundation:  

21 but as it is written: To whom he was not spoken of they shall se: and they that hearde not shall vnderstonde.  

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  

24 when I shall take my iorney into spayne I will come to you. I trust to se you in my iorney and to be brought on my waye thither warde by you after that I have somewhat enioyed you.  

25 Now go I vnto Ierusalem and minister 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 Ierusalem.  

27 It hath pleased them verely and their detters are they. For ye the getils be made partetakers of their spirituall thinges their dutie is to minister vnto the in carnall thinges.  

28 When I have performed this and have brought them this frute sealed. I will come backe agayne by you into Spayne.  

29 And I am sure when I come that I
shall come with aboundance of the blessinge of the gospell of Christ. 30 I beseeche you brethren for oure Lorde Iesu Christes sake and for the love of the spretate that ye helpe me in my busynes with youre prayers to God for me 31 that I maye be deluyvered from them which beleue not in Iewry and that this my service which I have to Jerusalem maye be accepted of the saynctes 32 that I maye come vnto you with ioye by the will of God and maye with you be refresshed. 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 recieve her in the Lorde as it becommeth saynctes and that ye assist her in whatsoever busynes she neadeth of youre ayde. For she hath suckered many and myne awne selfe also. 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 fyrst frute amongst 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 amongst the Apostles and were in Christ before me. 8 Grete Amplias my beloved in the Lorde. 9 Salute Vrban our 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, Hermen, and the brethren which are with them. 15 Salute Philologus and Iulia, Nereus and his sister, and Olimpha and all the saynctes which are with them. 16 Salute one another with an holy kyss. The congregacions of Christ salutte you. 17 I beseeche 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 tredce Satan vnnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you. 21 Thimotheus my worke felow and Lucius and Iason and Sopater my kynsman salutte you. 22 I Tertius salutte 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 stablishse you accordance to my gospell and preachinge of Iesus Christ in vttference of the misterye which was kept secret sence the worlde begane 26 but now is opened by the scriptures of prophesie at the commaundement of the everlastinge god to stere vp obedience to the faith published amongst all naciones: 27 To the same God which alone is wyse be praysye thorowe Iesus Christ for ever. Amen. ‘To the Romayns. Sent from Chorinthe 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 congregacion of God which is at Corinthium. To them that are sanctified in Christ Iesu sainctes by callynge with all that call on the name of oure lorde Iesus Christ in every place both of theirs and of oures. 3 Grace be with you and peace from God oure father and from the lorde Iesus Christ. 4 I thanke my God all wayes on youre behalfe for the grace of God which is geuen you by Iesus Christ 5 that in all things ye are made riche by him in all lerninge and in all knowledge even as the testimony of Iesus Christ was conferred in you 7 so that ye are behynde in no gyft and wayte for the apperynge of oure lorde Iesus Christ 8 which shall streght you vnto the ende that ye maye be blamelesse in the daye of oure lorde Iesus Christ. 9 For god is faythfull by whom ye are called vnto the felliishyppe of his sonne Iesus Christe oure lorde. 10 I besche you brethren in the name of oure lorde Iesus Christ that ye all speake one thynge and that there be no dissencion amonge you: but be ye knyt together in one mynde and in one meaynge. 11 It is shewed vnto me (my brethren) of you by them that are of the housse of Cloe that ther is stryfe amonge 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 housse of Stephana. Furthermore knowe I not whether I baptysye any 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 shuld have bene made of none effeecte. 18 For the preacheinge of the crosse is to them that perishe 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 awaye the vnderstandinge 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 folishnes? 21 For when the worlde thorow wysdome knew not God in the wysdome of God: it pleased God thorow folishnes of preachinge to save them that beleve. 22 For the Iewes requyre a signe and the Grekes seke after wysdome. 23 But we preache Christ crucified vnto the Iewes an occasion of fallinge and vnto the Grekes folishnes: 24 but vnto the which are called both of Iewes and Grekes we preache Christ the power of God and the wysdome of God. 25 For the folishnes 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 fleshe not many myghty not many of hye degre are called: 27 but God hath chosen the folysshe thinges of the worlde to confounde the wyse. And God hath chosyn the weake thinges of the worlde to confounde thinges which are mighty. 28 And vile thinges of the worlde and thinges which are despyssed hath God chosen yee and thinges of no reputacion for to brynge 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 rightewenes and saunctifinge and redepcion. 31 That accordinge as it is written: he which reioyseth
shulde rejoicye in the Lorde.

2

1 And I brethren when I came to you came not in glories of worde or of wysdome shewyngvnto you the testimony of God. 2 Nether shewyd I my selfe that I knewe any thing amonye you save Iesus Christ even the same that was crucified. 3 And I was amonye you in weakes and in feare and in moche treblinge. 4 And my wordes and my preachinge were not with entysynge worde 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 amonye 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 vnto oure 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 thinges 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 thinges the the bottome of Goddes secretes. 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 worde of manes wysdome but with the conyng worde of the holy goost makyng spretuall comparesons of spretuall 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 perceave them because he is spretuallly examined. 15 But he that is spretuallly 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 spretuall: 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 no nether yet are. 3 For ye are yet carnall. As longe verely as ther is amonge you envyge stryfe and dissencion: are ye not car
nall 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 minis ters 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 accordynge to his labore. 9 We are goddis labourers ye are goddis husbandrye ye are goddis byldyne. 10 Accordynge to the grace of god geven vnto me as a wyse bylder have I layde the foundacion And another bylt theron But let every man take hede how he biledeth apon. 11 For other foundacion can no man laye then that which is layde which is Iesus Christ. 12 Yf eny man bile on this foundacion golde silver precious stones tymber haye or stoble: 13 every mannes worke shall appere. For the daye shall declare it and it
1 Corinthians 3:14 179 1 Corinthians 4:20

shalbe shewed in fyre. And ye fyre shall trye evey mansnes worke what it is. 14 Yf any mannes worke that he hath bylt apon byde he shall receave a rewarde. 15 If any manes worke burne he shall suffre losse: but he shalbe safe him selfe: nevertheless yet as it were thorow 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 any man defyle 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 any man seme wyse amonge you let him be a folle in this worlde that he maye be wyse. 19 For the wisdome of this worlde is polysshnes 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 youre whether it be Paul other Apollo other Cephas: whether it be the worlde other lyfe other death whether they be present thinges or thinges to come: all are youre 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 smal thinge that I shulde be ijudget of you ether of (mans daye) No I ijudget not myn awne selfe. 4 I know nought by my selfe: yet am I not therby justified. It is the Lorde that iudgeth me. 5 Therfore iudge no thinge before the tyme vntill the Lorde come which will lighten thinges that are hyd in darcknes and open the counsels of the hertes. And then shall every man have prayse of God. 6 These thinges brethren I have described in myn awne person and Apollos for youre sakes that ye myght learne by ys that no man counte of him selfe beyonde that which is above written: that one swell not agaynst another for any mans cause. 7 For who preferreth the? What hast thou that thou hast not receaved? Yf 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. For 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 thyst and are naked and are boffetted with fistes and have no certayne dwellinge place and laboure workinge with oure awne hondes. We are revysed 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 ofscowringe of all thinges even vnto 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 instructours 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 remembraunce of my wayes which I have in Christ even as I teach 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 kyndome 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 sprete 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 shuld have his fathers wyfe. 2 And ye swell and have not rather sorrowed 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 sprete have determyned all redy (as though I were present) of him that hath done this dede in the name of oure Lorde Iesu Christ when ye are gadderet togedder and my sprete with the power of the Lorde Iesus Christ to deliver him vnto Satan for the destrucciton of the fleshe that the sprete maye be saved in the daye of the Lorde Iesus. 6 Youre reioysinge is not good: knowe ye not that a lytle leve sowreeth the whole lompe of dowe. 7 Pourge therfore the olde leven that ye maye be newe dowe as ye are sweete breed. For Christ oure eslerlambe is offered vp for vs. 8 Therfore let vs kepe holy daye not with olde leve nether with the leven of maliciousnes and wickednes: but with the sweete breed of purenes and truth. 9 I wrote vnto you in a pistle that ye shuld not company with fornicatours. 10 And I meanted not at all of the fornicatours of this worlde ether of the coveteous or of extorsioners ether of the ydolaters: for then must ye nedes have gone out of the worlde. 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 extorcior: with him that is soche se that ye eate not. 12 For what have I to do to iudge them which are with out? Do ye not iudge them that are with in? 13 Them that are with out God shall iudge. Put awaye from amonge you that evyll parson.

6

1 How dare one of you havinge busines with another goo to lawe vnder the wicked and not rather vnder the sainctes? 2 Do ye not know that the sainctes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge smale trifles: 3 knowe ye not how that we shall iudge the angles? How moche more maye we iudge thinges that partayne to the lyfe? 4 If ye have iudgementes of worldly matters take them which are despised in the congregacion and make them iudges. 5 This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all that can iudge bitwene brother and brother but one brother goeth to lawe with another: and that vnder the vnbelievers? 7 Now therfore ther is vtterly a faute amonge you because ye goo to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selves to be robbed? 8 Naye ye youre selves do wronge and robbe: and that the brethren. 9 Do ye not remember how that the vnrighteous shall not inheret the kyngdome of God? Be not deceived. For nether fornicatours nether worshippers of ymages nether whormongers nether weaklings nether abusars of them selves with the mankynde nether theves nether the coveteous nether dronkardes nether cursed speakers nether pillers shall inheret the kyngdome of God. 11 And soche ware ye verely: but ye are wessed: ye are sanctified: ye are iustified by the name of the Lorde Iesus and by the sprete of oure God. 12 All thinges are lawfull vnto me: but all thinges are not proffitable. I maye do all thinges: but I will be brought vnder no mans power. 13 Meates are ordeyned for
the belly and the belly for meates: but God shall destroy bothe it and them. Let not the body be applied vnto fornicacion but vnto the Lorde and the Lorde vnto the body. 14 God hath rayes vp the Lorde and shall rayse vs vp by his power. 15 Ether remember ye not that youre bodies are the members of Christ? Shall I now take the members of Christ and make them the members of an harlot? God forbyd. 16 Do ye not vnderstonde that he which couplith 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 against his awne body. 19 Ether knowe ye not how that youre bodies 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 bodies and in youre spretes for they are goddes.

7

1 As concerninge the things wherof ye wrote vnto me: it is good for a man not to touche a woman. 2 Neverthelesse 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 benevoleence. 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 incontinencye. 6 This I saye of faveour not of commandement. 7 For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God one after this maner another after that. 8 I saye vnto the vnmaryed men and widdowes: 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 maryed commaunde not I but the Lorde: that the wyfe separate not her selfe from the man. 11 Yf she separate her selfe let her remayne vnmaryed 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 beleveth 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 chyldren 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 beynge circumcised let him adde nothinge therto. Yf eny be called uncircumcised: let him not be circumcised. 19 Circumcision is nothinge vncircumcision is nothinge: but the kepyng of the command-mentes 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 beynge a servaut is the
lordes freman. Lykwyse he that is called beynge fre is Christes servaut. 23 Ye are dearly bought be not mennes seruauntes. 24 Brethren let everye man wherein he is called therin abyde with God. 25 As concernyng vsirgyns I have no commandement of the lorde: yet geve I counsell as one that hath obtayned mercye of the lorde to be faythfull. 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 lowsed from a wyfe? seke not a wyfe. 28 But and yf thou take a wyfe thou synnest not. Lykwyse if a virgin mary she synneth not. Neverthelesse soche shall have trouble in their fleshe: 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 30 and they that wepe be as though thy wept not: and they that reioyce be as though they reioyseyd not: and they that bye be as though they possessed not: 31 and they that vse this worlde be as though they vsed it not. For the fassion of this worlde goeth awaye. 32 I wolde have you without care: the single man careth for the thinges of the lorde how he maye please the lorde. 33 But he that hath maried careth for the thinges 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 thinges of the lorde that she maye be pure both in body and also in sprete But she that is marryed careth for the thinges of the worlde how she maye please her husband. 35 This speake I for youre proffit not to tangle you in a snare: but for that which is honest and comly vnto you and that ye maye quotely cleave vnto the lorde with out separacion. 36 If eny man thinke that it is vcomly for his virgin if she passe the tyme of mariage ad if so nede requyre let him do what he listeth he synneth not: let the be coupled in mariage. 37 Neverthelesse he that purposeth surely in his herte havyngene 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 ioyneth his virgin in maryage doth well. But he that ioyneth not his virgin in mariage doth better. 39 The wyfe is bounde to the lawe as longe as her husband liveth If her husbande slepe she is at liberto to mary with whom she wyll only in the lorde. 40 But she is happiar yf she so abyde in my judgmet And I thinke verely that I have the sprete of God.

8 1 To speake of thinges dedicate vnto ydols we are sure that we all have knowledge. knowledge maketh a man swell: but love edifieth. 2 If eny man thinke that he knoweth eny thinge he knoweth nothyng yet as he ought to knowe. 3 But yf eny man love god the same is knoen of him. 4 To speake of meate dedicat vnto ydols we are sure that ther is none ydoll in the worlde and that ther is none other god but one. 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 evrey man hath not knowledge. For some suppose that ther is an ydoll vntyll this houre and eate as of a thinge offered vnto the ydole and so their consciences beynge 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 worsse. 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
thinges which are offered vnto the
ydole? 11 And so thorow thy knowl-
dge shall the weake brother perishe
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 fleshe 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 Iesus Christ oure
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
ing this to do? 7 who goeth a
warfare eny tyme at his awne cost?
who planteth a vynearde and eateth
not of the frute? Who fedeth a flocke
and eateth not of the mylke? 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 gedder for oure sakes? For oure
sakes no doute this is written: that
he which eareth shuld eare in hope:
and that he which thressheth in hope
shuld be partaker of his hope. 11 Yf
we sowe vnto you spiritual thynges:
is it a greate thyng ye we reepe youre
carnall thynges 12 Yf other be partak-
ers 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
gospel of Christ. 13 Do ye not vnder-
stode how that they which minister
in the temple have their fyndynge of
the temple? And they which waye
at the aultre are partakers with the
aultre? 14 Even so also dyd the lorde
ordayne that they which preache the
gospel shuld live of the gospel. 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 reioysinge from
me. 16 In that I preache the gospel
I have nothinge to reioyce of. For
necesite is put vnto me. Wo is it
vnto me yf I preache not the gospel.
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 gospel I
make the gospel of Christ fre that
I misvse not myne auctorite in the
gospel 19 For though I be fre from all
men yet have I made my silfe servaunt
vnto all men that I myght wynne the
moo. 20 Vnto the Iewes I became as
a Iewe to winne the Iewes. To the
that were vnder the lawe was I made
as though I had bene vnder the lawe
to wynne the that were vnder the
lawe. 21 To them that were without
lawe became I as though I had bene
without lawe (when I was not with-
out 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
fashioned my silfe to all men to save
at the lest waye some. 23 And this I
do for the gospels 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 Every man that
proveth masteryes abstaineth from
all thinges. And they do it to obtayne
a corruptible croune: but we to ob-
tayne an vncorruptible croune: 26 I
therfore so runne not as at an vncer-
tayne thinge. So fyght I not as one 
that beateth the ayer: 27 but I tame 
my body and bringe it into subiec-
cion lest after that I have preached to 
other I my silfe shuld be a castawaye.

10

1 Brethren I wolde not that ye shuld be ignoraunt of this how that oure 
fathers were all vnder a cloude and all 
passed thorow the see 2 and were all 
baptised vnder Moses in the cloude and 
in the see: 3 and dyd all 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 overthrown in the wildernes. 
6 These are ensamples to vs that we 
shuld not lust after evyll things as 
they lusted. 7 Nether be ye worship-
ners of Images as were some of them 
accordynge as it is written: The 
people sate doune to eate and drynke and 
rose vp agayne to playe. 8 Nether let 
vs comit fornicacion as some of them 
committed fornicacion and were 
destroyed in one daye .xxiii. thou-
sande. 9 Nether let vs tempte Christ 
as some of them tempted and were 
destroyed of serpentes. 10 Nether 
murmure ye as some of them 
murmed and were destroyed of the 
destroyer. 11 All these thinges happen 
vnto them for ensamples 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 
temptacion taken you but soche as 
fowlothe the nature of man. But 
God is faythfull which shall not suf-
fer you to be tempted above youre 
strenght: but shall in the myddes of 
the temptacion make awaye to escape 
out. 14 Wherfore my deare beloved 
file from worshippynge of ydols. 15 I 
speake as vnto them which have dis-
crecion Jude ye what I saye. 16 Ys 
not the cuppe of blessinge which we 
blesse partakynge of the bloude of 
Christ? ys not the breed which we 
breake partetakynge of the body of 
Christ? 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 
Israhell 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 offred 
ymages is eny thinge? 20 Nay but 
I saye that those thinges which the 
gentyle offer they offer to devyls and 
not to god. And I wolde not that 
ye shuld have fellishippe with the 
devils. 21 Ye cannot drinke of the 
cup of the lorde and of that cup of the 
deylys. Ye cannot be partetakers of 
the lordes table and of the table of 
deu elles. 22 Ether shall we provoke 
the lorde? Or are we stronger then 
he? 23 All thyngeys are lauffull vnto 
me but all thyngeys are not expedient. 
All thyngeys are lawfull to me but all 
thyngeys edifye not. 24 Let no man seke 
his awne proffet: but let every man 
seke anothers welthe. 25 What soever 
is solde in the market that eate and 
axe no questions for conscience sake. 
26 For the erth is the lوردis and all that 
therein is. 27 Yf eny of them which 
believe not bid you to a feest and yf 
ye be disposed to goo what soever 
is seet before you: eate axinge no 
question for conscience sake. 28 But 
and yf eny man saye vnto you: this 
is dedicate vnto ydols eate not of it 
for his sake that shewed it and for 
hurtynge of conscience. The erth is 
the lорdes and all that there in is. 
29 Conscience I saye not thyne: 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 eveill 
spoken of for that thynge wherfore I 
give thankes. 31 Whether therfore ye 
eate or dryncke or what soever ye do 
do all to the praye of God. 32 Se that
11

1 Folowe me as I do Christ. 2 I commende you brethren that ye remem-ber me in all thinges and kepe the ordnaunces even as I delyvered 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 prayering or prophesyinge haveynge any thyng on his heed shameth his heed. 5 Every woman that prayeth or prophysieth bare hedded dishonesteth hyr heed. For it is even all one and the very same thing 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 prayer to a woman yf she have longe heere? For her heere is geven her to cover her with all. 16 If there be eny man amonge you that lusteth to stryve let him knowe that we have no soche custome nether the congregacions of God. 17 This I warne you of and commende not that ye come to gedder: not after a better maner but after a worsse. 18 Fyrst of all when ye come togedder in the congregacion I heare that ther is dissencion amonge you: and I partly beleve it. 19 For ther must be sectes amonge you that they which are perfecte amonge you myght be known. 20 When ye come to gedder a man cannot eate the lordes supper. 21 For every man begynneth a fore to eate his awne supper. And one is hongrye and another is draken. 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 shal I saye vnto you? shall I praye you: In this praye I you not. 23 That which I delyvered vnto you I receaved of the lorde. For the lorde Jesus 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 remembranuce 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 remembranuce of me. 26 For as often as ye shal eate this breed and drynke this cup ye shall shewe the lordes deeth tyll he come. 27 Wherfore whosoevere shall eate of this bred or drynke of the cup vnworthely shalbe giltie of the body and bloud of the Lorde. 28 Let a man therfore examen him selfe and so let hi eate of the breed and drinke of the cup. 29 For he that eateth or drinketh vnworthely eateth and drynketh his awne damnacion because he maketh no difference of the lordis body. 30 For this cause many are weake and sicke amonge you and many slepe. 31 Yf we had truly iugded oure selves we shuld not have bene iudged. 32 But when we are iudged of the lorde we are chastened because we shuld not be
12

1 In spirituall things brethren I wolde not have you ignoraunt. 2 Ye knowe that ye were gentyls and went youre wayes vnsto domme ydoles even as ye were ledde. 3 Wherfore I declare vnsto you that no man speakynge 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 geven to every man to profitt ye congregacion. 8 To one is geven thorow the spirte the vtteraunce of wisdome? To another is geven the vtteraunce of knowledge by ye same sprete. 9 To another is geuen fayth by the same sprete. To another the gyftes of healyng by the same sprete. 10 To another power to do myrracles. 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 devdyngye to every man sev- erall gyftes even as he will. 12 For as the body is one and hath many membres and all the membres of one body though they be many yet are but one body: even so is Christ. 13 For in one sprete are we all baptysed to make one body whether we be Iewes or gentyls whether we be bonde or fre: and have all dronke of one sprete. 14 For the body is not one member but many. 15 Yf the fote saye: I am not the honde thersore I am not of the body: is he thersore not of the body: 16 And if the eare saye I am not the eye: therfore I am not of the body: is he thersore not of the body? 17 If all the body were an eare 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 membres yet but one body. 21 And the eye can not saye vnsto the honde I have no nede of the: nor the heed also to the fete. I have no nede of you. 22 Ye rather a greate deale those membres of the body which seme to be most feble are most necessarie. 23 And apon those membres of that body which we thinke lest honest put we most honestie on. And oure vngodly par- ties have most beauty on. 24 For oure honest members nede it not. But God hath so disposed the body ad hath geven most honoure to that parte which laked 25 lest there shuld be eny stryfe in the body: but that the mem- bers shuld indifferentely care one for another. 26 And yf one member suffer all suffer with him: yf one member be had in honoure all members be glad also. 27 Ye are the body of Christ and members one of another. 28 And God hath also ordeyned in the congrega- cion fyrst the Apostels secondarely prophetes thyrldly teachers then the that do miracles: after that the gyftes of healynghe helpers governers divers- site of tonges. 29 Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? 30 Have all the gyftes of healynghe? Do all speake with tonges? Do all interprete? 31 Covet after the best gyftes. And yet shewe I vnsto 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 could prophesy and un-
derstode all secretes and all know-
ledge: yee yf I had all fayth so that I
could move mountayns oute of ther
places and yet had no love I were
nothyng. 3 And though I bestowed all
goodes to fede the poore and
though I gave my body even that I
burned and yet had no love it pro-
feteth me nothinge. 4 Love suffreth
longe and is corteous. Love envi-
eth not. Love doth not frowardly
swelleth not 5 dealeth not dishonestly
seeketh nor her awne is not pro-
voked to anger thynketh not evyll
reioyseth not in iniquite: but reioy-
seth in the trueth 7 suffreth all thynge
beleventh all thynges hopeth all thyn-
ges endureth in all thynges. 8 Though
that prophesyinge fayle other tonges
shall cease for knowledge vanysshe
awaye yet love falleth never awaye.
9 For oure knowledge is vnparfert and
oure prophesyinge is vnperfet. 10 But
when that which is perfert is come	hen that which is vnperfet shall be
done awaye. 11 When I was a chylde
I spake as a chylde I vnderstode as a
chylde I ymagened as a chylde. But
assone as I was a man I put awaye
cildcesshnes. 12 Now we se in a glasse
even in a darke speakyng: but then
shall we se face to face. Now I knowe
vnparfectlly: but then shall I knowe
even as I am knoen. 13 Now abideth
fayth hope and love even these thre:
but the chefe of these is love.

14

1 Labour for love and covet spre-
tuall giftes: and most chefly for to
prophesy. 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 prophesith
speaketh vnto men to edifyinge to
exhortacion and to conforte. 4 He
that speaketh with tonges proffitet
him silfe: he that prophesyeth edi-
eth the congregacion. 5 I wolde that
ye all spake with tonges: but rather
that ye prophesied. For greater is
he that prophiseth? then he that
speaketh with tonges excepte he ex-
pounde it also that the congrega-

cion maye have edifyinge. 6 Now
brehen if I come vnto you speakige
with tonges: what shall I profit you
excepte I speake vnto you other by
revelacion or knowledge or proph-

esyinge or doctrine. 7 Moreover when
thinges with out lyfe geve sounde:
whether it be a pype or an harpe:
except they make a distinction in the
soundes: how shall it be known what
is pyped or harped? 8 And also if
the trope geve an vncertayne voyce
who shall prepare him silfe to fyght?
9 Even so lykwyse when ye speake
with toges excepte ye speake worde
that have signification how shall that
be vnderystonde what is spoke? For ye
shall but speake in the ayer. 10 Many
 kyndes of voyces are in the worlde
and none of them are with out signi-
fication. 11 If I knowe not what the
voyce meaneth I shalbe vnto him that
speaketh an alient: and he that
speaketh shalbe an alient vnto me
12 Even so ye (for as moche as ye covet
spretuall giftes) seke that ye maye
have plentye vnto the edifyinge of
the congregacion. 13 Wherfore let him
that speaketh with tonges praye that
he maye interpret also. 14 If I praye
with tonge my sprete prayet: but my
mynde is with out frute. 15 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. 16 For els when
thou blesseth with the sprete how
shall he that occupieth the roume of
the vnlearned saye amen at thy
givinge of thankes seyenge he un-
derstonedeth not what thou sayest.
17 Thou verely geveth thankes well but
the other is not edyfied. 18 I thanke
my god I speake with toges moare
then ye all. 19 Yet had I lever in the
congregacion to speake fower worde
with my mynde to the informacio
of other rather then ten thousande
wordes with the tonge. 20 Brethren
be not chyldre in witte. How be it
as concerninge maliciousnes be chyl-
dre: but in witte be perfet. 21 In the
lawe it is written with other toges
and with other lyppes wyll I speake
vnto this people and yet for all that
will they not heare me sayth the
Lorde. 22 Wherfore tonges are for a
signe not to them that beleve: but to
them that beleve not. Contrary wyse
propheysinge serveth not for them
that beleve not: but for them which
beleve. 23 Yf thercfere 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? 24 But and
yf all prophesy and ther come in one
that beleveth not or one vnlearned he
is rebuked of all men and is judged of
every man: 25 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. 26 How is it then brethren?
When ye come to gedder every man
hath his songe hath his doctrnye hath
his tonge hath his revelacion hath
his interpretacion. Let all things
be done vnto edifyinge. 27 If eny
man speake with tonges let it be two
at once or at the most thrre at once
and that by course: and let another
interprete it. 28 But yf ther be no
interpreter let him kepe silence in
the congregacion and let him speake
to him selfe and to God. 29 Let the
Prophetes speake two at once or thrre
at once and let other ludge. 30 Yf eny
revelacion be made to another that
sitteth by let the fyrrst holde his peace.
31 For ye maye all prophesy one by
one that all maye learne and all maye
have com forte. 32 For the spretes
of the Prophetes are in the power of
the Prophetes. 33 For God is not causer
of stryfe: but of peace as he is in all
other congregacions of the sayntes.

34 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.
35 If they will learne anythinge let the
axe their husbandes at home. For
it is a shame for wemen to speake
in the congregacion. 36 Spronge the
worde of god from you? Ether came it
vnto you only? 37 Yf eny man thinke
him sylfe a prophet ether spiritual:
let him vnderstonde what things I
write vnto you. For they are the
comauendementes of the Lorde. 38 But
and yf eny man be ignorant let him
be ignorant. 39 Wherfore brethren
covet to prophesye and forbyd not
to speake with tonges. 40 And let
all things be done honestly and in
order.

15

1 Brethren as pertayninge to the
gospel which I preached vnto you
which ye have also accepted and in
the which ye continue 2 by which
also ye are saved: I do you to wit
after what maner I preached vnto
you yf ye kepe it except ye have
believed in vayne. 3 For fyrrst of all
I delivered vnto you that which I
receaved: how that Christ dyed for
oure synnes agreinge to the scrip-
tures: 4 and that he was buried and
that he arose agayn the thyrld daye
accordingle to the scriptures: 5 and
that he he was sene of Cephas then of
the twelve. 6 After that he was sene
of moo the fyrve hodred brethren at
once: of which many remayne vnto
this daye and many are fallen aslepe.
7 After that appered he to Iames 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 lest of all the Apostles which am
not worthy to be called an Apostle be-
cause 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 la-
bored 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 rysyne agayne from deeth: then is Christ not rysen. 14 If Christ be not rysen then is our preachinge vayne and your faith is also in vayne. 15 Ye and we are founde falce witnesses of God. For we have testifyed of God how that he raysyd vp Christ whom he raysyd not vp yf it be so that the deed rysen not vp agayne. 16 For yf the deed rysen not agayne then is Christ not rysen 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 thay which are fallen a slepe in Christ are perished. 19 If in this lyfe only we beleive on christ then are we of all men the miserablest. 20 But now is Christ rysen 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 and every man in his awne order. The fyrst is Christ then they that are Christis at his commynge. 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 enemies vnder his fete. 26 The last enmye that shalbe destroyed is deeth. 27 For he hath put all thinges vnder his fete. But when he sayth all thinges are put vnder hym it is manyfest that he is excepted which dyd put all thinges vnder him. 28 When all thinges are subdued vnto hym: then shall the sonne also him selfe be subiecte vnto hym that put all thinges vnder hym that God maye be all in all thinges. 29 Ether els what do they which are baptised over the deed yf the deed rysen not at all? Why are they then baptised over the deed? 30 Ye and why stonde we in ieperdy every houre? 31 By our reioysinge which I have in Christ Iesu our Lorde I dye dayly. 32 That I have fought with beasts at Ephesus after the maner of men what avautageth it me yf the deed rysen not agayne? Let vs eate and drynke to morowe we shall dye. 33 Be not deceived: 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 aryste 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 beasts another maner fleshe of fysshes and another of byrdes. 40 Ther are celestiall bodyes and ther are bodyes terrestrizall. But the glory of the celestiall is one and the glory of the terrestrizall 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 sowe in corruptiun and ryseth in incorruption. 43 It is sowne in dishonoure and ryseth in honoure. It is sowe in weaknesses and ryseth in power. 44 It is sowne a naturall body and ryseth a spretuall body. Ther is a naturall bodye and ther is a spretuall body: 45 as it is written: the fyrste man Adam was made a livinge soule: and the last Adam was made a quickeninge sprete. 46 How be it that is not fyrst which is spirituall: but that which is naturall and then that which is spretuall. 47 The fyrst
man is of the erth ethy: the seconde man is the Lorde from heaven. 48 As is the ethry soche are they that are ethy. And as is the hevely soche are they that are heveny. 49 And as we have borne the ymage of the ethry so shall we beare the ymage of the hevenly. 50 This saye I brethren that flessehe and bloud cannot inheret the kyngdome of God. Neither corruptioun inhereteth vnccorruptioun. 51 Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged 52 and that in a moment and in the twincinge of an eye at the sounde of the last trompe. For the trompe shall blowe and the deed shall ryse incorruptible and we shalbe chaunged. 53 For this corruptible must put on incorruptibilite: and this mortall must put on immortalite. 54 When this corruptible hath put on incorruptibilite and this mortall hath put on immortalite: then shalbe brought to passe the sayinge that is written. Deeth is consumed in to victory. 55 Deeth where is thy styng? Hell where is thy victory? 56 The styng of deeth is synne: and the strength of synne is the law. 57 But thankes be vnco for victory thorow our Lord Jesus Christ. 58 Therfore my deare brethren ye stedfast and unmoveable alwayes ryche in the workes of the Lorde for as moch as ye knowe how that youre labour is not in vayne in the Lorde.

16

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 vnco Jerusalem. 4 And yf it be mete that I goo they shall go with me. 5 I will come vnco you after I have gone over Macedonie. For I will goo thorowout 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 yf God shall suffre me. 8 I will tary at Ephesus untyll whitsontyde. 9 For a greate dore and a frutefull is opened vnco 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 conveaye him forthe in peace that he maye come vnco me. For I loke for him with the brethren. 12 To speake of brother Apollo: I greatly desyred him to come vnco 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 houss of Stephana how that they are the fyrst frutes of Achaia and that they have appoynted them selves to minister vnco the sayntes) 16 I besche you that ye be obedient vnco soche and to all that helpe and labour. 17 I am gladde of the conymge of Stephana Fortunatus and Achaicus: for that which was lakinge on youre parte they have supplied. 18 They have comforted my sprete and youre. 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 houss. 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 Iesus Christ the same be anathema maranatha. 23 The grace of the Lorde Iesus Christ be with
you all. 24 My love be with you all in Christ Iesu. Amen. ‘The epistle vnto the Corinthyans sent from Philippos by Stephana and Fortunatus and Acaichus and Timotheus.’
THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

1 Paul an Apostle of Iesu Christ by the will of God and brother Timothes. Vnto the congregacion of God which is at Corinthum with all the saynctes which are in all Achaia. 2 Grace be with you and peace from God oure father and from the Lorde Iesus Christ. 3 Blessed be God the father of oure Lorde Iesus Christ the father of mercy and the God of all conforte which comforteth vs in all oure tribulacion in so moche that we are able to conforte them which are troubled in whatsoever tribulacion it be with the same conforte wher with we oure selves are comforted of God. 4 For as the affliccions of Christ are pletheous in vs even so is oure consolacion plenteous by Christ. 5 Whether we be troubled for youre consolacion and salvacion which salvacion sheweth her power in that ye sofre the same affliccions which we also suffre: or whether we be conforted for youre consolacion and salvacion: yet oure hope is stedfast for you in as moch as we know how that as ye have youre parte in affliccions so shall ye be parttakers of consolacion. 6 Brethren I wolde not have you ignoraunt ofoure trouble which happened vnto vs in Asia. For we were greved out of measure passyng strength so greatly that we despaired even of lyfe. 7 Also we receaved an answer of deeth in oure selves and that because we shulde 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 geven of many on oure behalfe for the grace geven vnto vs. 8 Oure reioysynge is this the testimony ofoure conscienye that in synglenes and godly purenes and not in flesshly wysdome but by the grace of God we have had oure consuersacion in the worlde and most of all to you wardes. 13 We write no nother thinges vnto you then that ye reade and also knowe. Yee and I trust ye shall fynde 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 tymhe to have come vnto you that ye myght have had yet one pleasure moare: and to have passed by you into Macedonie and to have come agayn out of Macedonia vnto you and to have bene ledde forth to lawrne wardre of you. 17 When I thus wyse was mynded: dyd I vse lightnes? Or thinke I carnally those thinges which I thinke? that with me shulde be ye ye and naye naye. 18 God is faythfull: Foroure preachynge vnto you was not ye and naye. 19 For Godis sonne Iesu Christ which was preached amonge you by vs (that is to saye by me and Silvanus and Timothes) 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 stablisheth vs and you in Christ and hath annoyned 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 fayth: but helpers of youre ioye. For by fayth ye stode.

2

1 But I determened 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 shulde make me glad but the same which is made sory by me?
3 And I wrote this same pistle vnto you lest ye came I shuld take hevyynes of them of whom I ought to reioyce. Certaynly this confidence have I in you all that my ioye is the ioye of you all. 4 For in great affliction and anguysshe of hert I wrote vnto you with many teares: not to make you sory but that ye myght perceave the love which I have most specially vnto you. 5 If eny man hath caused sorow the same hath not made me sory but partly: lest I shuld 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 forgue him and comforte him: 7 lest that same persone shuld be swalowed vp with over moche hevines. 8 Wherfore I exhorte you that love maye have strenght over him. 9 For this cause verely dyd I write that I myght knowe the profe of you whether ye shuld be obediet in all things. 10 To whom ye forgue anythynge I forgave also. And verely if I forgave anythynge 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 vknowne 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 geve vs the victorie in Christ and openeth the sauer of his knowledge by vs in every place. 15 For we are vnto God the swete savoure of Christ both amonge them that are saved and also amonge them which perisse. 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 things? 17 For we are not as many are which choppe and chaunge with the worde of God: but even oute of purenes and by the power of God and in the sight of God so speake we in Christ.

3

1 We begun to prayse oure selves agayne. Nede we as some other of pistles of recommendacion vnto you? or letters of recommandacion from you? 2 Ye are oure pistle written in oure hertes which is vnderstonde and read of all men 3 in that ye are knowne how that ye are the pistle of Christ ministred by vs and written not with ynyke: but with the sprete of the livynge God not in tables of stone but in flesshly tables of the herte. 4Suche trust have we thowre Christ to god ward 5 not that we are sufficient of oure selves to thinke anythynge as it were of oure selves: but oure ablenes cometh of God 6 which hath made vs able to minister the newe testament not of the letter but of the sprete. For the letter kylleth but the sprete geveth lyfe. 7 Yf the ministracon of deeth thorow the letters figured in stones was glorious so that the chylidren of Israel could not beholde the face of Moses for the glory of his countenaunce (which glory neverthelesse is done awaye) 8 why shall not the ministracon of the sprete be moche more glorious? 9 For if the ministrainge of condempnacion be glorious: moche more do the the ministracon of rightewesnes excede in glory. 10 For no dout that which was there glorified is not once glorified in respecte of this exce-dyne glory. 11 Then if that which is destroyed was glorious moche more shall that which remayneth be glo-rious. 12 Seynge then that we have soche trust we vse gret boldnes 13 and do not as Moses which put a vayle over his face that the children of Is-rael 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 testament when they reade it which in Christ is put awaye. 15 But even
unto this daye when Moses is redde
the yayle hangeth before their herettes.  
16 Nevertheless when they tournue
to the Lorde the yayle shal take 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 glorye 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 Therefore 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 vnhoonestie
and walke not in craftines nether
cruppote we the worde of God: but
walke in open trueth and reporte
oure selves to every mannes con-
science in the sight of God. 3 Yf ourse
Gospell be yet hyd it is hid amonge
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 ourse selves but Christ
Iesus to be the Lorde and ourse selves
oure servautes for Iesus sake. 6 For
it is God that commaunded the light
to shyne out of darcknes which hath
shyned in ourse herettes for to geve the
light of the knowledge of the glorie of
God in the face of Iesus Christ. 7 But
we have this treasure in erthe vessels
that the excellent power of it myght
appere to be of God and not of vs.
8 We are troubled on every side yet
are we not with out shyft. We are
in povertie: but not vterly without
somewhat. 9 We are persecuted: but
are not forsake. We are cast doune:
neverthelesse we persishe not. 10 And
we all wayes beare in ourse bodies
the dyinge of the Lorde Iesus that
the lyfe of Iesus myght appere in ourse
bodies. 11 For we which live are al-
ways delveryed vnto deeth for Iesus
sake that the lyfe also of Iesus myght
appere in ourse mortal fleshe. 12 So
deth 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
therfore speake. 14 For we knowe that
he which rayesd vp the Lorde Iesus
shall rayse vp vs also by the meanes
of Iesus and shall seet vs with you.
15 For all thinges do I for youre sakes
that the plenteous grace by thankes
gave of many maye redounde to
the prayse of god. 16 Wherfore we are
not wiered but though ourse vttward
man perissh 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 wyght of
grylie vnto vs 18 whil we loke not on
the thynges which are sene but on
the thynges which are not sene. For
thinges which are sene are temporall:
but thynges which are not sene are
eternall.

5
1 We knowe suerly yf ourse erthy
mancion wherein we now dwell were
destroyed that we have a bildinge
ordeyned of god an habitacion not
made with hondes but eternall in
heven. 2 And herfore sigh we desy-
ringe to be clothed with ourse
mancion which is from heven: 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 vnclothed but wolde
be clothed apon that mortalite myght
be swalowed vp of lyfe. 5 He that hath
ordeyned vs for this thynge ys god
which very same hath geven vnto vs
the erneste 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 Neverthelesse we are of good com-
forte 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 endeouere our selves to please him. 10 For we must all appare before the judgement seate of Christ that every man maye receave the workes of his body accor-dynge to that he hath done whether it be good or bad? 11 Seynge then that we knowe how the lorde is to be feared we fare fayre with men. For we are knowen wel ynough vnto God. I trust also that we are known in youre consciences. 12 We praye notoure 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 be cause we thus iudge 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 vnsto them selves but vnsto hym whith died for them and rose agayne. 16 Wherfore henceforth knowe we no man after the flesche. In somoche though we have knowe Christ after the flesse now hence forthe knowe we hym so no more. 17 Therfore yf eny man be in Christ he is a newe creature. Olde thynge are passed awaye beholde all things are be come newe. 18 Nevertheless all things are of god which hath reconciled vs vnsto hym sylfe by Iesus Christ and hath geven vnsto 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 vnsto 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 alovved.

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 our office be founde no faute: 4 but in all thynges let vs behaveoure selves as the ministers of God. In moche pacience in affliccions in necessite in anguysse 5 in stryges in presonmet in stryfe in labore in watchinge in fastyng 6 in purenes in knowledge in longe sufferynge in kyndnes in the holy goost in love vnfayned 7 in the words of trueth in the power of God by the armoure of rightewesnes on the right honde and on the lyfte 8 in honoure and dishonoure in evyll reporte and good reporte as desceauers and yet true 9 as unknowen and yet known: as dyinge and beholde we yet live: as chastened and not killed: 10 as sorowynge and yet alwaye mery: as poore and yet make many rych: as havyng nothynge and yet possessynge all thynges. 11 O ye Corinthyans our mouth is open vnsto you. Oure herte is made large: 12 ye are in no straye in vs but are in a strayte in youre awne bowelles: 13 I promise you lyke rewarde with me as to my children. Set youreuelues therfore at large 14 and beare not a strauers yoke wyth the vnbelevers. For what fellishippe hath rightewesnes with vnrightewesnes? What company hath light with darknes? 15 What concorde hath Christ with beliall? Ether what parte hath he that beleueth with an infidele? 16 how agreeth the temple of god with ymages? And ye are the temple of that lyuynge god as sayde god.
I will dwell amonge the and wilke amonge the and wilbe their god: and they shalbe my people. 17 Wherfore come out from amonge the and separate youreselues (sayth the lorde) and touche none vnclene 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 derel beloved let vs clense ourse selves from all fylthynes of the flesshe and sprete and growe vp to full holyenes 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 condempe 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 conforte and am excadinge joyouse in all oure tribulacions. 5 For when we were come into Macedonia oure flesshe had no rest but we were troubled on every syde. Outwarde was fightynge inwarde was feare. 6 Neverthelesse God that comfortith the abiecte comforted vs at the commynge of Titus. 7 And not with his commynge only: but also with the consolation wherwith he was comforted of you. For he tolde vs youre desire youre mornynge youre fervent mynde to me warde: so that I now reioyce the more. 8 Wherfore 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 nothynge ye were hurte by vs. 10 For godly sorowe causeth repentaunce 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 caused you to cleare youre selves. It caused indignacion it caused feare that caused desire it caused a fervent mynde it caused punyshment. For in all thynges ye have shewed youreselues that ye were cleare in that matter. 12 Wherfore 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 toward 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 therfor, not now ashamed though I bosted my sylfe to hym of you. For as all thynges which I preached vnto you are true even so is oure bostynge that I bosted my sylfe to Titus with all founde true. 15 And now is his inwarde affection more abundant towards you when he remembreth the obedience of every one of you: how with feare and trumblyne 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 reioysing is that they are tried with moche tribulacion. And thereto though they were excedinge poore yet haue they geue excedinge 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 instaunce that we wolde receave their beneffte and suffre them to be partakers with other in ministerye 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 begunne. 7 Now therfore as ye are rych 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 therfore 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 rych. 10 And I geve counsell hereto. For this is expedient for you which beganne not to do only: but also to will a yeare agoo. 11 Now therfore performe the dede: that as ther was in you a redines to will even so ye maye per forme the dede of that which ye have. 12 For if ther be fyrst a willynge mynde it is accepted accordynge to that a man hath and not accordinge to that he hath not. 13 It is not my mynde that other be set at ease and ye brought into combrance: 14 but that ther be egalnes now at this tyme that youre aboundaunce sucker their lacke: that their aboundaunce maye supplie youre lacke: that ther maye be equalite 15 agreynge to that which is written. He that gaddered moche had never the more aboundaunce and he that gaddered lytell had never the lesse. 16 Thankes 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 iorncy concerninge this beniv-
olence that is ministred 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 ministred by vs 21 and therfore make provision for honest thynge 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 diliget in many thynge 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 partly because of other which are oure brethen and the messengers of the congregacions and the glory of Christ. 24 Wherfore shewe vnto them the profite of youre love and of the reioysynge that we have of you that the congregacions maye se it.

9

1 Of the ministrynge to the saynctes it is but superfluous for me to write vnto you: 2 for I knowe youre redynes of mide wherof I bost my silfe vnto them of Macedonia and saye that Achaia was prepared a yeare a goo and youre ferventnes hath provoked many. 3 Never thelesse yet have I sent these brethren lest oure reioysynge over you shuld be in vayne in this behalfe and that ye (as I have sayd) preparare youre selues 4 lest paraveture yf they of Macedonia come with me and fynde you vnprepared the boost that I made in this matter shuld be a shame to vs: I saye not vnto you. 5 Wherfore I thought it necessary to exhorte the brethren to come before hode vnto you forto prepare youre good blessynge promysed afore that it myght be redy: so that it be a blessynge and not a defraudynge. 6 This yet remember howe that he which soweth lytell shall reeepe lytell: and he that soweth
plenteously shall reepe plenteously. 
7 And let every man do accordynge as he hath purposd in his herte not groudgyngly or of necessite. For god loveth a cheerfull gever. 8 God is able to make you ryche in all grace that ye in all thynges havyng sufficiet vnsto the vttmoste maye be ryche vnsto all manner good workes 9 as it is written: He that sparsed abroade and hath geven to the povre his rightewesnes remayneth for ever. 
10 He that fyndeth the sower seed shall minister breed for fode and shall multiplie youre seed and increase the frutes of youre rightewenes 
11 that on all parties ye maye be made ryche in all synglenes which causeth thorowe vs thankes gevyng vnsto god. 
12 For the office of this ministracion not only supplieth the nede of the sayntes: but also is aboundaunt herein that for this laudable ministringe thankes myght be geven to god of many 
13 whiche prayse god for the obedience of youre professynge the gospel of Christ and for youre synglenes in distributyngne to them and to all me: 
14 and in their prayers to God for you longe after you for the aboundant grace of God geven vnsto you. 
15 Thankes be vnsto God for his vn speakeable gyft.

10

1 I Paule my silfe beseche you by the mekenes and softnes of Christ which when I am present amonge you am of no reputacion but am bolde towarde you beinge absent. 2 I besech you that I nede not to be bolde when I am present (with that same confi-dence wher with I am supposed to be bolde) agaynst some which repu-te vs as though we walked carnally. 3 Neverthelesse though we walke comapsed with the fleshe yet we warre not flesshly 
4 For the weapes of oure warre are not carnall thinges but thynges myghty in god to cast doune stronge holdes 
5 wherwith we overthowe ymaginacyons and ev-ery hye thyngge that exalteh it silfe agaynst the knowledge of god and bryng into captivte all vnderston-dyngge 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 vtter apparence? Yf any man trust in him silfe that he is Christis let the same also considre of him silfe that as he is Christis even so are we Christes. 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 frayde with letters. 10 For the pistles (sayth he) are sore and stronge: but his bodyly 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 neuerthelasse 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 accor-dyngge to the quantitie of the measure which god hath distributed vnsto vs a measure that reacheth even vnsto you. 14 For we stretche ut out oure selves beyode measure as though we had not reached vnsto you. For even vnsto you have we come with the gospel 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 magni-fied accordynge to oure measure more largely 
16 and to preache the gospel in those regions which are beyode you: and not to reioyce of that which is by another mans measure prepared
all redy. 17 Let him that reioyseth rejoyce in the lorde. 18 For he that prayseth him silfe is not alowed: but he whom the lorde prayseth.

11

1 Wolde to god ye could suffre me a lytell in my folysshnes: yee and I praye you forbeare me. 2 For I am gelous over you with godly gelousy. For I coupled you to one man to make you a chast virgen to Christ. 3 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. 4 For if he that commeth preache another Iesus then hym whom we preached: or if ye receave another sprete then that which ye have receaved: other another gospell then that ye have receaved ye myght right weel have bene content. 5 I suppose that I was not behynde the chefe apostles. 6 Though I be rude in speakyng yet I am not so in knowledge. How be it amonge you we are knownen to the vttmost what we are in all thynge. 7 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? 8 I robbed other congregacions and toke wages of the to do you service with all. 9 And when I was present with yow and had nede I was greuous to no man for that which was lackyng vnto me the brethren which came from Macedon ia supplied: and in all thynge I kept my silfe that I shuld not be greuous to you: and so will I kepe my silfe. 10 Ye the truth of Christ be in me this ieioysynge shall not be taken from me in the regions of Achaia. 11 Wherfore? Be cause I love you not? God knoweth. 12 Neverthe lesse what I doo that will I do to cut awaye occassion from them which desyre occassion that they myght be founde lyke vnto vs in that wherin they reioyce.

13 For these falce apostles are disceatfull workers and fassion them selves lyke vnto the apostles of Christ. 14 And no marvaile for satan him silfe is chaunged into the fassion of an angell of light. 15 Therfore it is no great thynge though his ministers fassion them selves as though they were the ministers of righnewes: whose ende shalbe acordynge to their dedes. 16 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. 17 That I speake I speake it not after the wayes of the lorde: but as it were folysshly whill we are now come to bostynge. 18 Seyng that many reioyce after the fleshe I will reioyce also. 19 For ye suffre foles gladly be cause that ye youre selves are wyse. 20 For ye suffre even if a man bryngye you into bondage: yf a man devoure: yf a man take: yf a man exalt hym silfe: yf a man smyte you on the face. 21 I speake as concernynge rebuke as though we had bene weake. How be it wherin soever eny man dare be bolde (I speake folisshly) I dare be bolde also. 22 They are Ebrues so am I: They are Israelites even so am I. They are the seede of Abraham even so am I. 23 They are the ministers of Christ (I speake as a folle) I am moare: In labours moare abundant: In strypes above measure: In preson more plentifully: In deeth ofte. 24 Of the Iewes five tymes receave I every tyme .xl. strypes saue one. 25 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. 26 In iornewinge often: In parels of waters: In parels of robbers: In jeoperdies of myne awne nacion: In jeoperdies amonge the hethen. I have bene in parels in cities in parels in wildernes in parels in the see in parels amonge falce brethren in labour and travayle in watchynge often in honger in thirst in fastynge often in colde and in nakednes. 28 And
besyde the thynges which outwardly happen vnto me I am combred dayly and do care for all congregacions. 29 Who is sicke and I am not sicke? Who is hurte in the fayth and my hert burneth not? 30 Yf I must nedes reioyce I will reioyce of myne infirmitiies. 31 The God and father of oure lorde Iesus Christ which is blessed for evermore knoweth that I lye not 32 In the citie of Damascon the governor of the people vnder kynghe Aretas layde watche in the citie of the Damascon and wolde have caught me 33 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. Nevertheless I will come to visions and revelacions of the lorde. 2 I knowe a man in Christ above xiij. yeares agone (whether he weare in the body I cannot tell or whether he were oute of the body I cannot tell god knoweth) which was take vp into the thyrd heven. 3 And I knowe the same man (whether in the body or oute 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 infirmitiies. 6 And yet though I wolde reioyce I shuld not be a fole: for I wolde saye the trouthe. Neverthe lesse I spare lest eny man shuld thynke of me above that he seith me to be or heareth of me. 7 And lest I shuld be exalted out of measure thorow the abundance of revelacion ther was geven vnto me vnquyetnes of the fleshe the messenger of Satan to buffet me: be cause I shuld not be exalted out of measure 8 For this thynghe besought I the lorde thryse that it myght departe from me. 9 And he sayde vnto me: my grace is sufficiant for the. For my strength is made perfact thorow weaknes. Very gladly therfore will I reioyce of my weaknes that the strength of Christ maye dwell in me. 10 Therfore have I delectacion in infirmitiies in rebukes in nede in persecucons in anguyshes for Christis sake. For when I am weake then am I stronge. 11 I am made a fole in bostyng my silfe. Ye have compelled me: I ought to have bene comed of you. For in nothing was I inferiore vnto the chefe apostels Though I be nothyng 12 yet the tokens of an apostle were wroght amonge 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 grevous vnto you. Forve 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 grevous vnto you. For I seke not youres but you. Also the children ought not to laye vp for the fathers and mothers: but the fathers and mothers for the children. 15 I will very gladly bestowe and wilb 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 thynghe? walked we not in one sprete? walked we not in lyke steppes? 19 Agayne thyynke ye that we excuse our selves? We speake in Christ in the sight of God. But we do all thynges dearly beloved for youre edifynghe. 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 envyinge wrath stryfe backbytynges whispeerynges swellynges and discorde. 21 I feare lest when I come agayne God brynge me lowe amonge you and I
be constrained to bewayle many of the which have synned all redy and have not repented of the vnclennes fornicacion and wantanes which they haue committed.

13

1 Now come I the thyrd tyme vnto you. In the mouth of two or thre witnresses shall every thinge 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 beynge absent to them which in tyme past have synned and to all other: that if I come agayne I will not spare 3 seynde that ye seke experience of Christ which speaketh in me which amonge you is not weake but is myghty in you. 4 And verely though it came of weakneses that he was crucified yet liveth he thorow the power of God. And we no dout are weake in him: but we shall live with him by the myght of God amonge you. 5 Prove youre selves whether ye are in the fayth or not. Examen youre owne selves: knowe ye not youre awne selves how that Iesus Christ is in you excepte ye be castawayes? 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 persones. 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 comforte 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 saynctes 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 Philippi 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 Iesus Christ, and by God the father which rayesed him from deeth: 2 and all the brethren which are with me. Vnto the congre-gacions of Galacia. 3 Grace be with you and peace from God the father, and from oure Lorde Iesus Christ, 4 which gave him selfe for oure synnes to deliver vs from vs this present evyll worlde thorow the will of God oure fa-ther 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 an-other gospell: 7 which is nothinge 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 eny other gospell vnto you the that which we have preached vnto you holde him as a cursed. 9 As I sayde before so saye I now agayne ye eny man preache eny 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 Iesus Christ. 13 For ye have hearde of my conversacion in tyme past in the Iewes wayes how that byonde measure I persecuted the congregacion of God and spoyled it: 14 and prevayled in the Iewes laye above many of my companions which were of myne awne nacion and was a moche more fervet mayntener of the tradicions of the elders. 15 But when it pleased God which seper-ated me from my mothers wombe and called me by his grace 16 for to declare his sonne by me that I shuld preache him amonge the heten: im-me-diattly I comened not of the mat-ter with flesshe 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 thre yeare I returned to Ierusalem to se Peter and abode with him xv. dayes 19 no nether of the Apostles sawe I save Iames the Lordes brother. 20 The things which I write beholde God knoweth I lyte not. 21 After that I went into the costes of Siria and Cilicia: 22 and was vknownen as touchinge my person vnto the congreacions of Iewrye which were in Christ. 23 But they hearde only that he which perse-cuted vs in tyme past now preacheth the fayth which before he destroyed. 24 And they glorified God on my be-halffe.

2 1 Then xiii. yeare after that I wet vp agayne to Ierusalem with Barnabas and toke with me Titus also. 2 Ye and I went vp by revela-cion and comened with them of the Gospell which I preache amonge the gentyls: but apart with them which were counted chefe lest it shuld have bene thought that I shuld runne or had runne in vayne. 3 Also Titus which was with me though he were a Greke yet was not compelled to be circumcised 4 and that because of incommers beynge falce brethren which came in amonge 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 concerninge to be brought into subieccion: and that because that the trueth of the gospell myght continue 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 some great added nothynge to me. 7 But contrary wyse when they sawe that the gospel over the vn circumcision was committed vnto me as the gospel over the circumcision was vnto Peter: 8 for he that was myghty in Peter in the Apostleshippe over the circumcision the same was myghty in me amonge the gentyls: 9 and therfore when they perceaved the grace that was gave vnto me then Iames Cephas and Iohn which semed to be pilers gave to me and Barnabas the ryght honde and agreed with vs that we shuld preache amonge the Hethen and they amonge the Iewes: 10 warnyngye only that we shulde remember the poore. Which thinge 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 yerr that certayne came from Iames he ate with the gentyls. But when they were come he withdrew and separated him selfe fearinge them which were of the circumcision. 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 waye after the trueth of the gospel 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 causeth thou the gentyls 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 deedes of the lowe: but by the fayth of Jesus Christ. And therfore we have beleved on Jesus Christ that we myght be justified by the fayth of Christ and uther by the deedes of the lawe: because that by the deedes of the lawe no fleshe 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 treasasper. 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 despyse 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 shuld 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 deedes of the lawe or ells 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 things 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 deedes 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 therfore that they which are of fayth the same are the chyldren of Abraham. 8 For the scripture sawe afore honde that God wolde justifie 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 Abraham. 10 For as many as are unnder the deedes of the lawe are vnder malediccion. For it is written: cursed is every man that cotimuth not in all thinges 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 ful-
fileth the things contayned 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
blessyng 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
alowed. 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. iiii.C
and. xxx. yeares doth not disanull
the testament that was confermed
afore of God vnto Christ ward to make
the promes of none effect. 18 For yf
the inheritauence come of the lawe
it cometh not of promes. But God
gave it vnto Abraham by promes.
19 Wherfore then serveth the lawe?
The lawe was added because of trans-
gression (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 medi-
ator of one. But God is one. 21 Ys the
lawe then agaynst the promes of God?
God forbid. How be it yf ther had bene
a lawe geve which couldie have geven
lyfe: then no doute rightewesnes
shuld have come by the lawe. 22 But
the scripture concluded all thinges
vnder synne that the promes by the
fayth of Iesus 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 scole-
master 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 scolemas-
ter. 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 Iesu. 29 Yf 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
servaunt though he be Lorde of all
2 but is vnder tutors and governors
vntill the tyme appoynted of the
father. 3 Even so we as longe as we
were chyldren were in bondage vnder
the ordinaunces 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 inheritauence that belongeth vnto
the naturall sonnes. 6 Because ye are
sonnes God hath sent the sprete of
his sonne in tooure hertes which
cryeth Abba father. 7 Wherfore
now thou art not a servaunt but a
sonne. Yf 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 god-
des. 9 But now seinge ye knowe
god (yee rather are knewe of God)
how is it that ye tournre agayne vnto
the weake and bedgarly cerimonies
whervnto agayne ye desire afresshe
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 inayne.
12 Brethren I besuch ye be ye as I am:
for I am as ye are. Ye have not hurte
me at all. 13 Ye knowe how thorow
infirmite of the fleshe I preached
the gospell vnto you at the fyrst. 14 And
my temptacion which I suffered by
reason of my fleshe ye despyseth not
nether abhorred: but receaved me as an angell of god: ye as Christ Iesus.  
15 How happy were ye then? for I beare you recorde that yf it had bene possible ye wolde have plucked out youre awne eyes and have geven them to me.  
16 Am I therefor become youre enemie because I tell you the truth?  
17 They are gelous over you amyssye. Ye they intede to exclude you that ye shuld be feruet to them warde.  
18 It is good alwayes to be fervent so it be in a good thing and not only when I am present with you.  
19 My littel children (of whom I travayle in birth againe vntill Christ be passioned in you) 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 desire 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 testamentes 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 crye thou that travelest not. For the desolate 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 yf ye be circumcised Christ shall proffit you nothinge at all.  
3 I testifie agayne to every man which is circumcised 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 spriete to be justified thorow fayth.  
6 For in Iesu Christ nether is circumcission enythinge worth nether yet vn circumcision but faith which by love is mighty in operation.  
7 Ye did runne well: who was a let vnto you that ye shuld not obey the trueth?  
8 Even that counsell that is not of him that called you.  
9 A lytell leven doth leven the whole lompe of dowre.  
10 I have trust toward ye in the Lorde that ye wyll be none other wyse mynded. He that troubeth you shall beare his judg-ment what soever he be.  
11 Brethren yf I yet preache circucisyon: why do I then yet suffer persecution? For then had the offence which the crosse geveth ceased.  
12 I wolde 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 flessehe but in love serve one another.  
14 For all the lawe is fulfilled in one worde which is this: thou shalt love thyne neibour as thy selfe.  
15 Yf ye byte and devoure one another: take hede lest ye be consumed one of another.  
16 I saye walke in the sprete and fulfill not the lustes of the flessehe.  
17 For the flessehe lusteth contrary to the sprete and the sprete cotrary to the flessehe. These are contrary one to the other so that ye cannot do that
which ye wolde. 18 But and ye ye be ledde of the sprete then are ye not vnder the lawe. 19 The dedes of the flesshe are manystede whiche are these advoutrie fornicacion vnclenes wantannes 20 ydolatrye witchecraft hatred variaunce zele wrath stryfe sedicion sectes 21 envyinge murther dronkenes glotony 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 23 meknes temperancy. Agaynst suche ther is no lawe. 24 They ye are Christis have cru-cified the flesshe with the appetites and lustes 25 Yf we lyve in the sprete let vs walke in the sprete. 26 Let vs not be vayne glorious provokinge one another and envyinge one another.

6

1 Brethren ye any man be fallen by chauce into eny faute: ye which are spirituall helpe to amende him in the sprete of meknes: consyderynge thy silfe lest thou also be tempted. 2 Beare ye one anotheres burthen and so fulfill the lawe of Christ. 3 If eny man seme to him silfe that he is somewhat when in dede he is nothyngye the same deceaveth hym silfe in his ymagi-nacion. 4 Let every man prove his awne worke and then shall he have reioysinge in his awne silfe 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 reepe. 8 He that soweth in his flesshe shall of the flesshe reepe corrupcion. But he that soweth in the sprete shall of the sprete reepe lyfe everlastinge. 9 Let vs not be vrey of well doynghe. For when the tyme is come we shall reape with out werines. 10 Whill 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 vttarde apperauce to please carnally they constrainye you to be circumcised only be cause they wolde not suffre persecucion with the crosse of Christ. 13 For they them selves which are circumcised kepe not the lawe: but desyre to have you circumcised that they myght reioyce in youre flesshe. 14 God forbyd that I shuld reioyce but in the crosse of oure Lorde Iesu Christ therby the worlde is crucified as touchinge me and I as concerninge the worlde. 15 For in Christ Iesu nether circucision avayleth eny thinge at all nor vnccircu-cmision: 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 saynctes which are at Ephesus and to them which beleve on Iesu Christ. 2 Grace be with you and peace from God our father and from the Lorde Iesu Christ. 3 Blessed be God the father of oure lorde Iesu Christ which hath blessed vs with all maner of spirituall blessinges in hevely thynges by Chryst 4 accordyng as he had chosen vs in him before the foundacion of the worlde was layde that we shuld be saintes and without blame before him thorow loue. 5 And ordeyned vs before thorow Iesu Christ to be heyres vnto him silfe accordyng to the pleasure of his will 6 to the praye 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 even the forgivevenes of synnes accordyng 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 accordyng 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 hevene 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 thereto predestinate accordyng to the purpose of him which worketh all thinges after the purpose of his awne will: 12 that we which before beleved in Christ shuld be vnto the praye of his glory. 13 In whom also ye (after that ye hearde the worde of trueth I meane the gospel of youre saluacion wherin ye beleved) were sealed with the holy prete of promes 14 which is the ernest of oure inheritance to rede 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 saynctes) 16 cease not to geve thanks for you makynge mencion of you in my prayers 17 that the God of oure lorde Iesu 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 youre myndes that ye myght knowe what that hope is where vnto he hath called you and what the riches of his glorious inheritance is apon the sainctes 19 and what is the excedynge greatnes of his power to vs warde which beleve accordyng to the workynge of that his mighty power 20 which he wrought in Christ when he rayzed him from deeth and set him on his right honde in hevenly thynges 21 above all rule power and myght and dominacion and above all names that are named not in this worlde 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 deeed in trespasse and synne 2 in the which in tyme passed ye walked accordynge to the course of this worlde and after the governor 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 thoweth his greate love wherwith he loved vs 5 even when we were deeed by synne
hath quickened vs together in Christ (for by grace are ye saved) 6 and hath rasesd vs vp together and made vs sitte together in hevenly thynges thorow Christ Iesus 7 for to shewe in tymes to come the excedyng ryches of his grace in kyndnes to vs warde in Christ Iesu. 8 For by grace are ye made safe thorow 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 beyng in tyme passed getyls in the fleshe and were called uncircumcision to the which are called circucision in the fleshe which circucision is made by hondes: 12 Remember I saye that ye were at that tyme with oute Christ and were reputed aliante 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 Iesu 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 fleshe the cause of hatred (that is to saye the lawe of commandementes containyd in the lawe written) for to make of twayne one newe man in him silfe so makyng peace: 16 and to reconcile both vnto god in one body thorow his crosse and slewe hatred therby: 17 and came and preached peace to you which were afarre of and to them that were nye. 18 For thorow him we both have an open waye in in one sprete vnto the father. 19 Now therfore ye are no moare straugers and foreners: but citesyns with the sayntes and of the housholde of god: 20 and are bilt apon the foundacion of the apostles and prophets Iesus Christ beyng the heed corner stone 21 in whom every blyndye coupled togedder growth vnto an holy temple in the lorde 22 in whom ye also are bilt togedder and made an habitation for god in the sprete.

3

1 For this cause I Paul a in the bodes of Iesus christ for youre sakes which are heten: 2 Yf ye have hearde of the ministracion of the grace of god which is given me to you warde. 3 For by revelacion shewed he this mistery vnto me as I wrote above in feawe wordes 4 wher by when ye rede ye maye knowe myne vnderstondynge in the mistery of Christ 5 which mistery in tymes passed was not opened vnto the sonnes of men as it is nowe declared vnto his holy apostles and prophetes by the sprete: 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 vnto me thorow the workyng of his power. 8 Vnto me the lest of all sayntes is this grace geven that I shuld praech amonge the gentyls the unschoolable ryches of Christ 9 and to make all men se what the felyshippe of the mistery is which from the begynnyng of the worlde hath bene hid in God which made all thynges thorow Iesus Christ 10 to the intent that now vnto the rulars and powers in heven myght be knowe by the congregacion the many folde wisdome of god 11 accordinge to the eternall purpose which he purposed in Christ Iesuoure 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 faynt not because of my trybulacions for youre sakes: which is youre prayse. 14 For this cause I bowe my knees vnto 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 acordyng to the ryches of his glory that ye maye be strenghted with myght by his spryte in the inner man 17 that Christ maye dwell in youre hertes by faeth that ye beyng rote and grounded in loue 18 myght be able to comprehende with all sayntes what ys that breth and length deepth and heyth: 19 and to knowe what is the love of Christ which love passeth knowledge: that ye mighte be fulfilled with all manner of fulnes which commeth of God. 20 Vnto him that is able to do excedyng abundantly above all that we axe or thinke accordyng to the power that worketh in vs 21 be prayse in the congregacion by Iesus Christ thorow out all generacios from tyme to tyme Amen.

4 1 I therfore which am in bondes for the lorde sake exhorte you that ye walke worthy of the vocacion wherewith ye are called 2 in all humblenes of mynde and mekenes and longe sufferynge forbearinge one another thorowe love 3 and that ye be dyliget to kepe the vnitie of the spryte in the bonde of peace 4 beyng one body and one sprete even as ye are called in one hope of youre callynge. 5 Let ther be but one lorde one fayth one baptisme: 6 one god and father of all which is above all thorow all and in you all. 7 Vnto every one of vs is given grace accordinge to the measure of the gyft of christ. 8 Wherfore he sayth: He is gone vp an hye and hath ledde 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 hevens to fulfill all things. 11 And the very same made some Apostles some prophetes 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 christ 13 tyll we every one (in the vnitie of faeth and knowledge of the sonne of god) growe vp vnto a parfayte man after the measure of age of the fulnes of Christ. 14 That we hence forth be no more children wauerynge and careyth 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 Christ 16 in whom all the body ys coupled and ket togedder in every ioynt wherwith one ministreth to another (accordinge to the operacion as every parte hath his measure) and increaseth the body vnto the edysyninge 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 blynet in their vnderstondyng beyng strauengers from the lyfe which is in god thorow the ignorancy that is in them because of the blyndnes of their hertes: 18 which beyng past repentaunce have geven them selves vnto wantanne to worke all manner of vnclennes even with grebynnes. 20 But ye have not so learned Christ, 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 coversacion in tyme past laye from you that olde man which is corrupte thorow the deceaveable 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 lyninge and speake every man truth vnto his neibour for as moche as we are members one of another. 26 Be angrye but synne not let not the sonne go doune apon your wrathenether
geue place vnto the backbyter. 28 Let him that stole steale no more but let him rather labour with his hon- des some good thinge that he maye have to geue vnto him that nedeth. 29 Let no filthy communicacion pro- cede out of youre mouthes: but that whych is good to edefye with all when nede ys: that it maye have faveour with the hearers. 30 And geve not the holy sprete of God by whome ye are sealed vnto the daye of redemp- cion. 31 Let all bittersnes fearsnes and wrath rorynge and cursyd speakynge be put awaye from you with all mal- liciousnes. 32 Be ye courteouse one to another and mercifull forgevyngye one another even as god for Christes sake forgaye 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 fornicacion and all vnclennes or coveteousnes be not once named amonge you as it be commeth sayntes: 4 nether filthynes nether foshe talkyng nether gestinge which are not comly: but rather gevynge of thankes 5 For this ye knowe that no whormonger other vnclene person or coveteous person which is the worshipper of ymages hath eny inheritaunce in the kyngdome of Christ and of God. 6 Let no man deceave you with vayne worde. For thorow soche thinges cometh the wrath of God vpon the chylldre of vnbelefe. 7 Be not therfore companions with them. 8 Ye were once derknes but are now light in the Lorde. Walke as chylfren 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 derknes: 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 slepest and stond vp from deeth and Christ shall geve the light. 15 Take hede therfore that ye walke circspecktly: not as foles: but as wyse 16 redemyngye the tyme: for the dayes are evyll. 17 Wherfore be ye not vnyse but vnderstonde what the will of the Lorde is 18 and be not dronke with wyne wherin is excessse: but be fulfilled with the sprete 19 speakyngye vnto youre selves in psalmes and ymnes and spretuall songes synginge and makinge melodie to the Lorde in youre hertes 20 gevynge thankes all wayes for all thinges vnto God the father in the name of oure 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 youre wyves even as Christ loved the congregacion and gave him silfe for it 26 to sanctifie it and clensed it in the fountayne of water thoweth the worde 27 to make it vnto him selfe a glorious congregacion with oute spot or wrynckle or eny soche thinge: but that it shulde be holy and with out blame. 28 So ought men to love their wyves as their awne bodyes. He that loveth his wyfe loveth him selfe. 29 For no man ever yet hated his awne fleshe: but norissheth 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 leave father and mother.
and shall cotinue with his wyfe and two shalbe made one flesshe. 
32 This is a great secrete but I speake bitwene Christ and the congregacion. 
33 Neverthelesse do ye so that every one of you love his wyfe truely even as him silfe. And let the wyfe se that she feare her husbande.

6
1 Chyldren obey youre fathers and mothers in the Lorde: for so is it right.  
2 Honour thy father and mother that is the fyrst commaundement that hath eny promes 3 that thou mayst be in good estate and lyve longe on the ethe.  
4 And ye fathers move not youre children to wrath: but bringe the vp with the norter and informacion of the Lorde.  
5 Servautes be obedient vnto youre carnall masters with feare and trimblinge in singlenes of youre hertes as vnto Christ:  
6 not with service in the eye sight as men pleasars: but as the servautes of Christ doygne the will of God from the herte 7 with good will servinge the Lorde and not men.  
8 And remember that whatsoever good thinge eny man doeth that shall he receave agayne of the Lorde whether he be bonde or fre.  
9 And ye masters do even the same things vnto them puttinge awaye threatenings: and remember that even youre master also is in heven nether is ther eny respecte of person with him.  
10 Finally my brethren be stronge in the Lorde and in the power of his myght.  
11 Put on the armour of God that ye maye stonde stedfast agaynst the crafty assaults of the devyll.  
12 For we wrestle not agaynst fleshe and bloud: but agaynst rule agaynst power and agaynst worldly rulers of the darckenes of this worlde agaynst spreuell wickednes for hevenly thinges.  
13 For this cause take vnto you the armoure of God that ye maye be able to resist in the eyvill daye and to stonde perfect in all thinges.  
14 Stonde therfore and youre loynes gyrd aboute with vertie havinge on the brest plate of rightewesnes 15 and shood with showes prepared by the gospell of peace.  
16 Above all take to you the shede of fayth wherewith ye maye quenche all the fyrie darters of the wicked.  
17 And take the helmet of salvacion and the swarde of the sprete which is the worde of God. 
18 And praye all wayes with all maner prayer and supplicacion: and that in the sprete: and watch therunto with all instance and supplicacion for all sayntes 19 and for me that vtraunce maye be geve vnto me that I maye open my mouth boldly to vtter the secretes of the gospell 20 whereof I am a messenger in bondes that therin I maye speake frely as it becommeth me to speake.  
21 But that ye maye also knowe what condicon I am in and what I do Tichicus my deare brother and saythfull 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 Iesus Christ.  
24 Grace be with all them which loveoure lorde Iesus Christ in puernes. Amen. ‘Sent from Rome vnto the Ephesians by Tichicus.’
THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPANS

1 Paul and Timotheus the servants of Iesu Christ To all the sainctes in Christ Iesu which are at Philippes with the Bisshops and Deacons. 2 Grace be with you and peace from Godoure father and from the Lorde Jesus Christ. 3 I thanke my God with all remembrace of you 4 all wayes in all my prayers for you and praye with gladnes because of the fellowshyp which ye have in the gospel from the fyrst daye vnto now: 6 and am suerly certified of this that he which begane a good worke in you shall go forthe with it vntyll the daye of Iesu 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 stablysshe the gospel. 8 For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. 9 And this I praye that youre love maye increace more and more in knowledge and in all feelinge 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 rightewesnes which frutes come by Iesus Christ vnto the glory and laude of God. 12 I wolde ye vnder-stode brethern that my busynes is happened vnto the greater furthe-rynge of the gospel. 13 So that my bondes in Christ are manyest thorow out all the judgement hall and in all other places: 14 In so moche that many of the brethren in the lorde are boldned thorow my bodes and dare more largely speake the worde with out feare. 15 Some ther are which preach Christ of envie and stryfe and some of good wyll. 16 The one parte preacheth Christ of stryfe 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 gospel. 18 What then? So that Christ be preached all maner wayes whether it be by occasio 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 ministringe of the sprete of Iesu Christ, 20 as I hertely loke for and hope that in nothinge 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 frute-full forto worke and what to chose I wote not. 23 I am constrayned of two things: I desire to be lowed and to be with Christ which thinge is best of all. 24 Neverthelesse to abyde in the fleshe is moare nedfull for you. 25 And this am I sure of that I shall abyde and with you all continue for the furtheraunce and ioye of youre fayth 26 that ye maye moare abundanly reioyce in Iesus 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 contynue 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 given 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 1 If ther be amonde you eny conso- lacion in Christ yr ther be eny cofort-
able love yf there be eny fellishippe of the sprete yf ther be eny compassion or mercy: 2 fulfyll my ioye that ye drawe one waye haveinge one love byenge of one accorde and of one mynde 3 that nothinge be done thorow stryfe or vayne glory but that in mekenes of mynde every man esteme other better then him selfe 4 and that no man consider his awne but what is mete for other. 5 Let the same mynde be in you that was in Christ Iesu: 6 Which beyenge 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 ser-vauente 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 Wherfore god hath exalted him and gave him a name above all names: 10 that in the name of Jesus shuld every knee bowe bothe of thinges in heven and thinges in erth and thinges vnder erth 11 and that all tonges shuld confesse that Jesus Christ is the lorde vnto the prayse of God the father. 12 Wherfore my dearly beloved as ye have always obeyed not when I was present only but now moche more in myne absence even so worke out youre awne saluacion with feare and tremblynge. 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 disputynge 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 faste the worde of lyfe vnto my reioysynge in the daie 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 Jesus 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 affercion careth for youre matters. 21 For all other seke yttir awne and not that which is Jesus Christes. 22 Ye knowe the professe 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 goe 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 companion in laboure and felowe soudier youre Apostel and my minister at my nedes. 26 For he longed after you and was full of hevines because that ye had hearde saye that he shulde 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 shulde have had sorowe apon sorowe. 28 I sent him therfore the diligentliar that when ye shuld se him ye myght reioyce agayne and I myght be the lesse sorowfull. 29 Receive him therfore 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 toward me.
fleshe. Yf eny other man thynketh that he hath wherof he myght trust in the fleshe: moche moare I: 5 circumciseth the eyght daye of the kynred of Israhell of the trybe of Beniamyn an Ebroue borne of the Ebrues: as concernynge the lawe a pharisaye 6 and as concernynge ver- vnetes I perseuted the congregacion and as touchynge the rightewesnes which is in the lawe I was vnrebu- kable. 7 But the thynges that were vauntage vnto me I counted losse for Christes sake. 8 Ye I thinke all thynges but losse for that excellet knowledges sake of Christ Iesu my lorde. For whom I have counted all thyng losse and do iudge them but donge that I myght wynne Christ 9 and myght be founde in him not havynge myne awne rightewesnes which is of the lawe: But that which sprygeth of the fayth which is in Christ. I meane the rightewesnes which cometh of God thorowe fayth 10 in knowynge him and the vertue of his resurreccion and the fellowshipp of his passions 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 par- fect: but I folowe yf that I maye com- prehende that wherin I am compe- hended of Christ Iesu. 13 Brethren I counte not my silfe that I have gotten it: but one thyng I saye: I forget that which is behynde and strechye my silfe vnto that which is before 14 and preace vnto the marke apoynted to obtayne the rewarde of the hye cal- lyng of god in Christ Iesu. 15 Let vs therfore as many as be perfect be thus wyse minded: and yf ye be other wyse mynded I praye God open even this vnto you. 16 Nevertheless in that wher vnto we are come let vs proccede 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 enemyes of the crosse of Christ 19 whose ende is dampancion whose God is their bely and whose glory is to their shame which are worldely mynded. 20 Butoure conversacion is in heven from whence we loke for a saveour even the lorde Iesus Christ 21 which shall chaunge our vile bod- ies 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 croune so continu in the lorde ye beloved. 2 I praye Evodias and besech Sintiches that they be of one accord in the lorde. 3 Yee and I besech the faythfull yockefellere helpe the wemen which labored with me in the gospell and with Clement also and with other my labour felowes whose names are in the boke of lyfe. 4 Reioyce in the Lorde alwaye and agayne I saye reioyce. 5 Let youre softenes be knowen vnto all men. The lorde is even at honde. 6 Be not carfull: but in all thynges shewe youre peticion vnto god in prayer and suplicacion with gevyng of thankes. 7 And the peace of god which passeth all vnderstondinge kepe youre hertes and myndes in christ Iesu. 8 Furthermore brethren whatsoever thinges are true whatsoever thynges are honest what soever thynges are iust whatsoever thynges are pure whatsoever thynges pertayne to love whatsoever thynges are of honest reporte: yf ther be eny verteous thyng yf there be eny laudable thyng those same have ye in youre mynde 9 which ye have both learned and receaved herde and also sene in me: those thynges do and the god of peace shalbe with you. 10 I reioyse in the lorde greatly that now at the last
ye are revived agayne to care for me in that wherein ye were also carefull but ye lacked 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 strengtheth me. 14 Not wistondynge ye have well done that ye bare parte with me in my tribvlacion. 15 Ye of Philippo knowe that in the begynnyng of the gospell when I departed from Macedonia no congregacion bare parte with me as concernynge gevynge and receavynge 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 Vnfo God and oure father be prayse 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 Timo-
theus. 2 To the sayntes which are at Colossa and brethren that beleve
in Christ. Grace be with you and peace from God oure father and from
the Lorde Iesus Christ. 3 We gve thanks to God the father of oure
Lorde Iesus 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 be-
fore by the true worde of the gospel
6 which is come vnto you even as it
is in to all the worlde and is frute-
full as it is amonge you from the
fyrst daye in the which ye herde of
it and had experiece in the grace of
God in the truth 7 as ye learned of
Epaphra oure deare felowe servaunt
which is for you a faythfull minis-
ter 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 ceasyd prayinge for you and
desyringe 10 that ye myght be fulfilled
with the knowledge of his will in
all wisdome and spretuall vndersto-
dyne that ye myght walke worthy of
the lorde in all thynges that please
beynge frutfull in all good workes and
encreasynge in the knowledge of God
11 strengthened with all myght thorowe
hys glorious power vnto all paciencie
and longe sufferynge with ioypfulnes
12 gevyng thanks vnto the father
which hath made vs mete to be part
takers of the enheritaunce 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
redempcion thuow his bloud that is to saye the forgenes 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 thyng-
ges that are in erth: thynges visible
and thynges invisible: whether they
be maieste or lordshippe ether rule
or power. All thynges are creatyd by
hym and in him 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 pre-
emine 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 workes) hath he now reconciled
22 in the body of his fleshe thorowe
deeth to make you holy vnblame-
able and with out faut in his awne
syght 23 yf ye continue grounded and
stablysshed in the fayth and be not
moved awaye from the hope of the
gospel wher of ye have herde howe
that it is preached amonge all crea-
tures which are vnder heven wher of I
Paul am made a minister. 24 Now ioye
I in my soferinges which I sufere for
you and fulfill that which is behynde
of the passions of Christ in my fleshe
for his bodies sake which is the con-
gregacion 25 wherof I am made a min-
ister acordynge to the ordinaunce of
god which ordinaunce was given me
vnto you warde to fulfill the worde
of god 26 that mistery hid sence the
worlde beganne and sence the beg-
ynnynge of generacions: but now is
opened to his sayntes 27 to whom
god wolde make known the glorious
riches of this mistery 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 even as far forth as hys workynge worketh in me myghtely.

2

1 I wolde ye knewe what fyghtinge I have for youre sakes and for them of Laodicia and for as many as have not sene my parson in the flesshe 2 that their hertes myght be conforted and knet togedder in love and in all ryches of ful vnderstondyngy for to knowe the mistery 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 flesshe 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 therfore receaved Christ Iesu the Lorde even so walke 7 roted and bylt in him and stedfast in the fayth as ye have learned: and therin be plenteous in gevyngy thanks. 8 Beware lest eny man come and spoyle you thorow philosophy and disceatfull vanitie, thorow the tradicions of me and ordinaunces after the worlde and not after christ. 9 For in him dwelleth all the fulnes of the godhead 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 circumcision made mith out hondes by puttinge of the sinfull boddy of the flesshe thorow the circumcision that is in Christ 12 in that ye are buruelyd with hym thorow baptism in whom ye are also rysen agayne thorow fayth that is wrought by the operacion of god which raydes hym from deeth. 13 And ye which weare deed in synne thorow the vncircumcision of youre flesshe hath he quyckened with hym and hath forgive vs alloure 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 pece of an holydaye as the holydaye of the newe mone or of the sabboth dayes 17 which are nothynge but shaddowes 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 walketh in the humblenes and holynes of angels thinges which he never sawe: causlesse putt vp with his flesslyh mynde 19 and holde not the heed wherof all the body by ioyntes and couples receaveth norishment and is knet to gadder and enreaseth with the in creasyng that commeth of god. 20 Wherfore if ye be deed with Christ from ordinaunces of the worlde why as though ye yet lived in the worlde are ye ledde with tradicions of them that saye? 21 Touche not tast not handell not: 22 which all peryssezhe with the vsmge of the and are after the commaundmentes and doctrins of men 23 which thinges have the similitude of wisdome in chosen holynes and humblenes and in that they spare not the body and do the flesshe no worshype vnto his nede.

3

1 If ye be then ryson agayn with christ seke those thynges which are above where Christ sitteth on the right honde of god. 2 Set youre affeccion on thynges that are above and not on thinges which are on the erth. 3 For ye are deed and youre lyfe is hid with Christ in god. 4 When Christ which is oure lyfe shall shewe him silfe then shall ye also appere with him in glory. 5 Mortifie therfore
Colossians 3:6 218  Colossians 4:11

your membres which are on the erth fornicacion vnclenes vnnaturall lust evyll concupiscece and coveteousnes which is worshippynge of ydols: 6 for which thynges sakes the wrath of God cometh on the chyllde of vnbelieve. 7 In which thynges ye walked once. when ye lived in them. 8 But now put ye also awaye from you all thynges wrath fearenes maliciousnes cursed speakynge filthy speakynge out of youre mouthes. 9 Ly not one to another that the olde man with his workes be put of 10 and the new put on which is renued in knowledge after the ymage of him that made him 11 where is nether gentile ner Iewe circumcision nor vnincircumcision 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 mekenes longe sufferynge 13 forbearynge one another and forgiveynge one another if eny man have a quarrell to a nather even as Christ forgave you even so do ye. 14 Above all these thinges put on love which is the bonde of parfectnes. 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 psalmes 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 husbandes 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 thinges for that is wel pleasynge vnto the lorde. 21 Fathers rate not youre children lest they be of a des-

perate mynde. 22 Servauntes be obedient vnto youre bodily 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 receaue the rewarde of inheritaunce for ye serve the lorde Christ. 25 But he that doth wronge shall receaue 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 heven. 2 Continue in prayer and watch in the same with thankes gevinge 3 prayenge also for vs that God open vnto us the dore of vtterance that we maye speake the mistery of Christ wherfore I am in bondes: 4 that I maye vtter 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 poudred with salt that ye maye know 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 thinges which are adoynge here. 10 Aristarchus my preson felowe saluteth you and Marcus Barnabasis systers sonne: touchinge whom ye receaue commandementes. Yf he come vnto you receaue him: 11 and Iesu which is called Iustus which are of the circumcision. These only are my workefelowes vnto the kyngdome
of God which were vnto my consola-
cion. 12 Epaphras the servaut of Christ
which is one of you saluteth you and
all wayes laboreth fervently for you
in prayers that ye maye stonde per-
flect and full in all that is the will
of god. 13 I beare him recorde that
he hath a ferver mynde towarde you
and towarde them of Laodicia and
them of Hierapolis. 14 Deare Lucas
the Phisicion greteth you and Demas.
15 Salute the brethren which are of
Laodicia and salute Nymphas and the
congregacion which is in his housse.
16 And when the pistle is reed of you
make that it be reed in the congre-
gacion of the Laodicians also: and
that ye lyke wyse reade the epistle of
Laodicia. 17 And saye to Archippus:
take hede to the office that thou hast
receaved in the Lorde that thou fulfill
it. 18 The salutacion by the honde
of me Paul. Remember my bondes.
Grace be with you. Amen. ‘Sent from
Rome by Tichicus and Onesimus.’
THE FIRST EPISTLE OF
PAUL THE APOSTLE TO
THE THESSALONIANS

1 Paul Syluanus and Timotheus. Vnto the congregacion of the Tessa-
lonyans in God the father and in the Lorde Iesus Christ. Grace be with you and peace from God our father and from the Lorde Iesus Christ.
2 We gevve God thakes all waye for you all makeinge mension of you in oure prayers with out ceasynge and call to remembrace youre worke in the faythe and labour in love and perseveraunce in the hope of oure Lorde Iesus Christ in the sight of God our father: because we knowe brethren beloved of god how that ye are electe.  
3 For oure gospell came not vnto you in worde only but also in power and also in the holy gost and in moche certayntie as ye knowe after what maner we behaue oure selves amonge you for youre sakes. 
4 And ye became folowers of vs and of the lord and receaved the worde in moche affliction with ioye of the holy gost: so that ye were an ensample to all that beleue in Macedonia and Achaia. 
5 From for you sounded out the worde of the lorde not in Macedonia and in Achaia only: but youre fayth also which ye have vnto god spred her silfe abroade in all quartars so greatly that it nedeth not vs to speake eny thynge at all. 
6 For they the selves shewe of you what maner of entrynge in we had vnto you and how ye tourned to God bymages for to serve the livynge and true god and for to loke for his sonne from heven whom he rayesed from deeth: I mean Iesus which delivereth vs from wrath to come.

2  
1 For ye youre selves knowe brethren of oure entraunce in vnto you howe that it was not in vayne: but even after that we had suffered before and were shamyfully 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.  
2 Oure exhortacion was not to brynyge 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. 
3 Nether was oure conversacion at eny tyme with flatterynge wordes as ye well knowe nether in cloked coveteouses God is recorde: nether sought we praye of men nether of you nor yet of eny other when we myght have bene chargeable as the apostles of Christ but we were tender amonge you even as a norsse cheresheth her children so was oure affeccion towardwe 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. 
4 Ye remember brethren oure labour and travyale. For we laboured daye and nyght because we wolde not be grevous vnto eny of you and preached vnto you the gospell of God. 
5 Ye are witnesses and so is god how holyly and iustly and vnblameable we behaue oure selues amonge you that beleue: 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. 
6 For this cause thanke we god with out ceasynge because that when ye receaved of vs the worde wherwith God was preached ye receaved it not as the worde of man: but even as it was in deede the worde of God which worketh in you that beleue. For ye brethren became folowers of the congregacions of god which in Iewry are in Christ Iesu: for ye have suffered lyke thynge of youre kynsmen as we
oure selves have suffered of the iewe. 15 Which as they kyld the lorde iesus and their awne prophets even so have they persecuted vs and God they please not and are contrary to all men 16 and forbid vs to preache vnnto the gentyls that they myght be saved to fulfill their synnes all waye. For the wrath of God is come on them even to the vtmost. 17 For as much brethren as we are kept from you for a season as concernynge the bodily presence but not in the herte we enforsed the more to se you personally with great desire. 18 And theryfore we wolde have come vnnto you I paul once and agayne: but Satan with stode vs. 19 For what is oure hope or ioye or crowne of reiowsyng e? are not ye it in the presence of oure lorde iesus Christ at his comynge? 20 yes ye are oure glory and ioye.

3

1 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 stablyshe you and to conforte you over youre fayth 3 that no man shulde be moved in these affliccions. For ye youre selves knowe 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 wynne. 6 But now lately when Timotheus came from you vnnto 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 alloure adversite and necessite through youre fayth. 8 For now are we alyve ye stonde stedfast in the lorde. 9 For what thanks can we recompence to god agayne for you over all the ioye that we ioye for youre sakes before oure god 10 whye we nyght and daye praye exceedingly that we myght se you presently and myght fulfill that wich is lackynge in youre fayth. 11 Goode him silfe oure father and oure lorde iesus Christ gyde oure iorney vnnto you: 12 and the lorde increase you and make you flowe ouer in love one toarde another and to wardere all men even as we do toarde you 13 to make youre hertes stable and vnblameable in holynes before God oure father at the commyng of oure Lorde iesus Christ with all his sainctes.

4

1 Further more we beseche you brethren and exhorte you in the lorde iesus that ye increase more and more euyn as ye have receaved of vs how ye ought to walke and to please god. 2 Ye remember what commandemente we gave you in oure lorde iesus Christ. 3 For this is the will of god even that ye shuld be holy 4 and that ye shuld abstayne from fornicacion that every one of you should knowe how to kepe his vessell in holynes and honoure 5 and not in the lust of concupiscense as do the hethen which knowe not god 6 that noman goo to farre and defraude his brother in bargayninge: because the lorde is a venger of all suche things as we tolde you before tyme and testified. 7 For god hath not called vs vnnto vnclennes: but vnnto holynes. 8 He therfore that despiseth despiseth not man but God which hath sent his holy sprete amonge you. 9 But as touchynge brotherly love ye nede not that I wryte vnnto you. For ye are taught of God to love on another. 10 Ye and that thinge verely ye do vnnto all the brethren which are thorow oute all Macedo- nia. We beseche you brethren that ye encreace more and more 11 and
that ye study to be quyet and to medle with your awne busynes and to worke with your awne hondes as we commaunded you: 12 that ye maye behave your selves honestly towarde them that are with out and that nothinge be lackynge vnto 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 yf we beleve that Iesus dyed and rose agayne: even so them also which slepe by Ielesus will God brynge agayne with him. 15 And this saye we vnto you in the worde of the Lorde that we which live and are remayneinge in the comminge of the Lorde shall not come yerre they which slepe. 16 For the Lorde him selfe shall descende from heven with a showte and the voyce of the archangell and trompe of God. And the deed in Christe shall arye first: 17 then shall we which live and remayn be caught vp with them also in the cloudes to mete the Lorde in theayer. And so shall we ever be with the Lorde. 18 Wherfore conforte your selves one another with these wordes

5

1 Of the tymes and seasons brethren ye have no nede that I write vnto you: 2 for ye your 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 destructione 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 as an helmet. 9 For god hath not apoynted vs vnto wrath: but to obtayne salvacion by the meanes of our lorde Iesu Christ 10 which died for vs: that whether we wake or slepe we shuld lyve togedder with him. 11 Wherfore conforte your 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 both amonge your selves and to all men. 16 Reioyce 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 fastesesse vnto the comynge of our lorde Iesu 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 Iesu Christ be with you. Amen. ‘The fyrst pistle vnto the Tessalonyans sent from Athens.’
THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE
THESSALONIANS

1 Paul Syluanus and Timotheus. Vnto the congregacion of the Tessa-
lonyans which are in Godoure father and in the Lordeg Jesus Christ. 2 Grace
be with you and peace from God
oure father and from the Lordeg Jesus Christ. 3 We are bounde to thanke God
all wayes for you brethren as it is mete
because that youre fayth growth ex-
cedyngly and every one of you swym-
meth in love toarde another be-
twene youre selves 4 so that we oure-
selves reioyce of you in the congrega-
cions 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 the kyngdom of god for which ye
also suffre. 6 It is verely a rightewes
thinge with God to recopence tru-
lacion to them that trouble you: 7 and
to you which are troubled rest with
vs when the lordeg Jesus shall shewe
him silfe from heven with his myghty
angels 8 in flammyngy fyre rendrynge
vengeance vnto them that knowe not God and to them that obaye
not vnto the gospell of oure Lordeg
Jesus Christ 9 which shalbe punysshed
with everlastyng damacion from
the presence of the lordeg and from
the glory of his power 10 when he shall
come to be glorified in his saintes
and to be made marvelous in all them
that beleve: because oure testimonye
that we had vnto you was beleved
even the same daye that we preached
it. 11 Wherfore we praye all wayes for
you that oure god make you worthy of
the callynge and fulfill all delectacion
of goodnes and the worke of fayth
with power: 12 that the name of oure
lordeg Jesus Christ maye be gloryfied
in you and ye in him thorowe the
grace of oure God and of the lordeg
Jesus Christ.

2 1 We beseche you brethren by
the commynge of oure lordeg Jesu
Christ and in that we shall assem-
ble vnto him 2 that ye be not sodely
moved from youre mynde and be not
troubled nether by sprete nether by
wordes nor yet by letter which shuld
some to come from vs as though the
daye of Christ were at honde. 3 Let no
man deceave you by eny meanes for
the lordeg commeth not excepte ther
come a departynge fyrst and that
synfull man be opened the sonne of
perdicion 4 which is an adversaire 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 holde: even that
he myght be yttered at his tyme. 7 For
the mistery of that iniquitiet doeth he
all readie worke which onlie loketh
vntill it be taken out of the waye.
8 And then shall that wicked be yt-
tered whom the lordeg shall consume
with the sprete of hys mouth and
shall destroye with the apearauce of
his commynge 9 even him whose
commynge is by the workynge of Sa-
tan wyth all lyynge power signes and
wonders: 10 and in all deceavablenes
of vnrightewesnes amonche them
that perysse: because they receaved not
the (love) of the truth that they
myght have bene saved. 11 And ther-
fore god shall sende them stronge
delusion that they shuld beleve lyes:
12 that all they myght be damned
which beleved not the trueth but had
pleasure in vnrightewesnes. 13 But we
are bounde to geve thankes always
to god for you brethren beloved of
the lordeg for because that God hath
from the begynnynge chosen you to
saluacion thorow sanctyfyinge of the
sprete and thorowe belevynge the
truethe: 14 whervnto he called you byoure gospell to obtayne the glo-
rye that cometh of our lord Iesu Christ. 15 Therfore brethren stonde
fast and kepe the ordinances which ye have learned: whether it were by
oure preachyng or by pistle. 16 Oure lorde Iesu Christ hym silfe and God
oure father which hath loved vs and hath geven vs everlasting consola-
cion and good hope thorow grace 17 comforte your hertes and sta-
bleysshe you in all doctrine and good doyng.

3

1 Furthermore brethren praye for vs that the worde of god maye have
fre passage and be gloryfed 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
evill. 4 We have confidence thorow
the lorde to you warde that ye both
do and will do that which we com-
maude 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 our
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 not
oure selves inordinatly amonge you.
8 Nether toke we breed of eny man
for nought: but wrought with laboure
and travayle nyght and daye because
we wolde not be grevous to eny of
you: 9 not but that we had auctoritie:
bout to make our 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
dowyng. 14 Yf eny man obey not
oure 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 give 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 our lorde Iesu Christ
be with you all Amen. ‘Sent from
Athens.’
1 Paul an Apostle of Iesus Christ
by the commandement of God oure
savioure and Lorde Iesus Christ which
is oure hope. 2 Vnto Timothe his
naturall sonne in the fayth. Grace
mercy and peace from God oure fa-
ther and Lorde Iesus Christ oure
Lorde. 3 As I besought the to
abyde styll in Ephesus when I de-
parted into Macedonia even so do
that thou commaunde some that they
teache no nother wise: 4 neither geve
hede to fables and genealogies which
are endlesse and brede doutes more
then godly edyfyinge which is by
fayth: 5 for the ende of the com-
maundement is love that cometh of
a pure herte and of a good con-
science and of fayth vnfayned: 6 from
the which thinges some have erred
and have turned vntoayne ian-
gelinge because they wolde be doc-
tours the scripture and yet vn-
derstone nor what they speake nether
wherof they affirme. 8 We knowe
that the lawe is good yf a man vse
it lawfully 9 vnderstandinge this how
that the lawe is not geven vnto a
righteous man but vnto the vnri-
ghteous and disobedient to the vn-
godly and to synners to vnholie and vn-
clean to murtherers of fathers and
murtherers of mothers to manslears
and whormongers: to them that
defile them selves with mankynde:
to menstealers: to lyars and to peri-
ured and so forth yf ther be eny
other thinges that is contrary to hol-
some doctrine 11 according to the
gospel 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
stronge: for he counted me true and
put me in office 13 when before I
was a blaspemar and a persecuter
and a tyrant. But I obtayned mercy
because I dyd it ignorauntly thorow
vnbelieve. 14 Neverthelater the grace
of our Lorde was more aboundaunt
with fayth 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 ensample
of them which shall in tymes to come
believe on him vnto eternall lyfe. 17 So
then vnto god kynges everlastinginge
imortal invisible and wyse only be
honoure and prayse for ever and ever
Amen. 18 This commandement com-
mitt vnto the sonne Timotheus ac-
cordynge to the prophisies which in
thaym past were prophisied of the
thaym in them shuldest fyght a good
fyght 19 havinge fayth and good con-
science which some have put awaye
from them and as concerninge fayth
have made shipwracke. 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
thynges prayers supplicacions inter-
cessions and gevyng of thankes be-
had for all men: 2 for kynges and
for all that are in auctorite that we
maye live a quyet and a peasable life
in all godlines and honestie. 3 For
that is good and accepted in the
sight of god oure savioure 4 which
will have all men saved and to come
vnto the knowledge of the trueth.
5 For ther is one god and one (me-
diator) bitwene god and man which
is the man Christ Iesus 6 which
gave him silfe a rausome for all
men that it shuld be testified at his
tyme 7 where vnto I am ordayned a
preacher and an apostle: I tell the
trueth in Christ and lye not beynge
the teacher of the gentyls in fayth and veritie. 8 I wyll thercfor that
the men pryde every where lyftynge vp pure hondeis without wrath or
dowtinge. 9 Lykywse also the we-
men that they araye them selves in
comye aparell with shamfastnes and
discrete behaveour not with bryoded
heare other golde or pearles or costly
araye: 10 but with suche as becometh
wemen that professe the worship-
pynge of God thorow good workes.
11 Let the woman learne in silence
with all subieccion. 12 I suffre not
a woman to teache nether to have
auctoricie over a man: but forte 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 transgres-
sion. 15 Notwithstondyngse thorow
bearinge of chylldre they shalbe saved
so they continue in fayth love and
holynes with discracion.

3
1 This is a true sayinge. Yf a
man covet the office of a byshhope
he desyreth a good worke. 2 Ye
and a bisshope must be faytlesse the
husband of one wyfe sober discrete
honesty aparelled harberous apt to
teacher 3 not dronken no fighter not
genge to filthy lucre: but gentle ab-
horryngyng fightyngyng abhoryngyng
cov-
etousnes 4 and one that rueleth his
awne housse honestly havyngyng chyl-
dren vnder obedience with all hon-
este. 5 For yf a man cannot rule
his owne housse how shall he care
for the congregacion of God. 6 He
maye not be a yonge skoler lest he
swell and faule into the judgement of
the eyll 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 eyll speaker.
8 Lykywse mus the deacons be hon-
est not double tonged not geve vnto
moche drynkinge nether vnto filthy
lucre: 9 but havyngyng the mistery of
the fayth in pure conscience. 10 And
let them fyrst be proved and then let
them minister yf they be founde faut-
lesse. 11 Even so must their wynes be
honest not evyll speakers: but sober
and faythfull in all things. 12 Let
the deacons be the husbandes of one
wyfe and suche as rule their chyl-
dren well and their awne housholdes.
13 For they that minister well get
them selves good degre and greate
libertie in the fayth which is in Christ
Iesu. 14 These things write I vnto
the trustinge to come shortly vnto
the: 15 but and yf I tarie longe that
then thou mayst yet have knowledge
how thou oughtest to behaue thy silfe
in the housse of God which is the
congregacion of the livinge God the
pillar and grounde of trueth. 16 And
with out naye great is that mistery
of godlines: God was shewed in the
fleshe was iustified in the sprete was
sene of angels was preached vnto the
gentyls was beleved on in erth and
receaved vp in glory.

4
1 The sprete speaketh evydently
that in the latter tyme some shall
departe from the fayth and shall geve
hede vnto spretes of erreoure and
dyvelysshe doctrine 2 of them which
speake falce thorow ypcrisyse and
have their consciences marked with
an hote yron 3 forbyddinge to mary
and commandinge to abstayne from
meates which God hath created to
be receaved with gevyngex thanks of
them which beleve and knowe the
trueth. 4 For all the creatures of
God are good and nothynge to be
refused yf it be receaved with thanks
gevyngex. 5 For it is sanctyfied by
the worde of God and prayer. 6 Yf
thou shalt put the brethren in re-
membrance of these thynges thou
shalt be a good minister of Iesu Christ
which hast bene norished vp in the
wordes of the fayth and good do-
ctryne which doctryne thou hast con-
tinually followed. 7 But cast awaye
Rebuke not an elder: but exhort him as a father and the yonger me as brethren. The elder women as mothers the yonger as sisters with all purenes. Honour widdowes which are true wyydowes. Yf eny wyddowe have chylde or neves let them learne fyrst to rule their awne houses godly and to recompen their elders. For that is good and acceptable before God. She that is a very wyddowe and frendlesse putteth her trust in god and continueth in supplication and prayer nyght and daye. But she that liveth in pleasure is deed even yet alive. And these thynges commaunde that they maye be without fault Yf ther be eny that provideth not for his awne and namly for them of his housholde the same denyeth the fayth and is worse then an in-fydel. Let no wyddowe be chosen vnnder thscore yere olde and soche a one as was the wyfe of one man and well reported of in good workes: yf she have noresshed children yf she have bene liberall to strauers yf she have wesshed the sayntes fete yf she have ministred vnno them which were in adversite yf she were continuallly geve vnno all maner good workes. The yonger widdowes refuse. For when they have begone to wexe wantone to the dishonoure of Christ then will they mary havynge damna-cion because they have broke their fyrst fayth. And also they learne to goo from housse to housse ydle ye not ydle only but also trylynye and busybodies speakynge thynges which are not comly. I will therfore that the yonger weme mary and beare childe and gyde the housse and geve none occasion to the adversary to speake evill For many of them are all redy turned bake and are gone after Satan. And yf eny man or woman that beleve thave widdowes let the minister vnno them and let not the congregacion be charged: that that maye have sufficent for them that are widdowes in deade. The elders that rule wel are worthy of double honoure most specially they which laboure in the worde and in teachinge. For the scripture sayth: Thou shalt not mousell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst an elder recewe none accusacion: but vnnder two or thre witnesses. Them that synne rebuke openly that other maye feare. I testifie before god and the lorde Iesus Christ and the electe angels that thou observe these thynges with out hasty judgement and do nothyng parcially. Laye hondes sodely on no man nether be partaker of other mens synnes: kepe thy silfe
23 Drynke no lenger water but vse a lytell wyne for thy stom-

makes sake and thyn e often diseases.
24 Some mennes synnes are open
before honde and goo before vnto
judgement: some mennes synnes
folowe after. 25 Lykwyse also good
workes are manyfest before honde
and they that are other wyse cannot
be hid.

6

1 Let as many servauntes as are
vnder the yoke counte their masters
worthy of all honour that the name
of god and his doctryne be not evyll
spoken of. 2 Se that they which have
belevynge masters despysye them not
because they are brethren: but so
moche the rather do service for as
moche as they are belevynge and
beloved and partakers of the benefite.
These thynge 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 doctryne of godlines 4 he
is pufte vp and knoweth nothyngye:
but wasteth his braynes aboute ques-
tions and stryfe of wordes wherof
spryngye envie stryfe raylinges evyll
surmysinges 5 and vayne disputa-
cions of men with corrupte myndes
and destitute of the trueth which
thynde that lucr be godlines. From
soche separe thy silfe. 6 Godlines
is great ryches yf a man be con-
tent with that he hath. 7 For we
brought nothyngye into the worlde
and it is a playne case that we can
cary nothyngye 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 folysshe and noysome lustes
which droune me in perdicon and
destruccion. 10 For covetousnes is
the rote of all evyll which whill some
lusted after they erred from the fayth
and tanglyd them selves with many
sorowes. 11 But thou which arte the
man of god flye soche thynge Folowe
rightewesnes godlines love pacience
and meknes. 12 Fyght the good fyght
of fayth. Laye honde on eternall lyfe
where vnto thou arte called and hast
professed a good profession before
many witnesses. 13 I geve the charge
in the sight of God which quickneth
all thinges and before Iesu Christ
which vnder Pocius Pilate witnessed
a good witnessinge 14 that thou kepe
the commaundement and be with
out spotte and vnrebukeable vntyll
the apperynge of oure lorde Iesu
Christ 15 which aperynge (when the
tyme ys come) he shall shewe that
is blessed and myghty only kynge of
kynes and lorde of lوردes 16 which
only hath immortalite and dwelleth
in light that no man can attayne
whom never man sawe nether can
se: vnto whom be honoure and rule
everlastynge. Amen. 17 Charge them
that are ryche in this worlde that they
be not excedynge wyse and that they
trust not in the uncertayne ryches
but in the livynge god which geveth
vs abundantly all thynge to enjoye
them 18 and that they do good and
be ryche in good workes and redy
to geve and to distribute 19 layinge
vp in store for them selves a good
foundsacion agaynst the tymse to come
that they maye obtayne eternall lyfe
20 O Timothe save that which is geve
ye to kepe and avoyde vngostly van-
tities of voyces and opposicions of sci-
ence falsly so called 21 which science
whyll some professed they have erred
as concernynge the fayth. Grace be
with the Amen. ‘Sent from Laodicea
which is the chesfest 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 preache the promes of lyfe which lyfe is in Christ Iesu. 2 To Timothe his beloved sonne. Grace mercy and peace from God the father and from Christ Iesu our Lorde.

3 I thanke god whom I serve from myne elders with pure conscience that with out ceasynge I make mencion of the in my prayres nyght and daye 4 desyrynge to se the myndfull of thy teares: so that I am filled with ioye 5 when I call to remembraunce the vnfayned fayth that is in the which dwelt fyrst in thy graumoder Lois and in thy mother Eunica: and am assured that it dwelleth in the also. 6 Wherfore I warne the that thou stere vp the gyfte of god which is in the by the puttynge 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 thorowe the power of god 9 which saved vs and called vs with an holy callinge not accordinge to oure dedes but accordyng 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 saiviour Iesu Christ which hath put away derth and hath brought lyfe and immortalite vnto light thorow the gospell 11 whervnto I am apoynted a preacher and an Apostile and a teacher of the gentyls: 12 for the which cause I also suffre these things. Neverthelesse 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 committed to his kepynge agaynst that daye. 13 Se thou have the enmple of the holsome wordes 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 dwelleth in vs. 15 This thou knowest how that all they which are in Asia be turned from me. Of which sorte are Phigelos and hermonenes. 16 The lorde geve mercie vnto the house of Onesiphoros for he ofte refresshed 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 thynges 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 thynges thou hast hearde of me many bearynge witnes the same diliver to faethfull men which are apte to teache other 3 Thou therfore suffre affliction as a good soudier of Iesu Christ. 4 No man that warreth entanglith him silfe with worldly 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 crowned except he strive laufully. 6 The husbandman that laboreth must fyrst receave of the frutes. 7 Consyder what I saye. The lorde geve the vnderstondynghe in all thynges. 8 Remember that Iesus Christ beynge of he sede of David rose agayne from deth accordynghe to my gospell 9 wherein I suffre trouble as an evyll doar even vnto bondes. But the worde of god was not bounde. 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 silfe. 14 Of these thynges put them in remembrance and testifie before the lorde that they stryve not about wordes which is to no profet but to pervert the hearers. 15 Study to shewe thy silfe laudable vnsto god a workman that nedeth not to be a shamed dividyng the worde of trueth justly. 16 Vngostly andayne voyces passe over. For they shall encreace vnsto greater vngodlynes 17 and their wordes shall fret even as doeth a cancre: of whose nombre ys Hymeneos and Philetos 18 which as concernynge the trueth have erred sayinge that the resurreccion is past all redy and do destoye the faythe 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 vsselles of golde and of silver: but also of wood and of erthe some for honoure and some vnsto dishonoure. 21 But Yf a man purge him silfe from suche felowes he shalbe a vessell sanctified vnsto honoure mete for the lorde and prepared vnsto all good workes. 22 Lustes of youth avoyde and folowe rightwesnes faythe love and peace with them that call on the lorde with pure herte. 23 Folisshe and vnlearned questions put from the remembrynge that they do but gendre stryfe. 24 But the servaunt of the lorde must not stryve: but must be peaseable vnsto all men and apte to teache and one that can suffre: the euyll in mekenes 25 and can informe them that resist yf that god at eny tyme will givem 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 coveteous bosters proude cursed speakers disobedient to father and mother vnthakfull vnholo 3 vnkinde trucebreakers stubborn falce accusars ryatours fearce despisers of the which are good 4 tratyours heddy hye mynded gredy apon voluphteousnes more then the lovers of god 5 havynge a similude of godly lyvynge but have denied the power ther of and soche abhorre. 6 Of this sorte are they which entre in to houses and brynge into bondage wynnem laden with synne which wemen are ledde of divers lustes 7 ever learnynge and never able to come vnsto the knowledge of the trueth. 8 As Iannes and lambres withstode Moses even so do these resist the trueth men they are of corrupt myndes and leawde as concernynge the faythe: 9 but they shall prevayle no lenger. For their madness shalbe vnter vnto all men as theirs was. 10 But thou hast sene the experience of my doctrine fassion of lyvynge purpose faythe longe sufferynge love pacience 11 persecusions and affliccions which happened vnsto me at Antioche at Iconium and at lystra: which persecusions I suffered paciently. And from them all the lorde delivered me. 12 Ye and all that will live godly in Christ Iesu must suffre persecusions. 13 But the euyll men and deceavers shall wexe 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 vnsto the seynge thou knowest of whom thou hast learned them 15 and for as moche also as thou hast knowe holy scripture of a chylde which is able to make the wyse vnsto saluacion thorowe the faythe which ys in Christ
Iesu. 16 For all scripture geve by inspiracion of god is profitable to teache to improve to amende 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 iudge quicke and deed at his aperynge 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 wyll not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) get 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 suffre adversitie and do the worke of an evangelist fulfill thyne office vnto the vتسمost.

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 iudge shall geve me at that daye: not to me only but vnto all them that love his commynge.

9 Make sped 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 forto 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 parchemet.

14 Alexander the coppersmyth did me moche evyll the lorde rewarde hym accordynge to his dedes 15 of whom be thou ware also. For he withstode oure preachynge sore. 16 At my fyrst answerynge no man assisted me but all forsoke me. I praye God that it maye not be layde to their charges: 17 not withstondinge the Lorde assisted me and strethed me that by me the preachinge shuld be fulfilled to the vتسمost and that all the gentyls shuld heare. And I was delivered out of the mouth of the lyon. 18 And the Lorde shall delivre me from all evyll doynte and shall kepe me vnto his hevenly kyngdome. To who be praye for ever and ever. Amen. 19 Salute Prisca and Aquila and the housholde of Onesiphorus. 20 Erastus abode at Corinthum. Trophimos I lefte at Miletum sicke. 21 Make sped to come before winter. Eubolus gretith the and Pudes and Linus and Claudia and all the brethren. 22 The Lorde Iesu Christ be with thy sprete. Grace be with you. Amen. ‘The seconde pis- tile 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 seruant of God and an Apostle of Iesu Christ to preach the fayth of goddis electe and the knowl-
edge of that trueth which is after god-
lynes 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 thorow preachynge
which preachynge is committed vnto
me by the commaundement of god
oure saveoure. 4 To Titus his nat-
urall sonne in the commen fayth.
Grace mercie and peace from God
the father and from the lord Iesu
Christ our saveoure. 5 For this cause
left I ye in Creta that thou shuldest
performe that which was lackyngne
and shuldest ordeyne elders in every
citie as I apoynted the. 6 Yf eny be
fautelesse the husbande of one wyfe
havynge faithfull childe which are
not selandred of royote nether are
disobedient. 7 For a bissHoppe must
be fautelesse as it be commeth the
minister of God: not stubbornne not
angrye no dronkarde no fyghter not
given to filthy lucre: 8 but herberous
one that loveth goodnes sobre mynd-
ded righteouse holy temperat 9 and
suche as cleveth vnto the true worde
of doctryne that he maye be able to
exhorte with wholsom learnynge and
to improve them that saye agaynst
it. 10 For ther are many disobedient
and talkers of vanite and diseavers
of myndes namely they of the cir-
cumcision 11 whose mouthes must be
stopped which pervert whole houses
 teachinge thinges which they ought
not because of filthy lucre. 12 One
beyng of the selves which was a
poyet of their awne sayde: The Cre-
tayns are all wayes lyars eyvill beasts
and slowe belies. 13 This witnes is
ture wherfore rebuke them sharply
that they maye be source in the fayth
and not takynge hede to Iewes fables
and commaundmentes of men
that turne from the trueth. 15 Vnto
the pure are all thynges pure: but
vnto them that are defiled and un-
belevynge is nothyng 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
ab-hominable and disobedient and vnto
all good workes discommendable.

2 1 But speake thou that which be-
cometh wholsome learnynge. 2 That
the elder men be sober honest dis-
crete sounde in the fayth in love
and in pacie. 3 And the elder
weme lykewyse that they be in soche
rayment as becommeth holynes not
falce accusars not geven to moche
drinkynge but teachers of honest
thynges 4 to make the younge wemen
sobremynded to love their husbandes
to love their children 5 to be discrete
chast huswifly good and obediet vnto
their awne husbandes that the worde
of god be not eyvyl spokne of. 6 Yonge
men lykewyse exhorte that they be
sobre mynded. 7 Above all thynges
shewe thy silfe an insample of good
workes with uncrupt doctryne with
honestie 8 and with the wholsome
worde which cannot be rebuked that
he which withstondeth maye be a
shamed havynge no thinge in you
that he maye dispayre. 9 The ser-
vates exhorte to be obediet vnto
their awne masters and to please in
all thynges not answerynge agayne
nether be pickers but that they
shewe all good fauthfulnes that they
maye do worshippe to the doctryne
of oure saveoure God in all thynges.
11 For the grace of god that bryn-
geth salvacion vnto all men hath
appeard 12 and teacheth vs that we shuld
deny vngodlynes and worldly lustes
and that we shuld live sobre mynded
righteously and godly in this present

Titus 1:1

232

Titus 2:12
worlde 13 lokinge for that blessed hope and glorious apperenge of the.myghty god and of ouse savioure Iesu Christ 14 which gave him silfe for vs to redeme vs from all vnrightewesnes and to pouge vs a peculiar people vtto him silfe fervently geven vtto him silfe fervently geven vs to good workes. 15 These thinges speake and exhorte and rebuke with all com-
maundynge Se that no man despise the.

3

1 Warne the that they submitte them selves to rule and power to obey the officers that they be readie vtto all good workes 2 that they speake evyll of no man that they be no fyghters but softe shewynge all meknes vtto all men. 3 For we oure selves also were in tymes past vnwyse disobedient deceaved 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 apperred 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 renumyne of the holy goost 6 which he shed on vs abundantly thorow Iesus Christ oure saveoure 7 that we once justi-
fied 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 thinges are good and profitoble vtto me. 9 Folisshe questions and ge-
nealogies 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 judgement. 12 When I shall sende Artemas vtto the or Tichicus be diliget to come to me vtto Nichopolis. For I have determined ther to wynter. 13 Brynge zenas the lawear and Apollos on their iorney diligently that nothyng be lackynge vtto them. 14 And let oures 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 EPISTLE 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 oure felowe soudier and to the congregacion of thy housse. 3 Grace be with you and peace from God oure 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 Iesus and towarde all sayntes: 6 so that the felilishippe that thou hast in the fayth is frutefull thorow knowledge of all good thinges which are in you by Iesus Christ. 7 And we have great ioye and consolacion over thy love: for by the (brother) the sayntes herties are comforted. 8 Wherfore though I be bolde in Christ to enioyne the that which becometh the: 9 yet for loves sake I rather beseeche the though I be as I am even Paul aged and now in bondes for Iesu Christes sake. 10 I beseeche the for my sonne Onesimus whom I begat in my bondes 11 which in tyme passed was to the vnproffetable: but now proffetable bothe to the and also to me 12 whom I have sent home agayne. Thou thercfor receave him that is to saye myne awne bowles 13 whom I wolde fayne have retayned with me that in thy stede he myght have ministred vnto me in the bondes of the gospel. 14 Nevertheless without thy mynde wolde I doo nothinge that that good which springeth of the shuld not be as it were of necessitie but willingly. 15 Haply he thercfor departed for a season that thou shuldest receave him for ever 16 not nowe as a servaut: but above a servaut I meane a brother beloved specially to me: but how moche more vnto the both in the fleshe and also in the Lorde? 17 Yf thou count me a felowe receave him 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 silfe. I will recompence it. So that I do not saye to the howe that thou owest vnto me even thyne awne silfe. 20 Even so brother let me enioye the in the Lorde. Comforte my bowles in the Lorde. 21 Trustinge in thyne obedie I wrote vnto the knowynge that thou wilt do more then I saye for. 22 Moreover prepare me lodgynge: for I trust thorow the helpe of youre prayers I shalbe gaven vnto you. 23 Ther salute ye Epaphras my felowe presoner in Christ Iesus 24 Marcus Aristarchus Demas Lucas my helpers. 25 The grace of oure Lorde Iesus Christ be with youre spretes. Amen. ‘Sent from Rome by Onesimus a servaut.’
1 God in tyme past diversely and many wayes spake vnto the fathers by Prophetes: 2 but in these laste 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 byenge the brightnes 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 maiestie an hye 4 and is more excellent then the angels in as moche as he hath by inheritance obtened 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 kyngdome is a right cepter. 9 Thou hast loved righteuesnes and hated iniquyte. Wherfore 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 hondes. 11 They shall perisshe but thou shalt endure. They all shall wexe olde as doth a garment: 12 and as a vesture shalt thou chaunge them and they shalbe chaunged. 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
is not ashamed to call the brethren 12 saying: I will declare thy name vn to my brethren and in the myndes of the congregacion will I praise 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 flesshe and bloud he also him silfe lyke wyse toke parte with them for to put doune thorow deth him that had lordshippe over deeth that is to saye the devyll 15 and that he myght delyver the which thorow feare of deeth were all their lyfetyme in dauger of bondage. 16 For he in no place taketh on him the angels: but the seede of Abraham taketh he on him. 17 Wherfore in all thynge it became him to be made lyke vnto his brethren that he myght be mercifull and a faythfull hyle preste in thynge concernynge god for to pourge the peoples synnes. 18 For in that he him silfe suffered and was tempted he is able to sicker them that are tempted.

3

1 Wherfore holy brethren partakers of the celestiall callinge consider the embasseator and hye prest of our profession Christ Iesus 2 which was faythfull to him that made him even as was Moses in all his houss. 3 And this man was counted worthy of more glory then Moses: In as moche as he which hath prepared the houss hath most honour in the houss. 4 Every houss is prepared of some man. But he that ordeyned all things is god. 5 And Moses verely was faythfull in all his houss as a minister to beare witnes of the thynge which shuld be spoken afterwarde. 6 But Christ as a sonne hath rule over the houss whose houss are we so that we hold fast the confi.dence and the reioysynge 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 rebellion in the daye of temptacion 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 generacion and sayde. They erre ever in their hertes: they verely have not knowe my wayes 11 so that I sware in my wrath that they shuld not enter into my rest. 12 Take hede brethren that therbe in none of you an evyll herte in vnbeleeve that he shuld departe from the lyvynge god: 13 but exhorte one another dayly whill is it called to daye lest eny of you weye harde herted thorow the de.cetyfullnesse 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: howbe 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 sware 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 vnbeleeve.

4

1 Let vs feare therfore lest eny of vs forsakynge the promese of entrьnye into his rest shulde seme to come behinde. 2 For vnto vs was it declared as well as vnto them. But it proffited not them that they hearde the worde because they which hearde it coupled it not with fayth. 3 But we which have beleved do enter into his rest as contrarywyse he sayde to the other: I have sworne in my wrath they shall not enter into my rest. And that spake he verely longe after that the workes were made and the fondeacion 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 works. 5 And in this place agayn: They shall not come into my rest. 6 Seynge therfore it foloweth that some muste enter therinto and they to who it was fy rst preached entred not therin for vnbelieves 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 Iosue 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 is entred into his rest doth cease from his awne worke 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 vnbeliefe. 12 For the worde of god is quycke and myghty in operacion and sharper then eny two edged swearde: 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 thynge 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 poynettes tempted lyke as we are: but yet with out synne. 16 Let vs therfore go boldly 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 thynes pertayninge to god: to offer gyftes and sacrfyses 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 hym: thou arte my sonne this daye begat I the glorified hym. 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 obedience by tho thynges which he suffered 9 and was made parfaite and the cause of eternall saluacion vnto all them that obey hym: 10 and is called of God an hye prest after the order of Melchisedech. 11 Wherof we have many thynges 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 agayn 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 inexperete 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 exercized to iudge both good and evyll also.

6

1 Wherfore let vs leave the doctryne pertayninge to the begininge of a Christen man and let vs go vnto perfection and now no more laye the foundacion of repentaunce from
deed workes and of fayth towarde God 2 of baptyme of doctryne and of layinge on of hondes and of resurreccion from deeth and of eternall judgement. 3 And so will we do yf God permitt. 4 For it is not possible that they which were once lyghted and have tasted of the hevenly gyft and were become partetakers of the holy goost 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 repentauce: for as moche as they have (as concerninge them selves) crucified the sonne of God a fresshe makyng ane mocke of him. 7 For that erth which drinketh in the rayne wich cometh ofte vpon it and bringeth forth erbes mete for them that dresse it receaveth blessyng of god. 8 But that grounde which beareth thornes and bryars is reproved and is nye vnto cursyng: whose ende is to be burned. 9 Nevertheless deare frendes we trust to se better of you and thynges which accompany saluacion though we thus speake. 10 For god is not vnrighteous that he shuld forget youre worke and labour 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 stablysshyng of hope even vnto the ende: 12 that ye faynt not but folowe them which thorow fayth and pacience inheret the promyses. 13 For when god made promes to Abraham because he had no greater thinges to swear by he swore by him silfe 14 sayinge: Surely I will blesse the and multiply the in dede. 15 And so after that he had taryd a longe tyme he enjoyed the promes. 16 Men verely swear by him that is greater then them selves and an othe to confirm the thyng ye amonge them an ende of all stripe. 17 So god willynge very aboundanly to shewe vnto the heyres of promes the stables of his counsayle he added an othe 18 that by two immutable thinges (in which it was vnpossible that god shuld lye) we myght have perfec 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 entred in into the thynges which are with in the vayle 20 whither the fore runner is for vs entred in I mean Iesus that is made an hye prest for ever after the order of Melchisedech.

7

1 This Melchisedech 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 cotinemeth a preste 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 levy which receave the office of the prestes have a commandement to take a cordyng to the lawe tythes of the people that is to saye of their brethren yee though they pronge 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 witnessed 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 Melchisech met him. 11 Yf
now theryfore perfection came by the
presthod of the levites (for vnder
that presthod the people recaved the
lawe) what neded it furthermore
that an other prest shuld ryse after
the order of Melchisedech and not
after the order of Aaron? 12 Now no
dout yf the presthod be translated
then of necessittie must the lawe
be translated also. 13 For he of
whom these thynges are spoken
pertayneth vnto another trybe of
which never man served at the
aultre. 14 For it is evident that oure
lorde sprenge of the trybe of Iuda of
which trybe spake Moses nothyng
cconcernyng presthod. 15 And it is
yet a more eyvndent thing yf after
the similitude of Melchisedech ther
aryse a nother prest 16 which is not
made after the lawe of the carnall
commaundment: but after the
power of the endless lyfe 17 (For he
testifieth: Thou arte a prest forever
after the order of Melchysedech)
18 Then the commaundment that
went a fore is disanulled because of
hir weaknes and vnproffitablenes.
19 For the lawe made nothyng
parfecte: but was an introduccion
of a better hope by which hope we
drawe nye vnto god. 20 And for this
cause it is a better hope that it was not
promysed with out an othe. 21 Those
prestes were made with out an oth:
but this prest with an oth by him that
saide vnto him The lorde sware and
will not repent: Thou arte a prest for
ever after the order of Melchisedech.
22 And for that cause was Iesus a
stablyssher of a better testament.
23 And amongeth them many were made
prestes because they were not suffred
to endure by the reason of deeth.
24 But this man because he endureth
ever hath an everlastinge presthod.
25 Wherfore he is able also ever to
save them that come vnto god by
him seyngle he ever lyveth to make
intercession for vs. 26 Soche an hye
prest it became vs to have which is
wholy harmlesse vndefyled separat
from synners and made hyar then
heven. 27 Which nedeth not dayly
(as yonder hie prestes) to offer vp
sacrifice fyrst for his awne synnes and
then for the peoples synnes. For that
did he at once for all when he offered
vp him silfe. 28 For the lawe maketh
men prestes which have ininfirtie:
but the worde of the othe that came
fence the lawe maketh the sonne
prest which is parfecte for ever more.

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
maieste in heven 2 and is a minister
of holy thynges and of the very taber-
nacle which God pyght and not man.
3 For every hye prest is oderneyd to
offer gyftes and sacryfyses 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 an-
swer of God was geven vnto Moses
when he was about to fynnishe the
tabernacle: Take hede (sayde he) that
thou make all thynges accordynge
to the patrone shewed to the in
the mount. 6 Now hath he obtayned a
more excellent office in as moche as
he is the mediator of a better tes-
tament which was made for better
promyses. 7 For yf that fyrst testa-
mament had bene fautelesse: then shuld
no place have bene sought for the
conde. 8 For in rebykynge he the
sayth: Beholde the dayes will come
(sayth the lorde) and I will fynnyse
apon the houss of Izrahel 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
9

1 That fyrst tabernacle verely had ordinances and seruynges 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 wherin was the golden pot with manna and Aarons rodde that spounge and the tables of the testament. 5 Over the arcke were the cherubis of glory shadowynge the seate of grace. Of which thynges we wyll not now speake particu-larly. 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 whill as yet the fyrst tabernacle was stondyng. 9 Which was a similitude for the tyme then present and in which were offered gyftes and sacrificys that could not make them that minister parfecte as pertaynyng to the conscience 10 with only meates and drinks and divers wesshynges and iustifiynges of the fleshe which were ordeyned vntyll the tyme of reformacion. 11 But Christ beyng an hye prest of good thynge to come came by a greater and a moare parfecte tabernacle not made with hondes: that is to saye not of this maner bildyng 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 redempcion. 13 For yf the bloud of oxen and of Gotes and the ashes of an heyfer when it was sprynckled purfified the vnclene as touchyng the purifiyng of the fleshe: 14 How moche more shall the bloud of Christ (which thorow the eternall spryte offered him silfe with out spot to God) pourdye youre consciences from deed workes for to serve the livyng god? 15 And for this cause is he the mediator of the newe testament that thorow deeth which chaunes for the redempcion of those trans-gressions that were in the fyrst testa-ment) they which were called myght receave the promes of eternall inher-itaunce. 16 For whersoever is a testa-ment there must also be the deeth of him that maketh the testament. 17 For the testament taketh auctoritie when men are deed: For it is of no value as longe as he that made it is a live. 18 For which cause also nether that fyrst testament was ordeyned with out bloud. 19 For when all the commaundementes were rede of Moses vnto all the people he toke the bloud of calves and of Gotes with water and purple woll and ysoap and sprynckled both the boke and all the people 20 sayinge: this is the bloud of the testament which god hath apoynted vnto you. 21 Morover he
sprenckled the tabernacle with bloud also and all the ministrynge vessels. 22 And almost all thynge are bye the lawe poured with bloud and with out effusion of bloud is no remis- nion. 23 It is then nedeth that the similitudes of hevenly thynge be pu- rified with soche thynge: but the hevenly thynge them selves are pu- rified 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 entret in to the holy place every yeare with straungue bloud for then must he have often suffered sence the worlde began. But now in the ende of the worlde hath he appered once to put synne to flyght by the 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 saluacion.

10

1 For the lawe which hath but the shadowe of good thynge to come and not the thynge in their awne passion can never with the sacryfises which they offer yere by yere continuouly 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 Neverthelesse 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 Wherefore 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 offerynes thou hast no lust. 7 Then I sayde: Lo I come in the chefest of the boke it is written of me that I shuld doo thy will o god. 8 Above when he had sayed sacrificyle and offerynge and burnt sacrificyles and synne offerynes 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 stablisshe 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 sacrifyce for synnes sat him doune 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 17 and their synnes and iniquyties will I remember no moare. 18 And where remission of these things is there is no moare offerynge for synne. 19 Seynge brethren that by the meanes of the bloud of Iesu we maye be bolde to enter into that holy place 20 by the newe and livynge waye which he hath prepared for vs through the vayle that is to saye by his flesshe. 21 And seynge also that we have an hye prest which is ruler over the housse of god 22 let vs drawe nye with a true herte in a full fayth sprynckeled in our hertes from an eyvyl conscience and wesshed in our bodies with pure water 23 and let vs kepe the profession of our hope with oute waveringe (for he is faythfull that promysed) 24 and let vs consyder one another to provoke vnto love and
to good works: 25 and let vs not forsake the felishippe that we have amonge oure selves as the maner of some is: but let vs exhorte one another and that so moche the more because ye se that the daye draweth nye. 26 For yf we synne wilfullyng after that we have receaved the knowledge of the trueth there remayneth no more sacrifice for synnes 27 but a fearfull lokynge for judgement and violent fyre which shall devour the adversaries 28 He that despiseth Moses lawe dyeth with out mercy vnder two or thrre witnesses. 29 Of how moche sorer punyshment suppose ye shall he be counted worthy which treadeth underfote the sonne of god: and counteth the bloude of the testament as an vnholie thynge wherwith he was sanctified and doth dishonoure to the sprete of grace. 30 For we knowe him that hath sayde vengeaunce be-longeth vnto me I will recompence sayth the lorde. And agayne: the lorde shall iudge his people. 31 It is a fearfull thynge to faule into the hondes of the liyynge God. 32 Call to remembraunce the dayes that are passed in the which after ye had receaved light ye endured a greate fyght in adversities partly whil all men wondred and gased at you for the shame and trioulacion that was done vnto you and partly whil ye became companions of the which so passed their tyme. 34 For ye suffered also with my bondes and toke a worth the spoynlyng of youre goodes and that with gladnes knowyng in youre selves how that ye had in heven a better and an endurynge substaunce 35 Cast not away therfore youre confidence which hath great rewarde to recompence. 36 For ye have neede of pacience that after ye have done the will of god ye myght receave the promes. 37 For yet a very lytell whyle and he that shall come will come and will not tary. 38 But the iust shall live by faith. And yf he withawre him silfe my soule shall have no pleasure in him. 39 We are not whiche withawre oure selves vnto dampnacion but partayne to fayth to the wynnyng of the soule.

11

1 Fayth is a sure confidence of thynes which are hoped for and a certayntie of thynes which are not sene. 2 By it the elders were well reported of. 3 Thorow fayth we vnderstonde that the worlde was ordeyned by the worde of god: and that thynes which are sene were made of thynes which are not sene. 4 By fayth Abell offered vnto god a more plenteous sacrifice then Cayn: by which he obteyned witnes that he was righteous god testifyinge of his gyftes: by which also he beyng deed yet speaketh. 5 By fayth 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 pleasid God: 6 but with out fayth it is vnpossible to please him. For he that commeth to God must beleve that God is and that he is a rewarde of them that seke him. 7 By fayth Noe honored God after that he was warned of thinges which were not sene and prepared the arcke to the savinge of his housholde thorowe the which arcke he condemned the worlde and became heyre of the rightewesnes which commeth by fayth. 8 By fayth Abraham when he was called obeyed to goo out into a place which he shuld afterwarde receave to inheriaunce and he wet out not knowyng whether he shuld goo. 9 By fayth he removed into the londe that was promysed him as into a strange countre and dwelt in tabernacles: and so dyd Isaac and Iacob heyres with him of the same promes. 10 For he loked for a citie havige a foundacion whose bylder and maker is God. 11 Thorow fayth Sara also receaved
streth to be with chylde and was delivered of a chylde when she was past age because she judged him faythfull which had promysed. 12 And threfore spronge therof one (and of one which was as good as deed) so many in multitude as the starres of the skye and as the sond of the see shore which is innumerable. 13 And they all dyed in fayth and receaved not the promyses: but sawe them a farre of and beleved them and saluted them: and confessed that they were straungers and pilgrims on the erthe. 14 They that sawe soche thinges declare that they seke a countre. 15 Also yf 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 fayth Abraham offered vp Isaac when he was tempted and he offered him beinge his only begotten sonne which had receaved the promyses of whom it was sayde in Isaac shall thy seed be called: 19 for he considered that God was able to rayse vp agayne from deeth. Wherfore receaved he him for an ensample. 20 In fayth Isaac blessed Iacob and Esau concerninge thinges to come. 21 By fayth Iacob when he was a dyinge blessed both the sondes of Ioseph and bowed him selfe towarde the toppe of his cepter. 22 By fayth Ioseph when he dyed remembred the departinge of the chyrldren of Israel and gave commandeument of his bones. 23 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 commandeument. 24 By fayth Moses when he was great refused to be called the sonne of Pharaos daughter and chose rather to suffre adversitie with the people of God then to enjoye the pleasurs of synne for a seazon 26 and esteemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had a respect vnto the rewarde. 27 By fayth he forsoke Egypt and feared not the fearenes of the kyng. For he endured even as he had sene him which is invisible. 28 Thorow fayth he ordeyned the ester lambe and the effusion of bloud lest he that destroyed the fyrst borne shuld touche them. 29 By fayth they passed thorow the reed see as by drye londe which when the Egyptians had assayed to do they were drouned. 30 By fayth the walles of Ierico fell doun after they were compased about seven dayes. 31 By fayth the harlot Raab perished not with the vnbelievers when she had receaved the spyes to lodgyng peaseably. 32 And what shall I more saye the tyme wold be to short for me to tell of Gedeo of Barach and of Samson and of Iephthae: also of David and Samuel and of the Prophetes: 33 which thorow fayth subdued kyngdomes wrought righteousnes obeyed the promyses stopped the mouthes of Lyons 34 quenched the violence of fyre escaped the edge of the swarde of weake were made stroge waxed va- lient in fight turned to flyght the armyes of the alientes. 35 And the wemen receaved their deed raysed to lyfe agayne. Other were racked and wolde not be delyvered that they myght receave a better resurreccion. 36 Other tasted of mockynes and scourgininges morover of bondes and presonment: 37 were stoned were hewn a sunder were tepted were slayne with swardeis walked vppe and doun in shapes skynnys in gotes skynnys in nede tribulacion and vexacion which the worlde was not worthy of: they wadred in wildernes in moutaynes in dennes and caves of the erth. 39 And these all thorow fayth obtayned good reporte and receaved not the promes 40 God provydinge a
better thinge for vs that they with out
vs shuld not be made parfecte.

12 Wherfore let vs also (seyng that
we are compased with so great a mul-
titude of witnesses) laye awaye all
that presseth doune and the synne
that hangueth on and let vs rune with
pacience vnto the battayle that is set
before vs 2 lokynge vnto Iesus the
auctor and fynnyssher of oure fayth
which for the ioye that was set be-
fore him abode the crosse and de-
spysed the shame and is set doune
on the right honde of the trone of
God. 3 Consider therfore how that
he endured suche speakinge agaynst
him of synners lest ye shuld be weried
and faynte in youre myndes. 4 For
ye have not yet resisted vnto bloud
sheddinge stryvinge agaynst synne.
5 And ye have forgotten the conso-
lacion which speaketh vnto you as
vnco chyldren: My sonne despyse not
the chastenyng of the Lorde nether
faynt when thou arte rebuked of him:
6 For whom the Lorde loveth he chas-
teneth: yee and he scourgeth
every sonne that he receaveth. 7 Yf
ye endure chastnyng God offereth
him selfe vnto you as vnto sonnes.
What sonne is that whom the fa-
ther chasteneth not? 8 If ye be not
vnder correccion (where of all are
part takers) then are ye bastardes
and not sonnes. 9 Moreover seynge
we had fathers ofoure fleshe which
corrected vs and we gave them re-
verence: shuld we not moche rather
be in subieccion vnto the father of
spretuall gyftes that we myght live?
10 And they verely for a feaue dayes
nurtred vs after their awne plea-
sure: but he lerneth vs vnto that
which is profittable that we myght
receave of his holines. 11 No man-
ner chastisynge for the present tyme
semeth to be ioyeous but grevous:
neverthelesse afterwarde it bryngeth
the quyet frute of rightewenes vnto
them which are therin exercysed.
12 Stretch forthe therfore agayne the
hondes which were let doune 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 shal 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 afterwere 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 darcknes and tempest
of wedder 19 nether vnto the sounde
of a trope and the voyce of worde:
which voyce they that hearde it wis-
shed 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 thorowe with
da darte: 21 even so terible was the
sight which appered. Moses sayde I
feare and quake. 22 But ye are come
vnto the mounte Sion and to the
city of the livinge god the celestial
Ierusalem: and to an innumerabl
sight of angels 23 and vnto the con-
gregation of the fyrst borne sonnes
which are writte in heuen and to God
the iudge of all and to the spretes of
iust and parfecte men 24 and to Iesus
the mediator of the newe testament
and to the spryncklyng of bloud that
speake thin better then the bloud of
Abell. 25 Se that ye despise not him
that speakeh. 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 speakeh from heven: 26 whose
Hebrews 12:27  

voynce the shouke the erth and now declareth sayinge: yet once more will I shakke not the erth only but also heuen.  

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.  

Wherfore if we receave a kyngdom which is not moved we have grace wherby we maye serve god and please him with reverence and godly feare.  

For oure 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 poynte and let the chamber be vndefiled: for whore kepers and advoutrars god will iudge.  

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 learynge. For it is a good thyng that the herte be stablished with grace and not with meates which have not profetted them that have had their pastyme in them.  

10 We have an altere wherof they maye not eate which serve in the tabernacle.  

11 For the bodies of those beastes whose bloud is brought into the holy place by the hie prest to pourge 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 sacrificys 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 geve a comptes: that they maye do it with ioye and not with grefe. For that is an vnprofitable thyng 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 therfore somwhat the moare abundantly that ye so do that I maye be restored to you quickely.  

20 The god of peace that brought agayne from deth oure lorde Iesus the gret shepperde of the shepe thorowe the bloud of the everlastyng testament make you parfect in all good worke to do his will workynge in you that which is pleasaut in his syght thorow Iesus christ To whom be praye for ever whill the worlde endureth Amen.  

21 I besche you brethren suffre the wordes of exhortacio: For we have written vnto you in feawe wordes:  

22 I knowe the brother Timothe whom we have sent from vs with whom (yf he come shortly) I will se you.  

23 Salute the that have the oversight of you and all the sayntes. They of Italy salute you.  

24 Grace be with you all. Amen. ‘Sent from Italy by Timotheus.’
THE GENERAL EPISTLE OF JAMES

1 James the seruant of God and of the Lorde Iesus Christ sendeth gretinge to thee. xii. trybes which are scattered here and there. 2 My brethren count it excedynge ioye when ye faule into divers temptacions for as moche as ye knowe how that the tryinge of youre fayth bringeth pacience: and let pacience have her perfect worke that ye maye be perfecte and sounde lackinge nothinge. 5 Yf eny of you lacke wysdome let him axe of God which geveth to all men indifferentlie and casteth no man in the teth: and it shal be given him. 6 But let him axe in fayth and waver not. For he that douteth is lyke the waves of the see tost of the wynde and carried with violence. 7 Nether let that man thinke that he shall receave any thinge of the Lorde. 8 A waveringe mynded man is vnstable in all his wayes. 9 Let the brother of lowe degre deioyce in that he is exalted and the ryche in that he is made lowe. For even as the flower of the grasse shall he vanysshe awaye. 11 The sonne ryseth with heate and the grasse wydereth and his flower falleth awaye and the beautie of the fassion of it perisseth: even so shall the ryche man perissh with his aboundance. 12 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. 13 Let no man saye when he is tepted that he is tempted of God. For God tepteth not vnto evyll nether tepteth he anie man. 14 But every man is tepted drawn awaye and entysed of his awne concupiscece. 15 Then when lust hath conceaved she bringeth forth synne and synne when it is Wynished bringeth forthe deeth. 16 Erre not my deare brethren.

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

2 Brethren have not the fayth of oure lorde Iesus Christ the lorde of glory in respecte of persons. 2 Yf ther come into youre company a man with a golden rynge and in goodly apparell and ther come in also a poore man in vyle rayment 3 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 fotestole: 4 are ye not parciall in youre selves and have iudged after eyvll thoughtes? 5 Harcken 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 promyshed to them that love him? 6 But ye have despised the poore. Are not the rych they which opresse you: and they which drawe you before iudges? 7 Do not they speake eyvll of that good name after which ye be named. 8 Yf ye fulfill the royall lawe accordyng to the scripture which sayth. Thou shallt love thyne neigbour as thy silfe ye 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 fayle in one poynt he is gyltie 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 kyll 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:

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 withstandinge ye geve the not tho thynges 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 doest 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 workes 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 perfect: 23 and the scripture was fulfilled which sayth: Abraham beleved God and it was reputed vnto him for rightewesnes: and he was called the frede of God. 24 Ye se then how that of dedes a man is iustified and not of fayth only. 25 Lyke wyse also was not Raab the harlot iustified thorow workes when she receaved the messengers and sent the out another wyse? 26 For as the body with oute the sprete is deed even so fayth with out dedes is deed.

3

1 My brethren, be not every man a master remembringe 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 shyppes which though they be so gret and are dryuen of fearce 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 thing a lyttell fyre kyndleth 6 and the tonge is fyre and a worlde of wyckednes. So is the tonge set amonge oure members that it defileth the whole body and setteth a fyre all that we have of nature and is it selfe set a fyre even of hell. 7 All the natures of beasts and of byrdes and of serpentes and thinges of ye see are meked and tamed of the nature of man. 8 But the tonge can no man tame. That is an vntuely eyvll full of deadly poysen. 9 Therwith
blesse we God the father and therewith curse we me which are made after the similitude of God. 10 Out of one mouth proceedeth blessyng and cursyng. My brethren these things 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 olive beries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. 13 If eny man be wyse and endued with learnyng amonge you let him shewe the workes of his good conversacion in meknes that ys coupled with wisdome. 14 But Yf ye have bitter envyinge and stryfe in youre hertes reioyce not: nether be lyars agaynest the trouth. 15 This wisdome descedeth not from a boue: but is erthy and naturall and di-velisshe. 16 For where envyinge and stryfe is there is stablenes and all maner of eyvll workes. 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 iudgynge and without simulacion: 18 yee and the frute of rightewesnes is sowen in peace of them that mayntene peace.

4
1 From whence commeth warre and fighttynge amonge you: come they not here hence? even of youre volupteousnes that rayne in youre members. 2 Ye lust and have not. Ye envie and have indignacion and cannot obtayne. Ye fight and warre and have not because ye axe not. 3 Ye axe and receave not because ye axe a myssye: even to consume it apon youre volupteousnes. 4 Ye advouterars and wemen that breke matrimonie: 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 Either do ye thinke that the scripture sayth in yayne 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 Drawe nye to god and he will drawe nye to you. Clense youre hondes ye synners and pourdye youre hertes ye waverynge mynded. 9 Suffre affliccions: sorowe ye and wepe. Let youre laughter be turned to mornyng and youre ioye to hevynes. 10 Cast doune youre selves before the lorde and he shall lift you vp. 11 Backbyte not one another brethren. He that backbyteh his brother and he that iudgest his brother backbyteth the lawe and iudgest the lawe. But and yf thou iudge the lawe thou art not an observer of the lawe: but a iudge. 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 morowe 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 apereath for a lytell tyme and the vanyssheth awaye: 15 For that ye ought to saye: yf the lorde will and yf we live let vs do this or that. 16 But nowe ye reioyce in youre boistinges. All soche reioysynge is eyvll. 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 ryche men. Wepe and howle on youre wretchednes that shall come apon you. 2 Youre ryches is corrupte youre garmentes are moth-eaten. 3 Youre golde and youre silver are cankered and the rust of them shalbe a witnes vnto you and shall eate youre flesshe as it were fyre. Ye have heaped treasure togedder in youre lastayes: 4 Beholde the hyre of the labourers which have reped doune youre feldes (which hyer is of you kept backe by fraude) cryth: and
the cryes of them which have reped
are entred into the eares of the lorde
Sabaoth. 5 Ye have lived in plea-
sure on the erth and in wantannes.
Ye have norysshed youre hertes as
in a daie of slaughter. 6 Ye have
condempned and have killed the iust
and he hath not resisted you. 7 Be
pacient therfore brethren vnto the
comynyng of the lorde. Beholde the
husbande man wayteth for the pre-
cious 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 settle
youre hertes for the comynyng of the
lorde draweth nye. 9 Grodge not one
agaynst another brethren lest ye be
dampned. Beholde the iudge stone-
deth before the dore. 10 Take (my
brethren) the prophettes for an en-
sample of sufferynge 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 knowen what ende the lorde
made. For the lorde is very pitifull
and mercifull. 12 But above all thyn-
ges 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 congrega-
cion 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 yf he have com-
mitted synnes they shalbe forgiveuen
him. 16 knowledge youre fautes one
to another: and praye one for another
that ye maye be healed. The prayer
of a ryghteous man avayleth moche
yf it be fervet. 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 mon-
ethes. 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 goyng a straye out
of his waye shall save a soule from
deeth and shall hyde the multitude of
synnes.
THE FIRST EPISTLE
GENERAL OF PETER

1 Peter an Apostle of Iesu Christ
to them that dwell here and there as
straungers thorowout Pontus Galacia
Capadocia Asia and Bethinia electe
by theforknowledge of God the father
thorow the sanctifyinge of the sprete
 vtnto obedience and springklinge of
the bloud of Jesus Christ. Grace be
with you and peace be multiplied.
3 Blessed be God the father of oure
Lorde Jesus Christ which thorow is
abundant mercie begat vs agayne
 vtnto a lively hope by the resurrecti-
on of Jesus Christ from deeth to enioye
an inheritaunce immortall and vn-
difiled and that purifieth not reserved
in heven for you which are kept by
the power of God thorow fayth vtnto
salvacion which salvacion is prepared
all redy to be shewed in the last tyme
in the which tyme ye shall reioyce
though now for a season (if nede
requyre) ye are in hevines thorowe
manifolde temptacions, that youre
fayth once tried beinge moche more
precious then golde that perissheth
(though it be tried with fyre) myght
be founde vtnto lawde glory and hon-
oure at the apperinge of Jesus Christ:
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 vnspreakable and
glorious: receavynge the ende of
youre fayth the salvacion of youre
soules. Of which salvacion have
the Prophetes enquyred and searched
which prophesised of the grace that
shuld come vtnto you searchinge
when or at what tyme the sprete
of Christ which was in them shuld
signifie which sprete testifie before
the passions that shuld come
 vtnto Christ and the glory that shuld
 folowe after: vtnto which Prophetes
it was declared that not vtnto them
selves but vtnto vs they shuld minister
the thinges which are now shewed
 vtnto you of them which by the
holy goost sent doune from heven
have preached vtnto you the thinges
which the angels desyre to beholde.
13 Wherfore ygre ye vp the lownes
of youre myndes be sober and trust
perfectly on the grace that is brought
 vtnto you by the declaringe of Jesus
Christ as obedient chyldren not
facioninge youre selves vtnto youre
olde lustes of ignorancye: but as he
which called you is holy even so be
ye holy in all maner of consuersacion
because it is written. Be ye holy for
I am holy. And yf so be that ye call
on the father which with out respecte
of person iudgeth accordinge to ev-
ery manes worke se that ye passe the
tyme of youre pilgrimage in feare.
For as moche as ye know how that
ye were not redemed with corruptible
sylver and golde from youreayne
conversacion which ye receaved
by the tradicions of the fathers:
but with the precious bloud of Christ as of
a lambe vndefiled and withouten spot
which was ordeyned before the
worlde was made: but was declared
in the last tymes for youre sakes
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. And for
as moche as ye have purifid youre
soules thorowe the sprete in obeyinge
the trueth for to love brotherly with-
outen saynynge se that ye love one
another with a pure hert fervently:
for ye are borne a newe not of
mortall seed but of immortall by the
worde of god which liveth and lasteth
for ever. For all flesshe is as grasse
and all the glory of man is as the
floure of grasse. The grasse wid-
dereth and the flower falleth awaye
but the worde of the lorde endureth
ever. And this is the worde which
by the gospell was preached amonge
you.
1 Peter 2:1 251

1 Wherfore laye asyde all maliciousnes and all gyle and dissimulacion and envye and all backbytynge: 2 and as newe borne babes desyre that reasonable mylke which is with out corrucion that ye maye growe therein. 3 If so be that ye have tasted how pleasaut the lorde is 4 to whom ye come as vnto a lyvynge stone disallowed of men but chosen of god and precious: 5 and ye as lyvynge stones are made a spretuall house and an holy presthode for to offer vp spretuall sacrifyce acceptable to god by Iesus Christ. 6 Wherfore it is contayned in the scripture: beholde I put in Sion an heed corner stone electe and precious: and he that beleueth on him shall not be ashamed. 7 Vnto you therfore which beleve he is precious: but vnto them which beleve not the stone which the bylders refused the same is made the heed stone in the corner 8 and a stone to stombale at and a rokke to offende them which stombale at the worde and beleve not that where on they were set. 9 But ye are a chosyn generacion a royall presthod an holy nacion and a peculiar people that ye shuld shewe the vertues of him that called you out of darknes into hys marvelous light 10 which in tyme past were not a people yet are now the people of God: which were not under mercye but now have obteyned mercye. 11 Derly beloved I besche you as strauers and pilgremes abstayme from flesshly lustes which fyght agaynst the soule 12 and se that ye have honest conversacion amonge the getyls that they which backbytte you as evyll doars maye se youre good workes and praye god in the daye of visitacion. 13 Submit youre selves vnto all manner ordinance of man for the lordes sake whether it be vnto the kyng as vnto the chefe heed: 14 other vnto rulars as vnto them that are sent of him for the punnyshment of evyll doars: but for the laude of them that do well. 15 For so is the will of god that ye put to sylence the yg-norancie of the folysh men: 16 as fre and not as havinge the libertie for a cloke of maliciousnes but even as the servautes of god. 17 Honoure all men. Love brotherly felishippe. Feare god and honour the kyng. 18 Servaunte obeye youre masters with all feare not only yf they be good and courteous: but also though they be frowarde. 19 For it is thankeworthye yf a man for conscience towarde god endure gere sufferinge wrongfully. 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 rightewenes. By whose strypes ye were healed. 25 For ye were as shepe goinge astraye: but are now returned vnto the shepheerd and bishhoppe of youre soules.

3 1 Lykewyse let the wyves be in subieccion to their husbands that even they which beleve not the worde maye with out the worde be wonne by the conversacion of the wyves: 2 whill they beholde youre pure cov- ersacion coupled with feare. 3 Whose apparell shall not be outwarde with broyded 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 manner in the olde tyme dyd the holy wemen which trusted in God tyer the selves and were obediet to their husbades 6 even as Sara obeyed Abraham and called him Lorde: whose daughters ye are as longe as ye do well and be not afraide of every shadowe. 7 Lyke wyse the men dwell with them accordinge to knowledge gevinge honoure vnto the wyfe as vnto the weaker vessell and as vnto them that are heyres also of the grace of lyfe that youre prayers be not let. 8 In conclusion be ye all of one mynde one suffre with another love as brethren be petifull be courteous 9 not redringe evyll for evyll neither rebuke for rebuke: but contrary wyse blesse remembringe that the are thervnnto 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 tongue from evyll and his lippes that they speake not gyle. 11 Let him eschewe evyll 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 evyll. 13 Moreover who is it that will harme you yf ye folowe that which is good? 14 Not withston-dyenge happy are ye yf ye suffre for rechtwesnesness sake. Ye and feare not though they some terrible vnto you nether be troubled: 15 but sanc-tifie the Lorde God in youre hertes. Be redy all wayes to geve an answere to every man that axeth you a reason of the hope that is in you and that with meaknes and feare: 16 haveinge a good conscience that when they back-byte you as evyll doars they maye be ashamed 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 doynghe then for evyll doynghe. 18 For as moche as Christ hath once suffered for synnes the iuste for the vniuste forto bringe vs to God and was kylded as pertayninge to the flesshe: 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.viii soules) were saved by water 21 which signifieth baptism that now saveth vs not the puttinge awaye of the filth of the flesshe but in that a good conscience consenteth to God by the resurrecti-0n of Iesus Christ 22 which is our 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 flesshe arme youre selves lyke wyse with the same mynde: for he which suffereth in the flesshe ceasith from synne 2 that he hence forwarde shuld lyve as moche tyme as remayneth in the flesshe: not after the lustes of men but after the will of God. 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 ydolatrie. 4 And it semeth to them a straunge thinge that ye runne not also with them vnto the same excesse of ryote and therefoe speake they evill of you 5 which shall geve a competes to him that is redy to judge quycke and deed. 6 For vnto this purpose verely was the gospell preached vnto the (deed) that they shuld be condempned of men in the flesshe but shuld 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 cov-ereth 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 manysolde 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 prayse and dominion for ever and whyll the worlde stondeth. Amen. 12 Dearly beloved be not troubled in this heate which now is come amonge you to trye you as though some straunge thinge had happened vnto you: 13 but reioyce 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 suffer as a murtherer or as a thefe or an evyll doar or as a busybody in other mens matters. 16 Yf eny man suffer as a Christe man let him not be ashamed: but let him glorifie god on his behalfe. 17 For the tyme is come that judgement must begunne at the housse of god. If it fyrst begunne at vs what shall the ende be of them which beleve not the gospell of god? 18 And yf the righteous scasly be saved: where shall the vngodly and the sinner appere? 19 Wherfore let them that suffer accordinge to the will of god commit their soules to him with well doynge 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 afflictions 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 3 not as though ye were compelld thereto but willingly: not for the desyre of filthy lucre but of a good mynde. not as though ye were lوردes over the parisshes: but that ye be a insample to the flocke. 4 And when the chef shepheard shall appere ye shall receave an incorruptible crowne of glorye. 5 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 ressisteth the proude and geveth grace to the humble. 6 Submit youre selves thersfore vnder the myghty honde of god that he maye exalt you when the tyme is come. 7 Cast all youre care to him: for he careth for you. 8 Be sober and watch for youre adversary the devyll as a rorynge lion walketh about sekynge whom he maye devoure: 9 whom resist stedfust in the fayth remebrynge that ye do but full the same afflictions which are apoynted to youre brethren that are in the worlde. 10 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 aflickcon make you perfect: shall settle strenght and stablishe you. 11 To him be glory and dominion for ever and whyll the worlde endureth Amen. 12 By Silvanus a faythfull brother vnto you (as I suppose) have I written breffly exhortynge and testifyinge how that this is the true grace of god wherin ye stonde. 13 The companions of youre eleccion that are at Babilon, saluteth you and Marcus my sonne. 14 Grete ye one another with the kyss of love. Peace be with you all which are in Christ Iesus. Amen.
THE SECOND EPISTLE  
GENERAL OF PETER

1 Simon Peter a seruaunt and an Apostle of Iesus Christ to them which have obtainyd lyke precious fayth 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 our Lorde. 3 Accordinge as his godly power hath geven vnto vs all things that pertaine vnto lyfe and godlynes thorow the knowledge of him that hath called vs by vertue and glory 4 by the meanes whereof are geven vnto vs excellent and moste greate promises that by the helpe of them ye shuld be partakers of the godly nature in that ye flye the corruption of worldly lust. 5 And hervnto geve all diligence: in youre fayth minister vertue and in vertue knowledge 6 and in knowledge temperancy and in temrancy pacience in pacience godlynes 7 in godlynes brotherly kyndnes in brotherly kyndnes love. 8 For yf these thinges be amonge you and are plenteous they wyll make you that ye nether shalbe ydle nor vnfrutefull in the knowledge of oure lorde Iesus Christ. 9 But he that lacketh these thinges is blynde and gropeth for the waye with his honde and hath forgotten that he was pourged from his olde synnes. 10 Wherfore brethren geve the moare diligence forto make youre callynge and eleccion sure. For yf ye do soche thynges ye shall never erre. 11 Ye and by this meanes an entrignye in shall be ministred vnto you aboundingly in to the everlastynge kyngdome of oure lorde and saveoure Iesus Christ. 12 Wherfore I will not be necgligent to put you allwayes in remembraunce of soche thinges though that ye knowe them youre selves and be also stablished in the present trueth. 13 Notwithstodinge I thynke that mete (as longe as I am in this tabernacle) to stere you vp by puttynge you in remembraunce 14 for as moch as I am sure howe that the tyme is at honde that I must put of my tabernacle even as our lorde Iesus Christ hath shewed me. 15 I will en-foure therefor that on every syde ye myght have wherwith to stere vp the remembraunce of these thynges after my departynge. 16 For we folowed not decevable fables when we openned vnto you the power and commynge of our lorde Iesus Christ but with our eyes we sawe his maieste: 17 even then verely when he receaved of god the father honour and glory and when ther came soche a voyce to him from excellent glorie. This is my dere beloved sonne in whom I have delite. 18 This voyce we hearde when it came from heven bennyne with him in the holy mounte. 19 We have also a right sure worde of prophesyse wher vnto yf ye take hede as vnto a lyght that shyneth in a darke place ye do wel vtill the daye dwane and the daye starre aryne in youre hertes. 20 So that ye fyrst knowe this. that no proph-esye in the scripture hath eny private interpretacion. 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 falc prophets amonge the people even as ther shalbe falc teachers amonge you: wich prevely shall brynge in damnable sectes even denyng the Lorde that hath bought them and brynge vpon them selves swyft damnacion 2 and many shall folowe their damnable wayes by which the waye of trueth shalbe evyll spoken of 3 and thorow coveteousnes shall they with fayned wordes make marchandyse of you whose judgement is not farre of and their
damnpacion slepeth not. 4 For yf god spared not the angels that synned but cast them doune into hell and delyuered them in chaynes of darknes to be kept vnto iudgement. 5 Nether spared the olde worlde but saved Noe the ryghte preacher of rightewesnes and brought in the flud vpon the worlde of the vngodly 6 and turned the cities of zodom and Gomor into asshes: 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 delivered he. 8 For he beyynge ryghteous and dwellynge amonge them in seynge and hearynge vxed 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 flesse in the lust of vnclennes and despyse the rulers. Presumpteous are they and stubborne and feare not to speake evyll of them that are in auctorite. 11 When the angels which are greater bothe in power and myght receave not of the lorde raylynge iudgement agaynst them. 12 But these as brute beasts naturally made to betaken and destroyed speake evyll of that they knowe not and shall perishe through their awne destruccion 13 and receave the rewarde of vnrightewesnes. They count it pleasure to live deliciously for a season. Spottes they are and filthines livinge at pleasure and in disceaveable wayes feastynge with you: 14 havinge eyes full of advoutrie and that cannot cease to synne begylynge vnstable soules. Hertes they have exercised with coveteousnes. They are cursed chylde and have forsaken the right waye and are gone astraye folowinge the waye of Balam the sonne of Bosor which loved the rewarde of vnrightewesnes: 16 but was rebuked of his iniquitie. The tame and dome beast speakinge with manes voyce forbade the folisshnes of the Prophete. 17 These are welles without water and cloudes caried about of a tempest to whome the myst of darcknes is reserved for ever. 18 For when they have spoke the swellinge wordes of vanytie they begyle with wantanes thorowe that lustes of the flesshe them that were clene escaped: but now are wrapped in errours. 19 They promys them libertye and are them selues the bonde servauntes of corrupcion. For of whom soever a man is over come vnto the same is he in bondage. 20 For yf they after they have escaped from the filthynes of the worlde thorowe the knowledge of the Lorde and of the saviour Iesus Christ they are yet tagled agayne therin and overcome: then is the latter ende worse with them then the beginninge. 21 For it had bene better for the not to have knowne the waye of righteousnes then after they have knowe it to turne from the holy commandement geve vnto them. 22 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 wherewith I stere vp and warne youre pure myndes 2 to call to remembrance the wordes which were tolde before of the holy prophetes and also the commaundement of vs the apostles of the lorde and savour. 3 This fyrst understode 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 cotinue in the same estate wher in
they were at the beginninge. 5 This they knowe not (and that willyingly) 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 which thinges the worlde that then was perished over flouen with the water. 7 But the heves verely and erth which are now are kept by the same worde in store and reserved vnsto fyre agaynst the daye of iudgement and perdicion of vngodly men. 8 Derely beloved be not ignorant of this one thynge how that one daye is with the lorde as a thouand yeare and a thousand yeare as one daye. 9 The lorde is not slacke to fulfill his promes as some men count slacknes: but is pacient to vs warde and wolde have no man lost but wolde receave all men to repentauce. 10 Neverthelesse the daye of the lorde will come as a thefe in the nyght in the which daye the hevens shall perisshe with terrible noyes and the elemetes shall melt with heet and the erth with the workes that are therin shall burne. 11 Yf all these thinges shall perisshe what maner persons ought ye to be in holy converscacion and godlynes: 12 lokynge for and hastynge vnsto the commyng of the daye of God in which the hevens shall perisshe with fyre and the elementes shalbe consumed with heate. 13 Neverthelesse we loke for a newe heven and a newe erth accordyng to his promes where in dwelleth rightewesnes. 14 Wherfore derly beloved seynge that ye loke for soche thynges be diliget 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 as our derely beloved brother Paul accordyng to the wysdome geve vnsto him wrote to you 16 yee almost in very pistle speakyng of soche thynges: amonge which are many thynges harde to be understonde which they that are vnlearned and vnstable pervert as they do other scriptures vnsto their awne destruccston. 17 Ye therfore beloved seynge ye knowe it before hande beware lest ye be also plucked a waye with the erroure 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 begyninge concerninge which we have hearde which we have sene with oure eyes which we have loked vpon and oure hondes have hadled of the worde of life. 2 For the lyfe appered and we have sene and beare witnes and shewe vnto you that eternall lyfe which was with the father and appered vnto vs. 3 That which we have sene and herde declare we vnto you that ye maye have felloushipe with vs and that oure fellishipe maye be with the father and his sonne Iesus Christ. 4 And this write we vnto you that oure ioye maye be full. 5 And this is the tydynges which we have hearde of him and declare vnto you that god is lyght and in him is no darknes at all 6 yf we saye that we have fellishipe with him and yet walke in darknes we lye and do not the truth: 7 but and yf we walke in (lyght) even as he is in lyght then have we fellishipe with him and the bloud of Iesus Christ his sonne clenseth vs from all synne. 8 Yf we saye that we have no synne we deceave oure selves and trueth is not in vs. 9 Yf we knowledge oure synnes he is faithfull and iust to forveve vs oure synnes and to clense vs from all vnrightewnes. 10 Yf we saye we have not sinned we make him a lyar and his worde is not in vs.

2 My lytell children these thynges write I vnto you that ye synne not: yf eny man synne yet we have an advocate with the father Iesus Christ which is righteous: and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. 3 And herby we are sure that we knowe him yf we kepe his commaundementes. 4 He that sayth I knowe him and kepeth not his commaundementes is a lyar and the verite is not in him. 5 Whosoever kepeth his (worde) in him is the love of god perfect in dede. And therby knowe we that we are in him. 6 He that sayth he bydeth in him ought to walke even as he walked. 7 Brethren I write no newe commaundement vnto you: but that olde commaundement which ye hearde from the begynnynge. The olde commaundement is the worde which ye hearde from the begynnynge. 8 Agayne a newe commaundement I write vnto you a thynge that is true in him 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 evyll in him. 11 He that hateth his brother is in darknes and walke in darknes: and cannot tell whither he goeth because that darknes hath blynced his eyes. 12 Babes I write vnto you how that youre synnes are forgone you for his names sake. 13 I wryte vnto you fathers how that ye have knownen him that was from the begynnynge. I wryte vnto you yonge men how that ye have overcome the wicked. I wryte vnto you lytell children how that ye have knowne the father. 14 I wryte vnto you fathers how that ye have knowe him that was from the begynnynge. I wryte 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 nether 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 pryde of gooddes) is not of the father: but of the worlde 17 And the worlde vannyssheth awaye and the lust therof: but he that fullileth
the will of god abydeth ever. 18 Lytell children it is the last tyme and as ye have herde how that Antichrist shall come: even now are there many Antichristes come allredy. Wherby we knowe that it is the last tyme. 

19 They went oute from vs but they were not of vs. For yf they had bene of vs they wolde no dout have continued with vs. But that ffortuned 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 trueth: 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 Iesus 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 therfore abyde in you that same which ye hearde from the begynnyngre. Yf that which ye hearde from the begynnyngre 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 lye. 26 This have I written vnto you concernynge the that disceave you. 27 And the anonyntynge which ye have receaved of him dwelleth in you. And ye nede not that eny man teache you: but as the anonyntynge teaheth you all thynges 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 rightewesnes is borne of him. 

3 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 now are we the sonnes of God and yet it dothe not appere what we shal be. But we knowe that when it shall appere we shal be lyke him. For we shall se him as he is. 3 And every man that hath thys hope in him pourgeth him silfe even as he ys pure. 4 Whosoever committeth synne committeth vnrighteousnes also for synne is vnrighteousnes. 5 And ye knowe that he appered to take awaye oure synnes and in him is no synne. 6 As many as byde in him synne not: whosoever synneth hath not sene him nether hath knowen him. 7 Babes let no man deceave you He that doeth righteousnes is righteous even as he is righteous. 8 He that committeth synne is of the devill: 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 knowen and the children of the devyll. Whosoever doeth not rightewesnes is not of God nether he that loveth not his brother. 11 For this is the tydinges that ye hearde from the begynnynge 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 worlde good and seith his brother have neade: and shutteth vp his compassion from him: how dwelleth the
love of God in him? 

18 My babes let vs not love in worde nether in tongue: but with dede and in veritie:

19 for therby we knewe that we are of the veritie and can before him quiet our hertes. 

20 But yf our hertes condempne vs God is gretter then our hertes and knoweth all things.

21 Beloved yf our hertes condempne vs not then have we trust to god warde: 

22 and what soever we axe we shall receave of him: be cause we kepe his commaundementes and do those thinges which are pleasinge in his sight. 

23 And this is his commaundement that we beleve on the name of his sonne Iesus Christ and love one another as he gave commaundement.

24 And he that kepeth his commaundementes dwelleth in him and he in him: and therby we knowe that ther abydeth in vs of the sprete which he gave vs.

4

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 Iesus Christ is come in the fleshe is of God. 

3 And ev'ry sprete which confesseth not that Iesus Christ is come in the fleshe is not of God. And this is that sprete of Antichrist of whom ye have hearde howe that he shuld come: and even now alredy is he in the worlde. 

4 Lytell children ye are of God and have over-come them: for greater is he that is in you then he that is in the worlde. 

5 They are of the worlde and therfore 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 sprete of veritie and the sprete of erroure. 

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 agremeent for our 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 know 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 sake 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 knownen and beleved the love that god hath to vs. God is love and he that dwelleth in love dwelleth in god and god in him.

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 paynfulnes. 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 howe 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 ev'ry 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 kepe 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 world even our faith. 5 Who is it that overcometh the world: but he which believeth that Jesus is the son of God? 6 This Jesus Christ is he that came by water and blood not by water only: but by water and blood. And it is the spirit that beareth witness because the spirit is truth. 7 (For there are thre which bear record in heaven the father the word and the holy ghost. And these thre are one) 8 For there are thre which bear record (in earth:) the spirit and water and blood: and these thre are one. 9 If we receive the witness of men the witness of god is greater. For this is the witness of god which he testified of his son. 10 He that believeth on the son of God hath the witness in himself. He that believeth not God hath made him a liar because he believed not the record that god gave of his son. 11 And this is that record how that god hath given unto vs eternall life and this life is in his son. 12 He that hath the son of God hath the witness in him. He that believeth not God hath made him a liar because he believed not the record that god gave of his son. 13 These things have I written vnto you that believe on the name of the son 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 ye axe eny thinge accordynge to his will he heareth vs. 15 And ye we knowe that he heare vs what soever we axe we knowe that we shall have the petitions that we desyre of him. 16 Ye 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 vnrightewesnes 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 world is altogetheder set on wickednes. 20 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. 21 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 2 for the truths sake which dwelleth in vs and shalbe in vs for ever. 3 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. 4 I reioysed greatly that I founde of thy chyldre walkinge in trouth as we have receaved a commandement of the father. 5 And nowe beseche I the lady not as though I wrote a newe commandement vnto the but that same which we had from the begynninge that we shuld love one another. 6 And this is the love that we shulde walke after his commaundemente. This commandement is (that as ye have hearde from the begynninge) ye shuld walke in it. 7 For many deceavers are entred in to the worlde which confesse not that Iesus Christ is come in the flesshe. This is a deceaver and an Antichrist. 8 Loke on youre selves that we loose not that we have wrought: but that we maye have a full rewarde. 9 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. 10 Yf ther come eny vnto you and bringe not this learninge him receave not to hourse: nether bid him God sped. 11 For he that biddeth him God sped is parttaker of his evyll dedes. 12 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 that oure ioye maye be full. 13 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 truth. 2 Beloved I wishe in all things that thou prosperedest and faredest well even as thy soule prospereth. 3 I reioyseyd greatly when the brethren came and testified of the trueth that is in the how thou walkest in trouthe. 4 I have no greater ioye 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 forwarde 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 amonge them receaveth vs not. 10 Wherfore yf I come I will declare his dedes which he doeth iestinge on vs with malicious wordes nether is therewith content. Not only he him silfe receaveth not the brethren: but also he forbiddeth them that wolde and thrusteth them out of the congregacion. 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 we oure 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 Iudas the servaunt of Iesu Christ the brother of James. To them which are cal and sanctified in god the father and preserved in Iesu 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 laboure in the fayth which was once geve vnto the sayntes. 4 For ther are certayne craftely crept in of which it was write afor tyme vnto soche judgemen. They are vngodly and turne the grace of oure God vnto wantannes and denye God the only Lorde and oure Lorde Iesu Christ. 5 My mynde is theryfore to put you in remembraunce 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 ther fyrst estate: but lefte their awne habitacion he hath reserved in everlasting chaynes vsnder darcknes 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 fornication and folowed straunge fleshe) are set forth for an ensample and suffre the vengeance of eternall fyre. 8 Lykwyse these dremers defyle the fleshe despysye rulars and speake evyll of them that are in auctoritie. 9 Yet Michael the archangell when he strove agaynst the devyll and disputed about the body of Moses durst not geve raylinge sentence but sayde: the Lorde rebuke ye. 10 But these speake evyll of those thinges which they knowe not: and what thinges they knowe naturally as beastes which are without reason in tho thinges they corrupte them selves. 11 Wo be vnto them for they have folowed the waye of Cayn and are vterrorly geven to the erreoure of Balam for lukers sake and perysse in the treason of Core. 12 These are spottes which of youre kindnes feast to gadder with out feare fedynghe 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 ragnynge 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 sev-enth 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 committet and of all their cruell speakynge of which vngodly sinnes have spoken agaynst him. 15 These are mur-amuraers complayners walkynge after their awne lusters whose mouthes speake proude thynges. They have men in greate reverence be cause of a vauntage. 17 But ye beloved remem-ber the wordes which were spoken before of the Apostles of oure lorde Iesu Christ 18 how that they tolde you that ther shulde be beglyers in the last tyme which shuld walke after ther awne lusters. 19 These are makers of sectes flesshlie havyngle no sprete. 20 But ye derlye beloved edyfye youre selves in youre most holy fayth prayinge in the holy goost and kepe youre selves in the love of God lokinge for the mercy of oure lorde Iesu Christ vnto eternall lyfe. 22 And have compassion on some sepa-ratynghe them: 23 and other save with feare pullinge them out of the fyre and hate the fyllthy vesture of the flesshe. 24 Vnto him that is able to kepe you that ye faule not and to present you fautlesse before the pres-
ence of his glory with ioye 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 reuelacion of Iesus Christe which god gave vnto him for to shewe vnto his servauntes thinges which muste shortly come to passe. And he sent and shewed by his angell vnto his servaunt Ihon 2 which bare recorde of the worde of god and of the testimony of Iesu Criste and of all thinges that he sawe. 3 Happy is he that reith and they that heare the wordes of the prophesy and kepe thoo thinges which are written therin. For the tyme is at honde. 4 Ihon to the .vii. congregacions in Asia. Grace be with you and peace from him which is and which was and which is to come and from the .vii. spretes which are present before his trone 5 and from Iesus Christ which is a faythfull witnes and fyrst begotte of the deed: and Lorde over the kinges of the erth. Vnto him that loved vs and wesshed vs from synnes in his awne bloud 6 and made vs kinges and Prestes vnto God his father be glory and dominion for ever more. Amen. 7 Beholde he commeth with cloudes and all eyes shall se him: and they also which peered him. And all kinredes of the erth shall wayle. Even so. Amen. 8 I am Alpha and Omega the beginnynge and the endinge sayth the Lorde almyghty which is and which was and which is to come. 9 I Ihon youre brother and companyon in tribulation and in the kyngdom and pacience which is in Iesu Christe was in the yle of Pathmos for the worde of god and for the witnessynge of Iesu Christe. 10 I was in the sprete on a sondaye and herde behynde me a gret voyce as it had bene of a trompe 11 sayinge: I am Alpha and Omega the fyrst and the laste. That thou seist write in a boke and sende it vnto the congregacions which are in Asia vnto Ephesus and vnto Smyrna and vnto Pargamos and vnto Thiatira and vnto Sardis and vnto Philadelphia and vnto Laodicia. 12 And I turned backe to se the voyce that spake to me. And when I was turned: I sawe .vii golde candelstycses 13 and in the myddes of the candelstycses one lyke vnto the sone of man clothed with a lynnen garmet 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. startes. And out of his mouth wet a sharpe twoo edged swearde. And his face shone even as the sonne in his strength. 17 And when I sawe him I fell at his fete even as deed. And he layde hys ryght honde apon me sayinge vnto me: feare not. I am the fyrst and the laste 18 and am alyve and was deed. And beholde I am alyve for ever more and have the kayes of hell and of deeth. 19 wryte therfore the thynges which thou hast sene and the thynges which are and the thynges which shalte fulfylle hereafter: 20 and the mystery of the vii. startes which thou sawest in my ryght honde and the vii. golden candelstycses. The vii. startes are the messengers of the vii. congregacions: And the vii. candelstycses which thou sawest are the vii. congregacions.

2

1 Unto the messenger of the congregacion of Ephesus wryte: These thynges sayth he that holdeth the vii. startes in his right honde and walketh in the myddes of the vii. golden candelstycses. 2 I knowe thy workes and thy labour and thy pa- cience 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 lyars 3 and dydest washe thy self. And hast pacienke: and for my names sake hast labored and hast not faynted. 4 Nevertheless I have sumwhat agaynst the for thou haste lefte thy fyrst love. 5 Remember therfore from whence thou art fallen and repent and do the fyrst workes. Or elles I wyll come vnto the shortly and will remove thy candlesteyke out of his place excepte thou repent. 6 But this thou haste because thou hastest the dedes of the Nicolaitans which dedes I also hate. 7 Lett him that hath eares heare what the spryte sayth vnto the congregacions. To him that overcometh I will geve to eate of the tree of lyfe which is in the myddes of the paradise of god. 8 And vnto the angell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrst and the laste which was deed and is alive. 9 I knowe thy workes and tribulacion and povertie but thou art ryche: And I knowe the blasphem 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 tempete you and ye shall have tribulacion .x. dayes. Be faythfull vnto the deeth and I will geve the a croune of lyfe. 11 Let him that hath eares heare what the spryte 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 sweared with two edges. 13 I knowe thy workes and where thow dwellest evyn where Sathans seat ys and thou kepest my name and hast not denied my fayth. And in my dayes Antipas was a faythfull witnes of myne which was slayne amonge you where sathan dwelleth. 14 But I have a feawe 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 e I hate. 16 But be converted or elles I will come vnto the shortly and will fyght agaynst the with thes warede of my mouth 17 Lett him that hath eares heare what the sprete sayth vnto the congregacions: To him that overcommeth I will geve to eate manna that is hyd and will geve him a whyte stone and in the stone a newe name wrytten which no man knoweth savinge he that receveth it. 18 And vnto the messenger of the congregacion of Theatira write: This sayth the sonne of god which hath his eyes lyke lykent vnto a flame of fyre whose fete are like brasse: 19 I knowe thyworkes and thy love service and fayth and thy paciece and thy dedes which are mo at the last then at the fyrste. 20 Notwitstondinge I have a feawe thynges agaynst the that thou sofferest that woman Iesabell which called her sylfe a prophetes to teache and to deceave my serveantes to make them commyt fornicacion and to eate meates offered vpppe 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 commyt 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 geve 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 apon you none other burthe 25 but that which ye have alreddy. Holde fast tyll I come 26 and
whereover overcometh and kepeth my workes vnto the ende to hym will I geve power over nacions 27 and he shall rule them with a rodde of yron: and as the vessels of a potter shall he breake them to shevers. Even as I receaved of my father 28 euen so will I geve 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 hold faste and repet. Yf thou shalt not watche I will come on ye as a thefe and thou shalt not knowe what houre I wyl come apone the 4 Thou haste a feawe names in Sardis which have not defyled their garmentes: and they shall walke with me in whyte for they are worthy 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 workes. Beholde I have set before the an open doore and no man can shut it for thou haste a lyttell strengthe and haste kept my sayinges: and haste not denied my name. 9 Beholde I make them of the congregacion of Sathan which call them selves Iewes and are not but do lye: Beholde: I will make them that they shall come and worshippe before thy fete: and shall knowe that I love the. 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 vpon the erth. 11 Beholde I come shortly. Holde that which thou haste that no man take awaye thy crone. 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 wryte vpo him the name of my God and the name of the cite of my god newe Jerusalem which cometh doune oute 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 witnes the begynninge 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 nor hot I will spew the oute of my mouth: 17 because thou sayst thou arte riche and incresyd with goodes and haste nede of nothyng and knowest not howe thou arte wretched and miserable poore blinde and nakyd. 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 fylthy nakednes do not apere: and anoynt thynge 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 opon the dore 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 syttten with my father in his seate. 22 Lett him that hath eares heare what the
sprete sayth vnto the congregacion.

4

1 After this I loked and beholde a dore was open in heven and the fyestre voyce which I harde was as it were of a trompet talkinge with me which said: come vp hydder and I will shewe the thynge which must be fulllyld hereafter. 2 And immediatly 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 iaspar 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 xxxiii. seates. And upon the seates xxxiii. elders syttinge clothed in whyte rayment and had on their heddes crounes of gold. 5 And out of the seate proceded lightnynges and thundrynges and voyces and there wer vii. lampes of fyre burninge before the seate which are the vii. sprettes of God. 6 And before the seate there was a see of glasse lyke vnto cristall and in the myddes of the seate and rounde aboute the seate were iii. bestes full of eyes before and behynde. 7 And the fyestre best was lyke a lion the seconde best lyke a calfe and the thyrde beste had a face as a man and the fourtheste beste was like a flyinge 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 bestes gave glory and honour and thankes to him that sat on the seate which lyveth for ever and ever: 10 the xxiii. 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 honoure and power for thou haste created all things and for thy wylls sake they are and were created.

5

1 And I sawe in the right honde of him that sat in the trone a boke written with in and on the backside sealyd with vii. seales. 2 And I sawe a stronge angell which cryed with a loude voyce: Who is worthy to open the boke and to loose the seales ther of. 3 And no man in heven ner in erth nether vnder the erth was able to open the boke nether to loke thereon. 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 luda the rote of Daudi hath obtayned to open the boke and to lose the vii. seales ther of. 6 And I behelde and looke 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 kylled which had vii. horns and vii. eyes which are the spretes of God sent into all the worlde. 7 And he came 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 odoure which are the prayers of saynctes 9 and they sone a newe songe saynge: thou art worthy to take the boke and to open the seales therof: for thou waste kylled and haste redemed vs by thy bloud out of all kynreddes and tonges and people and nacions 10 and haste made vs vnto oure god kynge 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 herd thousand thousandes 12 saynge with a lowde voyce: Worthy is the lambe that was killed to receave power and riches and wisdom and strenghte and honour and glory and blyssynge. 13 And all creatures
which are in heven and on the erth
and vnder the erth and in the see and
all that are in them herd I 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 xxiii. elders fell apon
their faces and worshypped 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 beholde there was a
whyte horsse and he that sat on him
had a bowe and a crowne was gevyn
vnto hym and he went forth con-
queringe and forto overcom. 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 hym that satte thereon to
take peace from the erth and that
they shulde kyll one another. And
there was gevyn vnto hym a gret
swarde. 5 And when he opened the
thyrde seale I herde the thyrde beste
saye: come and se. 6 And I behelde
and loo a blacche hors: and he that
sate on hym had a payre of balances
in his honde. 7 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.
8 And when he opened the fourthe
seale I herde the voyce of the four-
the beste saye: come and se. 9 And
I loked and beholde a grene horsse
and his name that sat on hym was
deeth and hell folowed after hym and
power was gevyn vnto them over the
fourthe parte of the erth to kyll with
swarade and with honger and with
deeth that cometh of vermen of the
erth. 10 And when he opened the
efte seale I sawe vnder the aultre
the soules of them that were kylled
for the worde of God and for the
testimony which they had and they
cryed with a lowde voyce sayinge:
How loge tariest thou lorde holy and
true to lyse and to avengeoure
bloud on them that dwell on the erth?
11 And longe whyte garments 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 kylld
as they were were fyllyd. 12 And
I behelde when he opened the sixte
seale and loo there was a grett erth
quake and the sunne was as blacke
as sacke cloth made of heare. And
the mone waxed even as blood: 13 and
the starres of heven fell vnto the
erth even as a fygge tree castith from
her her fyyges when she is shaken
of a myghty wynde. 14 And heven
vanysshed awaye as a scroll when it
is rolled togedder. And all moun-
tayns 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 sytteth on the
seate and from the wrath of the lambe
for the gret daye of hys wrath ys
come And who can endure it.

7

1 And after that I sawe iiiii. ang-
gels stonde on the iiiii. corners of
the erth holdynge the iiiii. wyndes
of the erth that the wyndes shulde
not blowe on the erthe nether on
the see nether on any tree. 2 And
I sawe another angell ascend from
the rysynge of the sunne: which had
the seale of the lyvynge god and he
cryed with a loude voyce to the iiiii
angelles (to whom power was gevyn
to hurt the erth and the see) 3 saying:
Hurt not the erth nether the see
nether the trees till we have sealed the servants of our god in their forheddes. 4 And I herde the nombre of them which were sealed and there were sealed an C. and xliii. M. 5 of all the trybes of the chyldren of Israhell. Of the trybe of Juda were sealed xii.M. Of the trybe of Ruben were sealed xii.M. Of the trybe of Gad were sealed xii.M. 6 Of the trybe of Asser were sealed xii.M. Of the trybe of Neptalym were sealed xii.M. Of the trybe of Manasses were sealed xii.M. 7 Of the trybe of Symeon were sealed xii.M. Of the tribe of Leuy were sealed xii.M. Of the trybe of Isacar were sealed xii.M. 8 Of the trybe of zabolon were sealed xii.M. Of the tribe of Joseph were sealed xii.M. Of the trybe of Benjamin were sealed xii. thousands. 9 After this I behelde and lo a great multitude (which noman coulde nombre) of all nacions and people and tongues stode before the seate and before the lambe clothed with longe whyte garmentes and palmes in there hondes 10 and cryed with a lowde voyce saynyng: salvacion be ascribed to him that syttith apon the seate of our god and vnto the lambe. 11 And all the angelles stode in the compase of the seate and of the elders and of the iii. bestes and fel before the seath on their faces and worshipped god 12 saynyng amen: Blessygne and glory wisdome and thankes and honour and power and myght be vnto our god for evermore Amen. 13 And one of the elders answered saynyng vnto me: what are these which are arayed in longe whyte garmentes and whence cam they? 14 And I sayde vnto him: lorde thou wostest. And he sayde vnto me: these are they which cam oute of gret tribulacion and made their garmentes large and made them whyte in the bloud of the lambe: 15 therfore are they in the presence of the seate of God and serve him daye and nyght in hys temple and he that syytheth in the seate wyll dwell amonge them. 16 They shal thonger no more nether thyst nether shall the sunne lyght on them nether eny heate: 17 For the lambe which ys in the myddes of the seate shall fede them and shall ledde them vnto fountaynes of lyuyng wa- ter and god shall wype awaye all teares from their eyes.

8

1 And when he had opened the sev- enth seale there was silence in heven aboute the space of halfe an howre. 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 him that he shulde offre of the prayers of all sayntes apon the golden aultre which was before the seate. 4 And the smoke of the odoures which came of the prayers of all sayntes ascended vppe before god out of the angelles honde. 5 And the angell toke the senser and fylled it with fyre of the aultre and caste it into the erth and voyces were made and thondrynge and lightnynges and erthquake. 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 9 and the thryde parte of the see tourned to bloud and the thryde parte of the creatures which had lyfe dyed and the thryde part of shippes were destroyed. 10 And the thryde angell blewe and ther fell a grett starre from heven burnynge as it were a lampe and it fell into the thryde parte of the ryvers and into fountaynes of waters 11 and the name of the starre is called wormwod. And the thryde part was turned to wormwod. And many me
died of the waters because they were made bitter. 12 And the fourth angell blew and the thyrde parte of the sunne was smytten and the thyrde parte of the mone and the thyrde part of starres: so that the thyrde parte of them was darckned. And the dyae was smytten that the thyrde part of it shulde not shyne and lyke wyse the nyght. 13 And I behelde and herd an angell flyinge thorowe the myddes of heven sayinge with a lowde voyce: Woo wo to the inhabiteres 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 fyte angell blewe and I sawe a stare fall from heven vnto the erth. And to him was geven the kaye of the bottomlesse pytt. 2 And he opened the botomlesse pytt and there arose the smoke of a gret fornace. And the sunne and the ayer were darkned by the reason of the smoke of the pytt. 3 And there cam out of the smoke locustes vpon the erth: and vnto them was geve power as the scorpionis of the erth have power. 4 And it hurt the grasse of the erth: nether eny grene thinge: nether eny tree: but only those me which have not the seale in their forhedes 5 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 heedes were as it were crownes lyke vnto golde: and their faces were as it had bene the faces of men. 8 And they had heare as the heare of wemen. And their tethe were as the tethe of lyons. 9 And they had habbergions as it were habbergions of yron. And the sounde of their wynges was as the sounde of charettes when many horses runne to gedder to battayle. 10 And they had tayles lyke vnto scorpions and there were stinges in their tayles. And their power was to hurt men v. monethes. 11 And they had a kyng over them which is the angell of the bottomlesse pytt whose name in the hebrew tonge is Abodon: but in the greke tonge Apollion. 12 One wo is past and beholde two wоеes come after this. 13 And the sixte angell blewe and I herd a voyce from the iii. corners of the golden aultre which is before god 14 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 slye the thyrde part of men. 16 And the nombre of horsme of warre were twenty tymes xM. And I herde the nobre of them. 17 And thus I sawe the horses in a vision and them that sate on the havyngye fyre habbergions of a lacyncte colour and brymstony and the heeddes of the horses werre as the heeddes of lyons. And out of their mouthes went forth fyre and smoke and brymstone. 18 And of these iii. was the thyrde parte of men kyled: that is to saye of fyre smoke and brymstone which proceded out of the mouthes of them: 19 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: 20 And the remnaunt of the men which were not kyled by these plages repented not of the dedes of their hondes that they shulde not worshyppe devyls and ymages of golde and sylver and brasse and stone and of wood which nether can se nether heare nether goo. 21 Also they repented not of their murther and of their sorcery.
nether of their fornacion nether of their thefte.

10

1 And I saw another mighty angel come down from heaven clothed with a cloud and the sun before his face: and there was a voice following immediately from him. 2 And he said, I am alpha and omega, the first and the last: be wise therefore, and take heed. 3 And he went his way forth, and, lo, a city! she was called the great city, the holy city, the mother of the kings of the earth. 4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her hell is扩大数量的名称。POS: NOUN

11

1 And then was given me a reed like a rod: and I measured the altar of the temple, and they measured the city outward, both the city and the wall thereof, and the new Jerusalem, which is coming down out of heaven from God, and is as pure gold, as precious as jasper stone. 2 And one of the four beasts gave me a little book, saying, Take it, and eat it not; it will make thee bitter, but it shall be in thy mouth as honey. 3 And he said unto me, Thou must prophesy again among the people, and nacions and tongues and to many kynges.
Revelation 11:13

voyle from heven saying vnto them. Come vp hidder. And they ascended vp into heven in a cloude and their ennemyes sawe them. 13 And the same houre was ther a gret erth quake and the tenthe parte of the cite fell and in the erth quake were slayne names of men seven .M. and the rem- naunt were feared and gave glory to god of heven. 14 The seconde woos is past and beholde the thyrd woowyll come anon. 15 And the seventh an- gell blewe and therwere made great voyces in heven sayinge: the kyng- doms of this worlde areoure 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 wor- shipped God 17 sayinge: we geve the thankes lorde God allmyghtye: which arte and wast and arte to come for thou haste receaved thy great myght and hast raygne. 18 And the nacions were angry and thy wrath is come and the tyme of the deed that they shuld be iudged and that thou shuldest geve rewarde vnto thy servauntes the prophettes and saynctes and to them that feare thy name small and great and shuldest destreye them which destreye 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 lyght- nynges and voyces and thondrynges and erth quake and moche hayle.

Revelation 12:15

1 And ther appered a gret won- der in heven A woman clothed with the sunne and the mone vnder her fete and apon her head a crowne of xii. starres. 2 And she was with chylde and cryed travayllinge in byrth and payned redy to be de- liveryed. 3 And ther appered another wonder in heven for beholde a gret red dragon havynge .vii. heddes and ten hornes and crownes vpon his hed- des: 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 redy to be delvyred: for to devoure herchylde as sone as it were borne. 5 And she brought forth a man chylde which shulde rule all nacions with a rode of yron And her sonne was taken vp vnto God and to his seate. 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 an- gelles 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 de- sceaveth 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 be- fore 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. 12 Therfore reioyce hevens and ye that dwell in them. Woe to the inhabiteres of the erth and of the see: for the devyll is come doune vnto you which hath grett wrath because he knoweth that he hath but a short tyme. 13 And when the dragon sawe that he was caste vnto the erth he persecuted the woman which brought forth the man chylde. 14 And to the woman were geven two wynges of a gret egle that she myght flye into the wyldrenes into her place where she is norysshed for a tyme tymes and halffe a tyme from the presence of the serpant. 15 And the dragon cast out of his mouth water after the woman as it had bene a ryver because she hulde
have bene caught of the floud. 16 And the erth holpe the woman and the erth opened her mouth and swalowed vp the rever which the dragon cast out of hys mouth. 17 And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede which kepe the command-mentes of god and have the testimony of Jesus Christe. And I stode on the see sonde.

13 1 And I sawe a best rise out of the see havige vii. heddes x. hornes and apon hys 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 mouthe of a lyon. And the dragon gave him his power and his seate and grett auc-torite: 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 mouthe vnto blasphemy against 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. 11 And I behelde another best commyng 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 fyrste beast coulde do in his presence and he caused the erth and them which dwell therin to worshippe the fyrst beast whose dedly woude was healed. 13 And he dyd gret 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 beast sayinge to the that dwelt on the erth: that they shuld make an ymage vnto the beast which had the woude of a swearde and dyd lyue. 15 And he had power to geve a sprete vnto the ymage of the beast and that the ymage of the beast shuld speake and shuld cause that as many as wolde not worshyppe the ymage of the beast shuld be kylled. 16 And he made all bothe smale and gret ryches and poore fre and bond to receave a marke in their right hondes or in their forheddes. 17 And that no man myght by or sell save he that had the marke or the name of the beast other the nombre of his name. 18 Here is wisdome. Let him that hath wytt count the nombre of the beast. For it is the nombre of a man and his nombre is sise hundred threscore and sixe.

14 1 And I lokked and loo a lambe stode on the mount Syon and with him C. and xliii. thousande havyng his fa-thers name written in their forhedes. 2 And I herde a voyce from heven as the sounde of many waters and as the voyce of a gret thountre And I herde the voyce of harpers harpyng 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 coulde learne that songe but the hundred and xliii.M.
which were redeemed from the earth.

4 These are they which were not defiled with women for they are virgins. These follow the lamb whither soever he goeth. These were redeemed from men by the first fruits given unto God and to the lamb 5 and in their mouths was found no guile. For they - are with oute spott before the throne of God. 6 And I saw an angel flying in the midst of heaven having an everlasting gospel to preach unto them that should and dwell on the earth and to all nations kinned des and tongues and people 7 saying with a loud voice: Fear God and give honour to him for the hour of his judgement is come: and worship him that made heaven and earth and the sea and fountaines of water.

8 And there followed another angel sayinge: Babilon is fallen is fallen that gret cite for she made all nations drynke of the wyne of hyr fornication. 9 And the thyrde angel followed them sayinge with aloude voysye: Yf eny man worshippe the beast and his ymage and receive his marke in his fordo or on his honde 10 the same shall drynke of the wyne of the wrath of God which is powdered in the cuppe of his wrath. And he shalbe punnysshed in fyre and brymstone before the holy Angels and before the lamb. 11 And the smoke of their torment ascendeth vp evermore. And they have no rest daye ner nyght which worshippe the beast and his ymage and whosoeuer receaveth the prynt of his name. 12 Here is the patience of sayntes. Heare are they that kepe the commandements and the saynheth of Iesu. 13 And I herde a voyce from heven sayinge vnto me: wryte. Blessed are the deed which here after dye in the lord even soo sayth the sprete: that they maye rest from their labours but their workez shall folowe them. 14 And I loked and beholde a whyte clowde and upon the clowde one sattyngye lyke vnto the sonne of man havynghe on his heed a golde crowne and in his honde a sharpe sykyle. 15 And another angel came oute of the temple cryinge with a loud fowle vocyce to hym that sate on the clowde. Thruste in thy sycke and rece: for the tyme is come to rece for the corne of the earth is kynd. 16 And he that sate on the clowde thrust in his sycke on the earth and the earth was reped. 17 And another angel came oute of the temple which is in heven havynghe also a sharpe sycle.

And another angel came oute from that aultre which had power over fyre and cryed with a loude crye to him that had the sharpe sycle and sayde: thrust in thy sharpe sycle and gaddre the clusters of the earth for her grapes are kynd. 19 And the angell thrust in his sycke on the earth and cut downe the grapes of the vynyerde of the earth: and cast them into the gyte wynefat of the wrath of god 20 and the wynefat was trodden with oute the cite and bloud came oute of the fat even vnto the hors brydles by the space of a thowsande and .vi. C. furlonges.

15

1 And I sawe another signe in heven grett and mervellous .vii. angells havynghe the seven laste plages for in the is fulfylled 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 beast and of his ymage and of his marke and of the nombre of his name stode on the glassye see havynghe the harpes of god 3 and they songe the songe of Moses the servaunt of god and the songe of the lamb saynige. Grett and mervellous are thy workes Lorde god almyghty iuste and true are thy wayes kynghe of sayntes. 4 Who shall not feare o lorde and gloryfy thy name? For thou only arte holy and all gentyls shall come and worshippe before the for thy judgmetes are made manyfeste. 5 And after that I loked and beholde the temple of the
tabernacle of testimony was opyn in heaven 6 and the seven angelles cam out of the temple which had the seven plages clothed in pure and bryght lynnen and havyng their brestes 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 vpon the erth. 2 And the fyrrst went and poured out his viall vpon the erth and there fell anoyson and a sore botche vpon the men which had the marke of the best and vpon the which worshipped his ymage. 3 And the seconde angell shed out his viall vpon the see and it turned as it were into the bloude of a deed man: and every lyvinge thynge dyed in the see. 4 And the thyrde angell shed out his vyall vpon 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 iudgementes 6 for they shed out the bloude of sayntes and prophethes and therfore hast thou geven them bloud to drynyke: for they are worthy. 7 And I herde another out of the aultre saye: even soo lorde god almyghty true and righteous are thy iudgementes. 8 And the fourth angell poured out his viall on the sunne and power was geve vnto hym to vexe men with heate of fyre. 9 And the men raged in grete heate and speke evyll of the name of God which had power over those plages and they repented not to geve him glory. 10 And the fiftie angell poured out his vyall apon the seate of the beste and his kyng-dome wexed derke and they gnewe their tonges 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 water dryed vp that the wayes of the kyngs of the este shulde be prepared. 13 And I sawe thre vnclene sprettes lyke frogges come out of the mouthe of the dragon and out of the mouthe of the beeste and out of the mouthe of the falce prophet. 14 For they are the sprettes of devyls workynge myracles to go out vnto the kynges of the erth and of the whole worlde to gaddre them to the battayle of that gret daye of God almyghty. 15 Beholde I come as a thefe. Happy is he that watcheth and kepeth his garments Lest he be founde naked and men se his filthynes. 16 And he gaddred them togedder into a place called in the hebrue tonge Armagedon. 17 And the seventh 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 folowed voyces thondringes and lightnynges and there was a grett erthequake soche as was not sence men were apon the erth so myghty an erthequake and so grett. 19 And the greate cite was devyded into thre parties And the cities of nacions fell. And grett Babilon came in remembrance before God to geve vnto hyr the cuppe of wyne of the fearences 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 apon the men and the men blasphemed God be cause of the plage of the hayle for it was grett and the plage of it sore.
come I will shewe the the judgment of the grett whore that sytteth apon many waters 2 with whome have com-
mytted forniciacion the kynges of the erth so that the inhabiteres of the erth are drwen with the wyne of 
her forniciacion. 3 And he caryed me a waye into the wildernes in the sprette. And I sawe a woman sytt 
apon a rose colored best full of names of blaphemie which had ten hornes. 4 And the woman was arayed in pur-
ple and rose color and decked with golde precious stone and pearles and 
had a cup of golde in her honde full of abominacions and fylthynes of her fornycacion. 5 And in her forhed was 
a name wrytten a mistery gret Babyl-
on the mother of whordome and abominacions of the erth. 6 And I 
sawe the wyfe dronke with the bloud of sayntes and with the bloud of the 
witnesses of Iesu. And when I 
sawe her I wondred with gret mer-
ayle. 7 And the angell sayde vnto me: 
wherfore mervaylyst thou? I wyll 
shewe the 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 was and 
is not and shall ascende out of the 
bottomlesse pytt and shall gow into 
perdicion and they that dwell on the 
erth shall wondre (whose names are not 
wrtytten in the boke of lyfe from 
the begynynge of the wornde) when 
they beholde the best that was and ys 
not. 9 And her ys a mynde that hath 
wis dome. The seven heddes are seven 
mountaynes on which the woman 
sytteth: 10 they are also seven kynges. 
Fyve 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 gow into destruccion. 12 And 
the ten hornes which thou seist are 
ten kynges which have receaved 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 over-
come them: For he is lorde of lordes 
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 whore syttith are people 
and folke and nacions and tonges. 16 And the ten hornes 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 hathe put in their hertes 
to fulfyll hys wyll and to do with one 
consent for to givere hir kyngdom vnto 
the beast vntill the wordes of God be 
fulfyll. 18 And the woman which 
thsawest 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 
myghtyly with a stronge voyce 
sayinge: Great Babilon is fallen ys 
fallen and ys become the habitation 
of devles and the holde of all fowle 
sprettes and a cage of all vncline and 
hatefull byrdes 3 for all nacions have 
dronken of the wyne of the wrath of 
her fornycacion. And the kynges of 
the erth have committed forniciacion 
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 my people that ye 
be not parttakers in her synnes that 
ye receave not of her plages. 5 For 
her synnes are gon vp to heven and 
God hath remembred 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 
fyld vnto you. 7 And as moche 
as she gloryfied her silfe and lyved
wantanly so moche poure ye in for her of punnyshment and sorowe for she sayde in her herte: I sytt beinge a quene and am no wyddowe and shall se no sorowe. 

Therefore shall her plages come at one daye deeth and sorowe and honger and she shall be brent with fyre: for stronge ys the lorde god which iudgeth her.

And the kynges of the erth shalbe wepe her and wayle over which have committed fornicacion with her and have lyved wantanly with her when they shall se the smoke of her burnynge and shall stonde a farre of for feare of her punnyshment sayinge: Alas Alas that gret cite Babilon that myghty cite: For at won houre is her iudgment come. 

And the marchauntes of the erth shall wepe and wayle in them selves for no man wyll bye their ware eny more the ware of golde and silver and precious stones nether of pearle and raynes and purple and skarlet and all thyne wodde and almanner vessels of yvery and almanner vessels of most precious wodde and of brasse and of yron and synamon and odours and oynmentes and frankynsense and wyne and oyle and fyne floure and wheate bestes and shepe and horsys and charrettes and boddys and soules of men. 

And the apples that thy soule lusted after are departed from the. And all thynge which were deyntie and had in pryce are departed from the and thou shalt fynde them no more. 

The marchauntes of these thynges which were waxed ryche shall stonde a farre of from her for feare of the punnyshment of her wepynge and waylynge and saying: alas alas that grett cite that was clothed in raynes and purple and scarlett and decked with golde and precious stone and pearles: for at one houre so great ryches ys come to nought. And every shipp governor and all they that occupied shippes and shipmen which worke in the see stode a farre of and cryed when they sawe the smoke of her burnynge sayinge what cite is lyke vnto this grett cite? And they cast dust on their heddes and cryed wepynge and waylinge and sayed: Alas Alas that greate cite wherin were made ryche all that had shyppes in the see by the reason of her costlynes for atone houre is she made desolate. Reioyce over her thou heven and the holy Apostles and prophete: for god hath geven youre iudgment on her. 

And a myghty angell toke vp a stone lyke a grett mylstone and cast it into the see sayinge: with suche violence shall that gret cite Babilon be cast and shallbe founde no more. 

And the voyce of harpers and musicions 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 and the voyce of the brydegrome and of the bryde shalbe herde no more in the: for thy marchauntes were the grett men of the erth. And with thyne enchantment were deceived all naciones: and in her was founde the bloude of the prophettes and of the saynctes and of all that were slayne upon the erth.

1 And after that I herde the voyce of moche people in heven sayinge: Alleluia. Saluacion and glory and power be ascribed to the lorde oure god for true and ryghteous are his iudgmentes for he hath iudged the grett whore which did corrupt the erth with her fornicacion and hath avenged the bloud of his servauntes of her hond. 

And agayne they said: Alleluya. And smoke rose vp for evermore. 

And the xxiii. elders and the iii. bestes fell doune and worshipped god that sate on the seate sayinge: Amen Alleluya. 

And a voyce cam out of the seate
saying: prayse oure lorde god all ye that are his servauntes and ye that feare him both small and grett. 6 And I herde the voyce of moche people even as the voyce of many waters and as the voyce of stronge thondrynges sayinge: Alleluya for god omnipotent raigneth. 7 Let vs be glad and rejoyce and geve honour to him: for the mariage of the lambe is come and his 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 ryghtewesnes of sayntes. 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 testimony of Iesus. Worshyppe God. For the testimony of Iesus ys the sprete of prophesy. 11 And I sawe heven open and beholde a whyte horsse: and he that sat apon him was faythfull and true and in ryghtewesnes dyd iudge and make battayle. 12 His eyes were as a flame of fyre: and on his heed were many crownes: and he had a name written that noman knewe but him sylfe. 13 And he was clothed with a vesture dipt in bloud and and his name ys called the worde of God. 14 And the warriers which were in heven folowed him apon whyte horses clothed with whyte and pure raynes: 15 and out of his mouthe went out a sharppre swerde that with that he shuld smyte the hethen. And he shall rule them with a rodde of yron and he trode the wynefatt of fearsnes and wrath of almyghty god. 16 And hath on his vesture and on his thygh a name written: kyngge of kynges and lorde of lordes. 17 And I sawe an angell stonde in the sunne and he cryed with a lowde voyce sayinge to all the fowles that flye by the myddes of heven come and gaddre youre selves to geder vnto the supper of the gret god 18 that ye maye eate the fleshe of kynges and of hye captaynes and the fleshe of myghty men and the fleshe of horses and of them that sytt on them and the fleshe 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 agaynst hym that satt on the horss and agaynst his sowdiers. 20 And the beste was take and with him that falce prophett that wrought myracles before him with which he desceaved the that receaved the beestes 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 hym that sat apon the horsse which swearde proceded out of his mouthe and all the foules were fulfilled with their fleshe.

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 serpent which is the devyll and Satanas and he bounde him a thousand yeares: 3 and cast hym into the bottomlesse pyt and he bounde hym and set a seale on him that he shulde desceave 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 seattes and they sat apon them and judgement was geven vnto them: and I sawe the soules of them that were behedded for the witnes of Iesus and for the worde of God: which had not worshiped the best nether his ymage nether had taken his marke vpon their forheddes or on their hondes: and they lyved and rayngett 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 resurreccion. 6 Blessed
and holy is he that hath parte in the fyrst resurreccion. For on suche shall the seconde deeth have no power for they shalbe the prestes of God and of Christ and shal raygne with him a .M. yere. 7 And when the .M. yeares are experied Satan shalbe lowsed 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 sondre of the see: 9 and they went vp on the plane of the erth and compased the tentes of the sayntes about and the beloved cite. And fyre cam doune from God out of heven and devoured them: 10 and the devyll that desceeded them was cast into a lake of fyre and brymstone where the beest and the falce prophet were and shalbe tormented daye and nyght for ever more. 11 And I sawe a grett whyte seate and him that sate on it from whose face fled awaye both the erth and heaven and their place was no more founde. 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 iudged of thooy thynes which weer wrytten in the bokes accordinge to their dedes: 13 and the see gave vp her deed which were in her and deth and hell deleyvered vp the deed which were in them: and they were iudged 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 Iphon sawe that holy cite newe Ierusalem come doune from God oute of heven prepared as a bryde 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 sylfe 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 cryinge nether shall there 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 vn to me: wryte for these wordes are faithfull and true. 6 And he sayde vn to me: it is done I am Alpha and Omega the begynnynge and the ende. I will gve 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 vnbeluyenge and the abhominable and murdres and whormongers and sorcerers and ydolaters and all lyars shall have their parte in the lake which burnyth with fyre and brymstone which is the seconde deth. 9 And there cam vn to me one of the vii. angels which had the vii. vyalys 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 mountayne and he shewed me the grett cite holy Ierusalem descendinge out of heven from God 11 havynge the brightnes of God. And her shynyng was lyke vn to a stone moste precious even a laspar 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 thereof 

and the wall thereof. 16 And the cite 

was bylt iii. square and the length 

was as large as the brethed of it and 

he measured the cite with the rede 

.xii M. fur longes: and the length 

and the brethed and the heyth of it 

were equal. 17 And he measured 

the wall thereof. an cxliiiii. cubites: 

the measure that the angell had was 

after the measure that man vseth. 

18 And the byldinge of the wall of it 

was of iaspars. And the cite was pure 

gold lyke vnto cleare glasse 19 and the 

foundacion of the wall of the cite was 

garnisshed with all maner of precious 

stones The fyrste foundacion was iaspars 

the seconde saphyre the thyrde 

calledony the fourth emeralde: 

20 the fyft sardonix: the sixt sardeos: 

the seventh crysolite the ayght berall: 

the nynt a topas: the tenth a cryo- 

prasos: the eleventh a iacyncte: the 

twelwe an amatist. 21 The xii. gates 

were xii pearls every gate was of 

one pearle and the strete of the cite 

was pure golde as thorowe shynyng 

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 byghtnes 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: neither what soever worketh 

abominacion: 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: pro- 

cedynge ouste of the seate of God and 

of the lambe. 2 In the myddes of the 

strete of it and of ether syde of the 

ryver was there wode of lyfe: which 

bare xii maner of frutes: and gave 

frute every moneth: and the leves of 

the wodde served to heale the people 

with all. 3 And thervale no more 

cursse but the seate of god and the 

lambe salbe in it: and his servauntes 

shall serve him: 4 And shall se his 

face and his name salbe in their 

forheddes. 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 

faithfull and true. And the lorde god 

of saynctes and prophets sent his 

angell to shewe vnto his servauntes 

the thynges which muste shortly be 

fulfylled. 7 Beholde I come shortly. 

Happy is he that kepeth the sayninge 

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 worshippe 

before the fete of the angell which 

shewed me these thynges. 9 And he 

sayd vnto me: se thou do it not 

for I am thy feloweservaunt and the 

feloweservaunt of thy brethren the 

prophettes and of them which kepe 

the saynings of this boke. But wor- 

shippe God. 10 And he sayde vnto me: 

seale not the saynings 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 geve every 

man accordinge as his dedes shalbe. 

13 I am Alpha and Omega the begin- 

ninge and the ende: the fyrst and the 

last. 14 Blessed are they that do hys 

commandementes 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 inchauters and whormongers and mortherers and ydolaters and whosoever loveth or makith lesynges. 16 I Iesus sent myne angell to testyfye vnto you these thynges in the con-
gregacions. I am the rote and the generacion of David and the bright mornynge 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 wordes of prophesy of thys boke. yf eny man shall adde vnto these thynges god shall adde vnto him the plages that are wrytten in this boke. 19 And yf eny man shall mynoshe of the wordes of the boke of this prophesy god shall take a waye his parte out of the boke of lyfe and oute of the holy citie and from thoo thynge which are written in this boke. 20 He which testifyeth these things sayth: be it I come quyckly Amen. Even soo: come lorde Iesu. 21 The grace ofoure lorde Iesu Christ be with you all. Amen.